

Father Albert Shamon

# A Word for Sunday



## In-between time

Sunday's Readings: (R3) John 17:1-11; (R1) Acts 1:12-14; (R2) 1 Peter 4:13-16.

Sunday's readings speak of in-between time.

The first reading refers to the time between the life of Jesus (which ends with the Ascension) and the life of the Church (which begins with Pentecost).

The gospel covers the "pass-over" time of Jesus from His active life, which resulted in the faith of His followers, to His death, which resulted in His glorification.

The brief passage chosen for the second reading is from the letter pseudonomously attributed to the apostle Peter. He speaks to Christians who find themselves in exile, suffering as strangers in a strange land, to Christians whose faith is countercultural and who often find themselves at odds with those among whom they live.

What did the disciples of the Lord do in their in-between time (from Ascension to Pentecost)?

First, they waited expectantly. What does a woman do who is going to have a baby? Generally, all she can do is wait until the birth of the child that is forming in her womb. So the parents wait hopefully. They recall the past, which led to this moment. They plan for the future, without really knowing what that future will bring. "If it is a girl, we'll call her . . ." "If it is a boy . . ." "If, if . . ." But they wait hopefully, expectantly.

So did the early Christians of Acts: they waited hopefully, expectantly. So ought we to wait. Hopeful, because Jesus has already formed His Church from His bleeding side, as the new Adam. Expectant, because He promised eternal glory to those who wait for the Lord.

Waiting, of course, can either be active or passive. One can just sit down and do nothing while waiting. Or one can start knitting baby booties, purchasing a crib, wallpapering the baby's room.

During the in-between period, both

Jesus and the early Christians waited actively: they prayed!

The gospel is a record in part of the great priestly prayer that Jesus uttered as He left the Last Supper room and headed toward the Garden of Gethsemane and death.

In their in-between time, from Ascension to Pentecost, the disciples of the Lord, the apostles, the men and women who waited with Mary, the Mother of Jesus, devoted themselves to constant prayer.

When the Creed was once said at every Mass in Latin, it concluded, when sung, with a resounding "Expecto resurrectionem mortuorum et vitam venturi saeculi" ("I await the resurrection of the dead and life everlasting"). I await means, literally, "I expect." To expect is not just waiting; it is waiting with reasonable certitude that what one is waiting for is going to happen. When we wait for a bus, all things being equal, we expect with moral certitude that it will come. So during our waiting time, we can be certain of all the things to come which Jesus had promised — if we also pray, as He and the apostles did in their in-between times.

Secondly, the Christian community of 1 Peter is also in a moment of passage — of waiting for the final revelation of Jesus in glory. What are they told to do? To accept the present moment, to live life as it is, in its totality — with its ups and downs, its moments of exaltation and its times of depression. Ah, the glory to come if we share life's suffering for the sake of Christ.

When Hannibal's troops showed signs of discouragement in crossing the Alps to invade Italy, Hannibal reminded them, "Post Alpes, Italia" — after the Alps, the sunny climes of Italy. The thought of that desirable goal spurred them onwards.

We are in the in-between times, too. Life seems to be a continuous round of unbroken activities. But we are called to wait: to pray constantly, to pray in unity with the Church and to gather strength, through constant prayer, for sharing Christ's sufferings, confident of the glory to come.

Cindy Bassett

# The Bible Corner



## The promise

Forty days had passed since the time of Jesus' crucifixion and resurrection. On several occasions, Jesus appeared to His closest friends, the apostles, and even shared a meal with them. Today, Jesus had gathered with them at the Mount of Olives, a short distance from Jerusalem.

"Lord," Peter said, "it is so good to have you back here with us. I feel so strong when you sit among us. There is much we can accomplish with you to lead us."

"Peter is right," James agreed. "If you will go with us to the temple and stand before Caiaphas and the others who refused to believe, all of Jerusalem will know that you truly are the Messiah."

Each one of the apostles gave his opinion on the best way to proceed. During all of this time, Jesus listened, but said nothing.

When everyone had finished speaking, Jesus said, "My dear friends, don't you understand yet? I have completed the work that my Father gave me to do. It's up to all of you now to be witnesses to the truth. You are my trusted companions, so you must continue in the good work we've begun together."

"But, Lord," Peter protested, "where will you go?"

"I go to my Father's house to prepare a place for you," Jesus replied. "Some day you will all join me there. But first, you must complete the work that you have been given to do."

All of the apostles looked downcast. When Jesus had risen from the dead, they had been so sure that the new kingdom He had told them about was to begin. It would be difficult to go on without Jesus among them.

Jesus looked kindly on all of them. He was aware of all of these thoughts and worries that clouded their minds. So Jesus said, "You know my message of salvation. I ask you to go now into all of the world and preach this good news to everyone. Those who believe the Word and are baptized will be saved. But those who refuse this message will be condemned. The new believers will help you. They, too, will be given the power to heal the sick and perform many miracles in my name."

"I know all that you say is true," James replied sadly. "But without you, Lord, I feel like I can accomplish nothing."

"Don't begin preaching yet," Jesus

instructed. "Go back to Jerusalem and wait. I will send the Holy Spirit, the comforter, to you. The Spirit will teach you much and remind you of everything I have told you."

There was a long, uncertain pause, and then Jesus continued: "I am leaving you with the gift of peace of mind and heart. And the peace that I give isn't fragile like the peace the world gives. So don't be troubled or afraid. I am with you always, even to the end of the earth." And suddenly, Jesus was gone from their sight.

After Jesus had disappeared, the apostles stood on the mountain, still hoping to see Him again. All at once, white-robed men were in their midst. One of them said, "Men of Galilee, what do you wait for? Jesus has gone to heaven, and some day, just as He went, He will return." Even as the apostles still contemplated everything that had occurred, these two men also vanished.

It was John who finally broke the silence. "Jesus is still here with us. I am certain of it."

"But it's just not the same," James replied. "Before, we could go to Jesus with our questions and concerns, and He would help us."

"None of that has changed," John insisted.

"What do you mean?" asked Peter.

"We can still place our problems before Jesus," John replied. "Have you forgotten already? Jesus taught us how to pray. If we pray to Him, I know we will receive answers."

All of the apostles began to pray aloud then. Each one told Jesus how much they loved Him. When they had finished, their hearts were filled with a great sense of peace, just as the Lord had promised.

The apostles decided to gather rocks and build an altar on the mountain as a sign of their commitment to be witnesses for Jesus. Peter stood before them and said, "Let this altar stand as our covenant with Jesus Christ. We will go forth, as we promised, to preach His truth. Jesus is with us at all times. All we need to do is call Him by name. We will remain loyal to Jesus even unto death."

A short time later, the apostles headed back to Jerusalem. In the upper room of the house where they had shared a Passover meal with Jesus, they waited for Jesus' promise of the gift of the Holy Spirit.

Scripture Reference: Matthew 6:9-13; Luke 24:47-53; John 14:1-4; 14:27; Acts 1:9-12.

### Mother Cabrini benefit dinner to aid black students in Rochester

Mother Cabrini Circle is sponsoring a benefit dinner on Sunday, May 31, at Montgomery Neighborhood Center, 10 Cady St., Rochester, from 1 p.m. to 4 p.m. Tickets are \$5 for adults and \$3 for senior citizens and children.

Mother Cabrini Circle is an interracial, interfaith group of women who have worked together since 1946 to help pay tuition for black students to attend Catholic high schools in Rochester.

Call (716)458-9053 for information.

The  
**COURIER-JOURNAL**

WILL PRESENT ITS . . .

**Graduation Supplement**  
Thursday, June 4, 1987

In recognition of the graduating seniors from the Catholic High Schools of the Rochester Diocese, the Courier-Journal will be featuring a special keepsake supplement in the issue of June 4, 1987.

Included will be a listing of all graduates from the eight Catholic High Schools, a photo of the valedictorian and salutatorian from each school, and details of commencement ceremonies.

If you or your business would like to participate in the Courier-Journal's Graduation Supplement, special advertising rates and sizes are as follows:

¼ page	5 x 4 inches	\$135.00
¼ page	5 x 8 inches	\$250.00
½ page	5 x 15½ inches	\$500.00
½ page	10¼ x 8 inches	\$500.00
Full page	10¼ x 15½ inches	\$1000.00
Congratulatory Ad		\$50.00

**Phone: (716) 328-4340**

For Information

## Obituary

### Father Albert Ryan, pastor of St. Mary's, Bath

Father Albert V. Ryan, pastor of St. Mary's, Bath, died on Tuesday, May 26, in Davenport Hospital. Father Ryan had been in poor health for many years, due to a serious lung and heart condition. For the past several months, he had been under extreme stress because of an unsuccessful effort to keep St. Mary's school in operation. Insufficient funds and a declining enrollment resulted in the decision to close the school at the end of the scholastic year.



Father Ryan was born in Rochester on March 2, 1926, the son of the late Cornelius Ryan and the late Helen L. Gifford Ryan. After his graduation from St. Bernard's Seminary, he was ordained to priesthood by Bishop

James E. Kearney at Sacred Heart Cathedral on June 2, 1951. Father Ryan subsequently served as associate pastor of several parishes in Elmira, Corning, Waverly and Penfield, until his appointment as pastor of St. James Parish in Trumansburg in June, 1970. Father Ryan was named pastor of St. Mary's, Bath, in November, 1980.

A Mass to celebrate Father Ryan's priesthood will be held in Bath on Thursday, May 28, at 7:30 p.m., with a Mass of Christian Burial on Friday, May 29, at 10:30 a.m. Interment will be in Holy Sepulchre Cemetery, Rochester.

Father Ryan is survived by three brothers, Father Charles A. Ryan of Stafford, Va., and twin brothers Jack and Alfred of Rochester; two sisters, Pauline Buckland and Helen Ryan of Rochester; and three sisters-in-law, Mary Ryan and Doris Ryan of Rochester, and Mrs. Edward Ryan of Hollywood, Fla.

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