

Completing the Victory of Jesus

By FATHERS ANTHONY J. VALENTE and PAUL J. FREEMESSER

We have reached the climax of the Christian experience and the world is bathed in the victory of Jesus Christ over sin and

death. By his own life he has forever changed the destiny of mankind for he taught and died and rose again to say what his Father and our Father has been saying since the creation of man: "I will be your God; you will be my people." So much did that God want to be our God that

Jesus told us that we should call him Father and that the glory of the resurrection would live in each one of us forever. That glory would be and is personified in the Holy Spirit of God, the Spirit of the Father and Jesus Christ, who is given to us from the first moment of conception and is made public in the waters of Baptism. We are saved; we have been bought at a great price; we are free; we are the sons and daughters of God forever. No power on earth or in heaven can ever change that irrevocable decision of God: "I will be your God; you will be my daughter; you will be my son forever." Even death cannot destroy what God has wrought and the victory of Jesus is the promise to all succeeding generations of mankind that God is faithful to his promise and like Jesus we will be raised up to eternal glory. "He who believes in me will never die." Can you imagine? God has promised me that I will live forever even though my body has to grow old and die.

What is our response, as the people of God — the human race, the Christians, the other Christs of the world? How does the human race answer the God who has invited it to be his sons and daughters? What is the response of society whom God has made brothers and sisters because of his generous act of creation?

countries for more and more.

God sees the beauty of the world he created. Yet people see the chance to exploit natural resources without regard to the consequences. God sees his beloved sons and daughters, the followers of Jesus Christ. People see Protestants, Catholics, Evangelicals, Pentecostals, Charismatics, Fundamentalists.

Even we Catholics are hemmed in by this sort of sight. We see the need for protection of what we have built. We can't find a just place for women, the daughters of God, himself, and the sisters of Jesus Christ. We have no room for repentant divorcees. We have no room for the poor, the sick, the hungry, because we need too much time, personnel and money to protect and preserve what we already have.

Sadly enough the life of the human race does not reflect the glory that it has received in the resurrection.

For meditation and motivation the following considerations are presented in the light of what Jesus has done and what the Father has said through him. There is no judgement here, but simply a recitation of history.

People will not live with one another and so the human race has been plagued by wars, hatred, division, prejudice, since its inception. In faith we call this sin, but the sin is always seen in somebody else, never in ourselves. Some reject the idea of resurrection because they can't see sin in self. Such people don't need to be saved, the others do.

God sees his sons and daughters. Humans see yellow, black, white and red. God sees people as loveable persons. People see status symbols, educational degrees, security away from people. God sees one family of nations: people see Communists, socialists, Democrats, Republicans, national prides, greed of

God sees the Catholic Church in all its beauty. People see bingo and Catholic schools.

"I have come that you might have life, and have it more abundantly."

Sacramental Robes

Continued from Page 6

sacraments of Eucharist and Penance. He also is seen in the Scriptural word. As Jesus explains the Bible to the disciples on the road to Emmaus, they testified that their hearts burned with a sense of the divine presence. Divine power through revelation makes Christ known. The women see an empty tomb. It is the revelation of two angels that tells them the meaning. It is on a mountain, a biblical symbol of revelation, that Jesus commissions the apostles to evangelize the world.

in faith that Jesus is the Christ and Lord, then that person will meet the Easter Christ invisibly. That is why the last words of Jesus in John's gospel state: "Blessed are those who have not seen, and yet have believed." Our loving faith gives the eyes to see the living Christ at Eucharist, Penance, Scripture reading and prayer for and charity to others. We also anticipate our own personal resurrection. As the poet Robert Herrick puts it:

"I do believe that die I must
And be returned from out my dust.

"I do believe that when I die

Christ I shall see, with these same eyes."

To us this is what the resurrection says.

The first disciples were privileged to witness the visible Risen Lord. But John the Evangelist teaches that whenever anyone confesses

Insights in Liturgy

Easter Vigil

By FATHER BENEDICT EHMANN

Part III
The Water Service — Baptism

The first Christians expected that Jesus would come again during the Easter Vigil. "Watch and pray," Jesus tells His disciples, "for you do not know the day or the hour." During the long history of His dealings with His people, God's time seemed so often to be guided by what can only be called "poetic justice," that it occurred to the ancient people of the Church as appropriate that Jesus would return at the end-time on Easter, and particularly during the night-watch of the Vigil.

In something of this spirit, we keep watch, we listen to the Word of God, we pray. And even if this Vigil is not to be the time of the Lord's return in glory, we know that He is present with us and in us who are gathered together in His Name for the paschal celebration. He unfolds for us, as He did on the late afternoon of the first Easter to the two disciples who were going home to Emmaus, all the prophecies and the psalms which were concerning Him. As we listen, we feel as they did now "our hearts are burning within us."

Finally the Scripture readings take us from the Old into the New Testament. The excitement is mounting. The church bells are rung, breaking their three-day silence. ALLELUIA is again sung, sweet and ecstatic after its Lenten absence. The Resurrection Gospel is proclaimed: HE IS RISEN, HE IS NOT HERE. SEE THE PLACE WHERE THEY LAID HIM.

And now, as ALLELUIAS resonate from the whole assembly, the candidates for Baptism are brought forward to stand before the font. In them, the Lord's Resurrection is soon to take place. They are ready now to enter into Jesus's Passover. This is the night of

their Exodus through the water, to be freed from Satan's darkness, blacker than Egypt's, into Christ's light, brighter than the pillar of fire which led the Hebrews in the desert.

The priest sings the Song of the Water, beautiful and rich as the Song of the Light earlier in the Vigil. It recalls the breath of God over the waters of the deep at Creation's dawn; the waters of the Flood when the evil were drowned and the good were saved in the Ark; the waters of the Red Sea, which the Hebrews passed through, dry-shod and safe, while the tyrant's horses and chariots were drowned; the water of the Jordan poured over Jesus when He was anointed by the Holy Spirit; and the water which flowed from His pierced side along with His blood on the cross. The song continues, praying the Father to look upon the Face of His Son in the Church, to open for it the fountain of baptismal water which will wash away the sins of the "old Adam" and give birth to the "new man" in those who are to be baptized.

There is now a brief rite, of a profound and even daring symbolism. The Easter candle is lowered into the water of the font, while the priest sings: "May the Holy Spirit's power descend into this overflowing font through Jesus your Son, so that all those who are to be buried with Him in baptism, may rise with Him to life." The font is the "womb" of the Church our Mother, impregnated by Christ her Spouse. From it she will bring forth to glad birth new sons and daughters of God.

Now the candidates are to make their baptismal covenant, renouncing Satan, and professing their faith in the Blessed Trinity and in the Church. The solemn moment has at last come. One by one, they are baptized, bowing themselves under the water which is being poured upon them, and emerging reborn

in the Risen Christ. This is the Lord's Resurrection in the Year of the Lord 1978. It is acclaimed by the jubilant assembly with repeated ALLELUIAS. The candidates are clothed now in white, and candles are given to them with flames from the Easter candle.

This is the moment for all who are present to renew their baptismal promises, that the fountain of living water in them may continue to well up, uncluttered and invigorating. The priest walks among them and sprinkles them with the new Easter water, to fulfill God's pledge in Ezekiel, the prophet: "I will pour clean water over them, and wash away all their defilement: a new heart will I give them, says the Lord."

Part IV
The Eucharistic Banquet

We are ready now for the Banquet of the Risen Lord, the Passover meal of the "new and everlasting covenant." Our Risen Jesus presides and we recognize Him "in the breaking of the bread." He gathers us as one into the gracious embrace of His oblation of Himself to the Father. Here, at our Altar-Table, we commemorate, we celebrate, we anticipate.

If we could really perceive what transpires here, our joy would be more than we could bear. We commemorate the Lord's Passover, re-presented among us through the very act of our "remembering." We celebrate our baptismal Passover, giving thanks to the Father for the inexpressible gift of our Easter Exodus, through Jesus, and with Him, and in Him. We anticipate the heavenly Banquet which awaits us, of which this Easter Eucharist is pledge and foretaste. We partake of the heavenly Food and Drink, the nourishment of our earthly pilgrimage until we come, like Elijah, "in the strength of that food, to the mountain of God."

LET US PLANT A
Charmglow
OUTSIDE BARBEQUE
FOR YOU THIS SPRING
NATURAL GAS IS BACK



PRICES START AT
\$179.00
INCLUDING DELIVERY,
ASSEMBLY AND NORMAL
INSTALLATION

Parts & Accessories
We Have
Permanent Coals
**WE ARE
GAS GRILL
SPECIALISTS**

K & M INSTALLATION CORP.
306 NORTON ST. 544-5770

OPEN

Now you can have your car serviced almost anytime. The best part: AT YOUR CONVENIENCE. Our Service Department is now open MONDAY - FRIDAY 7:30 A.M. to 12 MIDNIGHT & SATURDAY 7:30 A.M. - 6:00 P.M. We'll be open a full 90 hours per week!

In addition, we're completely expanding our Service and Parts Facilities

**ACT NOW ON OUR
"NEW HOURS" SERVICE
SPECIAL**

FREE OIL CHANGE
with this coupon

Including Oil & Labor
By Appt. Only

GM QUALITY SERVICE PARTS

NEW SERVICE HOURS
MONDAY - FRIDAY
7:30 a.m. - 12 Midnight
SATURDAY
7:30 a.m. - 6:00 p.m.

A PARTICIPATING MR. GOODWRENCH DEALER

PALMYRA MOTORS
505 WEST MAIN ST. PALMYRA, N.Y. 307-4861 or 716-454-2200