

Ask Mason & Teo



May I receive communion at New Hope?

Dear Mason and Teo, I am Catholic and my girlfriend is a baptized Catholic but she has since left the Catholic Church and goes to New Hope Christian Fellowship Church. I have attended worship services with her at New Hope because she asks me to go with her. I enjoy their sermons on the Word and their music. I have tried to get her to come back to the Catholic Church but she says it is boring.

Every so often they have communion service at their church, I know that theirs is just a symbolism of the body of Christ and in our church the bread and wine is truly the Body and Blood of Christ.

As a Catholic is it okay for me to take communion at their church and is it okay for me to attend their worship services? My friends say that I am "double-dipping," going there for the Word and coming to the Catholic Church for the Eucharist. Is it okay? (Double-dipper)

Aloha Double-dipper, Protestants practice "open communion" or in some places "inter-communion." Catholics believe that the source and summit of our faith is the Eucharist (Catechism of the Catholic Church 11). We believe that "the Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the Cross is perpetuated, and the sacred banquet of communion with the Lord's body and blood." (CCC 1382)

Catholics believe that, by the will of God, the power of the Holy Spirit and the priesthood of Jesus Christ, which is entrusted through the Sacrament of Holy Orders to his priests, the bread and wine truly become the body, blood, soul and divinity of Jesus Christ.

"Holy Eucharist makes the Church. ... Communion renews, strengthens, and deepens this incorporation into the church, already achieved by Baptism." (CCC 1396) Receiving Holy Communion truly unites the Catholic faithful who share the same faith, doctrinal teachings, traditions, sacraments and leadership.

Where full communion exists, there is only one church! Partial communion exists where some elements of the Christian faith are held in common, but complete unity on essential teachings, traditions and leadership is missing or deficient.

Our Protestant brothers and sisters in Christ are only in partial communion with the Catholic Church. If a Catholic receives communion in a Protestant celebration, he or she presents a false sense of unity, causes harm to continued ecumenical dialogue and fails to witness to the true meaning of Communion and the Eucharist.

Even within our own Catholic community we must refrain from receiving Holy Communion if we are not properly prepared in heart, mind and soul. When Catholics receive Communion they profess a common belief in the real presence of Jesus in the Eucharist and are to be in a state of grace to receive him. At each Communion we reaffirm our belief in all that the Catholic Church holds to be true.

The Eucharist cannot be substituted by an ecumenical celebration of the Word or worship services with Christians who are in partial communion with the church. Although such celebrations and services may have great sermons, wonderful music and deep reflections on the Word of God, they do not and cannot replace the saving work of God through Jesus Christ in the Eucharistic sacrifice, the Mass.

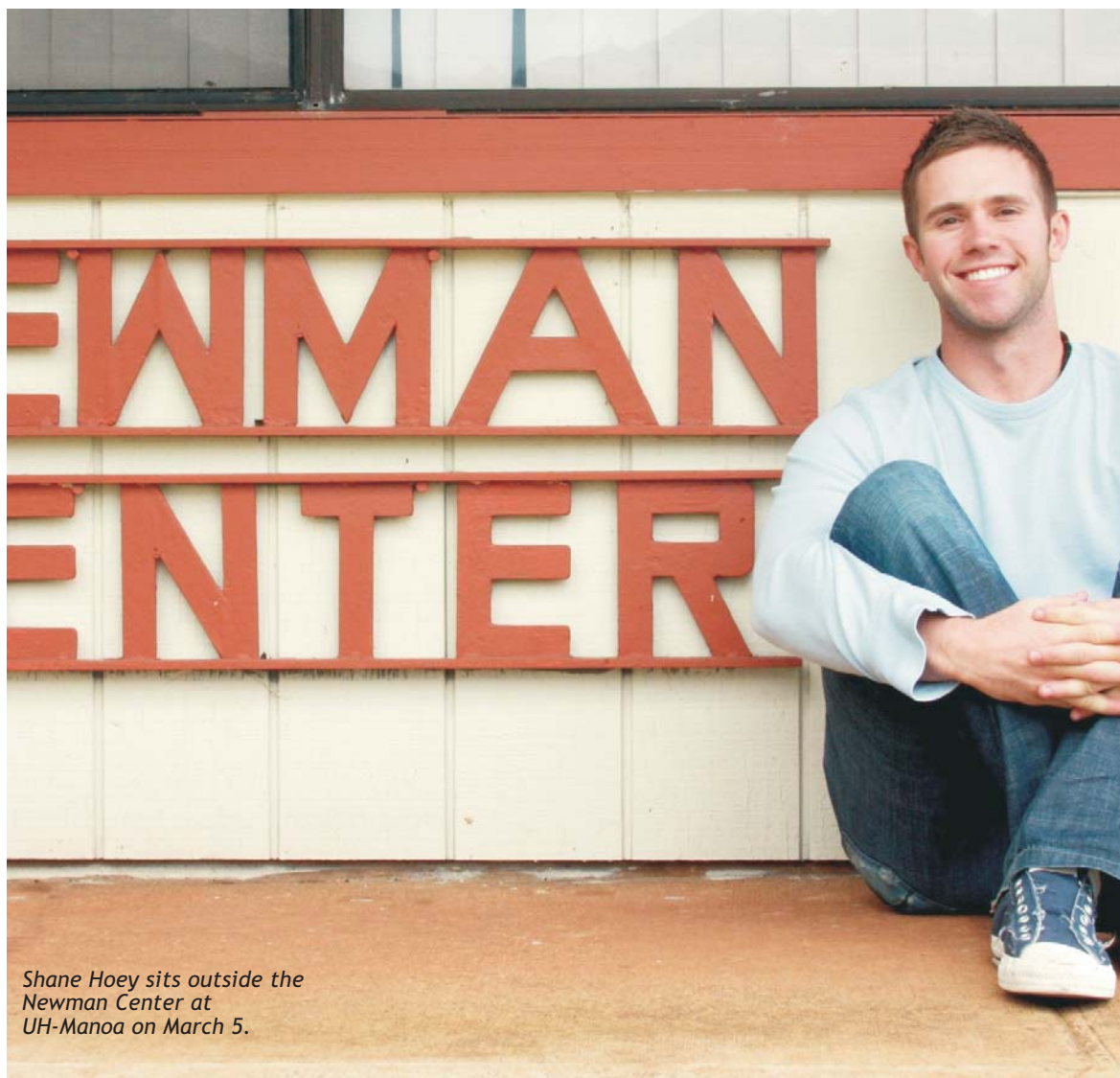
Yes, Jesus is present at Protestant churches through his Word and, yes, the Spirit is alive in their church and in their worship. For Jesus is free to visit their church, but he lives and comes home to the Catholic Church. We, like Jesus, are free to visit other churches but we must remember to come home to the Catholic Church. The tabernacle in every Catholic Church around the world is home to the Lord's body, blood, soul and divinity. And he makes his dwelling place in each of us when we receive him in the Holy Eucharist. Why would you go anywhere else?

If one truly understands the Mass, it will never be boring. Therefore, out of respect for real differences in belief, a Catholic is obligated to refrain from receiving communion at a Protestant service and, likewise, a Protestant is to refrain from receiving Communion at a Catholic Mass.

If, despite knowing the teachings of our church, you have willfully received communion in a Protestant church, you should go to the Sacrament of Reconciliation before receiving Communion in the Catholic Church. Receiving communion at a Protestant celebration is not simply a matter of hospitality or choice. To decline it respectfully is to give witness to the truth of the Eucharist, to true priesthood and to all that makes for full communion within the Catholic Church.

By being obedient to the church's regulations concerning the reception of Holy Communion, we will better appreciate the gift of the Blessed Sacrament, respect each other's beliefs, and more honestly work toward unity. That is true charity and a witness to the true meaning of love!

Mason and Teo Matsuda are parishioners of Our Lady of Perpetual Help Parish in Ewa Beach and have served in youth and young adult ministries for years. Write to them at yaadvice@yahoo.com.



Shane Hoey sits outside the Newman Center at UH-Manoa on March 5.

HCH Photo/Anna Weaver

Covering all bases

Student athlete takes his religion as seriously as his game

By Anna Weaver
Hawaii Catholic Herald

When he graduates from the University of Hawaii-Manoa this May, UH baseball player Shane Hoey will be leaving the ballpark behind to volunteer with Teach for America in the Mississippi Delta. He'll also be leaving another home base for him, Catholic Campus Ministry at the Newman Center, where Hoey's been an active member during his two years at UH.

What makes all the changes — leaving his playing days behind him, figuring out future career plans, saying goodbye to friends and familiar surroundings — easier, he says, is "knowing that I might have my own plans, but really my plans don't matter because ultimately it's what God decides for me."

"I have all these options and I'm just kind of waiting for him to close the doors and lead me on

the path that he wants me to go on."

The 23-year-old from Washington State grew up in a Catholic family, attending Catholic grade and high schools along with his two sisters. Hoey has played baseball for most of his life, going back to age three when he and his dad Michael would stand a sandbox cover up in his backyard to use as their homerun fence.

In high school he was on the football, basketball and baseball teams. But, as for being Catholic, Hoey said, "Throughout high school and into the first year of college, faith was just something

that was Sunday Mass and it ended there."

He spent his freshman year at Gonzaga University in Spokane where he was on the baseball team but then transferred to Bellevue Community College in Washington.

It was then that Hoey became a youth group leader at his home parish, working with middle school students.

"That's where I started realizing that my faith needs to be something more than just Sunday Mass, and it needs to be something that you live out every day," he said.

Hoey came to Hawaii in the summer of 2007 to play baseball for UH. The first thing he did on

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Photo courtesy of Michael Hoey

Hoey playing for the UH Warriors baseball team.

Movie reviews



CNS photo/ Disney

Race to Witch Mountain (Disney): Engaging sci-fi adventure about a Las Vegas cab driver (Dwayne Johnson) and a UFO expert (Carla Gugino) who try to help two alien children (AnnaSophia Robb and Alexander Ludwig) find their spaceship and return home to head off an alien invasion of earth, while relentlessly pursued by a federal UFO investigator (Ciaran Hinds). Director Andy Fickman's reimagining of the 1975 *Escape to Witch Mountain* moves at a fast clip with likable lead performances and elaborate special effects making this recommendable family fare for all but young children who might be bothered by some scary moments. Generally mild action violence with explosions and gunshots. A-II (PG)

I Love You, Man (DreamWorks): A socially awkward Los Angeles realty agent (Paul Rudd) becomes engaged to his live-in girlfriend (Rashida Jones) but lacks a male friend close enough to be his best man until a chance meeting with a crudely uninhibited slacker (Jason Segal) leads to almost obsessive bonding. A morally positive wrap-up and Rudd's gift for delivering creatively contorted wordplay fail to prevent director John Hamburg's buddy comedy, which also features Andy Samberg as the realtor's gay brother, from foundering in blue language, tasteless jokes and indiscriminate sexual values. Premarital cohabitation, a promiscuous gay character, much sexual and some gross-out humor, pervasive rough and crude language, and at least one profanity. O (R)

The Last House on the Left (Rogue): Glossy remake of horrormeister Wes Craven's influ-

ential, low-budget thriller from 1972 pits the parents (Tony Goldwyn and Monica Potter) of a 17-year-old girl (Sara Paxton) against the fugitive sociopaths who, hours earlier, brutally attacked their daughter and her friend. Director Dennis Iliadis applies an arty sheen to the sadistic mayhem without generating enough compensatory thematic resonance or rendering the comparatively less exploitative picture worthwhile. A litany of graphically violent acts using all manner of implements, rape, sodomy, pervasive rough and crude language, several instances of profanity, upper female nudity, groping, marijuana use and some sexual banter. O (R)

Watchmen (Warner Bros./Paramount): Darkly ironic and exceedingly violent fantasy action tale — set in a dystopian alternate version of 1985 America — in which a lawman turned masked vigilante

(Jackie Earle Haley) investigates the murder of a former colleague (Jeffrey Dean Morgan) and uncovers a plot to kill off all the members of the self-appointed posse (Malin Akerman, Patrick Wilson and Matthew Goode, among others) to which they once both belonged. Director Zack Snyder wields grand-scale production values and occasionally intriguing special effects in his overlong adaptation of Alan Moore and Dave Gibbon's landmark graphic novel, which also features Billy Crudup as a clothes-eschewing giant, but the circuitous proceedings lead from one bone-crunching or limb-baring encounter to another and cynically peddle moral ambiguity tricked out as sophistication. Graphic action violence, strong sexual content including graphic nonmarital activity and attempted rape, full nudity, at least a dozen uses of the F-word and of profanity, and some crude language and sexual humor. O (R)

Ratings

Conference of Catholic Bishops Office for Film & Broadcasting classifications: A-I — general patronage; A-II — adults and adolescents; A-III — adults; L — limited adult audience, films whose problematic content many adults would find troubling; O — morally offensive.

Motion Picture Association of America ratings: G — general audiences, all ages admitted; PG — parental guidance suggested, some material may not be suitable for children; PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13; R — restricted, under 17 requires accompanying parent or adult guardian; NC-17 — no one 17 or under admitted; NR — no rating.

- Bedtime Stories*A-I (PG)
- Bolt*.....A-I (PG)
- Bride Wars*.....A-III (PG)
- A Christmas Tale (Un Conte de Noel)*L (NR)
- The Class*.....A-III (PG-13)
- Confessions of a Shopaholic*.....A-III (PG)
- Coraline*.....A-II (PG)
- The Curious Case of Benjamin Button*A-III (PG-13)
- Doubt*A-III (PG-13)
- Fired Up!*O (PG-13)
- Gran Torino*.....L (R)
- He's Just Not That Into You*.....L(PG-13)
- Hotel for Dogs*A-I (PG)
- I Love You, Man*O (R)
- Inkheart*A-I (PG)
- The International*A-III (R)
- Jonas Brothers: The 3-D Concert Experience*A-I (G)
- The Last House on the Left*O (R)
- Milk*L (R)
- Paul Blart: Mall Cop*A-II (PG)
- The Pink Panther 2*.....A-III (PG)
- Push*A-III (PG-13)
- Race to Witch Mountain*A-II (PG)
- The Reader*L (R)
- Slumdog Millionaire*.....A-III (R)
- Taken*L (PG-13)
- Twilight*A-II (PG-13)
- Tyler Perry's Madea Goes to Jail*A-III (PG-13)
- Underworld: Rise of the Lycans*O (R)
- The Uninvited*A-III (PG-13)
- Valkyrie*A-II (PG-13)
- Watchmen*O (R)
- The Wrestler*L (R)

Shane Hoey

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coming to Mass at the Newman Center was to approach a campus minister and ask how he could get involved.

"I didn't want to lose that part that had been so great for me back in Seattle," he said. "I wanted to keep that going here."

And he has. Hoey soon was attending retreats, Mass and other events at the center. This school year he became one of three student leaders organizing retreats, fellowship activities, Bible studies, movie nights and other activities.

"I'm definitely more involved at a non-Catholic university than I was at a Catholic university," Hoey said.

The starting second baseman also carries his Catholic faith into his athletic life. His coach has the team pray the Our Father before each game, and Hoey makes the sign of the cross before going up to the plate. And while he says on the team, "you're surrounded by people that don't necessarily have the same morals and values that

I started realizing that my faith needs to be something more than just Sunday Mass

you yourself value," he tries to live by example.

"I am [evangelizing], not necessarily going out and talking to them about [faith] but more in the way I act and the things I do, I think they can see it."

One of the benefits of away games for Hoey is getting to see other Catholic churches around the country. While it's sometimes hard to get to Sunday Mass between games, Hoey makes it work. When the Warriors were playing in Minneapolis in late February, Hoey trudged 45 minutes in winter weather to get to Mass. And last year in Sacramento, when the only Mass he could attend was one in Spanish, he put his two years of basic Spanish to use.

"I think that's one thing that's so cool about the Catholic faith is that wherever you go around the world, even if Mass is not in the same language, you know exactly what's going on," he said.

While his first career choice would be baseball, Hoey is excited about the challenges of Teach for America. Hoey designed his own community development major within UH's interdisciplinary studies program, and he plans to continue teaching and hopefully coaching sports after his two years of volunteering.

Though Hoey is busier now with the baseball season in full swing, during the fall semester he spent a lot of his free time at the Newman Center, even if it was just to do homework in the student lounge.

"It's a place to come where everyone is so welcoming and warm," he said. "It's a place where you feel comfortable, where you know you can always come to and there will be an open door."

Twenty something



Christina Capecchi | Getting spiritually fit: The heavy lifting of Lent

Climbing back onto the exercise bandwagon — and staying aboard — is one of my Lenten resolutions. It began with a day of reckoning on the heels of Fat Tuesday: a fitness assessment.

The very term made me nervous, although the physical trainer Megan assured me it would be low-key, "just a few quick exercise tests to see where you're at."

Soon Megan discovered exactly where I'm at — where my arms are at, where my waist is at, where my thighs are at. She recorded the numbers silently, leaving me to wonder what she made of my girth.

Megan listed ways to gauge fitness: pounds, inches, blood pressure, and the Body Mass Index, a

person's weight compared with her height. We can measure our exertion: the speed of our mile, the heft of a weight, the number of repetitions. And we count our consumption: calories, fat grams, sodium milligrams, cholesterol levels. There is no shortage of metrics to pin on our physical health.

This is an apt time for me to return to the elliptical and set to the sweaty business of burning and toning. I'm one of 4 million couch potatoes who have been loafing through the winter in one of those Snugglies, designed to give just enough range of motion to grab the remote control and dig into a Pringles can. The only information the giant fleece reveals is the fact that you possess ankles and wrists, which makes a few extra pounds in the middle not only permissible, but snugglier.

My meeting with Megan con-

firmed that's been the case. It seems like a wise strategy, to begin gym memberships with an appraisal of how unfit the members are, giving them a clear reason to return often.

Perhaps the Catholic Church would boost its attendance if it assessed our spiritual fitness, proclaiming numbers that would startle us onto a kneeler.

Of course, our spiritual life is immeasurable. That's the beauty of it — and the danger; there are no clear-cut indicators to halt us in our tracks. There is no Sin/Grace Index. No pride monitor. No repent-o-meter. We don't track hours at Eucharistic Adoration versus hours spend gossiping.

In the absence of such markers, we must strive for constant spiritual growth, ever watchful for ruts and backward slides.

It isn't a matter of endurance, how many rosaries we can hammer out. It's about making prayer regular

and learning to listen, seeking God's will and embracing it.

As young adults we're accustomed to black-and-white, hard-and-fast numerical assessments — the number of Facebook friends, the Amazon rank of a book, the number of results yielded from a split-second Google search.

But faith defies figures. We don't just forgive seven times, St. Matthew reminds us this month, but seventy times seven. At every opportunity. Again and again. Uncounted, unquestioned.

That's how the slow work of spiritual development begins.

Pope Benedict XVI recently reflected on our need for strong interior lives. "Dear young people," he said, "prepare yourselves to face the important stages of life with spiritual commitment, building every one of your projects on the solid foundations of fidelity to God."

It is a sweaty but sacred Lenten journey: moving forward, in leaps and scooches, ever closer to Christ.

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