



The ceremony at St. Bernard's Seminary.

# 14 Installed as Lectors

Fourteen members of the community at St. Bernard's Seminary were installed into the Office of Lector by Bishop Joseph L. Hogan last week in the Seminary Chapel.

The lector, or reader, is one of the official ministries of the Church. In the ceremony, the Bishop officially commissions the persons to read the lessons from the Old and New Testament during the Eucharistic liturgy and to lead the people in the praying


of the psalm response between these readings. In preparation for this ministry, all were required to take a special course of study which taught skills both in understanding the Scriptures and in proclaiming them.

Receiving this office from the diocese of Rochester were seven seminarians: Robert Doell, John Gangnier, Gerard Giehl, Christopher Linsler, James Peters, Leo Reinhardt and Stephen Ward. Also receiving the office were

Paul Angelicchio and Joseph Nicholson, seminarians from the diocese of Syracuse; Paul Grenon and Timothy Lemlin from the diocese of Providence, R.I.; and James Duah-Agyeman and John Opoku-Acquah, both from Ghana.

Also installed as a Lector was Prof. Joseph Kelly, associate professor of Old Testament at the seminary. He is the first non-seminarian layman to receive the Office in the Rochester diocese.

**WORD FOR SUNDAY**



Fr. **Albert Shamon**

**Sunday's Readings:** (R3) Mt. 11:2-11. (R1) Is. 35:1-6, 10. (R2) Jas. 5:7-10.

The first part of next Sunday's Gospel may be a puzzle to some. At the Baptism of our Lord, John had identified Him as One greater than himself (Mt. 3:14 ff). Now, in Sunday's pericope, John sends disciples to ask about the identity of Jesus. Was he having second thoughts in prison? Had Jesus turned out to be a different kind of Messiah from the kind John had expected? John had thundered that the Messiah would come purging and judging — but Jesus came meek and lowly of heart! Was he the one who is to come? ("He who is to come" may have been a Christian title for the Messiah.)

The question is interesting, but irrelevant. For Matthew, like any author, had a point to prove in writing his gospel. After the fall of Jerusalem (70 A.D.), the Pharisees met at Jamnia (just west of Jerusalem on the Mediterranean seacoast) to take measures for the survival of Judaism. This school of Pharisees probably fixed the canon (the list of inspired books) of the Jewish Old Testament and a common calendar for all Jews. Besides setting its own house in order, Jamnia set up defense against the burgeoning influence of its offshoot — Christianity. In their synagogue worship, they even began to pray: "Let Christians and heretics perish in a moment, let them be blotted out of the book of the living." **Matthew's Gospel was the reaction of a Jewish-Christian to the Judaism of Jamnia which the Jews were to follow and have, after the destruction of Jerusalem by the Romans.**

So Matthew set out to prove the authority of Jesus: that He was "like" Moses, yet "greater than Moses," whom the Jews revered at Jamnia. Matthew gathered his ammunition. He

took liberties, like any author, with the materials about Jesus which he had at hand. **He was not concerned with chronology, but with theology.**

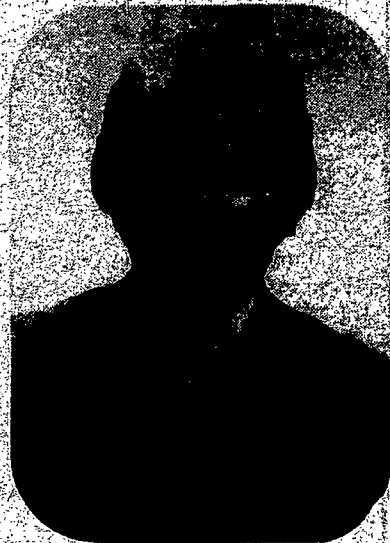
Thus in Chapters one to four, he restructured stories about Jesus to demonstrate that He is the Messianic Son of David and "like" Moses. John's confession that Jesus is greater than himself could have been a later profession made while in prison, but reiterated at the beginning of Matthew's Gospel to set the stage for proving Jesus is "greater than Moses."

Matthew does this in Chapters five to nine. He shows Jesus is greater than Moses in **word** by the Sermon on the Mount of Chapters five to seven, and greater than Moses in **works** by the ten miracles narrated in Chapters eight to ten. Matthew then nails down the lid: **these words and works of Jesus will divide men into believers and unbelievers** (Chapters 11-12). "Blest is the man who finds no stumbling block in me."

The question then for us — "What is Jesus for me?" Is He the One who is to come, or are we looking for another? When John's disciples posed this question to Jesus, He did not give a Yes or No answer. He simply pointed to His words and works. And even here, He did not say, "Tell John that I'm giving the blind their sight," etc. Rather, He said, "The blind recover their sight," etc. He was saying in effect that it is God who gives sight to the blind. If God, then God is in Him. He doesn't say this directly. The hearer has to work this out and so arrive at an act of faith.

In our old apologetics, miracles were used to prove Jesus is God. The Bible, however, speaks of miracles, not as proofs, but as signs — signs for those who have eyes to see and ears to hear. They are signs that God is present and at work in Jesus. Jesus' answer to John's question echoes the first reading, which says that when God comes He will work the same miracles Jesus has alluded to.

We who now hear the word in its fulness are expected to put two and two together and arrive at a faith that Jesus is God — the God prophesied by Isaiah. Such a one is blest, for He can share even now in the blessings of the Messianic Age, especially in the saving presence of Jesus among us today in the sacraments — chiefly in the blessed sacrament, the Mass!



## Music Group Names President

Robert G. Hobstetter, associate professor of music at Nazareth College, has been elected president of the New York State Music Teachers Association. He is the first Rochesterian to head the organization, which has a membership of 420 teachers and college students. Hobstetter received the bachelor's and master's degree in music and a performer's certificate from the Eastman School of Music, and has taught piano at Nazareth since 1950.

## Van Etten Notes

Van Etten — The St. Pius X Christmas party will be Sunday, Dec. 15 at 12:30 p.m. Those attending should bring a dish of food to pass. Highlight will be a visit by Santa Claus. Mr. and Mrs. High McPherson and Mr. and Mrs. Roger Berkley head the committee.

Van Etten — The St. Pius X Altar Society presented a Christmas Pageant Tuesday, Dec. 10. Women from Spencer Lutheran, Presbyterian and Baptist and Van Etten Methodist churches joined in the readings and carols. A social followed. The group was directed by Janet Sullivan, Frances Janski and Barbara Louko.

Van Etten — Melba Lakin and Marylu Kolachosky headed the successful Thanksgiving bake sale at St. Pius X Church.

# State Consumer Group Joins Gallo Boycott

The Consumer Association of New York is urging its members not to buy Gallo wines, the Rochester Farmworker Support Committee reported last week.

The committee released a letter written by Judy Braiman, association president, to George Frank, a Gallo representative who has met here with her and with area boycott leaders.

Pointing out that the boycott has been a weapon against dangerous or over-priced products, Mrs. Braiman noted that its use is increasing against products that damage the environment or are produced through the exploitation of workers. The use of the boycott is justified, she said, "since, unfortunately, most companies will not improve their practices or products until sales decrease."

"We have intensively investigated charges of worker exploitation by Gallo and have met with you to hear Gallo's defense," Mrs. Braiman wrote. "We have concluded that Gallo: (1) has not allowed and is not now allowing its workers to exercise their basic right to choose their own union; (2) Gallo's use of pesticides presents a long range health threat to the workers (and probably to consumers.)"

### ST. AGNES CONCERT

A concert of Christmas music will be given at 8 p.m. Wednesday, Dec. 18, at St. Agnes High School, 300 East River Road.

The Storytellers' Playhouse performance of A Christmas Carol that had been scheduled for Dec. 14 has been cancelled.

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