

DEATHS

Mary E. Connor, Gold Star Mother

Mass of Christian Burial was celebrated at St. Joseph's Church in Rush April 18 for Mary E. Connor who died April 15, 1984.

Mrs. Connor, a Gold Star Mother and a former public school teacher, died at the age of 92.

Born in West Bloomfield, Mrs. Connor graduated from Honeoye Falls High School and the Canandaigua Academy. She taught school in the former Rush District 2.

The Stevens-Connor American Legion Post was named in honor of Mrs. Connor's only son, Jack, who was killed in World War II.

Following her son's death,

Mrs. Connor became a member of the Rochester Gold Star Mothers Club and was active in the organization for 35 years.

She served on the advisory board of Canandaigua Veterans Hospital, where she also had done volunteer work for many years.

She also was an American Red Cross volunteer in the

Father Victor Valentovic

Funeral rites were held in Yonkers April 26 for Father Victor Valentovic, a Capuchin Friar who died Easter Sunday, April 22, 1984.

Father Valentovic served in

blood bank and home service departments.

She is survived by five daughters, Grace Rath of Gates, Cyrilla Langan of Honeoye Falls, Mary Keenehan of Rochester, Kay Angeline of Scottsville and Peggy O'Neill of Honeoye Falls; 18 grandchildren and 16 great-grandchildren.

the Diocese of Rochester as pastor of St. Pius X Parish in Van Etten from 1961 to 1970.

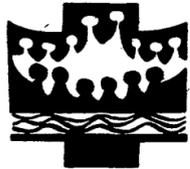
He was born in 1917 and entered his congregation in 1936. He was ordained in 1944.

He served his priesthood in various sites besides Van Etten, including New York City, Milwaukee, Wisc., Smithtown and Springfield, Mass.

At the last place he served on the staff of St. Francis Downtown Chapel.

He is survived by a brother, Joseph of the Bronx; three sisters, Mrs. Pauline Corley of the Bronx, Mrs. Mary Dietz of Baltimore, and Mrs. Cyril White of Pensacola, Fla.; a nephew, Father Theodosius Corley, OFM Cap., chaplain of St. Joseph's Medical Center in Yonkers.

Insights In Liturgy



By Sister Nancy Burkin, SSJ

A Sacramental Life

The Paschal Mystery of Jesus celebrated in a special way during the Easter Triduum is the saving mystery of the Christian people. Through the sacraments of Christian Initiation, we are immersed in the dying and rising of Jesus and his mystery becomes ours. As we celebrate the other sacraments we celebrate in a special way this mystery as it is active in our Christian life.

If we look at sacraments as special moments inserted into our lives as though they had no relation to the other times, then it would seem that our experience of the Paschal Mystery is intermittent, coming in fits and starts rather than always part of our life. Yet that is exactly the case: we live the dying and rising of the Lord, continually we carry about in our bodies the dying of Jesus so that in our bodies the life of Jesus may also be revealed. (I Cor. 10:16)

So what, then, is our sacramental life? How does our daily experience tie into our sacramental celebration as Church?

The Church's sacramental experiences are celebrations of the continual presence of Jesus' saving mysteries in our life. Each sacrament focuses on a particular aspect of that life: birth, growth, identity, weakness and death. They are indeed special moments of God's presence, intense experiences of the Lord. But, they are only that because of the presence of the Lord in our lives each day.

In Baptism and Confirmation we celebrate a choice, conversion, a turning completely to the Lord. That conversion does not occur in the moment of water-witness and oil-anointing but in the life-process of the ones who celebrate sacramentally what that conversion means in themselves or in the child unable to determine that for itself. The sacrament of Reconcilia-

tion does not automatically wipe away sins but celebrates the forgiveness the Lord has offered and already given the one who seeks it. Anointing of the sick celebrates the healing and comforting presence of the Lord in the life of our weakened physically not in a single moment of sacrament experience but as it occurs day in and day out during loneliness, pain and frustration. Matrimony and Orders do not make people something they are not. Instead, in the sacraments the Church celebrates the union of two people in love, and the calling by that Church of one to serve as deacon, priest, or bishop. At Eucharist, the primary sacrament, we celebrate who we are as the living Body of Christ, a community of God's people, the Church, not for the 30-60 minutes of celebration but for the Mondays, Tuesdays, Wednesdays, Thursdays, Fridays and Saturdays we live together. Eucharist does not make us a community but celebrates the community we are!

However, sacramental celebrations do not just look back and celebrate the past as though they were conclusions to several chapters in our life. They look ahead, too, for they confirm and strengthen that experience of Jesus' dying and rising in our life; they deepen that experience as nothing else can and enrich us for what else life brings. They make us look honestly at life and our experience of Jesus' saving mysteries that occur there and help to focus on the sacrament that that is. And, best of all, they challenge us to live the faith we celebrate.

Our sacramental life is lived out in our day-to-day routine of ups and downs where if we look we find God, and celebrated in those intense moments of encounter with God that we call Sacrament. Our sacramental celebrations enliven our daily experience for it is in those celebrations that we, the Church, the Body of Christ, celebrate his dying and rising that makes our life authentic.

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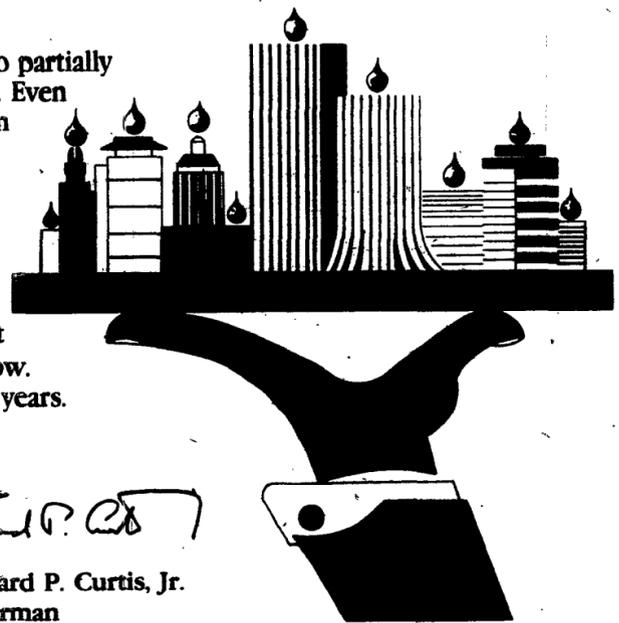
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