

Word for Sunday

By Father Albert Shamon

Who May Take The Bread Of Life

Sunday's Readings: (R3) Mt. 22-33. (R1 Kgs. 19:9, 11-13. (R2) Rom. 9:1-5.

I have read with interest the written debate between Father Cuddy and Father O'Malley regarding intercommunion.



Though I feel the weight of the arguments is on Father Cuddy's side, I would like to offer a practical solution to a sticky question.

First, however, it is well to recall that the Church in her Decree on Ecumenism warned against a false irenicism that does not hesitate to compromise religious principles and doctrines in the search for religious unity. Secondly, the Church has specifically pointed out that intercommunion must not be used as an indiscriminate means for promoting religious unity. (Ec. 8; Directory on Ec. 38, 55)

On June 1, 1972, the Church issued an instruction when an exception might be made in

favor of intercommunion. This exception was so distorted by personal interpretations that the Church was compelled to clarify her instruction by still another (Oct. 17, 1973).

The Church seeks always to provide baptized persons with all the helps they need in the journey of life. The Eucharist is the bread of life, spiritual nourishment. It draws a person closer to Jesus and His Church. So the Church is loath to deny this font of grace to anyone.

However, the Eucharist is also the sign of unity, of full communion with the Church. This truth, too, needs to be safeguarded! This explains why the Church has stipulated certain conditions before granting this privilege, lest intercommunion be misconstrued as being in full communion with the Church when one in fact is not. (I wrote fully on this in a feature Courier-Journal article 9-13-72.)

On Marriage Encounter weekends, because of the many mixed marriages and couples of other faith persuasions, this question of intercommunion is a very practical one. Here is how I handle it.

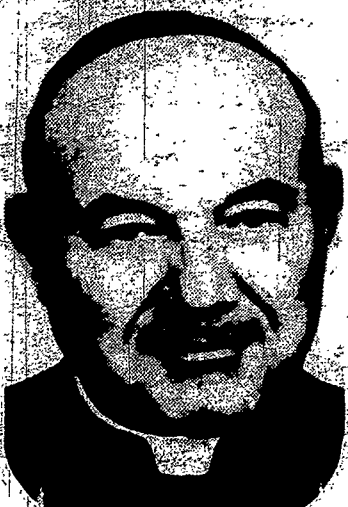
"Should those of other faith persuasions," I ask

the group, "go to Holy Communion at the Masses this weekend?"

"Well, I think they can decide this matter for themselves."

"There are two things to consider. First, you know worship is the expression of Faith. As our words must say what we mean, so our worship must express what we believe. Holy Communion at Mass says, 'I believe the Holy Father, Pope Paul VI, is the head of the Church of Christ. I believe all that he and that Church teaches.' That is what Holy Communion at Mass is saying. Because we want persons to be sincere, honest and authentic, we ask them would it be right to receive Holy Communion within Mass if it is not a sign of this belief for them."

Secondly, however, Holy Communion is the bread of life. It is spiritual nourishment. A bread that makes us strong spiritually. So, if anyone feels a deep sense of spiritual need for Holy Communion, and is baptized, and has faith in the Real Presence of our Lord in the bread, and is leading a life worthy of a Christian, then on this weekend, because no one here will interpret Holy Communion at Mass as a sign of complete communion with the Catholic Church, a person of another faith expression may go to Holy Communion within Mass. The decision is yours!"



BISHOP GRECO


Bishop Greco To Address K of C

The 96th annual convention of the Knights of Columbus Supreme Council is scheduled for Aug. 15-17 in New Orleans. Bishop Charles P. Greco, supreme chaplain and Louisiana chaplain, will address the gathering at the States Dinner Aug. 15. Sixty years a priest, he will talk about what the priesthood has meant to him. Bishop Greco retired five years ago as ordinary of Alexandria-Shreveport and now concentrates on the administration of two institutions he established for mentally retarded children.

Tutoring

The Immaculate Conception Youth Ministry offers tutoring in all school subjects, grades 2-12. With more volunteer tutors coming in this month, more pupils can be accommodated. Raelyn Harman, program coordinator, announced. About 45 are enrolled now, she said.

Sessions are scheduled from 11 a.m. to 1:45 p.m., or 2:45-3:45 p.m., Monday through Thursday, and the pupil may choose to attend two or four days a week. The organization is located at 187 Edinburgh St., near Plymouth Circle. The telephone number is 546-5513.



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The Open Window

By FATHER HOHMAN

We Must Withhold Judgment

Dear Father Hohman,

Your column in the Courier of June 28 concerned something I had written in The Message, our parish organ. It was sent to you anonymously. I do not know who

Fr. Hohman your benefactor was. You seemed annoyed because I did not inform you that I intended to comment on some of your remarks. Incidentally, I did not identify you because it was not my intent to deal in personalities, but only to correct what was contrary to the teachings of the Church. I am writing to you first, before what I say appears elsewhere. I hope you will have it published in the Courier.

You write, "... it amazes me that the author (that means me) and many like him simply do not know the difference between objective right and wrong, and the subjective guilt or non-guilt of a person following conscience."

Let me state what I do know. One who follows an invincibly erroneous conscience is not acting in a blameworthy fashion because he does not know he is in error. Here I am in agreement with you when you say that one must

follow even a false conscience if it is a certain conscience. But if it occurs to him that he may be wrong, he has an obligation to form a right conscience. How does he do this? By seeking to resolve his problem.

Whom does he approach? Someone qualified to pronounce on morality. What norms are used as a basis for judgment? The Church's teaching on the subject.

In the Document on the Church from the Vatican II Council, chap. 3, no. 25, is the following statement: "In the matters of faith and morals the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of the soul. This religious submission of will and mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking ex cathedra. That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known chiefly either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking."

Suppose the subject of our discussion receives advice that concurs with what the Holy Father has taught. He rejects that advice and does as he

pleases. What would you say about him? Would you call him contumacious? You can't say that he has an invincibly erroneous conscience. He has rejected the authority of the Holy Father. He has bent and warped his conscience to justify his aims and purposes. Would you hold him blameless? If the answer is "yes," then every scoundrel would be above criticism, every dictator could justify mass murder. Morality would have lost its objectivity and the Holy Father's voice would truly be one crying out in the wilderness with no divine sanction.

Sincerely
The Message

Dear Message,

There is no way I can object to anything that you said in your letter, except that you have taken it upon yourself to correct what was contrary to the teachings of the Church. I wonder about your authority to do that.

Objectively speaking, therefore, we are in total agreement. The problem between us arises from the fact that there are indeed people (many people) who find themselves in a dilemma in regard to what the Holy Father has taught and the situation in which they find themselves. I do not think that either you or I or the Holy Father can make a decision of conscience for those people who do indeed in all good will find themselves in a dilemma. That is the point I have been trying to make and I hope it will be clear to you. We cannot continue to pass judgment on people who sincerely are torn. "It is mercy I desire and not sacrifice," says the Lord. That is the only point I am trying to make.

Healing Service

Under the auspices of the diocesan Charismatic Liaison Committee, a Charismatic Healing Service will be held from 2 to 4 p.m. Aug. 27 at Notre Dame Retreat House, Canandaigua. Everyone is welcome. Reservations are not needed.



MR & MRS. BRICKLER

Golden Wedding

Mr. and Mrs. Raymond Brickler of Latta Road marked their 50th wedding anniversary June 26 with a dinner party for family and friends. On June 24, they renewed their vows at a Mass concelebrated by their son, Father R. Richard Brickler, and Father Edward Golden, in the home of their other son, Thomas. The Bricklers' two daughters are Mary Helen Kent and Patricia McNulty. There are six grandchildren.

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