



Glass Museum Visited

Photo by Martin Toombs

Mary Valla, left, and Emma deLaTowre, residents of St. Ann's Home, Rochester, examining the exhibits in the Corning Glass Center. Forty St. Ann's residents made the trip to the Crystal City through a grant from Kodak, which is extending aid to nursing facilities for such trips. The program is being conducted by Rochester Jobs, Inc.

Holy Name To Note 10

Holy Name Parish in Greece on Sunday, July 30, will celebrate the tenth anniversary of the blessing of the church.

Following the liturgy, a full day of festivities is planned, including continual music and entertainment, various outdoor activities, and food. A

street dance will conclude the day.

Cardinal John Wright was the prelate who originally blessed the church.

A special Mass will be offered at 12:30 p.m. Father Thomas Reddington, pastor, and Father David Simon, associate, will concelebrate Mass with priests from several neighboring parishes.

Anthony Rimore, newly appointed director of Liturgy, will preside at the organ and conduct the musical groups. A special guest for the occasion will be Anthony Genovese, AIA, architect for the church building.

Deaths

Alfred J. Helfer

Mass of Christian burial was celebrated at St. Mark's Church on June 31 for Alfred J. Helfer who died on June 28, 1978.

Father Joseph D. Donovan, pastor, celebrated the liturgy.

Mr. Helfer is survived by his wife, Laura; five daughters Mrs. Stefano (Evelyn) Zazzara, Mrs. William (Laurita) Wood, Mrs. Patricia Blythe, Mrs. Carol Parkhurst, Mrs. Mary Ellen Andriakos of N.H.; one brother, Walter of Kent, N.Y.; 11 grandchildren, several nieces and nephews.

Insights in Liturgy

BY MSGR. WILLIAM H. SHANNON

Lectionary: The Year Of Matthew

It was pointed out in the last article that in each of the three yearly cycles of the Church year, a different Gospel is read during the 34 Sundays which comprise the "Sundays of Ordinary Time." This year (1978) is the "A" year and, therefore, Matthew's year. A working knowledge of Matthew's Gospel can be of real service during the remainder of these 34 Sundays as we use the Lectionary to prepare the Sunday Liturgies.

How is Matthew's Gospel distinguished from the others? Even a cursory reading of Matthew's Gospel will make it clear his principal concern is to present us with the WORDS of Jesus. A quick comparison of Matthew's Gospel with Mark's will show that Matthew's Gospel is a more quiet, more reflective, book than Mark's. Mark's Gospel is full of the activities of Jesus, his extensive missionary work. Mark has Jesus constantly on the move, continually pressured by the large crowds that gather around him; but Mark's Gospel tells us little of what Jesus said to the crowds. Matthew's Gospel, by contrast, concentrates not so much on what Jesus did, but on what He said.

Thus, the basic framework of Matthew's Gospel consists of five major discourses or sermons that gather various sayings of Jesus. The Sermon on the Mount is perhaps the discourse most familiar to us (chapters 5-7). But there are four other large blocks of sayings of Jesus that Matthew presents to us:

- The Mission Sermon (chapter 10);
- The Parable Sermon (chapter 13);
- The Community Sermon (chapter 18);

The Sermon about the Last Days (chapters 23-25);

For Matthew, Jesus is the new Moses presenting the New Law of the Kingdom of God in five discourses, as Moses presented the Law of the Old Testament in five books. Because Matthew's Gospel is so rich in the sayings of Jesus, it provides very basic catechetical material for the instruction of the community of God's people.

Underlying the whole structure of Matthew's work as a basic theme is his conviction that the Lord Jesus is present in the Church. At the beginning of his Gospel (in chapter 1) he announces Jesus as "Emmanuel", which means "God-with-us." He concludes his Gospel with the words of Jesus: "Know that I am with you always, until the end of the world." (28:20) Matthew's Gospel, therefore, is the Gospel of the abiding presence of Jesus in the world. This presence is realized in a special way in the Church. That is why for centuries Matthew's Gospel has been known as the ecclesiastical (church) Gospel.

Throughout his Gospel Matthew gives us an insight into the nature of the Church and its activity in the world. As we read the Gospel we move easily from the nature of the Church as the sign of the abiding presence of Jesus in the world to the Church's work as the abiding activity of Jesus in the world. This is what contemporary theologians mean when they describe the Church as the Great Sacrament: it is the continuous sign that the Lord Jesus is present and active in the world.

This overview of Matthew's Gospel (which can be deepened by reading good commentaries on Matthew, e.g., Barclay's or J.C. Fenton's, etc.) can serve as helpful background for those whose responsibility it is to prepare this year's liturgies during these "Sundays of Ordinary Time."

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