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The Baptism of Our Lord Jesus Christ

Discussions of Holy Baptism and Christian Commitment Today





Crushing Heads of Serpents, I

One of the notable ceremonies of historic Christian usage is the Great Blessing of Waters in the Eastern Orthodox liturgy. The commemoration of our Lord's Baptism is, among most Christians of the Near East and Middle East, the central focus at the feast of the Epiphany.

Among the Eastern Orthodox, the elaborate rites for Epiphany include many Bible readings and chants about water. Then comes the solemn and eloquent prayer for blessing water said by the priest at the font. Substantially the same prayer is recited at baptisms; presumably, this was originally for baptisms at Epiphany. Today, the Epiphany water, after it is blessed, simply serves as holy water for the blessing of the people, who take small containers of it home.

The remarkable thing about this lengthy prayer is the mysterious interrelation of creation and redemption which it expresses. A long introduction acclaims God's creative powers, especially in regard to water. "... The light obeyeth thee. The deeps shudder with awe before thee; the water-springs do thy bidding. Thou hast spread out the heavens like a curtain. Thou hast established the earth upon the waters. With sand hast thou walled in the sea. Thou hast shed abroad the air for breathing . . ." (*Service Book of the Holy Orthodox-Catholic Apostolic Church*, Isabel Florence Hapgood trans. third edition, Brooklyn, 1956, p. 194). Baptism is placed in a cosmic setting. Our redemption takes place within the total framework of heaven and earth. Later, in reference to the incarnation we find, "Thou didst hallow, also, the streams of Jordan, in that thou didst send down from heaven thy Holy Spirit, and didst crush the heads of the serpents which lurked there."

What are these serpents? Ancient peoples regarded rivers as potentially dangerous places (crocodiles were not extinct), and there were plenty of poisonous snakes in the Middle East. But there is more to this. The prophet Isaiah, looking to the future, said, "In that day the Lord with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea" (Isaiah 27:1). There are evidently one or more legendary monsters in the waters who are enemies of God. (An ordinary whale, it seems, is called Leviathan in Psalm 104:26.)

One of Isaiah's successors speaks similarly, although he names the monster Rahab rather than Leviathan. For him, however, the defeat of the monster seems to be a mythological and poetic way to refer to the escape from Egypt in the past. "Was it not thou that didst cut Rahab in pieces, that didst pierce the dragon? Was it not thou that didst dry up the sea, the waters of the great deep; that didst make the depths of the sea a way for the redeemed to pass over?" (Isaiah 51:9-10).

Although the sea serpent of Loch Ness still fascinates us, the serious reference to God in the Bible in terms of a mythological battle with a sea monster is, to most of us today, an unfamiliar approach. It suggests that in nature, as in man, there are hostile forces which have been, or still are, at war with their creator. Salvation ultimately means the establishment of God's reign over everything, animate and inanimate, human and nonhuman alike. Baptism is a sign of all of this. Let us pursue this next week.

H. BOONE PORTER, EDITOR

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Drawing by Byrd Eastham of Charlottesville, Va.

LETTERS

Mission in Academia

The article by the Rev. Richard E. Wentz entitled "Getting Ready for the Kingdom" [TLC, Dec. 6] should be pondered by all of us who preach sermons and teach. All too often we assume that our listeners are conversant with the content of the Bible and theological language. Fr. Wentz has given us data which indicates that this is far from the truth.

I have long felt that one of our greatest opportunities in Christian mission is in the areas of the academic world. With few exceptions we have been weak in this ministry. It would be worth the expenditure of our mission money to deploy clergy in every college and university community of America. This is in addition to the rector of parishes in these communities. It is a specialized ministry and needs specialized training.

We need persons with intellect and commitment to the Christian faith to stand tall in the academic community.

I am glad that Fr. Wentz is in that kind of setting.

(The Rev.) H. PAUL OSBORNE
St. John's Church
Great Bend, Kan.

Healing Interims

The correspondents criticizing interim ministries in the past several issues [TLC, Dec. 8, Nov. 15, Nov. 8, etc.] seem to have overlooked one fundamental point, and that is the possible detriment to the pastoral effectiveness and even the emotional and spiritual health of a new incumbent and/or his family in cases of (1) a congregation which has had a preceding trauma and breakdown of a pastoral relationship for some specific reason, of (2) a congregation which has over several pastorates developed a reputation as a "priest-eater."

In either case, there is likely to be a heavy residue of anger and resentment within the congregation. If some kind of cooling-off period is not allowed or some initial healing provided by someone of temporary appointment with expertise in crisis resolution, a new rector runs a significant risk of becoming rather quickly an easy target for outbursts of hostility.

Unless he is very strong and assertive he may in such a case suffer devastating emotional injury, which will not

only hamper his effectiveness in the particular congregation but may even destroy his vocation. Burn out is not a pretty thing; it often leads to substance abuse or to moral failure or at least indiscretion, the resulting scandal scarring the priest and his family, and correspondingly deepening the congregation's turmoil.

Obviously, if a parish is strong and able to handle varying situations in its corporate life, and if its pastoral relationships have been good, the need for an interim priest is not nearly so acute. But this kind of ministry needs to be kept as an available option. There are far too many cases of trauma-ridden parishes and depressed and burned-out clergy who endure incumbency after incumbency, tearing each other to pieces in a constant downward spiral, ending in failure time after time.

A competent interim priest, entering such a situation, can help begin healing in a traumatized congregation, or help a "priest-eater" congregational life-style and evolve some alternative patterns of behavior that will break the cycle of failure, decline, and destruction.

Interim ministry is not necessary in all cases, but it certainly is in some. Pray don't let us dismiss the option lightly.

A PRIEST

Unconvinced

With the reference to the letter of the Rev. Arthur Sherman, "Word and Sacrament" [TLC, Dec. 6]: Canon Sherman holds that the 1928 Book of Common Prayer does indeed imply that the Holy Communion should be the principal act of worship on the Lord's Day. His arguments, based on the rubrics of that book, are often put forward and accepted. Nevertheless, I do not find them altogether convincing. There is so much more to be considered.

For one thing, it has been the experience of the church at large that when the Eucharist becomes virtually the only Sunday service, it becomes a talisman before which all else, i.e. scripture, sermon and prayers, falls into a decidedly secondary category — no matter how much emphasis is placed upon them by rubrics and directives. There are, of course, notable excep-

(Continued on page 5)

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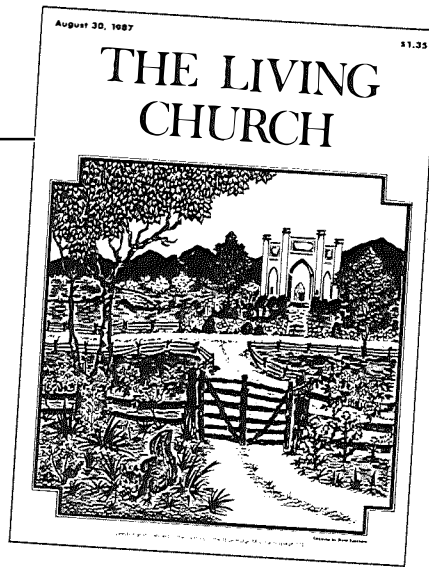
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Canon's Death Jolts Church of England

The Rev. Canon Gareth Bennett, Dean of Divinity at New College, Oxford, was found dead of an apparent suicide December 7 in the wake of a national controversy over statements about the Most Rev. Robert Runcie, Archbishop of Canterbury, in the preface the canon had written anonymously for the Church of England's 1987-88 *Crockford's Clerical Directory*.

Canon Bennett, 58, was a bachelor who had lived with his elderly mother until her death. He was poisoned by exhaust fumes from his car, which was still running when his body was discovered in his garage.

A leading conservative in the Church of England, Canon Bennett had vehemently denied that he was the author of the preface when it appeared in the recently published directory. But after his body was discovered he was identified as the author by Derek Pattinson, secretary general of the church's General Synod, and James Shelley, secretary of the Church Commissioners, who published the directory.

Description of Dr. Runcie

In the preface, which is unsigned according to tradition, Canon Bennett had described Dr. Robert Runcie as a vacillating and weak leader, who "puts off questions until someone else makes a decision" and is usually found "nailing his colors to the fence." He said the Anglican primate's "clear preference is for men of liberal disposition with a moderately catholic style, which is not taken to the point of having firm principles."

According to London's *Church Times*, the Most Rev. Desmond Tutu, Archbishop of Capetown, sent a supportive message to Dr. Runcie after the preface appeared, indicating he was "deeply distressed and shocked" by the comments.

Additional support came from the Most Rev. John Habgood, Archbishop of York, who described the preface as "sour and vindictive," as well as Roman Catholic Cardinal Basil Hume of Westminster who praised Dr. Runcie's work in the church.

Dr. Runcie reportedly read the *Crockford's* article before it was published but decided that it would be

inappropriate to comment on an anonymous attack. He declined to speculate on who the author was, and when Canon Bennett's death was reported, he described the event as "a tragic loss of an exceptionally gifted man."

The news of Canon Bennett's death received more coverage in the British press than the U.S.-Soviet summit agreement, and the press is now being accused of harrasing Canon Bennett about the controversial preface.

The Rev. William Oddie, a close friend of Canon Bennett, said the priest "deeply believed that the Church of England had lost its way. He saw Dr. Runcie's primacy as reflecting rather than causing that loss of way. It was the violence of the backlash against his essay that brought him such despair."

Another of Canon Bennett's friends told the *Church Times* that Canon Bennett was a quiet man and compared him to "the cat who walked by himself." "He had nobody in the world since his mother died," he added, "nobody to talk to when he was being harrassed."

Dr. Runcie presided over a committee of inquiry into the situation and admitted to the press that damage had been done to the Church of England, according to a report in the *Washington Post*. However, the committee cleared *Crockford's* publishers of any responsibility in the outcome of the case.

According to Gordon Duggins, coordinator of American relations for Pusey House, Oxford, in Bethlehem, Conn., services for Canon Bennett were held December 15 at New College Chapel in Oxford. Concelebrants for the service included the Bishops of Chichester, Winchester and London.

Addiction Ministry

Congregations in the Diocese of Western Michigan sent 125 representatives to the Addiction Team Ministry Conference at the Cathedral of Christ the King, Kalamazoo, in November, sponsored by the diocese. The conference was for instruction in how to assist those afflicted and affected by alcoholism and other psychoactive drug dependencies.

Two years ago, following an evaluation of a conference on alcoholism, it became apparent that few people were

responding to diocesan efforts in this area.

The Rev. Canon Lyman E. Howard, chairman of the Commission on Alcohol and Addictions, found an answer in a book entitled "Alcohol and Substance Abuse — a Clergy Handbook" by Stephen P. Apthorp. Why not draw on the first-hand experience and understanding of addiction held by members of local parishes? These people are recovering in Alcoholics Anonymous, Adult Children of Alcoholics, Narcotics Anonymous and other "12-step" programs.

With the endorsement of the Rt. Rev. Howard S. Meeks, Bishop of Western Michigan, and the diocesan executive council, Fr. Apthorp was invited to help lead a conference on addiction in the diocese. He gave a presentation on "The Disease Concept" in which he described alcoholism as a medical disorder that is primary, progressive and fatal if left untreated. The same day, conferees were given training in the skills of addiction assessment and evaluation from a staff of professionals from substance abuse treatment facilities in the area.

Fr. Apthorp explained that one out of every eight people in the U.S. is chemically dependent, and each of them has an adverse effect on the emotional, physical, mental, social and spiritual potential of at least seven others.

Clergy who are close to their congregations can help in the healing process of overcoming substance addiction. "They can be restored to newness of life," Fr. Apthorp said about substance abusers, "and it is the work of the truly redemptive community to introduce these people to that healing."

When the conference was concluded, one of those attending summed up the entire experience by saying, "This is a great beginning and just what the parishes need . . . an authentic response to the sickness which is claiming more lives than heart disease and cancer."

Companions in World Mission

Companions in World Mission, an independent national mission organization located in Chevy Chase, Md., is in the process of making a total of 28 mission grants with a value of about

LETTERS

tions to this, but they are, alas exceptions.

It was, I believe, because of objections to this syndrome that Anglican churches everywhere took the Daily Office and turned it into a fairly elaborate Sunday service, thus getting away from the overuse of the Lord's Supper. This also gave the latter service a more select place in parish worship.

To quote various rubrics from the 1928 communion service as supportive of the principal service idea is to overlook the fact that they are clearly intended as directives in that service

when it is held. Neither the Morning Prayer rubrics nor the communion rubrics imply the communion always is to be held.

I believe that it is of the utmost importance that our church does not suggest that there is only one way in which to worship God. I hate to see us paint ourselves into that corner. The communion is a beautiful and highly moving rite. It should not become something unavoidable, monotonous and confining.

(The Rev.) GEORGE WICKERSHAM, II (ret.)

Rockbridge Baths, Va.

MOVIES

By ARTHUR LIVINGSTON

THE GLASS MENAGERIE. Directed by Paul Newman. 133 minutes.

The Glass Menagerie is the only play Tennessee Williams wrote that I like without serious reservations; the cumulative effects of the decadence usually found in his work is appalling. Try reading any other two of his works in a row without becoming thoroughly depressed and you will see what I mean. His motley assortment of perverts, pathological cases, and incoherent slobbers would be quite acceptable — look at some of the cast of the Gospels — were the audience not to get the impression almost invariably that Williams sympathizes with his characters *because* of their flaws, not in spite of them. "Stay and sin some more" far too often seems his underlying message.

But *The Glass Menagerie* is the one important exception, even though the original film version (1950) lay flat on the screen, dully directed and tired despite some arresting acting.

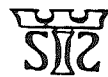
For the newest version just released, Paul Newman, who does not appear on screen, is certainly one of the most qualified people to direct this play successfully for the screen since he knows both the theater and the films well as actor and (less well known to the general public) as director. He has created a most memorable film, one that fully captures the fragile and tender moods of the Williams original without either making the audience claustrophobic or introducing extraneous material unnecessarily to deceive the viewer into thinking he is watching something

other than a play.

That the quality of the acting is first rate certainly helps. Joanne Woodward as the mother has given the best performance of her career; her interpretation makes her seem not mad, but rather the kind of queen bee figure that would have at least annoyed even the greatest saints. We have all met her type, a genuine challenge to the development of the spiritual life. And the son, not overly preoccupied with his spiritual development, understandably decamps for other settings at play's end.

The male performers are also strong, but I would single out for commendation Karen Allen for her moving portrayal of the lame daughter who collects little glass animals. In the wrong hands, Laura's retiring sweetness could easily cloy, and our enjoyment of this material absolutely depends on our having sympathy for her; without it, the audience sinks quickly into indifference. Suffice it to say that the audience at the theater I attended gasped audibly at the character's fears and frustrations.

Even from watching her in such lighthearted movies as *Raiders of the Lost Ark* and *Starman*, it was clear that Karen Allen could be a major actress if given some meaty roles; she has finally had the opportunity. I almost never go to a film because of the appearance of one performer, but I now wish to see anything with Karen Allen in it. She dominates the screen like very few actresses indeed.



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Bishop Njojo (left) and Bishop Ridsdale: Companion guests from Zaire.

\$29,000. Further grants with a total value of about \$6,000 are in progress.

The latest grant for \$1,500 is being made to the newly created Diocese of Meridional in Southern Brazil after the organization discovered that the Rt. Rev. Luiz O. P. Prado, bishop of the new diocese, began his work there with no home, car or budget.

India

Two other recent grants have been made to support the work of the church in India by training more men for the ordained ministry. One grant for \$1,000 was made through the Episcopal Missionary Community of Pasadena, Calif., to the Yavatmal College for Leadership Training.

The other grant was made to the India National Inland Mission at New Delhi which is operating the Grace Bible College as well as a children's home for 300 orphans. Both of these institutions are preparing new pastors to evangelize and minister in North India where Christians are a tiny minority and where, as a result, their lives are sometimes threatened.

Recently two bishops representing the Diocese of Boga-Zaire in the country of Zaire were guests of the Companions for about one week. These were the Rt. Rev. Philip B. Ridsdale, an English missionary bishop who retired from his post in 1980, and the Rt. Rev. P.B. Njojo, current bishop. The organization arranged a schedule of visits to a number of Episcopal parishes in the Washington area for the two bishops during their visit.

CONVENTIONS

The U. S. government should quit dictating policy to the world's oldest black republic, said the Rt. Rev. Luc Garnier, Bishop of Haiti, to a Chattanooga, Tenn. audience in December. "We are tired of it," he said.

The bishop was in Chattanooga to address the convention of the Diocese of East Tennessee, which met at the Radisson Read House December 4-5. The meeting marked the start of a three-year companion relationship between the Dioceses of Haiti and East Tennessee.

The bishop's visit came within days of the canceled national elections in Haiti, called off November 29 following bloody election violence that left at least 34 people dead. The cutoff of all non-humanitarian aid by the U.S. government following the cancellation of the election was what prompted Bishop Garnier to make his remarks to the press.

Without U.S. aid — which the bishop said was contingent upon agreement to conditions outlined by the U.S. government — the process toward the democratization of Haiti will be slower, but, "we'll do what we can with what we have," he said.

The Episcopal Church in Haiti does not get directly involved in politics, recommending one candidate over another, he said. "This is not the mission of the church." Instead, he said, the church helps prepare its lay people "to choose the next government" and to

recognize when candidates are "saying the truth."

The church operates 130 elementary, secondary and professional schools in Haiti with only 29 clergy. But, Bishop Garnier pointed out, with all private and church schools in the country factored in, only 60 percent of the nation's children go to school.

The bishop added that the Episcopal Church also helps take up the government's slack in terms of medical services, joining the Presbyterian Church in running "one of the best hospitals in the country."

In convention action, a 1988 budget of \$1,026,000 was adopted, and three urban ministers reported on their new team approach to needs of the diocese. Diocesan social ministries have resulted in a model complex of social and medical services to the poor of Chattanooga and a developing structure of emergency and enabling services to the homeless in downtown Knoxville.

LINDA LOGAN

• • •

The convention of the Diocese of Rhode Island was held in St. John's Cathedral, Providence, November 6-7.

In his opening address, the Rt. Rev. George N. Hunt, diocesan, called on the convention to affirm God's continuing covenant with the Jewish people. He also asked for support of the AIDS Task Force "in the field of AIDS ministry and education." He commended the work of the education commission, the commission on ministry development and the evangelism committee, and he called for renewal of mission and the renewal of the inner spirit in each person.

The final decision on the revision of the diocesan canons was postponed to a special convention in May. The Rev. James McHugh, chairman of the overseas mission committee, reported on the diocese's ongoing relationship with the Diocese of Northern Brazil. He said he is planning to travel there in the spring and invited those who wished to accompany him to do so.

A resolution urging people in the church to welcome those released from mental institutions and another calling for a study of sexuality and morality were passed. A 1988 budget of \$2,068,242 was approved.

(The Rev.) NELSON MACKIE

The Catechumenate in Action

By A. WAYNE SCHWAB

The catechumenal process is a method for Christian initiation. It is addressed to a diverse group of people who are in the process of forming mature Christian commitment.

Out of respect for the importance of holy baptism, candidates for baptism must be differentiated from persons already baptized, yet experience shows that a group in the catechumenal process will probably have about five percent of its members actually preparing for baptism. The other 95 percent will be people baptized as infants who now wish to make mature commitments, who are newcomers, are lapsed members now returning or are parents of children who are to be baptized.

The catechumenal process takes as its model the preparation of adults for baptism in the ancient centuries of Christian history. There are several distinct stages in the process and they are liturgized to help us mark and understand our growth in faith.

Material from *The Book of Occasional Services* and from other sources is used. The curriculum is one of experiences built around group Bible study, individual prayer, corporate worship, stewardship of money and ministry including service to others in need, work for social justice and evangelization.

The end result of the catechumenal process is for participants to become conscious agents of the reign of God in their "daily places."

Careful research indicates that it does work, people are touched deeply and their lives are changed. The congregation itself undergoes a kind of renewal and leaders arise in the congrega-

tion to take on this task of making Christians.

The Diocese of Milwaukee is providing a pilot program for the Episcopal Church as a whole [TLC, June 7, 1987]. Our pilot project in Milwaukee has reflected the strong support of the Rt. Rev. Roger J. White, diocesan.

Participants in this program invited me to take a day to visit some of their congregations.

I began at 9 a.m. at St. Peter's Church, West Allis, a municipality on the west side of Milwaukee. The catechumenal group was meeting in the parish hall beneath the church between the early and main services. It was also the hour in which church school meets. I took my place in a table group which included a teenager and a mother with a four-year-old on her knee.

The passage studied was the Sunday Gospel of the woman at the well from the fourth chapter of St. John's gospel. During the reflection, the young mother commented, "Suppose today Jesus were to say 'salvation is from the blacks'." The teenager added, "Or, 'salvation is from the Russians'." I noted further that the 16-year-old girl had no difficulty having an equal part in the discussion. Later I learned that the two adolescents in this congregation's catechumenal process especially valued the chance to see adults struggle for faith just as they did.

Following the class, I was preacher at the 10 a.m. service. The candidates came forward and were prayed for in silence as part of the intercession. This was the third Sunday in Lent.

On the first Sunday in Lent the candidates had been asked to answer a question in the presence of the congregation as they were enrolled for the intensive Lenten preparation and the rites. A single catechumen who was a U.S. Army soldier was asked, "In view of your contemplated commitment to

Jesus Christ and his clear teaching against killing, how do you square your Christian commitment with your role as a soldier which may involve you in killing another?"

A collector of delinquent payments on mortgages was asked, "In your work you may be asked to make decisions which seem contrary to your growing Christian commitment. How do you resolve this conflict?" They and all ten of the candidates were encouraged to discuss their answers with the rector during the previous week.

The day of the enrollment, the 16-year-old participated in the rite calmly and without evidence of intimidation of any kind. The soldier handled his question in the same free manner, speaking at length in response.

The mortgage collection agent did the same. During the catechumenate, she had met with delinquent mortgage holders, helped them plan their budgets and rescheduled their payments. Later, it was discovered by the president of the company that her policies were leading to some of the highest collection rates in this nationwide banking organization. She was called into his office and spent an hour and a half with him and was commissioned to lead training sessions for others.

Following the service, I found myself talking with the senior warden and asked him how the catechumenate was affecting the life of the congregation. His reply: "I'm the wrong person to ask. I am a sponsor. It is the best thing I have seen happen in my lifelong membership in the Episcopal Church!" He had been a member of several other Episcopal congregations and was in his early 40s.

In the afternoon I went to St. Thomas of Canterbury in the suburb of Greendale. As the class assembled, I found another teenager and involved

(Continued on page 15)

The Rev. A. Wayne Schwab is the evangelism ministries officer at the Episcopal Church Center, New York, N.Y.

Beware the Waters!

By RICHARD E. WENTZ

In the 16th and 17th centuries Roman Catholic missionaries in Japan went through a period of severe persecution. I do not know what it means to be persecuted. But I have read historical accounts of these matters. And I have listened to Shusaku Endo's story of this persecution in his great novel *Silence* (William Johnston trans., 1979, Taplinger). In this novel, one of the great Jesuit leaders of the Christian mission was Christovao Ferreira, who was forced to apostasize by the torture of Inoue, Lord of Chikugo.

"For twenty years I labored in the mission. The one thing I know is that our religion does not take root in this country."

"It is not that it does not take root," cried Rodrigues in a loud voice, shaking his head. "It's that the roots are torn up."

"At the loud cry of the priest, Ferreira did not so much as raise his head. Eyes lowered he answered like a puppet without emotion: 'This country is a swamp. In time you will see that for yourself. This country is a more terrible swamp than you can imagine. Whenever you plant a sapling in this swamp the roots begin to rot; the leaves grow yellow and wither. And we have planted the sapling of Christianity in this swamp'."

Finally, Endo tells us, Rodrigues, too, became an apostate. I do not know what it means to be persecuted and I do not know what it is to be apostate. An apostate is one who falls away from his commitments.

We live in a time when commitments seem to mean very little. I have probably been many times over an apostate. I have certainly fallen away from commitments made long ago. But it is not because I was weak in the face of persecution. It is mostly because my understanding of Jesus Christ has changed; and so has my own self-understanding. It is as if the sapling that was my early commitment to Christ and the church has grown into a curious tree, indeed.

The Rev. Richard E. Wentz is a professor of religious studies at Arizona State University, Tempe, Ariz.

There are those who would tell me the tree is but a dwarf of the giant it could have become. They would have me know that I am really an apostate, that I have denied my Lord.

But I look at the Japanese gardens and I see there a world arranged in miniature. The tree in the garden is cultivated. It is sometimes twisted and turned, and kept to small proportions, so that it becomes a special way of seeing what a tree really is. So the sapling of my early commitments may have become such a tree as that.

Still there are times when I think I may really be an apostate. It is so difficult to know what commitments mean in the modern world. Some evangelical Christians oversimplify the matter. They don't help me at all. Take your stand by Jesus Christ, they tell me. But that is like giving a very complex formula to a person who knows very little chemistry. His formula belongs to the *problem*: what does it *mean* to be committed to Jesus Christ in these latter days? Who is Jesus Christ in this late 20th century?

When I ask those questions, I begin to understand Endo's novel. I do not think it is Japan that is the swamp. I think perhaps it is the *world* that rots the roots of this sapling Christianity. The roots rot in America just as they rot in Japan. The terrible swamp is even more corrosive than it was in the 17th century.

In the novel, the Christians trampled the face of their Lord. In doing so they became apostate in order to save some peasants from persecution. That was the bargain: we will save the lives of those peasant Christians if they may watch you trample the face of the Lord. What would *you* do? I think the Lord himself would trample that face if it would save the people. So the apostates took Japanese names and worked for the magistrates, writing books against Christianity. But, do you know, I think they were still Christians.

Perhaps it doesn't matter so much what the tree looks like. Perhaps the sapling doesn't really rot, even when it is planted in the swamp. Perhaps after a time it learns to survive. Perhaps it



RNS

becomes a different kind of tree. A swamp tree. But it grows in spite of the swamp into which it has been cast.

Many years ago in Japan a Christian by the name of Uchimura conceived of the notion that the measure of Christianity is always a hidden matter. We cannot know the power of Christianity in Japan by means of statistics, he said. Can you count your friends, he asked. Or, can you even say definitely who your friends are? It is even difficult to know what friendship is. Nevertheless we know that we have friends and who they are. Christian faith grows like friendship, he said. You can't always tell where it is and what it looks like.

If the faith is planted in a swamp, it may very well grow into a new kind of tree. But it will grow. It will be a tree. It's like what the church has said about baptism. It can't be undone. Even by apostates. Jesus is baptized. He comes up out of the waters. He sees the heavens open. The Spirit descends. A voice: "Thou art my beloved Son . . ." And then, the Spirit again: "The Spirit immediately drove him

out into the wilderness.”

If roots rot in the swamp, they can dry up in the wilderness. But they don't. Because from the moment of baptism the Spirit is there. The Spirit! The seed of God's intention! Everything is in the seed! The sapling! The full-grown tree. The seed is blown into the swamp, or into the wilderness. When Jesus came up out of the Jordan, the river was with him. Like the water in our bodies — if it leaves us, we are no more. The waters of baptism remain.

The tiny drops that were sprinkled on your hair, the water from the shell that poured across your head, the splash and gurgle of waters that covered you in immersion. The priest brought the river. You are in the river. The river is in you. The river Jordan. The waters of the seed of the Spirit. Once you have been claimed, washed, watered by the God who lives with us, who takes upon himself all the hurt and suffering of human greed and desire — once that water has washed you, the seed is there in the water. You may struggle, you may doubt, you may deny its existence, insult it, ignore it, take it into a brothel, a battlefield, or a murder. You will not be rid of it.

The river is inside you. The seed is there. It is there to remind you that you are so much more than you seem, so much more than you know. How long before you acknowledge the seed, the sapling? It will grow, you know, even in the swamplands.

All of creation is flowing inside you. All of the love you have ever felt from someone who gave you more than you deserve — all of it is there in the sapling. Millions of years of human evolution are there. The flash, the explosion, that struck the darkness of the beginning: “Let there be light!” The pain of an undeserved execution is there! And so is the life that insists on beginning again after death, knowing both living and dying! All of it grows in the seed, wherever it is cast. The seed carried by the waters of baptism.

You will forget about it when sales are down, when there are Star Wars to chart, taxes to pay, and games to win. But it is there growing. It sprouts in a play of conscience when you least expect it, when you can't afford to “go soft.” It plays at the shores of sleep and sometimes disturbs you in dreams. It comes in a vision. An ideal. It is there! You are marked. It is waiting to hear the words: “Thou art my beloved daughter, my beloved son!”

Beware the waters of baptism!

New Deacon, New Birth

A story of restoration

By SAMUEL E. WEST

The day after being ordained deacon in 1941 in my home parish, I returned by train to Seabury-Western Seminary to continue my senior year. The day after that, following classes, I walked to St. Mark's Church, Evanston, Ill., to continue in-service training, little dreaming what would happen that very day.

The office phone rang, answered by veteran secretary, Lillian Jeaffords; she promptly handed the phone to me. The caller was Mrs. Walrath, communicant, and the administrator of the Cradle Society. “We need a priest here at once to baptize a dying baby,” was the message. In the secretary's hearing I said that no priest was available then, the rector, Fr. Harold Bowen (later Bishop of Colorado), and curate, John Scantlebury, were out making pastoral calls. The salty secretary quickly reminded me saying, “you dummy, Deacon, you can baptize in this emergency.” A car was sent to pick me up.

Accompanied by two nurses as witnesses, I was taken to the child's incubator. The baptism was done quickly but reverently, the very ill infant then gently replaced in her incubator.

That night was a restless one for me, and my attention wandered during the

next day's class lectures. Before noon, I called Mrs. Walrath, confessing my concern and curiosity about the baby — after all, that sudden, dramatic baptism was my very first act as one newly ordained. Mrs. Walrath simply invited me to have lunch with her the next day, leaving me in further suspense. I dined with her the next day, at first engaging only in casual conversation at her initiative.

When we finished eating, this splendid woman of faith, quite my senior in years, certainly in wisdom, said, “Young man, baby Mary is going to live!” She then paused, letting the good news sink in, awaiting my response while sensing my myriad of emotions, and relief. She went on to inform me that the Cradle Society had on staff the finest available pediatricians who had attended the child. From every known medical perspective, they could hold out *no* hope for her survival. Mrs. Walrath further said that such a remarkable event was not new to her and the Cradle Society. Perplexed physicians often times admitted to the mediation of another power.

Then I was told, “You are a brand new, young clergyman and this experience has already marked another kind of initiation into your ministry. Accept it in good faith as a gift of God. Mysteries are beyond adequate explanation, so don't try. Treasure this, but

The Rev. Samuel E. West (ret.) is a priest of the Diocese of Western Michigan. He resides in Richmond, Va.

watch your ego. We are glad you were available, but you were here as an instrument, a servant.”

Here summed up for me by this event and this remarkable lady was some of the core significance of the diaconal ministry. The administrator went on to fill me in as permitted without violating confidences, but told me adoption was already in process when the death threat occurred; and I'd be told at the proper time the name of the adoptive parents. I'll never forget Mrs. Walrath.

Some years later, my wife and I met the adoptive parents at their home in Charleston, W. Va. We were told that teenager Mary was fine, but not home; she was at Episcopal Camp Romney, though the parents were active Methodist Christians. They phoned ahead for us, and we were soon greeted joyously as Mary ran into our arms, a beautiful and healthy young woman.

More recently, in our retirement, we longed to know more. Calling the Charleston family home, Mary's brother answered, recognizing our names as we identified ourselves. He gave us Mary's married name and telephone number in another city. Not long after that call to Mary, she, her fine husband and two of their delightful children paid us a visit in our retirement home.

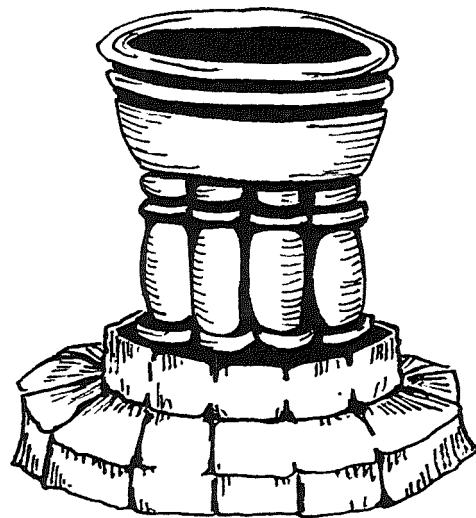
Our most recent word came from Europe where Mary and family were touring. She wrote on an attractive color photo postcard, “You'd love the cathedrals we've been seeing.”

The card was portmarked Paris, sent directly from the Cathedral of Notre Dame. So fitting, this message from this Mary from a holy place dedicated to the Blessed Mother of our Lord, St. Mary.

When my wife Mary and I offer the Daily Office, frequently using the Song of Mary, I always experience a remembrance not only of our Lady, but also of the dying-living baby, now a lady herself, restored through the sacrament of new birth; and that event was a renewal for me, right after being made a deacon.

“We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation . . . (and) for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are reborn by the Holy Spirit” (Book of Common Prayer, p. 306).

Magnificat!



When to Baptize Infants and Young Children

By WILLIAM COOPER

Baptism is the way the church welcomes a person into the life of the household of God. It is appropriate to baptize infants and young children when one or both parents are active in the church and desire to share this life with their child. Since church community grows out of each person's love of and devotion to the Lord Jesus, a Christian parent will be eager to introduce the child to the Person of Jesus.

What qualities are exemplary of a person devoted to Jesus? First, an eagerness to share in the common prayer life of the Christian family, shown especially by regular participation in the weekly Holy Eucharist.

Second, an eagerness to grow in a deeper relationship with our Lord, and to become equipped for effective ministry in his Name. Thus, participation in the parish education program appears essential, though one might also choose a small group Bible study, or any of the occasional workshops or

seminars available in the church.

Finally, an identifiable ministry to make Christ known. All who share the love of Jesus will want to support the work of the church through giving of monetary resources (i.e., a regular pledge. The Episcopal Church commends the biblical tithe — tenth part — to its members). Additionally, they will desire to discover the ministry Jesus calls them to in their daily lives.

Persons living the life-style described here will surely be eager to share with their young children the love of Jesus found in the church family. In other cases, honesty before God will compel many parents to delay baptism until they are ready to join in the ongoing life of the church.

There seems little reason to become obligated to the baptismal vows without an eagerness to perform the same. Neither does it seem parentally wholesome to declare one's child a member of the church community if one's participation is very minimal. With our children, honesty is the appropriate policy. I also believe it is a healthy attitude in our relationship with our God.

The Rev. William Cooper is rector of St. John's Church, Essex, N.Y. This article is drawn from a statement he publishes regularly in his parish.

The Problem of Commitment

The celebration of our Lord's baptism on the Sunday after Epiphany not only is the time to give thanks for his baptism, but provides a time for all baptized people to give thanks for their own. It also raises the question of the relation of his to ours, and to other important things connected to baptism, such as instruction in the Christian faith, confirmation, and first communion.

These latter three are important and controversial questions within our church today, and also within many other churches. As an article on Christian education last week and the article on the catechumenate in this issue both pointed out, changes have far-reaching consequences. They affect not only children and adult newcomers to the church, but everyone.

Many wonder why the old pattern of having baptism in infancy, Sunday school in childhood, and then confirmation class, confirmation and first communion around age 12 or a little older has been widely abandoned. For many, this was a valuable sequence, nurturing us in the Christian faith and providing a solid foundation for adult church membership. Many readers of this magazine are, no doubt, people who found it to be so.

The fact is, however, that it did not work so well for hundreds of thousands, perhaps millions, of others. Throughout the early and middle decades of this century, most parishes presented a confirmation class consisting mostly of adolescents to the bishop every year. It might be several people in a small mission, or 50 or 75 in a large urban or suburban parish. Yet when the bishop returned the next year, the total number of active communicants in the congregation was about the same. Most of these new communicants had vanished. For many of them, confirmation and first communion marked a graduation from Sunday school and from going to church regularly. Where confirmation preparation was longer and harder, the sense of graduation may have been unknowingly enhanced.

Those who remained in the active fold, or who returned to it a few years later, may have become our best church members, and may be reading this page today. Yet there was the tremendous number of our own Episcopal sons and daughters, who perhaps could have doubled the size of our church every decade, who drifted away.

The problem of commitment to the meaning of baptism is urgent, and it will not go away. It concerns the whole church. Those of us who were baptized, instructed, and confirmed decades ago, and have been regular communicants ever since, can still grow and find a fuller spiritual life in the meaning of that sacrament which made us members of Christ's church in the first place.

Family Stereotypes

A reader we respect recently complained that she had seen a picture in these pages of a wife waiting on her husband in a servile fashion and that this reflected an unfortunate stereotype of the family in which men did intelligent things like reading books, whereas the women were to be busy in the kitchen.

Actually there was no such picture of a husband and wife. There was a gently satirical picture of an old-fashioned bachelor priest who, in a series of drawings, is always being given a cup of hot tea by his solicitous elderly housekeeper. But we agree that people see in pictures what they wish to see, and we regret any material which lends itself to misinterpretation.

What bothers us, however, is the bit about the stereotype. Surely the standard stereotype of the American couple is that the wife speaks reasonably polite English, reads books, enjoys educational TV, and likes to go to a concert occasionally. The husband, on the other hand, often expresses himself by monosyllables and expletives, and spends his free time watching pro football on TV. For variety (in town) he bowls or plays poker, or (in the country) he hunts or fishes.

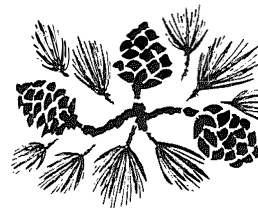
We really would not mention all of this if it did not happen to touch on a nerve for the Episcopal Church. Many clergymen are popularly perceived as having opted for the "feminine" values, as are male teachers, musicians, and some others. Right or wrong, such a stereotyped perception has at least some relation to the alienation from the church of some sectors of the adult male population. It also relates to the lamentable disrespect to church musicians which has been noted in this magazine.

We believe it is constructive to try to correct the imbalance by encouraging men to read good books, visit museums, and enjoy good music. Women are of course welcomed to the field and the stream. We are less optimistic as to the social value of having women players on professional football teams, but perhaps someone will discover such a value, even if it is only to destroy stereotypes!

Building for Peace

As this issue goes to press, we are grateful that the negotiations between our country and the Soviet Union for the reduction of nuclear armaments seem to go forward. Some Americans may fear that the Soviets will take advantage of us in this matter, and doubtless some Soviets fear we will take advantage of them. An agreement has fearful possibilities, but it is certainly far less fearful than not having any agreement.

International diplomacy inevitably involves hard-nosed bargaining. Results cannot be left to chance, and irritating details have to be dealt with. Yet we must make the most of what we have. The American stance not only must favor solid foundations for peace, but must also be visibly and audibly on the side of peace. The failure to be seen to be an advocate of a just peace in any area of the world can only diminish American credibility in other areas. A durable peace is not achieved overnight. We must willingly proceed step by step.



BOOKS

Excellent Summary

THE SACRAMENTS OF CHRISTIAN INITIATION: Baptism, Confirmation, Eucharist. By Kenan B. Osborne, O.F.M. Paulist. Pp. vi and 249. \$10.95 paper.

The theological manual as a literary form has survived Vatican II and is alive and well in Osborne's new book. But while the form may be manual theology, the voice is that of contemporary ecumenical Roman Catholic theology — the sacramental theology of Rahner and Schillebeeckx, identifying Jesus as the primordial sacrament and the church as the basic sacrament.

Although the author writes in a traditional Roman Catholic form, including extensive citation of texts from both the fathers and the council of Trent and clearly seeks to expound the theology of that church to its own members, he is not without appreciation both of contemporary Anglican and Protestant liturgy and theology (citing, for example, the Book of Common Prayer, the Lutheran Book of Worship, and the Lima Document) and the positive contributions of the 16th century reformers to sacramental theology.

The book is an excellent summary of contemporary Roman Catholic theology in a traditional format. It sees Roman, Anglican, and Lutheran liturgies as basically speaking with one voice on Christian initiation, emphasizing the important baptism-Eucharist axis and giving a secondary place to confirmation.

For all that, it will probably still be too Roman for many Episcopalians since it is concerned to present contemporary theology both as a correction of scholastic and post-Tridentine theology and as consistent with the official solemn teachings of the Roman Catholic Church, including those of the Council of Trent on the Eucharist, which it discusses in some detail.

(The Rev.) LEONEL L. MITCHELL
Professor of Liturgics
Seabury-Western
Theological Seminary
Evanston, Ill.

The Catechumenate

SEEKING LIFE IN CHRIST: A Manual For Developing a Process For Christian Initiation, Including the Catechumenate, in Your Congregation. By Gail C. Jones. Printed pri-

vately by Gail C. Jones (18204 Bayview Road, Vaughn, Wash. 98394). Pp. 91. \$3.50 paper.

It has been said that a major element in the victory of Christianity over paganism in ancient Roman times was the catechumenate — the process used for training and nurturing candidates for baptism. In our present culture the place of the Christian church is comparable to that of the church in the ancient pagan world, and the need for restoration of the catechumenate is now being seen by many people, including Gail Jones.

Jones is a trained religious educator who has piloted catechumenal or Christian initiation processes in several parishes. This book is a practical guide for beginning such a process in any parish, regardless of its size. It includes detailed outlines for talks, reflections, and liturgies involving the catechumenate. From that foundation she also writes about the importance of preparing parents and sponsors.

She is careful to distinguish between those who are properly called catechumens, i.e. unbaptized persons seeking baptism, and those who are what might be called uncatechized baptized adults who for one reason or another were never formed as adult Christians. According to our national church statistics only one in seven adults and one in 12 teenagers are still active in a parish three years after confirmation or reception.

This book itself is a mixed bag. While it is very good on practical matters, the author never fully justifies her assertion of the catechumenate as the answer for all the church's woes regarding Christian initiation. Her writing style is often turgid and repetitious with numerous spelling and grammatical errors (although she promises to clean this up in a second edition). Finally, it seems to this reviewer that her overall conception of the catechumenate is narrow and restricted to those churches with which she has been involved.

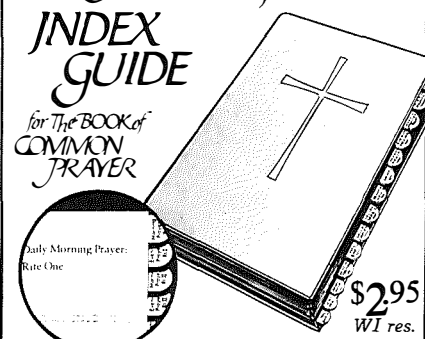
One last point. Why does the author miss the importance of teaching Christian morals in her catechumenal process? This was terribly crucial in the early church's catechumenate. To be God's people is to act like God's people with the grace he gives us to do so.

(The Rev.) DALE D. COLEMAN, JR.
Church of St. Thomas of Canterbury
Greendale, Wis.

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 ST. JOHN'S CHAPEL Geneva 14456
 The Rev. Frederick P. Moser, chap

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

OHIO WESLEYAN UNIVERSITY Delaware
 ST. PETER'S 45 W. Winter St.
 The Rev. Bettina Anderson, r
 Sun H Eu 8, 10:30, OWU 6:30; Wed H Eu 7 & 11

PENNSYLVANIA
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CARNEGIE-MELLON UNIV. Pittsburgh
CHATHAM COLLEGE
UNIV. OF PITTSBURGH

CALVARY Shady at Walnut
 The Rev. Arthur F. McNulty, r; the Rev. G. Kelly Marshall,
 campus ministries; 661-0120
 Sun 8 & 12:15 HC; 10:30 Choral HC or MP

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 Rev. John Holt, ass't
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 Sun HC 8 & 10:30. Sunday School 9

TEXAS
SMU Dallas
 COLLEGIATE CHAPEL OF ST. ALBAN 3308 Daniel
 and EPISCOPAL STUDENT CENTER (214) 363-2911
 The Rev. Frank B. Bass, chap
 Sun Sung H Eu 11, 5 dinner follows. Wkdays 5. Chapel open 24
 hours

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 assoc & chap
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WILLIAM & MARY Williamsburg
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 (WREN CHAPEL) dinner follows

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PURDUE UNIVERSITY West Lafayette

EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
 The Rev. Peter J. Bunder, c; the Rev. Nancy Tiederman, d
 Sun HC 8:30, 10:30; HC/EP 4:30 dinner follows

VALPARAISO UNIVERSITY Valparaiso
 ST. ANDREW'S 100 Erie St.
 The Rev. Robert G. Bramlett, D.Min.,
 Sun 8, 10 H Eu. Tues 6:30, Wed 7:30. Phone 219-462-4946

IOWA
UNIVERSITY OF IOWA Iowa City
 EPISCOPAL UNIVERSITY CHAPLAINCY
 20 E. Market 52240 (319) 351-2211
 The Rev. Ronald Osborne, chap
 Services and activities as announced

KANSAS
UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE 1116 Louisiana
 The Rev. Anne Clevenger, the Rev. Mark Clevenger
 Sun H Eu 5; Thurs noon H Eu

LOUISIANA
TULANE/LOYOLA/NEWCOMB New Orleans
 CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 The Rev. Ron Clingenpeel, chap
 Sun 8, 10

MASSACHUSETTS
HARVARD UNIVERSITY Cambridge
 The Episcopal chaplaincy at Harvard and Radcliffe
 Two Garden St. Cambridge, Mass. 02138
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

MINNESOTA
UNIV. OF MINNESOTA Minneapolis/St. Paul
 UNIVERSITY EPISCOPAL CENTER 317 17th Ave., S.E.
 The Rev. David Selzer, chap. Minneapolis 55414
 Sun Eu 6. Wed Eu 12:15 (612) 331-3552

MISSISSIPPI
MISSISSIPPI STATE UNIV. Starkville
 RESURRECTION 105 N. Montgomery
 The Rev. Douglas Carter, chap
 Sun Eu 7:30, 10:30, 6:30 Eu, dinner, discussion. Wed Eu 12:05
 MSU Chapel

UNIV. OF MISSISSIPPI Oxford
 ST. PETER'S 9th and Jackson
 The Rev. Hal T. Hutchison, chap (601) 234-8207
 Sun HC 8, 11, 5:30. Wed HC 12:05, 5:30. Wkdays as anno

MISSOURI
SOUTHWEST MISSOURI STATE
UNIV. (SMSU) Springfield
 EPISCOPAL CAMPUS MINISTRY
 Ecumenical Center (417) 865-8711
 680 S. Florence Ave.
 Fr. Bruce Gardner, CSSS, vicar
 Mass Mon 9, Thurs 7:30, HD as posted. Daily MP & EP times
 posted

UNIV. OF MISSOURI-COLUMBIA
STEPHENS COLLEGE
COLUMBIA COLLEGE
 CALVARY CHURCH 123 S. 9th St., Columbia 65201
 The Rev. James P. Fallis, Jr., r; the Rev. Lance D. Robbins,
 ass't, the Rev. Tamsen E. Whistler, ass't
 Sun Eu 8, 9 & 11:15. Wed 5:15. EP daily

NEW YORK
BARD COLLEGE Annandale
 THE CHAPEL OF THE HOLY INNOCENTS
 The Rev. Prof. B. D. Chilton, r & chap
 Sun 11:45. Wkdy 8 & 5

CITY UNIVERSITY OF N.Y. Brooklyn
 CHURCH OF THE NATIVITY 1099 Ocean Ave.
 The Rev. E. Edward Batchelor, r & chap
 Sun H Eu 8; 1S & 3S 11

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Refer to Key on page 16.

ARIZONA
ARIZONA STATE UNIV. Tempe
 EPISCOPAL CAMPUS MINISTRY AT ASU
 1414 S. McAllister
 The Rev. Edward M. Sunderland, chap. (602) 894-0638

UNIVERSITY OF ARIZONA Tucson
 EMMAUS COLLEGIATE CHAPEL 715 N. Park Ave.
 The Rev. J. Michael Porteus, chap (602) 623-7575
 Sun Eu 6, Wed 12:10

CONNECTICUT
YALE UNIVERSITY New Haven
 THE EPISCOPAL CHURCH AT YALE
 1955 Yale Station, New Haven, Conn. 06520
 The Rev. Dorsey W.M. McConnell, chap
 H Eu 5 Sun-Fri, Dwight Chapel

DELAWARE
UNIVERSITY OF DELAWARE Newark
 ST. THOMAS'S PARISH CHURCH
 The Rev. Robert Wm. Duncan, Jr., r; the Rev. Jack W.
 Stapleton, TSF, Univ. v
 Sun 8, 10, 5:30. Mon 7, Wed 12:10. Anglican Student Fellow-
 ship Wed 10. HD as anno. EP daily

FLORIDA
UNIVERSITY OF FLORIDA Gainesville
 INCARNATION 1522 W. University Ave.
 The Rev. David R. Francoeur, chap (904) 372-8506
 Sun HC 11, Mon H Eu 12 noon, Wed H Eu & Healing 6:30

GEORGIA
ATLANTA UNIV. CENTER Atlanta
 ABSALOM JONES CHAPEL at Canterbury Center
 791 Fair St., S.W.
 The Rev. Vincent P. Harris, chap
 Sun HC 11. Wed HC 7

EMORY UNIVERSITY Atlanta
 ST. BARTHOLOMEW'S 1790 Lavista Rd., N.E.
 The Rev. J. Chester Grey, r; the Rev. Nancy Baxter, chap
 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
 EPISCOPAL CAMPUS MINISTRY
 The Rev. Donald J. Schroeder, chap (217) 345-8191
 Trinity Church, Mattoon 235-0018

SOUTHERN ILLINOIS
UNIVERSITY Carbondale
 ST. ANDREW'S 402 W. Mill
 The Very Rev. Lewis A. Payne and Peer Ministers
 Sun: 8, 10:15. Wkdays as announced

INDIANA
BALL STATE UNIV. Muncie
 GRACE CHURCH Madison at Adams
 The Rev. Chas. T. Mason, Jr., r; the Rev. Gregory J.E.
 Mansfield, c and chap
 Masses Sun 8, 10:30, Wed 5:30, Tues noon at Student Center.
 HD as anno. Canterbury Fellowship (317) 289-7931

CATECHUMENATE

(Continued from page 11)

her in conversation. I asked how the experience was going for her. She replied, "At first I feared pressure to conform, but I found I can think for myself and join in as I choose."

During the group session, they reflected on the Bible passage using these two questions: "How has your life this past week been reflected in these lessons?" and "How do you hear God calling you to change in the week ahead in the light of this passage?"

In the evening, I visited St. Francis Church in Menomonee Falls, an outlying community. The session had some opening procedures which enabled people to talk freely of their personal experiences. The bulk of the evening was given over to Christian ethics. People had been asked to outline difficult decision situations in the past week for themselves or for others close to them. The situations were given back to them in groups of three and four. Each group was to reach a consensus on the decisions to be made in the situation, point out the Christian beliefs or values in which it was based, and defend it against critique by others.

The group in which I participated had the question of a 20-year-old whose male friend had become drunk and insisted on driving her home. Both situations were answered as appropriately and with as careful reasoning as I have heard from any Christian ethicist.

My question as the day began had been, to what extent does the catechumenal process allow for participants to be touched deeply and meaningfully in their daily lives. The obvious answer: significantly!

In mid-July an evaluation session was held for churches in the area using the catechumenal program. Our morning session was built around the telling of stories illustrating the impact of the catechumenal process on the participants, the congregations as a whole, the group as a team and the team members themselves. In emotional but vivid language each person present told of significant change in all four areas. Their stories added up to moving statements of changed lives among the participants, their sponsors and the catechumenal teams. The process had also caught the attention of the congregations and provoked rethinking of their own commitment.

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BOOKS

ASCENSION PRESS BOOK now available only from Seabury Bookstore, 815 Second Ave., New York, N.Y. 10017. "Incorporation of New Members in the Episcopal Church" (Mann), \$7.25. "Power from on High" (parish revitalization, Gallagher), \$7.25. "Priestly Spirituality" (McLaughlin), \$3.50. "Clergy Leadership in Small Communities" (Mann), \$7.25. Full list from Ascension Press, 360 Church St., Yalesville, Conn. 06492.

ANGLICAN THEOLOGICAL BOOKS — scholarly, out-of-print — bought and sold. Send \$1 for catalog. The Anglican Bibliopole, R.D.3, Box 116d, Saratoga Springs, N.Y. 12866. (518) 587-7470.

CONTINUING EDUCATION

CHRISTIAN INITIATION AND THE PASTORAL OFFICE. A study of the theological liturgical, musical, and pastoral aspects of the rites of Christian Initiation and rites related to marriage, sickness and death, and burial. July 11-22, 1988 — Leaders: Dr. Marion Hatcher and Mr. Raymond Glover. 3 hours academic credit. Tuition — \$450.00. Double room and meals — \$199.20. Single room and meals — \$235.70. Contact: Connie Ensley, School of Theology, Sewanee, Tenn. 37375-4001. (615) 598-5931, Ext. 282.

CURRICULUM

ALL SAINTS CURRICULUM for the small church Sunday school: Descriptive literature free upon request. Biblically sound, theologically correct, liturgically oriented. 4-volume set — \$75.00 All Saints Church, 6600 The Plaza, Charlotte, N.C. 28215. 704-536-4091.

FOR SALE

THE HYMNARY II: A Table for Service Planning (for the Hymnal 1982), \$13.95. \$16.50 with binder. *The Psalms: Gradual Psalms for Cantor & Congregation* by James E. Barrett, \$24.00 with binder. **NOTES ON THE CELEBRATION OF THE EUCHARIST: A Supplement to the Ceremonial Directions of the Book of Common Prayer, 1979** by Bruce E. Ford, \$7.50. The Hymnary Press, Box 5782, Missoula, Mont. 59806. (406) 721-4942.

ORGANIZATIONS

DEACONS AND FRIENDS — North American Association for the Diaconate invites you to join. Newsletter. \$25 dues. NAAD, 14 Beacon St., Room 707, Boston, Mass. 02108.

POSITIONS OFFERED

ORGANIST: Part-time position for Sunday services and rehearsals. Contact: Christ Episcopal Church, 601 E. Walnut, Springfield, Mo. 65806. Telephone: (417) 866-5133.

NEEDED: Retired clergyman with good retreat for growing mission. Housing; utilities; travel; and discretionary fund; other, negotiable. Diocese of San Joaquin, 4159 E. Dakota, Fresno, Calif. 93726.

ORGANIST/CHOIR DIRECTOR. Vital, growing parish seeks person with strong emphasis in the area of choral directing. Resumes may be sent to: Mrs. Nancy May, Trinity Episcopal Church, 966 Trinity Lane, Gulph Mills, Pa. 19406.

POSITIONS OFFERED

MANAGER OF PUBLISHING FOUNDATION: Swedenborg Foundation, Inc., a public foundation with headquarters in New York City has an opening for **MANAGER.** Position requires strong administrative skills, fund raising experience, public speaking ability and some knowledge of publishing. Degree in business administration desirable as is some knowledge of the life and writing of Emanuel Swedenborg. Swedenborg Foundation publishes and distributes the theological writings of Emanuel Swedenborg and other books, pamphlets and films about his life and works. Send vitae to: **John E. Seekamp, President, Swedenborg Foundation, Inc., 139 E. 23rd St., New York, N.Y. 10010.**

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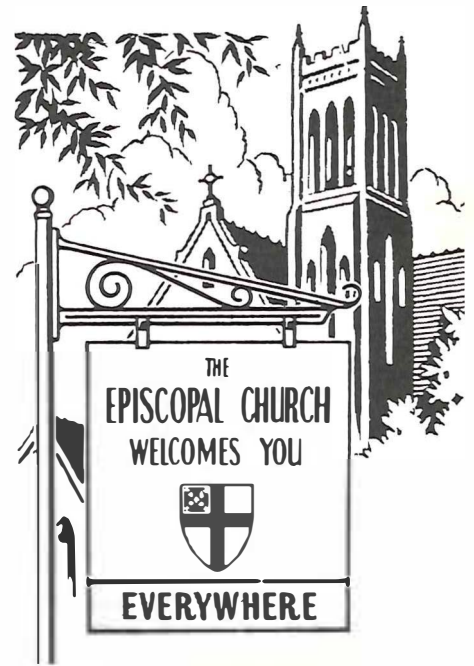
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The Rev. Charles O. Ingram, Ph.D., Rector
Sun Mass 10; Mon, Tues 8; Wed, Fri 6, Thurs noon, Sat 9:30

WASHINGTON, D.C.

CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,
EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30 & 2. Hours 10:40-3:30
Mon to Sat; 8-6 Sun

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

CATHEDRAL CHURCH OF ST. LUKE 130 N. Magnolia Ave.
William H. Folwell, bishop; Harry B. Sherman, dean; Robert
J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Man-
ning, Gloria E. Wheeler, Ashmun N. Brown, deacons
H Eu 8, 10, 6 & 7:30 (Spanish). H Eu Mon 7, Sat 8. Mon-Fri
12:05

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill,
Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the
Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr
ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu &
Healing 10

WEST PALM BEACH, FLA.

ST. DAVID'S IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Very Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

ATLANTA, GA.

CHURCH OF OUR SAVIOUR Midtown
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan
Hatchett, c; Fr. John Griffith, ass't
For daily Mass schedule call 404-872-4169

HONOLULU, HAWAII

ST. PETER'S 1317 Queen Emma
The Rev. James E. Furman, r;
Sun Eu: 7, 9:30. Wed: Eu & HS 10

SPRINGFIELD, ILL.

ST. LUKE'S 1218 S. Grand East
The Rev. L. G. Patience, priest-in-charge
Sun Mass 10. Wkdays & HD as announced

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs
12:05. Sat 8

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

BOSTON, MASS. (Cont'd.)

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu
12:10

ST. PAUL, MINN.

ST. PAUL'S CHURCH ON-THE-HILL Summit & Saratoga
The Rev. David Selzer, The Rev. Frank Hegedus, interim
rectors
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

KANSAS CITY, MO.

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The Rev. Murray L. Trelease, r; the Rev. Marion W.
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Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & Healing

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick
Barbee; the Rev. William K. Christian, III; the Rt. Rev. Mi-
chael Marshall, Director, Anglican Institute
Sun 8, 9:15, 11:15 & 5:30, Ch S 9:15 & 11:15. MP HC EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9,
Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

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BURLINGTON, N.J.

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Sun Masses 8, 10. Tues 9, Thurs 9 LOH, Wed 6
Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs
12:15 & 7:30. C by appt.

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 Misa Santa En Espanol;
11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15
Mat & HC; 12:15 HC; 4 EP

EPIPHANY 1393 York Ave. at 74th St.
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J.
Fisher, J. Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th and 7th Aves.) 10036
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital,
1st Wed of mo. 12:45-1:15

NEW YORK, N.Y. (Cont'd.)

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12;
MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30
ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagenseil, Jr., r (718) 784-8031
The Rev. Richard C. Mushorn, M.Div., ass't
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily
Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the
Sick: Sun 11. Reconciliation Sun 9

WATERTOWN, N.Y.

CHURCH OF THE REDEEMER 265 E. Main St.
The Rev. Robert W. Offerle, CSSS, r
Sun 9:15 Sung Mass & Ch S, Sat 5 Vigil Mass, Daily 12 noon

CHARLEROI, PA.

ST. MARY'S 6th and Lookout (off Interstate 70)
The Rev. Keith L. Ackerman, SSC, r; the Rev. Kenneth G.
Kocharhook c; the Rev. Jack V. Dolan, d; the Rev. Edward
M. Wood, assoc
Sun Masses 8:30, 11 Daily Mass. Parochial Chapel: St. Eliza-
beth's, Bentleyville, Pa. Sat night Mass 7

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The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Joseph N. Davis
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

FORT WORTH, TEXAS

ALL SAINTS CATHEDRAL 5001 Crestline Rd.
The Very Rev. William D. Nix, Jr., dean 732-1424
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:30 (Sat 7:45),
EP daily 5:30. H Eu Wed & HD 10

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

ST. JAMES 833 W. Wisconsin Ave.
The Rev. George T. Cobbett, priest-in-charge
Sun Masses 8, 10:30; Mon, Thurs, Fri 12:10, Wed 5:15. EP
daily ex Wed 5:15

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A.C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choir; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.