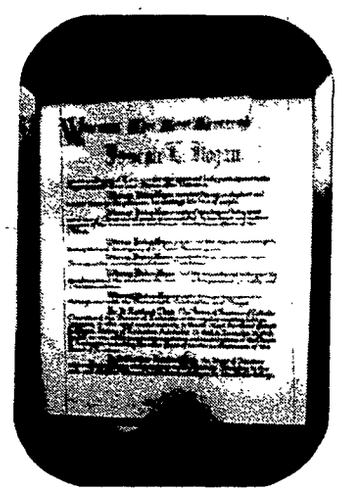
Presentation



Bishop Hogan was honored by Catholic Charities last week for his "help and inspiration" during his nine years as chairman of the diocesan agency. The bishop was presented with a special resolution (right), designed and prepared by hand by calligrapher Mrs. Francois (Mikki) Peter, Jr. Shown above (from right) are board member Donald Robinson, Father Charles Mulligan, Bishop Hogan and board president Patrick Gaffney.

Religion Group Proposes Handicapped Census

The recent Rochester Diocesan Educational Congress, sponsored by the General Education and Religious Education Departments had as its theme, "Family: Faith for today, Hope for tomorrow." It underlined the importance of the family in the education of their children, especially in the area of religious education.

Sister Jane Geiger, director of the Diocesan Religious Education Office, indicated this means all families, "The Church reaching out to everyone," she emphasized. Her department is reaching out into many areas — pre-school education, youth ministry, adult education but especially into special education.

In this field, the department is coordinating efforts to reach the mentally handicapped children desiring religious education. It's a big job and one which won't be accomplished over night, sister was quick to point out.

At present, there are programs for the mentally handicapped child at the special education centers of St. Charles Borromeo, St. Ambrose, Good Shepherd and St. Vincent DePaul. But according to a recent letter from an interdenominational group, Religious Education Task Force, there are thousands of mentally handicapped people in the Rochester area with only a small percentage receiving religious education.

In light of this fact, sister's immediate goal is a census of these special children so that plans can be made regarding additional special education programs in the Fall.

Sister is a member of the Religious Task Force which is headed by Richard Irish of the Al Sigl Center and was formed to research the needs of the mentally handicapped people and develop plans for meeting these needs through the churches and synagogues. Sister explained that in order for the committee to accomplish this aim, it needs to know who the people are and where they are. The Task Force is requesting people who know of a mentally handicapped person desiring religious education to contact Irish. Information such as parent or guardian name, address, and telephone number along with the name of the handicapped person, their age, address, religion and church can be sent to Richard Irish, 1000 Elmwood Ave., Rochester, N. Y.

St. Charles Center located at St. Charles Borromeo Church is the regional site for classes of Special Religous Education for the Handicapped and Sunday, May 20 was a happy day for the first Communion class. Communicants were: Kathleen Donnelly (in front); from left, Sean Lorentgen, Victoria Sinapoli, Brenda John, Scott Wright, William Brooks and John Semler. Mrs. Kathy Guarnere and Dorothy Mallory, staff personnel, are in back row.

Specific information about Catholic programs may be obtained by calling Sister Jane Geiger, Religious Education Office, 328-3210.

C/J Calendar

LILAC TIME — Concerts at Highland Park Pansy Bed tonight and tomorrow night, 7-8:30; Friday, May 25, 6:30-9; Saturday, 2 p.m.; Sunday, 2 and 7 p.m. Saturday, May 26, 10 a.m., 10-kilometer run from park reservoir; Sunday, fireworks at dusk, at reservoir.

MIME WORKSHOP — The Wanderer: A Journey Through Mime, 8 p.m. May 25, 26, at 50 Chestnut Plaza. May 26, 27, 2:30 p.m., The Moon Is In The Way.

ROCHESTER COMMUNITY PLAYERS The Secret Affairs of Mildred Wild, opening May 25, 8 p.m., Little Theatre, Monroe Community College; also playing May 26, 27, 31-June 3. For curtain times, tickets: 473-7550, Monday-Saturday, noon-5 p.m.

CLASSIC FILM SERIES — The Secret Agent (1936), in RMSC museum auditorium, tomorrow, 2 and 8 p.m.

SENIOR CITIZEN MATINEE — Adam's Rib, Tracy-Hepburn comedy, tomorrow, 1:30 p.m., Dryden Theatre, Eastman House.

CORNERSTONE PARK — Opening concert of Friday noontime series, May 25, Broad and Stone streets: Beale Street Bandwagon.

RIT BEVIER GALLERY — Student honors show, May 26 through Summer; hours 9-4, Monday-Friday.

MARRIAGE ENCOUNTER — Weekends, June 8-10, 22-24; reservations: 716-385-4762. For Spanish speaking, ME weekend June 22-24; reservations: 716-482-2532.

Insights in Liturgy

By Father Benedict A. Ehmann

The Gospel And the Gospels

The word **gospel** did not at first designate a text or a book. It meant primarily "good news," an "announcement that brings happiness." It was the Gospel, so preached and proclaimed which St. Paul declared to be "the power of God unto salvation to everyone who believes" (Rom. 1:16).

For 30 years after Christ, until around the year 70, there were no Scripture-Gospels. Wherever they went, the Gospel-preachers, the 12 Apostles, proclaimed their "good news" that the Messiah, the long-awaited "hope of Israel," had come in the person of Jesus of Nazareth, that he suffered and was put to death on the cross, that he was raised from the dead on the third day, as he had said and the prophets had foretold, that he sent the Holy Spirit upon his community of believers, and they were to be his witnesses, calling all to repent and accept the tidings of salvation.

St. Paul later declared to the Thessalonians: "Our gospel was not delivered to you in word only, but in power also, and in the Holy Spirit" (1 Thess. 1:5). To his Corinthian converts he stated that the gospel message was "not with ink but with the Spirit of the living God, not on tablets of stone (as with Moses), but on fleshly tablets of the heart" (2 Cor. 3:3). St. John too attests to this living movement of the gospel message: "This is what we proclaim to you; what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched — we speak of the word of life" (1 John 1:1).

Such then was the diffusion of the Gospel, without benefit of script or book. Faith came through hearing (Romans 10:17). "Their voice has sounded over the whole earth, and their words to the limits of the world" (ibid. 18). Yet in the meantime the Holy Spirit was already at work providing the ways and means for the later day when the great Message was to be put into writing under his direction. What the apostolic messengers were saying was being taken down in the form of notes and outlines. In a short while little collections of the Sayings of Jesus were put together and circulated. These were very valuable for the younger messengers of the Gospel when they were ordained by the Apostles: for them these little scripts were a sure, convenient method of preserving the Gospel Message in its original purity, and of easily diffusing it.

These were the materials ready at hand when finally the Holy Spirit moved Mark, then Matthew and Luke and last of all, John, to write those texts which we know as the four Gospels. They were written between 65 and 90 A.D. — Mark's first of all (around 65), Matthew's next (around 75), then Luke's (around 80), and finally John's (around 90-100). Faithful to the evangelical teaching in their reporting of Christ, they are yet each markedly different from one another, with different emphasis and focuses of attention. In many matters they are obviously interdependent; in others, quite independent. All are faithful reflections of the Christ: yet, from different angles and facets, so that the reasonances of the Marcan and Lucan Christ are often different, and the lights and shadows of the Johannine Christ are complementary to those of the Matthaean Christ.

But once the Gospels were written, the Gospel preaching continued. The written Gospels were never intended to take the place of the Gospel proclaimed. Christ's mandate was to "preach the Gospel": it was not to "write the Gospel." The evangelical Message is to continue "alive" in the mouth of the Church. This is what we call the **Magisterium:** it is the on going preaching, teaching, clarifying, defining, carried on by the Popes and Councils, by the great Fathers and Doctors of the Church. It is the great stream of Tradition — equally important as the Scripture in the life of the Church: in fact, it includes the Scripture.

Throughout Christian history, the Gospel has been constantly "made flesh" — incarnate in the minds and hearts of the Church's great Teachers. God has generously endowed his Church with numerous marvellous masters of divinity and grace. In them the Gospel has been continuously alive, spreading its beneficent influence over their place and time, and beyond that over the whole Church. They received and absorbed the heritage of Matthew, Mark, Luke and John: in prayer and the power of the Holy Spirit, it became in them a living Gospel'

And now, two millenia later, the Gospel continues to be enfleshed in our faith-communities, worldwide, gathered around the Lord's table for the Liturgy of the Mass, to listen to Jesus' Good News and to be fed with his Body and Blood, that they in their turn may become living Gospels.

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