

# All in the Family

By Sarah Child

## Cool Is Not All Right

News item in the evening paper: The nation's seventh, eighth and ninth graders are the trend setters.



According to Scholastic Magazine, which analyzed 12,000 questionnaires to determine teenage tastes in the East, West, North and South, it is no longer cool to say "cool" when something pleases you. "Groovy" is out, too, but it's okay to say "all-right" or "decent" when you approve, and "gross" when you don't.

What's more, bell-bottoms and straight-legs are gross. Only jeans are decent. And T-shirts, of course. Hot dogs are out, but pizza is in, etc., etc.

I was properly gratified to get the above information in light of the fact that I always seem to be three or four fads behind everyone else.

But I was even more cheered to discover that we have a bona fide, authentic, "decent" trend setter residing in our house. Imagine, our very own seventh grader here to set us all straight.

Now that I recognize her as the authority she apparently is, I shall have to stop carping about the jeans utilized for everything but weddings and confirmations.

And I shall have to stop throwing paperback copies of Roget's Thesaurus and Sisson's Synonyms at her, since obviously there are no acceptable substitutes for good and fine other than the aforementioned "all right" and "decent." And it's tough that "gross" turned me purple after the first time I heard it a year or so ago.

Think of all the advantages in having one's own social arbiter dwelling on the premises.

No more will I have to ask if it is more "decent" to watch "The Waltons" or "The Little House on the Prairie." Now I'll know. It is neither. Only "Three's Company" is

permissible under the rigid code dictated by the trendy ones. (Over my dead body.)

Her father can watch Reggie Jackson and Julius Erving with impunity, but even catching O.J. running through the airport, or Joe Namath flashing his huckster's grin is very bad form.

It is apparent that she has already exerted influence over her younger brother and sister. The former has forcefully indicated that a pair of faded blue jeans with a gaping hole in the knee but the requisite label on the rear pocket is acceptable; a pair of pressed, whole, unbleached pants without the tag is not.

And the second grader has hinted that she has had enough of the plaid, multi-color slacks that showed neither playground grass stains nor lunchroom spills. Her choice: what her brother is wearing will be good enough.

As for me, I may be in trouble. Being a slow learner in certain areas, I expect certain things are not going to come easy. For example, spin-the-bottle is an in game, I'm told. And I haven't played it in 30 years.

# St. Jude's Notes 10

St. Jude's Church celebrated the 10th anniversary of its foundation last Sunday, June 11, with a parish family Mass, an open house and a banquet attended by more than 500 parishioners.

Father John Steger, founding pastor of the parish, was assistant at St. Theodore's parish for 14 years prior to his present assignment. He assumed his duties with the new congregation on June 29, 1968. The parish was subsequently named for St. Jude following a balloting by more than 250 parishioners.

The congregation has renovated a dairy barn for

use as a church, constructed a parish hall, established an outdoor shrine to their patron and erected a new parish center and rectory.

Two years ago the final payment was made on the parish debt. The church serves about 800 families in the Gates-Ogden area.

## SOME THOUGHTS TO CONSIDER

By Ed Sulewski

How can you help someone with their grief process? You can call by phone, or in person, send flowers, donate to a memorial fund, or have them over a few times to show that you care. Soon however most of us will slip back to our old routines thinking we've done all we can do. This however is not enough. A person in grief needs you desperately. But in order to help you must first understand the grief process yourself, then be willing to listen and spend a lot of time with this person. Mostly be a genuine friend and communicate the fact that you really care. In most instances the funeral is not the end of the grief process, it's only the beginning. The time spent at the funeral home greeting friends and sharing grief is comparable to a post operative stay in a hospital. The immediate needs were met but then we come home to complete the physical and emotional healing. NO. 18 SCHAUMAN FUNERAL HOME, INC., 2100 St. Paul Street

# ST. LEO'S OF HILTON SUMMER FESTIVAL

JUNE 15, 16, 17

THURS. & FRI. 6:00 'til ? — SAT. 1:00 'til ?

GIANT FISH FRY FRIDAY EVENING

GOSPEL MUSIC GROUPS SATURDAY

SATURDAY EVE. DANCE

ADULT REFRESHMENTS, HOTS, HAMBURGS, ETC. ST. LEO'S CHURCH, 167 LAKE AVE., HILTON

# On The Right Side

By Father Paul J. Cuddy

## Some Queries Answered

Question: A friend went to a mixed marriage wedding with a Mass. The priest told all present they were invited to receive Holy Communion. My friend, a convert, Fr. Cuddy was upset, and asked, "Is this right? Most of my non-Catholic friends were quite miffed. Is there an answer?"

Answer: Yes. The priest made himself a mini-bishop and violated the rules of the Universal Church and the specific directions of our own bishop. This problem comes up frequently because there are a few self-anointed bishops who continue to disregard the Church. Not only that, but these persons are applauded by that strange "elite" (Wasn't it Dr. Wm. Hitchcock who used the term "elitism", meaning a coterie of sophisticates who consider themselves superior to the ordinary Catholic?) who think trends toward confusion are progress, and disobedience is a virtue. The reasons for non-intercommunion are clearly explained by the Church.

Question: But aren't there occasions when non-Catholics may receive communion in the Catholic Church?

Answer: Yes, and they

are clearly spelled out. 1- Baptism; 2- Belief in the Real Presence; 3- The impossibility of the non-Catholic's going to his own denominational service; 4- The non-Catholic must request the Sacrament. That's mighty different from the general invitation which you heard.

Question: Would you give Communion to a non-Catholic?

Answer: Of course, if the reasons spelled out above were present. In fact I do regularly give Communion to a devout liturgical Christian woman in a nursing home where I celebrate Mass for the patients. She is not able to get to her own church. She has a profound devotion to Our Lord, and an utter belief in the Real Presence. She asked me, with tears in her eyes, if she could not receive. I was glad to be able to say yes. But other non-Catholics come to our Mass and do not wish to receive. Since most of our patients cannot walk, I go from chair to chair to distribute the Sacrament. When I come to these, I beam broadly, shake hands cordially and bless them sincerely, saying, "It's grand to have you here." They are quite content, and some would be miffed if I tried to foist the Sacrament on them. These mini-bishops are using social pressure of the crowd to get the non-Catholics to come forward. I am glad that your friends were miffed.

Question: But how could a priest give such an invitation?

Answer: In 1968, the famous lay theologian, Frank Sheed wrote a book, "Is It the Same Church?" He records: "There is hardly a doctrine or practice of the Church I have not heard attacked by a priest." (Introduction, page 14.) While things are less bad than in the sixties and early seventies, there are still aberrations. Many of the radicals of those days have abandoned the Faith, or, if priests and nuns, their vocations, and do not have the sounding board they had when they were bona fide practicing priests and Sisters.

Question: Would people read your column if you were not a priest?

Answer: Probably not. But because I am a priest, and in good standing in the Church, the column has credibility and is read by many. It gives solace to those who are disturbed by the monkeyshines in the Church, including illicit distribution of Holy Communion, and assurance to those who are faithful. However, it tilts the noses of the revisionists who are strong on boycotting, but weak on pro-life; strong for priestesses in the Church, but weak on regard for the Magisterium; strong with indignation about South Africa, but weak about the horrors in Russia, China, Vietnam, and probably worst of all today, Cambodia. They are strong for ERA, but devious about the equality demanding that women share the trenches and the guns and the draft with males. Selective indignation is no mark of sincerity in reformers.

Once your health is gone, what's left?

Not much, you may think. Perhaps you think you are no longer of use to anyone. Yet this is the time when you can accomplish the most for others. Simply by offering up your "uselessness" — your pain — your loneliness — for the Missions. Because the Missions — those Churches young in the Faith and often short on personnel — desperately need your spiritual support, as well as your financial assistance. **Missionaries . . . and the people they serve . . . depend on both!**

THEY NEED YOU!

In addition to my spiritual offering for the Missions, I enclose my gift of:

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