# God's Church Is But One Family

(Continued from Page 1A)

The original disciples of in what he did or what he mental table of Christ. taught. Rather he called them, unlikely men for the most part, rugged fishermen or shady tax collectors, to be the beginning and the nucleus of what became the Church. "You did not choose me, but I chose youshould go and bear fruit."

loyalty to themselves rather Church:" than to Christ. They were made one by the terrible and glorious events of the crucifixion and then, being human, they conbound them as one family.

than a choosing people. Most half-brothers to each other. denominations practice infant baptism, bringing children into The New Testament goes even the Church long before they beyond the family analogy in have any choice in the matter describing the Church as the or are aware of what is hap-

personal Saviour are apt to base their stand upon the words of our Lord to the Pharisee Nicodemus, "Unless one is born anew, he cannot see the kingdom of God." Even the shattering, life-changing experience of what has sometimes been called to entrance into a family.

No matter how carefully we weigh our beliefs, or make decisions about joining the Church, we know that in the the sought than the seeking. Regardless of denomination any honest Christian realizes that God has sought him far more than he has sought God, that faith and love are gifts rather.

A body cannot be divided. Seeking. A body cannot be divided. Seeking and a leg hang by ly whole again.

A body cannot be divided. Seeking and a leg hang by ly whole again.

A body cannot be divided. Seeking and many bones she gives her life. Like her their families in testimony here are broken and out of joint. Yet somehow skillful physicians and surgeons not only succeed in keeping the man alive for a femilie to resurrection.

A body cannot be divided. Seeking when ican migrant farm workers and she gives her life. Like her their families in testimony here then, all our consultations, all her body in death and receive our plans, all our hopes are at in keeping the man alive for a femilie to resurrection.

Furthermore, there is an irrevocable quality in Church membership that suggests a family far more than a club. We may drift away from the Church, we may abandon our beliefs, or change them drastically, but nothing can ever erase the effect of what has happened to us within the community of the Church any more Freedom than we can obliterate our ex periences as children and adults in our immediate families. This is one reason why the early Church regarded apostasy as one of the most deadly of sins.

We can belong to many clubs, to Spain's non-Catholic minoribut you can belong to only one ties-largely Protestant-is exfamily, and the Church can be pected to be submitted for but one family. Like all large final approval to the Cortes families the Church will have (parliament) in December. divisions, even battles, but the battles are family quarrels rather than the rivalries of

same things or act in the same of the law which is to be preway or feel the need to be sented to the Cabinet when it together all the time, or talk meets July 15. in a phony manner of "togetherwillingness to accept and for inet in September, 1964. That the expansion ban. give. Such a family the Church document was criticized as is called to be. We need not failing to match up adequately about what we believe, except Year's address to the nation. Isaid the directive was issued

Break out in

for a very few vital essentials. Yet family unity in the Church implies a willingness to listen Christ did not flock to him to each other enough to eat and because they were interested drink together at the sacra-

In addition to the family anology in describing the Church the Bible also uses a direct marriage analogy. In the Old Testament God is the husband and the wooer of the people of and appointed you that you Israel and in the New Testament the Church is called the bride of Christ. And today a These men began with little man and a woman about to unity of purpose. They quar- enter a marriage are reminded reled about who would be great- that this relationship signifies est and there is some evidence "unto us the mystical union that they tried to build up that is betwixt Christ and his

Thus the love of God for mankind is compared with the resurrection of their Lord. Even love that a man has for a woman. And it is very hard to tinued to quarrel and to fail, believe that God could be a yet underneath their divisions polygamist and that the sepawas a God-created unity that rate Churches could be like separate wives each living in her own house and raising sep-Ever since, Christians have arate families, and that Chrisbeen far more a chosen people tians are only half-sisters and

body of Christ. This is precisely how St. Paul addressed the Christians in Corinth and Rome, Even the Churches that prac-churches that did not contain tice and teach adult, or believ- many wise people, or well-born ers, baptism take care to in-people, or strong people, churchclude the children of believers es in which the morals of many within the fellowship during the if its members left much to be crucial years when lifelong at-titudes are being formed and from the concept club than that choices made, consciously or unconsciously. And the Churches body? To call the Church the body of Christ means that the which lay great emphasis upon God who needs nothing uses us as his instruments, that he acts the need of genuine conversion as his instruments, that he acts through us just as he acted through lesus of Nazareth twenthrough Jesus of Nazareth twenty centuries ago. The very word 'body' suggests strength and beauty; it also suggests awkwardness, indignity, decay and death, and yet we make up the body of Christ.

In the words of a discerning the second birth is compared Swiss Christian Suzanne de Dietrich, "We are not called to all its misery."

faith and love are gifts rather we ourselves are not to wither than achievements. and to die. "The eye cannot the feet 'I have no need of you' lf <del>one member suffers, all suf</del> fer together; if one member is honoured, all rejoice together.'

Wounded, Not Dead

The divided condition of the

Madrid - (RNS) - Long-

For Others



## **Ecumenical Tour in Seneca Falls**

Father Raymond Ringwood, curate at St. Patrick's Church, Seneca Falls, welcomed Episcopal priest Father Robert Shackles and visitors during "open house" tour of village churches there recently.



Visitors to St. Patrick's Church, Seneca Falls, hear explanation of Roman Catholic baptismal rite during ecumenical tour of churches. Father Henry Atwell, Courier editor, spoke at luncheon which followed.

and to die. "The eye cannot to function productively and something that does not yet Church in order to realize the San Antonio, Tex., archdiocese, say to the hand I have no need to function productively and something that does not yet Church in order to realize the San Antonio, Tex., archdiocese, say to the hand I have no need creatively while his wounds exist. Nor do we pursue this unity of all mankind. For God told a commission hearing here

been tragically ruptured. We itself. have continued to function only

serve an imaginary ideal Church Church today might properly bear upon our weak and painful; Church is called not so much We are required to be in be compared with a man who condition. Now, after many to serve her members as to yolved in the visible Church has been dreadfully injured in hundreds of years, we hope that train and use her members to with all its grandeur and with an accident and brought to the he will speed up the healing serve all mankind. The Church hospital almost at the point of process and make us more near is most like her Lord not when problems facing Mexican-Amer-

long time, but even enable him ready are rather than to create course simply to unify and lowed the world, not the Church, that all the facts about poverty strengethen the Church, for the when he gave his Son. His fam- in the Southwest are known to Over and over again in his-Church exists not for the sake ily includes all people the world war on poverty officials, and tory the life of the Church has of itself but for those outside over, not simply the Church that "action must be your

because Christ the physician has Just as Christ came not to Christ chooses that race to be brought his healing gifts to be served but to serve, so the his body

He would be the husband of course. the entire human race and

# Glenmary to Expand

awaited legislation granting considerable religious freedom the near future.

The decision, revealed by the informed circles here as a com-mittee of experts headed by J. Alter's letter lifting the ban for new assignments and it was Cincinnati in 1941 by Father Tzedec Congregation, was trans-Antonio Garrigues y Diaz Can-September, 1965. A healthy family is not one abate, Spanish Ambassador to

where all the members like the the Valican, completed a draft Mother Catherine also revealed that the community will accept new postulants next Sep | comment on the reasons for the professed Sisters The draft, according to the no postulants last September in ness, but underneath the dif-informed sources, is much accordance with a one-year ferences in such a family there wider and more "liberal" than moratorium on new members lies unity, love, loyalty and a the one submitted to the Cab- imposed at the same time as

Archbishop Alter imposed the all worship the same way, or with the statement in favor of restriction on new houses Sept. express our beliefs in the same religious liberty made by Gen- 18, 1965. Auxiliary Bishop Edway. In fact, we need not agree eralissimo Franco in his New ward A. McCarthy of Cincinnati

jectives and policies."

Glenmary superior, Mother Bishop McCarthy said, how dated Nov. 11, 1966.

Cincinnati—(NC)—The Glen-|"out of concern lest by too | ban or its removal. But she said mary Sisters, restricted from many new ventures the commulthe decision not to accept new opening any new houses for nity overextend itself in per-postulants last fall "was a mumore than a year, plan to open sonnel or finances, or commit tual one ... because we wanted "probably two new houses" in itself to new obligations at a to give more attention to re-been translated here by a period while re-studying its ob newal and consolidate our plan Roman Catholic nun for use in lectives and policies."

| Prench - language parochial | Prench - language parochial | ning in the community."

The Glenmary Sisters, formal-

Mary Catherine, was taken in ever, that the Sisters had indially known as the Mission Order Judaism, by Rabbi Stuart E. on new activities imposed in on this basis that the restric W. Howard Bishop under the lated into French by Sister tions were lifted in a letter auspices of Archbishop Alter Marie Noelle of the Order of lated Nov. 11, 1966.

to work among the poor in sociated with the Mi-Ca-El CenMother Catherine refused to Appalachia. They now have 98
ter which specializes in Catho-

COURIER-JOURNAL | Editor,

#### question. Currently six young ful to hear from you. sons keep me occupied but—I would like to gather materials on the Rebellion so that I can do more writing in the future. On 'Slavery' To Vatican

- (RNS) - Press reports that Ecumenical Patriarch Athenagoras will visit Pope Paul VI in the near future have created turmoil among members of the Holy Synod of the Orthodox Church in Greece.

The Patriarch has not confirmed the reports, although he has said frequently that he hopes to visit the Pope this

The Holy Synod voted unanimously to send a letter to all the Greek Metropolitans, asking for their views on the sub-ject. Several Orthodox churchmen here have said that the remarks made during sessions of the Synod represent the in-dividual views of its members, not official views of the Church. Several bishops oppose the

anti-ecumenical and anti-Athenbers of the Synod.

"It is strange that the Church of Greece is the only one among the Orthodox Churches always taking a negative stand toward world inter-Christian conferences, in spite of the contrary views of the preponderance of Greek opinion.

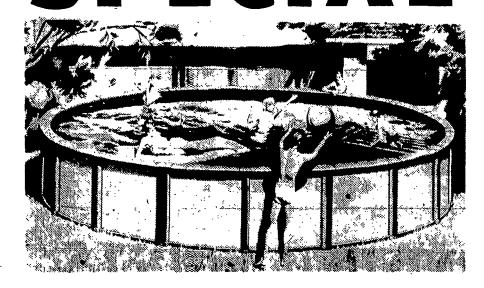
## Problems of **Migrants Cited**

Tuscon -- (NC) -- Poverty and illiteracy were cited as major

The number of migrants in rural areas in Texas. Father Casso said, is increasing, not decreasing—representing a reversal in national trends.

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Friday, May 12, 1967

Several bishops have made public charges that the Patriarch plans to "enslave" Orthodoxy to Roman Catholicism. Two of the points that caused the most disturbance were speculative reports that Patriarch Athenagoras plans to concelebrate a Mass with the Pope and the fact that he has not formally consulted with other Orthodox leaders on his plans for the visit.

agoras views which have been expressed repeatedly by Archbishop Chrysostomos of Athens and All Greece and other mem-

Montreal — (RNS) A book written by a Toronto rabbi has

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(Continued from Page 1A

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from the very beginning. But this is not true in the forty years period which followed 1517, numerous attempt were made to unify the church While the Augsburg Diet 1530 officially rejected the Lut eran confessions an influence group of laymen and theol gians met unofficially und the leadership of John Eck at Philip Melanchthon to set unity. These conference brought the differences on such matters as the eucharist, co fession of sin, sins, the episo pate, and marriage of the cler to possible resolution, but Lut er rejected them as impossib unless "The Pope will simp

The Divisions Harden

abolish the papacy."

Other occasions for reconc ation came with the imper diets at Hagenau (June 154 Worms (November 1540) a Ratisbon (April to July 154 Out of this meeting came Ratisbon Book which contain twenty-three articles on whitentative agreement had be reached. The Pope on the hand and Luther on the oth again could not, however, con to the point of common disc

Personal animosity was co pounded by the independer of the Lutheran princes from the emperor. It was hoped many Protestants and Cathol that in the spirit of Ratisbor general council would be cal to take up the issues of Reformation, but when the con cil finally met at Trent it v strictly a Roman Catholic " menical" council. The res was to uphold papal suprema and to pronounce anathemas those who held to Protest doctrine.

The immediate reaction of Protestants to the Council Trent was doctrinal and str tural hardening. The fluid with which had existed in ea decades of the Reformation gone. National churches ca



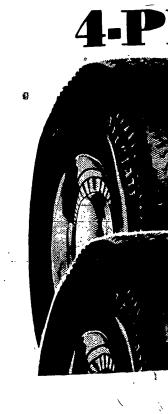




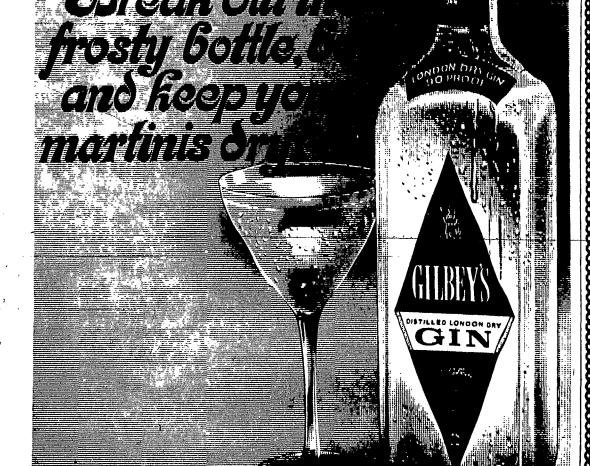
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