# TEENAGERS WANT TO KNOW

By FATHER MARTIN, C.SS.R. tion, and not merely com-Dear Father,

Should a person who doesn't believe that the bread and wine are changed into the Body and Blood of Christthrough the actions of the priest at Mass, but rather that the Mass is a commenoration of the Last Supper, still receive Communion?

If a person does receive Communion, isn't that being-"fake?" Isn't it saying that I believe in the Mass, because Communion is the highest part of the Mass? And if a person does not believe in the Mass, why should they attend Mass?

Elaine

#### Dear Elaine,

The Mass is indeed a commemoration of the Last Supper, but it is also much more. It is the Last Supper and Calvary re-enacted once

Our Lord knew how difficult this concept would be for some people to accept that we could eat His Body and drink His Blood, so He prepared the Jews of His time and us also, by His clear and unmistakeable language. "I am the bread of life . . If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world.'

The Jews started to argue with one another and said: "How can this man give us His flesh to eat?"

Our Lord knew their arguments, but He also knew that these people knew what He meant. They knew this was no figurative language; they knew that our Lord wasn't kidding; that He wasn't being symbolic. They understood all right, but their difficulty was in accepting on Faith. But our Lord minced no words with them, but went on: "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink His Blood, you shall not have life in you. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed He who eats this flesh

shall live forever. When Our Lord instituted the Eucharist. He said, "This is My Body; This is My Blood." Then He said, "Do this in commemoration of Me." But there seems to be no doubt that our Lord was, talking about actual transubstantia-

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momoration. This has been the constant teaching and tradition of the Church, and the Scriptures have always been

there's not much point in atinterpreted in this way contending. But the question is, corning our Lord's words. do we want to make the ef-Of course, it would be a fort to believe in it, or would mockery to receive Communwe rather take the easy way ion, if we did not really bet out, and risk the salvation of heve that this is the Body. our soul? May God bless you. and Blood of Christ. But, we have free will and we can make an act of Faith. And we

"Lord, I believe, help my unschool, 17 years of age, and have a problem.

I am mot a bad girl, just It's the same with the Mass. If we don't believe in it, like to go places. One of these places is an area where artists, so-called hippies, and group of girls visit this area in the evening and meet occasional boys. The boys we meet, we only talk with, and they walk through the area

me to go to this section. They tell me I am nothing more than a girl trying to meet boys without a formal introduction, and it will give me a bad name. They say I am going to get hurt if I continue visiting such a place - do you agree?

Dear Regina,

Yes, I believe your relatives are correct. It's a lot young musicians hang out. A tougher for parents to discipline their children than you think. And parents don't do their children any favors by don't have it so bad at home, letting them do whatever they

many undesirable characters in the type of area that you describe. You may meet a lot of good people there too, but I don't think, in general. it is wise for a group of young girls to be walking alone in this kind of environment, especially late at night. For one thing, some of the more "hoody" characters may think you are a soft touch, or may think you are walking the area because you want to be

I think you will realize more and more that you and I think you will appreciate more the genuine concern May God bless you.

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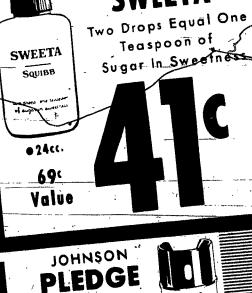
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Reform Castel - Gandolfo "permitted limit" passed in efforts formers, particula modernize the pri VI said at his we ence here.

In one of his me rect attacks so fa groups which have reforms, the Po Church "needs united, in agreem happy."

He criticized ments" and "too public opinion" in question of clerica "has been discusse While he praise of liturgy, Canor changes being

studied, the Pope the "impulses" ari ond Vatican Counc to the Church. "The Council ha new and numerous "Not all of them right direction edification of the Thus it is that sor to indicate seriou

Church itself. "We have pointe ourselves, such as ity of doctrinal o schools and among

"And there is n see how dangerous the habit of consid man and social as ment of its princip vine aspect - ti prayer.

"In the same wa serve without appr with which people principle is part of the stability and do mystical and visib the Church.

"Perhaps," the permitted limit ha in the attempt his social surround ly secularizing his the path of worldly thereby weakening his function as mir pel and of grace.

"Time is needed i into harmony. The speak of a deterior We are not of this confirm our faith Christ and of the g

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