

Knights Publish Notice For Education Trust

Spencerport — The Pope John XXIII Council of the Knights of Columbus is promoting an organizational program in which "special educational benefits are available to children of servicemen, law enforcement officers and firemen through membership in the Knights of Columbus."

According to Ralph Handley, grand knight of the council, "The supreme

council office of the Knights of Columbus... does maintain a multi-million dollar Educational Trust Program which provides a four-year Catholic college education for children of members who are slain or permanently and totally disabled as a result of military service or by criminal violence encountered in work as full-time law enforcement officers or firemen."

Handley stated,

"Servicemen, law enforcement officers and firemen live from one danger to the next and deserve our praise and our support. Through the establishment of the educational trust, the Knights of Columbus formally recognize the heroic role played by these servants to community and country."

The fund actually began 40 years ago, Handley said, when a supreme council meeting voted to establish it through a special per capita tax on members of the organization.

"Scholarships provided from the income of this fund would become a living memorial to knights who gave their lives for their country during World War II, or who became totally and permanently disabled through service secured injuries," Handley said.

The scholarships include tuition, fees, board and room and books. Later the benefits were extended to include the children of veterans of Korea and Vietnam.

"Realizing that some of the bravest men at the service of our communities are our law enforcement officers and firemen," Handley said, "educational trust benefits were extended in 1970 to include law enforcement officers and in 1971 to include firemen."

Further information on the Knights of Columbus is available from Handley, (716) 637-3728.



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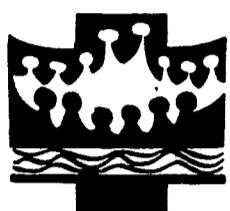
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Insights In Liturgy



By Father Sebastian A. Falcone

Scripture And RCIA

Scripture has primacy of place in the RCIA because of: a) its personal narratives of faith; b) its emphasis on covenant as celebrative co-presence; and c) its standing invitation to the prayer experience. This article will sketch these points and add a sociological after-word.

Personal Narratives of Faith

The contemporary understanding of Scripture as "salvation history" accentuates the divine action upon flesh and blood characters who, knowingly or not, serve as instruments for the world's salvation.

The call of Moses features first-person pronouns: "I will turn aside. Here I am. Who am I that I should go... If I come." (Ex 3: 3, 4, 11, 13) So, too, does the call of Isaiah of Jerusalem: "I saw. I said. I am lost. I am... I dwell. Here I am. Send me." (Is. 6: 3, 5, 8) Jeremiah's six laments (in Chapters 11, 15, 17, 18, 20) reveal an anguished faith in search of self-understanding. So, too, do the 20 or so personal laments of tormented faith in Israel's prayer book, the psalter. Job vents a persistent faith baffled by suffering.

The Christian Scriptures, too, enshrine personal narrative, from Paul's letters seen as conversations with his communities, to the accounts of Jesus as personal understandings of the post-Resurrection community.

These recitals of faith are the soul of Scripture, key moments in the faith journey of its key figures. Likewise, the RCIA gives the contemporary pilgrim pause under divine guidance to chart a pathway of faith.

Celebrative Co-Presence

Still the Bible's major concern is not individual but the faith community because they are joined together each in the power of Christ and his Cross. In the course of history, so too, is the RCIA. It puts the individual into a larger context and becomes a part of the history of our faith. (Handley, p. 17)

and celebrative co-presence.

Prayer-Experience

Prayer in Scripture is not a call to recited formula but to "radical amazement" (to use Abraham Heschel's celebrated phrase). The Bible records God's wonders creative of a people, wonder as it were, evoking wonderment. Beyond a telling of the recollected past (history), a collection of ethical imperatives (morality), and theology, Little wonder Scripture portrays the heart on pilgrimage, in search of the imageless Lord ensnared in eternal glory.

A Sociological After-Word

Ethnography studies interaction ritual as face-to-face interaction and co-presence. "The proper study of interaction," Erving Goffman explains, "is not the individual and his psychology but rather the syntactical relations among acts of different persons mutually present to one another" (Interaction Ritual, 1967, intro.). Arguably, personal story in the RCIA is mere prelude to community identification and prayer experience.

Face-to-face interaction implies a pattern of acts, verbal and non-verbal, whereby a person responds to and evaluates the social context in which one is situated. In a word, establishes a "face." "Face," for Goffman, is the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact." (Ibid., p. 5) "Face" connotes identity expressive of belongingness.

Co-presence defines an environment of mutual possibilities in which two or more persons interrelate at close range through the entire field of interaction.

Because its evidence is face-to-face interaction and co-presence, the RCIA, in its communal reflection and sharing, scriptural and personal, witnesses to the power of Christ and his Cross. In the course of history, so too, is the RCIA. It puts the individual into a larger context and becomes a part of the history of our faith. (Handley, p. 17)

'Off-Monroe' Audition Set

The Off-Monroe Players will hold auditions for the Gilbert and Sullivan comic opera, "Patience," 7-9 p.m., Friday, Aug. 10; 204 p.m., Saturday, Aug. 11 and 2-4 p.m., Sunday, Aug. 12 at the New Life Presbyterian Church, on the corner of Monroe and Rosedale.

Chorus members need not audition but should contact Maureen Barry for rehearsal information at 473-5892.

The company is a community amateur theatrical group which has been performing for eight years. It is the only free Gilbert and Sullivan group in the Rochester area. "Patience" performances will be in November.

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