



WORD FOR SUNDAY  
Fr. Albert Shamon

Sunday Readings: (R1) Ex. 16:2-4, 12-15. (R2) Eph. 4:17, 20-24. (R3) Jn. 6:24-35.

As everyone must know by now, the Sunday lectionary consists of a 3-year cycle of readings. A 3-year cycle makes it possible to use one Gospel per year: Matthew is read in Year I (A), Mark in Year II (B), and Luke in Year III (C). St. John's Gospel has no special year. It is read every year in the Lent-Paschaltide season. And it is read in the Year B when Mark's Gospel predominates. Mark's Gospel is the shortest of the gospels; so for five Sundays, beginning at the end of July, the Gospel readings are taken from Chapter 6 of John's Gospel.

We are now at this time of the Year B. Last Sunday, the Gospel told the story of the multiplication of bread. John does not leave this story alone; he shows us how Jesus taught its meaning in His discourse on the bread of life. Today's Gospel is the preface, so to speak, of this Eucharistic Discourse.

The miracle of the multiplication of the bread recalled the manna God gave the Israelites in the desert after He had rescued His people from Egypt. The first reading recounts this episode. For years, the Jews had been expecting a new Moses and a new Exodus from the tyranny of Roman oppression. They expected this new Moses would also give a new bread from heaven.

These basic expectations were correct but the Jews erred in that they were thinking only in terms of this world and of material bread.

In this context we can understand why Jesus rebuked the people for chasing after Him, after the miracle of the bread. They were thinking only of their stomachs. They had completely missed the point of the miracle. Their past history should have told them that the manna was a symbol of spiritual food given by God. Their own biblical writers so

interpreted it. The author of Deuteronomy wrote: "He fed you with manna to show you that not by bread alone does man live, but by every word that comes forth from the mouth of God" (Deut. 8:3-4). Our Lord quoted this text to reject a Messianic program which satisfied only physical hunger.

On this occasion, therefore Jesus explained that He was offering a new bread, a new revelation. So He corrected the false interpretations the Jews gave the manna incident. First, He reminded them that it was God not Moses, Who had given them the manna. Secondly, He told them that the manna was not really the bread of God but only a symbol of the bread of God.

Then Jesus began to give the new revelation. First, the bread from heaven is He Himself — "I am the bread of life — the new manna, the new divine word and promise." Secondly, only this bread can satisfy, not mere physical hunger, but the deep hunger everyone has for eternal life.

The Jews asked, "What must we do to get this bread?"

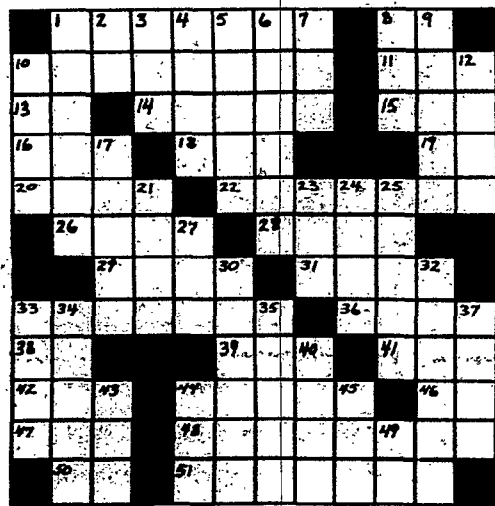
Jesus answered, "Your work is to believe in Me — surrender your minds and hearts to Me."

To us Jesus makes the same appeal: "You should not be working for perishable food but for food that remains unto life eternal. Reassess your scale of values."

What do we work for besides more pay for less hours? "It is true that the first requirement of many peoples in the Third World is for material bread. But what about us? We have homes, cars, incomes, food and everything we need and generally everything we want. And yet, especially among the young, there is a restless boredom with what we have and a search for wholeness, for meaning, for a bread that will nourish our whole being. Basically, it is a search for the bread of life, Jesus!

Crossword

- ACROSS
1. Wry smile
8. Concerning
10. One wheel vehicle
11. Entire
13. Negative word
14. Kind of seat
15. Japanese
16. Little devil
18. Hours (abbr.)
19. Myself
20. Sea swallow
22. Snuggled
26. Animal fat
28. Indian woman's garment
29. Tidy
31. Prima Donna
33. Kind of cheese
36. Saucy
38. Behold
39. Beak
41. Female deer
42. Prayer
44. Theater
46. Prefix, not
47. Wooden pin
48. Clergyman
50. International Language
51. Precious stone
DOWN
1. Dwarfs
2. Note of scale
3. Noun suffix
4. Legend
5. Oak fruit
6. Shuts
7. Lamprey
8. Cereal grain
9. Blaze
10. One
12. Prevaricated
17. Dried plum
21. Require
23. Sorrowful
24. Journey
25. Was alive
27. Small child
30. Having two parts
32. About
33. Applaud
34. Hang
35. Weave rope
37. Care for
40. South African
43. Self
44. Mineral rock
45. Government agency
49. The (Sp.)



Answer To Crossword On Page 16

Liturgy Institute Aimed At 'Shared Experience'

"Shared experience" will be the watchword for the weekend Liturgy Institute slated by the diocesan office on Aug. 17 and 18 at St. John Fisher College.

Keynote speaker for the event is Father Robert Hovda, an experienced veteran in liturgical leadership. Currently a member of the National Liturgy Conference, he is author of several books and articles on renewal in Church worship.

Supplementing Father's talks, local priests, educators, and worship committee members from around the diocese, experienced in various areas of liturgical formation, will share practical examples and demonstrations of their efforts in workshop sessions. These workshops are intended as models for possible programs to be presented at the parish and regional level during the coming year.

Workshop sessions include: formation of parish worship committees; evaluation of parish worship; how to plan for liturgical celebration; revitalizing parish life; community and prayer; parish community prayer forms; elements of liturgy for youth; youth in the Church; ministry and celebration; leadership in the liturgical assembly.

Marine Cadet Marriage Ban Unconstitutional

New York [RNS] — A regulation of the U.S. Merchant Marine Academy which bars cadets from marrying has been ruled unconstitutional by a federal judge here.

In a 36-page opinion, Judge John R. Bartels said that "the conclusive presumption that all married cadets will perform poorer than single cadets cannot be accepted upon the record before the court."

"The fatal vice of the regulation is the sweeping, advance determination," he said, "that every married student, regardless of age, maturity of circumstance, cannot be accepted or if unwittingly accepted, must be expelled from the academy simply because he is married."

The decision came on a suit filed by Dennis O'Neill, 26, now an insurance adjuster in Irvington, N.J., who secretly married while a cadet at the Kings Point, L.I., academy. He was to have been graduated in June 1972, but after an anonymous phone call revealed his marriage, he was dismissed from the institution in November 1971.

Judge Bartel held that the government cannot, by contract, require a cadet to surrender his constitutional right to marry, and that there was no evidence to support the government's claim of "administrative inconvenience." The academy was ordered to award a diploma to Mr. O'Neill within 30 days.

If the decision by Judge Bartel is upheld by higher courts, similar regulations of the Army, Navy, Air Force and Coast Guard academies would be affected. The earliest regulation forbidding marriage in U.S. service schools was posted at West Point in 1835. It was adopted at the Merchant Marine Academy in 1942.

In addition, displays of books and media from leading publishers will be available. The sharing of prayer as well as ideas about prayer will tie together the institute's offerings.

Bishop Joseph Hogan will begin the convocation with a blessing and prayer at 8 p.m., Friday, in Kearney Auditorium, introducing Father Hovda's

keynote talk, "Liturgy Yesterday, Today, and Tomorrow." A reception and informal discussion will follow the talk.

Saturday's program, beginning with community prayer at 9:15, will extend through the celebration of the Eucharist at 4 p.m.

Overnight accommodations are available for participants.



THE OPEN WINDOW  
Fr. Louis Hohman

Q. Regarding a divorced woman who is a Catholic asking you to marry her to a Catholic man, your answer seems to miss the point: We are talking here about the 99% of such cases in which the first marriage was valid in every aspect. We are also assuming by the nature of the question that the divorced Catholic is satisfied conscience-wise that she did the right thing. [Otherwise she would not ask you to marry her again.]

You say you could not officiate at her marriage because it wouldn't be "legal" in the eyes of the Church. In other words, regardless of how earnestly she tells you that her conscience is satisfied that she was correct in getting the divorce, you would refuse. Thus you are judging her conscience and not leaving it to God as you have previously maintained that such judging should be.

A. I respond to your question because it affords the opportunity of explaining a very important distinction. Parenthetically however, I wonder how you arrived at your figure of 99%. You must have sources of information nobody else has.

Now to the question. Sins and crimes may have two faces or aspects — one private and personal, one public and social. Take a killing, for example. A person may kill someone and know perfectly well that the act was strictly a matter of self defense. Before God and in his own conscience that man is perfectly innocent of the crime of murder. But the act of killing someone is a public, social act and so must be dealt with in a public forum (court). A court (judge and jury) will be dealing most by with external facts. They may to a certain extent be able to reach into the mind and heart and motives of the accused but in some cases not at all. So the court may come up with the verdict that this man did not act in self-defense but rather is guilty of a crime. In that case the court would be making an error in judgment, which assumedly

would be unavoidable but none the less an error. So our friend is "guilty" in the public forum (court) but "not guilty" in his conscience or before God.

The fact that the courts are sometimes, even if rarely, wrong does not make the person guilty nor does it eliminate for society the necessity of making public judgments about public matters. Society cannot say, "Well, we might be wrong about some judgments made in court so we can't prosecute any." That is why we try to go by the dictum that a man is innocent until proven guilty. We want to eliminate as many errors as possible.

Of course, in marriage cases the burden of proof is reversed. The couple seeking a declaration of nullity must show cause why their marriage is not valid. But the fact still remains. In private they know their marriage is not valid but they are not able to show that fact to the court. The court as the public forum and in the interests of society must make its best judgment on the facts as they are known. Therefore as a public person (the representative of the society which is the Church) I am not making a judgment on the conscience of the couple but rather on the facts of the case as known publicly.

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