

Bishop's Public Appointments

JUNE 1978

1 — Concelebration of Eucharist and Homily, SALT Notre Dame Retreat House, Canandaigua — 11:30 a.m.

1 — Concelebration of Eucharist and Homily with Class of 1968; St. Bernard's Seminary — 4:00 p.m.

2 — Division Directors Meeting — 9:00 a.m.

2 — Visitation to Good Shepherd School, Henrietta — 1:00 p.m.

3 — Concelebration of Eucharist and Homily, Fortieth Anniversary of

Rev. Monsignor Leslie G. Whalen, Our Lady of Lourdes Church, Brighton — 5:30 p.m.

4 — Concelebration of Eucharist, Homily and Communion, Anointing Ceremony, St. Patrick's Church, Elmira — 2:30 p.m.

4-8 — Priests' Retreat, Becket Hall

8 — Concelebration of Eucharist and Homily, Sixtieth Anniversary of Rev. Msgr. Leo Schwab, Our Lady of Lourdes Church, Elmira 5:30 p.m.

9 — Division Directors Meeting — 9:00 a.m.

11 — Concelebration of Eucharist and Homily, Holy Ghost Church, Coldwater — 12:15 p.m.

12 — New York State Bishops' Meeting, LaGuardia Airport

15 — Division Directors Meeting — 9:00 a.m.

16-17 — Diocesan Pastoral Council Convocation, Becket Hall

18 — Cardinal Mooney High School Graduation Exercises, Eastman Theatre — 3:00 p.m.

20 — Priests' Council Meeting, St. Bernard's Seminary — 10:30 a.m.

22 — Concelebration of Eucharist and Homily with newly ordained Priests, Episcopal Residence, Victor — 12:00 Noon

23 — Division Directors Meeting — 9:00 a.m.

24 — Radio Message, Family Rosary Network — 7:00 p.m.

25 — Celebration of Eucharist and Homily, Wedding Anniversary Celebration, St. Mary's Church, Canandaigua — 3:00 p.m.

29 — Holy Sepulchre Board of Trustees Meeting — 10:00 a.m.

30 — Division Directors Meeting — 9:00 a.m.

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Insights in Liturgy

Liturgical Time: Time of Salvation

By DAVID E. NOWAK

The Church has no quarrel with time. Christians are not fighting against time, trying to beat the clock. Time does not stand between us and what we desire, nor is it robbing us of anything we treasure.

Time is not a threat used by a hostile "fate" to determine our lives in some way we can never know, and for which we are never adequately prepared. Rather, time is the scope, our possibility, for being free and grateful. Time gives free play to our sacrifice of praise, the full expression of our spiritual inheritance.

Christians live in time which is not only materially historical and mathematically measurable, but sacramentally potent. Time does not limit our freedom, but in Christ time allows us to choose our freedom in the creative, joyful consciousness that God wants his people to be free. For God does not dictate predetermined solutions to providential riddles, but blesses our timely opportunities to participate in Christ's victory over death.

Time, now enclosed between the two advents of Christ — his first coming as Lord, and his final coming as King — has been claimed by God for his own. Time is to be made holy with all his creation by the action of Christ. Time has become a medium of our self-discovery in Christ, of the life which we live in Him.

for Christians, time is revelation.

Christianity is bound to time and history. By the resurrection of Jesus Christ time has become a window through which we behold a vision of God and man inseparably joined. Jesus has made the cycle of seasons, the rhythm of light and darkness, activity and rest, birth and death, the sign of a higher life. Christ has laid hold of time and given it a sacramental character, making it an effective sign of our union with God.

This is the deepest foundation of the Christian liturgical year: that our human, created time, while subject to the rhythm of natural recurrence, tends toward eternity.

For the unredeemed the wheel of time is a spiritual prison. Each new hope is but a reminder of the death which is to follow. Each generation grows only to die and be forgotten. Modern "mass man," the child of technology, lives in a world without purpose in a linear flight from reality and from God.

For the Christian the

cycle of life is not just another year, but it is the year of the Lord. The Christian year is not a prison from which we desperately seek to escape, but a message and presence from its everlasting source. Just as the sacraments effect what they signify, so also the liturgical year is the image and ever-repeated revelation of the Savior in our lives.

The liturgical cycle is fundamentally a sacrament which lifts us out of the historic moment and projects us, in that very moment, upon the time of salvation. In the Sacrament of time, we actively share in the Passover of Christ. In this meeting, sharing his life and his redemption, we know that our salvation is now, and yet even more when the wedding of time and eternity is complete.

All Christianity true to its origins preserves the purity and simplicity of that eschatological vision in which time is utterly transparent. All time has now become "the time of the end" in which we meet Christ in order to be Christ, and with him, save the world.

"Now is the acceptable time! Now is the day of salvation!" (1 Cor. 6:2)

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