



**Check Given**

Father Edward A. Shamón, pastor of St. Aloysius, Auburn, accepts a check from the St. Aloysius Women's Club at the annual Christmas party. The funds will be used for re-decorating the church. Making the presentation are Mrs. Mary Lingenfelter, club president and Mrs. Isabel Chase, vice-president.



**ON THE RIGHT SIDE**  
Fr. Paul J. Cuddy

**Q. What did you think of "Catholics"?**

A. The TV special on Nov. 29? As drama, suspense, acting, it was superb. Trevor Howard as the Abbot was powerful. Martin Sheen as the chic, progressive priest-representative of Rome was uneasily convincing. All the monks were believable. In resume: the picture was preceded by the caption: "Catholics. A Fable of a man and his institutions, and the agony of change." The fable prognosticates what the Faith in 1999 will be. It opens with the Tridentine Mass being celebrated in Latin on a windblown seashore in Ireland, by a monk from a nearby island monastery. The monastery had not changed its traditional monastic life after Vatican II, but continued with traditional poverty, chastity, obedience; with the monastic horarium, habit, refectory, mode of farming unchanged. Mass and Divine Office continued in the Latin language. The Catholic viewer sensed an over-identification of the Latin language with the essence of the Mass. But the Catholic doctrines were preserved intact with staunch faith.

**Q. Well, what was the fuss?**

A. The Fable presented the Church of 1999 as having apostatized from her Faith. The 1999 priest (Martin Sheen) came from Rome with orders demanding changes, not just in the Mass form and language, but in the very doctrines of the Church. These included: denial of the Real Presence and of the immutability of defined doctrines; absolute prohibition of personal confession. In a violent confrontation between the Roman and the Master of Novices, the debate was between social activism and grace. The monk insisted that the mission of the Church is the salvation of souls. "My Kingdom is not of this world!" The Roman swept that off with a contemptuous: "Pie in the sky."

**Q. Won't Catholics resent this attack on their faith?**

A. The attacks on the Faith were not brought out succinctly in one scene, but shot through the picture. As the drama unfolded, Rome's concern was seen to come from this: A television

company had broadcast through out the world the Tridentine Mass celebrated in the Irish village. As a result pilgrims had been coming from all over the world to be present at this awesome liturgy. This was an embarrassment to Rome, which was on the eve of negotiations with world-wide Christian and Buddhist sects to form one big Ecumenical Church.

**Q. How did it end?**

A. Superb drama. Abbot Trevor Howard had ruled the community with vigor and paternal kindness. Toward the end of the picture he confessed to the Roman priest that he himself had lost the Faith decades before, which was a bit far-fetched. He tendered his letter of resignation as Abbot. The Roman tore it up. As the young Roman departed by helicopter the Abbot met with his anxious community, who were awaiting his decision to change or not to change. He announced to them that the Blessed Sacrament was to be regarded as a symbol! He had all kneel in the chapel with him and he led them in the Lord's Prayer. The faces of the obedient monks were a mixture of faith and anguish. The Abbot got as far as "Hallowed be Thy Name," and could speak no further. Tears came to his eyes, and the viewer was left wondering: "Is he speechless because of the return of his Faith? or is he speechless because he has no Faith?"

**Q. Isn't such a picture dangerous to the Faith?**

A. I think so. A counter-active might be for Catholic schools and CCD classes and adult education courses to re-affirm the Faith in the Blessed Sacrament and in the uniqueness of the Catholic Church. St. Thomas' hymn is a good starting point. "Adoro Te, devote, Latens Dietas" (Devoutly I adore You, O hidden Godhead). Would it not be good to develop in children the habit of dropping into church to pay a visit to the Blessed Sacrament, and for ourselves to make a weekly Holy Hour of reparation? Such actions sustain faith in a Great Mystery.

## Lay People Give Communion In Auburn Nursing Homes

By MARY ANN GINNERTY

Auburn — In a new program initiated in Auburn nursing and proprietary homes last Sunday, laymen who have permission to serve as extraordinary ministers of Holy Communion began distributing communion to Catholic patients.

Families from four parishes, St. Alphonsus, St. Hyacinth's, St. Mary's and Sacred Heart, and Legion of Mary representatives from Holy Family, will conduct brief prayer services and distribute communion each Sunday. The Eucharist is given to "Service Families" during Mass, after the congregation has received communion, and the families then leave directly for the nursing home.

"An important part of the life of the church is expanding the concept of the Eucharist beyond the four walls of the church," explained Father Edward Palumbo, associate pastor at St. Alphonsus and Family Life chairman for the area. "The nursing home involvement on the part of these lay people supplements the work being done by the priests and pastoral assistants and will not be a substitute for spiritual care now offered."

Mass is offered monthly in the nursing homes, with priests of each of the five parishes covering a particular assignment.

The mechanics of the Service Family Program were outlined in sessions with the families and nursing home managers. Two parish assistants, Sister Dorothy Quinn, SSJ from St. Mary's and Sister Catherine Ann Reger, SSJ from St. Alphonsus, who are actively involved in work with the ill and aged, described their experiences. Deacon Daniel Casey from St. Mary's presented a historical perspective to the concept of extraordinary ministers of Holy Communion. The nursing home representatives were invited to suggest how to introduce and make the program most meaningful to the residents.

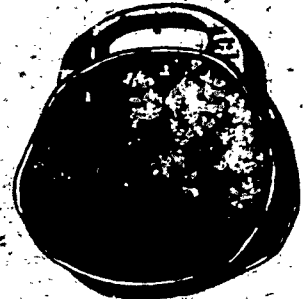
"Permission which allows the faithful to distribute Holy Communion under certain conditions may seem bold to those who are accustomed to having only ordained priests carry the Eucharist, but this custom was founded in early church history," explained Father Anthony Valente, Associate Pastor of St. Mary's and delegate to the committee on nursing home ministry. "The change in this practice occurred during the 9th century and there have always been exceptions throughout history."

"The church is asking us to do a lot more for our elderly and sick. The distribution of the Eucharist will help unite us with these patients and remind them they are a part of our faith community."

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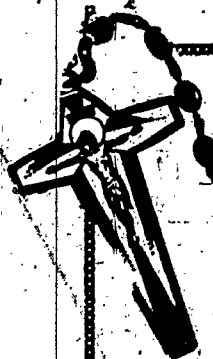
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