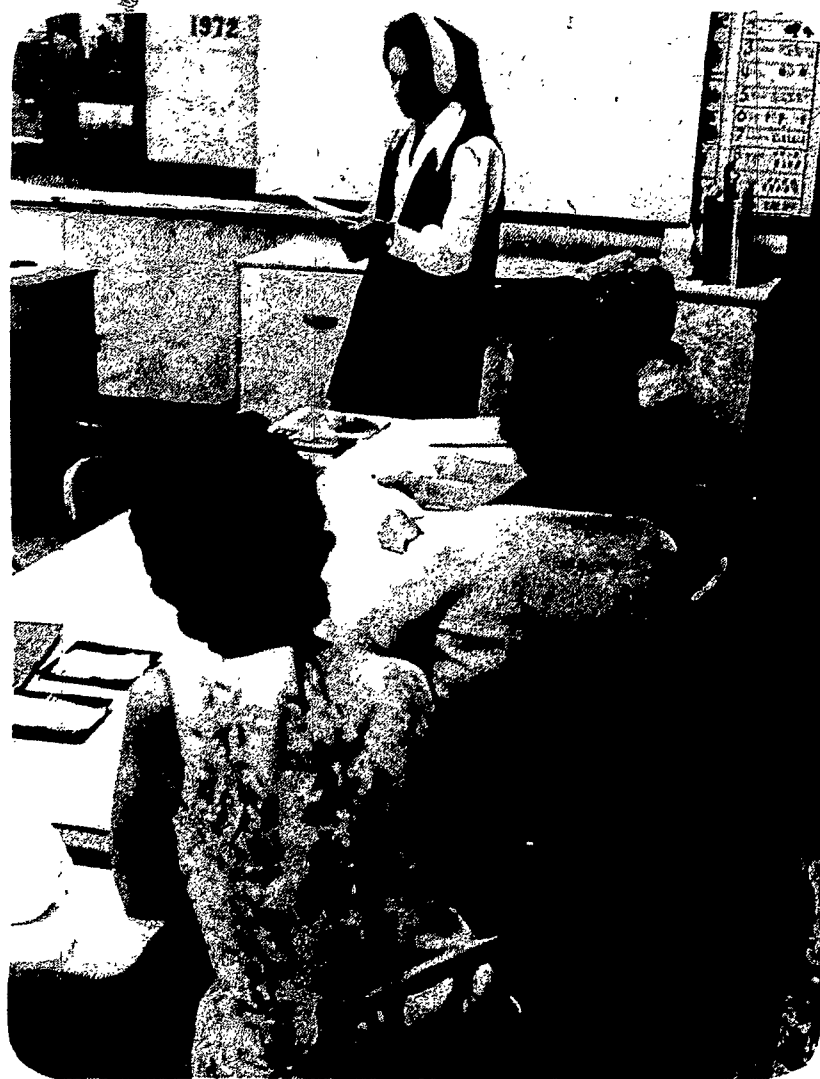


Orientation Held for Teachers



Sister Cora Marinaro from Trinity Montessori School conducted "Montessori and Religion Education" workshop in Blessed Sacrament's kindergarten room for teachers undaunted in their attentiveness by classroom furniture designed with someone else in mind.

By BARBARA MOYNEHAN

Rochester Catholic school students began classes last Wednesday morning; and classes for their teachers began last Wednesday afternoon.

Lay and religious teachers from Rochester's 29 Catholic elementary schools attended theology orientation workshops Wednesday, Thursday and Friday afternoons last week. The workshops were held on three different days with varying programs to accommodate different levels of teachers.

Teachers of the intermediate grades met Wednesday from 1 to 3 p.m. at Our Lady of Good Counsel; primary grade teachers met Thursday afternoon at Blessed Sacrament and junior high teachers met Friday at Sacred Heart.

"The purpose of the workshops," explained Sister Eleanor Volpe, principal of Blessed Sacrament, "is to help the faculty in teaching religion in the coming year. Religion is our top priority so we want to take every means to prepare them."

More than 100 primary grade teachers, including religious education teachers (CCD) had nine workshops to choose from at Blessed Sacrament.

The workshops covered such topics as "What do I really need to teach religion effectively?" "Is parent involvement worth it?" and "Moral development of the child," and ran twice giving each teacher a chance to attend two.

Mrs. Irene Wagner, who has taught third grade at Holy Family for eight years, thought the program very impressive. And Edie Antelli, who has taught at St. John the Evangelist, Humbolt Street, for the past six years, praised the workshop schedule allowing for different days for different grade levels. "What may interest me as a primary teacher may not interest an intermediate teacher," she said.

Two teachers from St. Philip Neri, Nancy Knauf, who is teaching third grade for the second year; and Bernadette Connel, in her ninth year as a second grade teacher, were disappointed the workshops weren't longer.

As they were walking out of the workshop on parent involvement they agreed that teaching in a Catholic school is more demanding than teaching in a public school since you are also responsible for the spiritual growth of the child.

The workshops were conducted by area school principals, teachers and priests.

Altar Society Fete Planned

Elmira Heights — The affiliation of seven new members and the installation of officers and chairmen of the St. Charles Borromeo Altar & Rosary Society of Elmira Heights will be held Sunday, at 4 P.M. at the church.

The program will include presentation of past president pin to out-going president Marilyn J. Zazzara and sermon by Father Joseph T. Gaynor.

The seven affiliates are Mrs. Diane Ciccone, Mrs. Aline Murray, Mrs. Claire Burczynski, Mrs. Joyce McNamara, Mrs. Jean Kerwan and Mrs. Lena Corsaro.

New officers are Mrs. Audrey B. Link, president; Mrs. Ann Brown, vice president; Mrs. Marie Morroni, secretary and Mrs. Marilyn Dickinson, treasurer.

Father Berrigan, Nun Get Jail Term

Harrisburg, Pa. (RNS) — The Harrisburg conspiracy case ended here Sept. 5 as federal Judge R. Dixon Herman passed sentence on Father Philip Berrigan, SSJ, and Sister Elizabeth McAlister for smuggling letters in and out of a federal prison.

Simultaneously, the government announced it was dropping conspiracy charges against the priest and nun and their six co-defendants.

Judge Herman sentenced Father Berrigan to a total of two years in prison on the letter-smuggling charges and Sister McAlister to one year in prison followed by three years' probation.

Father Berrigan's sentence will run concurrently with three years remaining in a sentence he is now serving for destroying draft records in Baltimore and Catonsville, Md.

Defense attorney Paul O'Dwyer characterized Judge Herman's action as "a vengeful sentence." He announced that

the defense would appeal.

At a press conference following the sentencing, Father Daniel Berrigan, S.J., called Judge Herman an "immovable and vindictive judge" and said his brother Philip is a "peace hostage."

He said: "There should have been no sentence. There should have been no trial. There should have been no indictment. And finally, the root of it all, there should be no war."

Father Philip Berrigan and Sister McAlister were accused with six others of conspiring to kidnap Presidential aide Henry Kissinger, bomb government property in Washington, D.C., and raid draft boards. The jury deadlocked on those charges by a vote of 10-2 for acquittal at the 11-week trial that ended in April.

The defendants and their attorneys pointed to the government's dropping of the government's conspiracy charges today as evidence that the indictment was "bogus" and designed to harass them for their anti-war activities.

FR. LOUIS HOHMAN

The Open Window



Since I read in the newspaper that Protestants are now sometimes allowed to receive Communion in the Catholic Church, I have wondered what the official version of this is — its extent and/or limitations?

The answer to your question may be found in an instruction entitled INSTRUCTION CONCERNING CASES WHEN OTHER CHRISTIANS MAY BE ADMITTED TO EUCHARISTIC COMMUNION IN THE CATHOLIC CHURCH published by the Secretariat for Promoting Christian Unity.

Maybe I can give you some of the outstanding elements in that instruction. It points out immediately that the question is not a new one. It was dealt with in the Decree on Ecumenism of the Second Vatican Council. This instruction tries to explain the rules and the doctrinal basis for them.

It then proceeds to explain the close link between "the mystery of the Church and the mystery of the Eucharist". The Eucharist contains what is the very foundation of the being and unity of the Church — the Body of Christ offered in sacrifice and given to the faithful as the bread of life. The mystery of the Eucharist thus carries with it the ministerial power of the Apostles and their successors, the unity of the ministry and the faith of the Church in the Eucharist. In other words, the celebration of the Eucharist itself which includes Holy Communion is a profession of this Catholic faith.

But the Eucharist is also spiritual food not only for the spiritual personal benefit of the one receiving it but to bring about union among all Christians. St. Paul said "Because there is one loaf, we who are many are one body, for we all partake of the same loaf." (I Cor X, 17.)

Now to the question of who may receive and when? I shall quote from the Instruction: "But what are we to say today, when Christians are divided? Any baptized person has a spiritual need for the Eucharist. Those who are not in full communion with the Catholic Church have recourse to the ministers of their own communities, as their conscience dictates. But what about those who cannot do this, and who for that or other reasons come and ask for communion from a Catholic priest?"

"The strict relationship between the mystery of the Church and the mystery of the Eucharist can never be altered. . . Of its very nature celebration of the Eucharist signifies the fullness of possession of faith and the fullness of ecclesial (church) communion."

Now the rules themselves: "The principle will not be obscured if admission to Catholic eucharistic communion is confined to particular cases of those Christians who have a faith in the sacrament in conformity with that of the Church, who experience a serious spiritual need for the Eucharistic sustenance, who for a prolonged period are unable to have recourse to a minister of their own community and who ask for the sacrament of their own accord; all this provided that they have the proper dispositions and lead lives worthy of a Christian."

The instruction also mentions the responsibility of pastors seeing to it that the practice does not disturb the faith of other Catholics; that the conditions are less stringent for members of the Eastern Orthodox Church because they are identical in belief with the Catholic Church except in allegiance to the Pope; that bishops should make particular judgments about the practice.

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