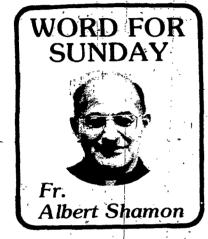


Holy Ghost Money Raiser

The Sacred Heart Society of Holy Ghost Parish is preparing the annual card party for March 1, at 8 p.m., in the school hall. Pictured are (I-r) Rose Ann Bennett, Carol Schmitz, Jane Young, Sister Alphonsa and Ann Donner. Tickets may be reserved with Mrs. Bennett, 247-2970, or Mrs. Schmitz, 247-5621.



Sunday's Readings: (R3) Jn. 4:4-42. (R1) Ex. 17:3-7. (R2) Rom. 5:1-

Sunday's theme is 'living water." In desert countries "living water" is precious. Living water is the fresh, flowing water of springs, brooks and rivers It contrasts sharply with the flat, brackish waters gathered and stored in cisterns upon which people had to depend during the dry season in Palestine.

Men can survive much longer without food than without water. Water gives life. Hence Jesus chose water to symbolize baptism. A good definition of baptism is "living water" — water that makes one live!

On the Third Sunday of Lent the Liturgy highlights water, because Lent was a time of "for those preparation catechumens who were to be baptized on Easter Eve. Since so much can be said about baptism, we shall devote this article and the next one to this subject.

Our Lord once said. "I am come that you may have life and have it more abundantly." Jesus wasn't 'talking to corpses. His audience already had life. Then what kind of life was Jesus talking about?

Jesus Himself had two lives: human and divine. He was talking of divine life. I am come that you may have life - divine life." So real is this life that we speak of the child baptized as being born again, and we call the priest who baptizes it "Father."

This rebirth through baptism fittingly takes place in water. Every baby is born in water — the amniotic sac. Every baptized child is reborn in water and the Holy Spirit.

has a double signification. It symbolizes life. In the beginning the earth was void and empty and the Spirit hovered over the waters, and the world began to be. In fact the author of Genesis described Paradise as a place with four rivers — so precious is water. Water is paradise.

Water also symbolizes death. Every lew knew the story of howonce destroyed sinning mankind by the waters of the

deluge. Nomads, unaccustomed to water, generally did not know how to swim; thus in large bodies of water they feared death by

Baptism by immersion, represented both death and life. Going into the water symbolized death; stepping out of the water symbolized resurrection. What baptism symbolizes, it effects: death to sin, and resurrection to a

The key question regarding baptism is this: What new dimension to our already existing life does this new life of baptism add? A baby is baptized and for all practical purposes, it is still a baby. It looks the same after baptism as before. And yet something profound has happened, as when a priest says over bread, "This is my body." What precisely does happen?

First baptism changes one's relationship to God. Baptism makes one a child of God with all that implies. Remember the story of Ben Hur. While a galley slave, he saved the life of the Roman Admiral, Arrius. In gratitude, Arrius adopted Ben Hur as his son. From that moment on all the wealth and power of Rome were at the feet of Ben Hur.

So one baptized becomes a child of God: the relationship of creature to Creator changes to that of son to Father. As in the Old Testament the Chosen People were the object of God's special love and care, so the baptized are favored by God in a special way. All the wealth of God's truth and love and kingdom is laid at his feet. Why God should do this for some and not for others is one of the mysteries of grace. Christians as a result always felt a debt of gratitude for their good fortune, and gave thanks through the celebration of Mass, calling it "the Eucharist," which means thanksgiving.

Baptism also changes one's relation to the Church. It makes us belong to the Christian family. As the infant needs its family to survive, as the rose needs the bouquet to keep from bending, as the ember that leaves the fireburns out, so the baptized needs the Christian community to survive. The holy water at the Church's entrance is a reminder of this fact. Also the education, programs of the Church. especially her Catholic schools; are the Christian community's response to and their acquittal of their obligation to nourish the divine life given at baptism.

The baptismal promises to renounce Satan and his works mean that one rejects hate rejects discord disunity anything that can wreck community; that one accepts love, a love that is patient, is kind, bears; all things — a love that makes for community.

[To be continued]

GEM Names Rev. Gilbert To Top Post

A former-missionary to China who was born in Conesus is the new president of Genesee Ecumenical Ministries (GEM).

Rev. Gordon A. Gilbert, 56, was ecently elected to head the five year old interfaith agency. He also is pastor of Calvary Baptist Church.

Mr. Gilbert was one of several clergy and lay people who designed the new GEM organization in 1970 to replace the Rochester Area Council of Churches. He has subsequently been active on various GFM boards and committees and was elected to be GEM's third president. He began his new duties at the start of this year. He succeeds GEM's previous presidents, Rev. Robert Wainwright, rector of St. Paul's Episcopal Church, Rochester, and Rev. Gene Ferguson, pastor of Trinity.United Methodist Church.

GEM's day to day operation is in charge of Rev. Henry Atwell

who suffered a heart attack last April and is durrently serving GEM on a part time basis and Rev. Marvin Chandler who announced last week that he has accepted a call to the Council of Churches in San Francisco. GEM programs include its Judicial Process Commission, Team for Urban Education and Hanover Houses Ministry, Associated with GEM in ecumenical action are United Church Ministry, a coalition of 45 predominantly black congregations, Church Women United, Campus Ministry and Pastoral Counseling services. GEM also maintains an audiovisual library at its offices at 17 South Fitzhugh St., Rochester.

Mr. Gilbert's ministry has been remarkably varied — a missionary in Hangchou, China, following his ordination in 1943 until 1946 when the Communist takeover of China forced out Christian missionaries there, then as pastor of Baptist churches in Narberth, Pal, and Portsmouth, N.H. Since 1961 he has been

pastor of Calvary Baptist Church, Rochester, which joined Trinity United Methodist Church in an experimental yoked or partnership arrangement now in its

He has also held national office in the American Baptist Convention as mission promotion adviser from 1954 to 1960. He speaks Chinese fluently and hopes someday to be able to visit China agáin.

He is a graduate of Rochester's Madison High School, William Jewell College, Liberty, Mo., and Colgate-Rochester School. He is married to the former Jean Burks, who teaches at Pittsford-Mendon High School. They are the parents of six children and have adopted a Korean child

He says he looks forward to his term as CEM president "with considerable hope and excitement" and asks church people to provide him "prayerful undergirding" for the year ahead.

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