

A Word for Sunday

With Father Albert Shamon



Sunday's Readings: (R3) John 6:1-15; (R1) Kings 4:42-44; (R2) Ephesians 4:1-4.

The Elisha story (R1) is a type of the multiplication of the loaves in the gospel story. The same elements occur in both stories:

1. Food is brought to the man of God.
2. The amount is exactly indicated.
3. The disciples object that the amount is not enough.
4. The man of God pays no attention to the objection.
5. The food is distributed, all eat their fill, and food is left over.

John's account of the miracle, however, has eucharistic overtones. John notes that "the Jewish feast of Passover was near," because the Passover was the setting for the Last Supper. "Jesus took the loaves of bread, gave thanks and passed them around." In Greek, the word for "gave thanks" is *eucharistesos*. Then Jesus ordered the disciples to "gather up the crusts ... left over." This phrase in the Didache ("The Teaching of the Twelve Apostles," an ancient document going back to the second century) has a clearly eucharistic significance. In this work we read: "As this broken bread scattered on the mountains was gathered and became one, so too, may your Church be gathered together from the ends of the earth into your kingdom."

Holy Communion is both the sign and the cause of unity in the Church. As the many grains of wheat (scattered on the hillside) make the one bread, so we — being many — become one through the eating of this bread.

Holy Communion at Mass is a sign of full communion with the Church. Holy Communion at Mass says: "I believe all that the Catholic Church teaches. I believe John Paul II is the vicar of Christ on earth. I believe in prayer for the souls

in purgatory. I believe in Mary as the Queen of all the saints." That is why intercommunion must of necessity be the last step in reunion with our separated brethren. If those of other faith persuasions do not believe all the teachings of the Catholic Church, then to receive Holy Communion within a Catholic Mass is to posit a counterfeit sign, to be inauthentic.

There is but one exception. Because Holy Communion is a spiritual nourishment, the Church — kindly mother that she is — permits intercommunion only when four conditions are present: 1) it is clear to the Christian community that this is not a sign of unity of faith (as at a Marriage Encounter); and the recipient definitely 2) feels a deep need for this nourishment, 3) believes in the real presence, and 4) is leading a good, moral life!

Holy Communion is also the cause of Christian unity. The basis of unity is love, and the sacramental grace of Holy Communion is love. Thus, St. Augustine could say: "The Church makes the Eucharist, and the Eucharist makes the Church."

When the Church, priest and people, worship the Father, Christ comes to our altars and makes the Eucharist — changes bread and wine into Himself. This change is made to effect a greater one — to change us also into Christ. To be changed into Christ means to become burning furnaces of charity. When the Christian community becomes a community of love, then it is truly the Church — "the sign of God's presence in the world." Thus the Eucharist makes the Church.

One final point: those who ate the loaves had their fill. The Eucharist will satisfy all the desires of our hearts and one day bring us to the eternal banquet where we shall hunger and thirst no more!

On the Right Side

With Father Paul J. Cuddy



To Father Robert Kanka, Trumansburg

Thank you for inviting me to care for your beautiful parish July 8-12. Here is a brief report.

Sunday night, about seven, I stopped at the rectory and met the Immaculate Heart of Mary Sisters conducting your summer Religious Vacation School. I understand they are from Philadelphia, have 1,900 sisters in their community, and have preserved the teaching vocation. We chatted for an hour. Then they gave me the key to Dr. Smith's house for my residence, with apologies for taking over the rectory, which is certainly handy for the summer school program.

At daily Mass, the same faithful 20 I remembered from last year were there, with the addition of Ruthie Johnson of Salt Lake City. I took Communion to Steve Zifchock in Ithaca, then to a nursing home where Father Jack Tressy's sister, Ann, is a patient. She has had a stroke and her voice is weak, but she is cheerful and chuckled at some of the diocesan tales which I thought would interest her.

As is my custom, I phoned Immaculate Conception rectory in Ithaca to invite myself to supper. People think I'm looking for supper, which I can get anywhere. But it is at meal time that we can catch our priests free to relax and talk. Newly arrived Father Curtis was lugging boxes upstairs to settle in, and would not be in for supper. The Indonesian Jesuit, Father Varghese Panangatt, who is studying anthropology at Cornell and is in residence at the Immaculate Conception rectory, joined me for supper, and the busy Father Carges came in toward the end.

I told Father Panangatt: "Every priest who came to Cornell to study sociology quit the priesthood and got married." He smiled and replied: "I'm studying anthropology." I remember another great priest, Father Eugene Dehner, O.S.B., who studied anthropology at Cornell 45 years ago when Father Kress and I were under the tutelage of Father William Byrne. Father Dehner was a superb student and an angelic priest, and still is, and a jewel in the Benedictine College of

St. Benedict, Atchison, Kan. I expect that Father Panangatt will be a jewel for the Church and the Jesuits when he returns to Indonesia two years hence.

I have long thought chaplains to colleges and universities should be most carefully chosen. First of all, and above all, they should have a great and continuing reverence for their priesthood, imbued with selflessness. "Not to us, O Lord, not to us, but to Your Name give glory." Once a Catholic chaplain lets his ego supercede Our Sovereign Lord, trouble brews. I suppose that explains the effectiveness of the early Jesuits: "All to the honor and glory of God." My much-admired Legionnaires of Christ seem to be the spiritual heirs of St. Ignatius and his early followers.

Along with reverence for the priesthood, I think chaplains should be daily aware of the danger of elitism. It is true that the collegiate congregations and communities are more homogeneous and elite, even as groups of doctors or FBI agents or seminarians. But an elitism which produces a kind of self-centered group can be spiritually devastating, and worse, in the souls of the chaplains. In the July "Homiletic and Pastoral Review," Father Ken Baker, S.J., records: "A priest must be learned to fulfill his basic obligations, but he does not have to have a Ph.D. to carry out his mission well. Catholics do not show reverence to their priests because they are 'experts' — sociologists, psychologists, philosophers — but because they bring Christ to them. Our people want us to lead them to God, to teach them His Word, to pray for them and to teach them how to pray. That is what they expect from us and that is why they show us reverence."

I was glad Father DiSocio was assigned as chaplain to Ithaca College. He is devout, simple, generous, sympathetic, prayerful. However, I do wish he would get rid of that silly Creed which he inherited: "We believe in God, the Father-Mother Almighty." I wonder if they also butcher the prayer of Jesus into: "Our Father-Mother who art in heaven ...?"

More next week.

Free Summer Lunches

The City of Rochester is sponsoring a Summer Food Service Program for children which provides free lunches without regard

to race, color, sex, handicap, age or national origin.

Funded by the U.S. Department of Agriculture, the program began serving lunches on July 1, Monday through Friday, and will continue until August 16 at more than 30 locations throughout the city. For more information on locations or eligibility, call the Bureau of Recreation at (716)428-6755.

THOUGHTS TO CONSIDER



EDWIN SULEWSKI
FUNERAL DIRECTOR

Why don't we forget funerals and get on with living?

When presidents and national heroes die the nation has elaborate ceremonies to mark their lives mean something to us, they are important to the morale and life of our nation. When someone we love dies we mourn also. They are important to us and we need to mark their passing with appropriate ceremonies. The ceremonies we have for the deceased help us express our feelings about the person's life and our feelings of loss. Through ceremony we express tribute and say goodbye to those who have been close to us. If we did not take the time to express our feelings at a formal ceremony we would find it more difficult to let go of the past and get on with living.

We purchase all forms of insurance to protect our family & assets, not because we expect the worst to happen, but to be prepared. Doesn't it make sense then to prepare for what will happen. Let our trained counselors assist you with the many options available in planning for a worry-free future.

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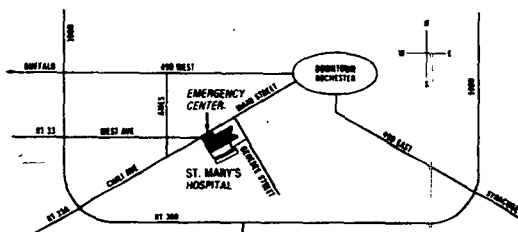
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Pastoral Institute Offered

"Pastoral Christology: A Call to Discipleship" will be the topic for the Wadhams Hall Pastoral Institute next month at Wadhams Hall Seminary-College in Ogdensburg, N.Y. Sister Ellen Leonard, S.S.J., will lead the week of lectures and discussions set for Monday, August 12-Friday, August 16.

Sister Ellen, professor of theology at the University of St. Michael's College in Toronto, a Canadian native, has taught high school- and university-level theology and specializes in Roman Catholic modernism, Christology, ecumenical and feminist theology. She holds a master's degree in religious studies from Manhattan College and a doctorate from the University of St. Michael's College.

The institute's aims to provide theological and practical input to participants on the relationship between their responses to Jesus Christ and their approaches to all Church life.

All are invited to attend — clergy, religious and laity. For more information or reservations, contact Father James Woollever at Wadhams Hall Seminary-College, Ogdensburg, N.Y., 13669.

Garage Sale

St. Bridget and St. Joseph churches in East and West Bloomfield are jointly holding a garage sale on Friday and Saturday, July 26 and 27, from 10 a.m. to 4 p.m. St. Bridget's, at 15 Church St., will be the site for the sale.

Items include furniture, dishes, collectibles, garden equipment, antiques, linens, books, pictures and frames and various other treasures produced by clearing out the rectory. All are welcome.