

# The Communion Rite in Liturgical Reform

Last of a Series  
By FR. CLIFFORD HOWELL, S.J.

The historical background of Holy Communion explains much of the reason for reform of this ritual. Father Howell is an expert in liturgy.

One reform that the Council has introduced into the communion rite is of tremendous importance. That is communion under both kinds, alias "the consecration of the chalice to the laity." It is authorized only for specific occasions under certain conditions; but the reasonable and entirely necessary restrictions surrounding the concession do not in any way detract from the importance of the reform that lies in its underlying principle rather than in the details of its practice.

This can hardly be appreciated except against a background of history. At the Last Supper our Lord said, "Take, eat . . . take, drink . . ." and for about 12 centuries His invitation was obeyed to the letter throughout the entire Church, both East and West, whenever the Eucharist was celebrated. Communion at Mass was always communion under both kinds, not only for the clergy, but also for the laity.

Not until the 8th century were any objections raised against giving the chalice to the laity, and these were to the growth of heretical sects which was itself a reaction to Arianism. The clergy began to worry about the possibility of irreverence through the spilling of the

Precious Blood. In the East they invented the spoon and in the West the fistula (tube or reed) so that the faithful need not actually handle the chalice. The use of the spoon involved dipping a particle of the bread into the wine—that is, intinction. The practice of intinction began to spread into the West.

Rome's first official reaction was that of protest. These things (spoons and fistulae) were not "drinking"; they were a departure from what our Lord had done when instituting the Eucharist; they were contrary to all traditions of Eucharistic celebration. Again and again intinction was forbidden; but the prohibition was not everywhere observed because intinction was so very convenient. Condemnation of it, however, succeeded one another at intervals right up until the 12th century.

But then came a change. By this time popular piety had become centered exclusively on the Real Presence; both the sacrificial and meal aspects of the Mass were much neglected and the faithful were being nourished on a diet of mere allegorism.

Theologians, largely preoccupied with refuting Berengarism, had established the doctrine of "concomitance." If Christ was present whole and entire under either species, why go to all the bother and trouble of giving both to the laity? Here and there priests began to give communion under the species of bread only; and since, by that time, communion was lam-

entally infrequent and viewed solely as "the visit of Christ to the soul," the omission of the chalice met with little or no opposition.

In the 15th century heresies caused further troubles. The Hussites and other enemies of the Church seized on "the missing chalice" as a grievance, and made communion under both kinds the very symbol of their movement. They condemned communion under one kind as "sacrilegious and illicit," as unscriptural, as flagrant disobedience to Christ's command in John 6:53: "Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."

When the Lutheran reformation broke out, the same cry was heard, but now in the form of the assertion that the laity, by being deprived of the chalice, were being deprived of grace.

The Council of Trent had to pronounce on this by condemning the proposition and affirming that no grace essential to salvation was lost by those who received communion under one kind only. But the Council Fathers were divided about whether the chalice should now be forbidden absolutely or still remain an *ad libitum*. But even in these days the desire for communion under both kinds died out because "two kinds" had become a sort of confessional symbol of the Reformers. Catholics did not like to receive under two kinds even when allowed; so in due course the concession was withdrawn.



And thus there arose the astonishing situation that the Church was forbidding what she had always held to be the ideal just because her enemies persisted in misreading into that ideal theological implications that were erroneous! Given the circumstances of those days she could hardly do anything else.

Practical difficulties remain when numbers are large; a general restoration of the chalice at all Masses is, and probably ever will be, out of the question. But even limited restoration is of great value. It is good for the faithful at large to be aware that the chalice is not an exclusively clerical privilege, even if they personally do not happen to be among those qualifying for it on particular occasions.

Beyond doubt, drinking from the chalice is quite the best from the criterion of authenticity of symbol. It fulfills to the letter what our

Lord said, and is the complete sign of the biblical meal, expressing its biblical and theological values to the full. Hygienic objections seem ill-founded; has anybody ever adduced a single instance of any disease being passed on by drinking from the same chalice as someone else?

Provided the layman actually takes the chalice into his hands so as to control it, instead of having it tilted for him by the priest, the danger of spilling the Precious Blood is minimal. So, whenever it is both permitted and possible, the laity should be allowed to drink from the chalice.

This is practicable, however, only for small numbers. If there are many communicants there are such difficulties about estimating, providing and distributing the right quantity of wine that the task becomes impossible.



Plans for St. Mary's Hospital Seton Branches annual tea, set for Sunday, April 27, at the hospital, are being discussed by Mrs. John H. Ryan (left), general chairman, and Mrs. Joseph H. Bayer of hostesses committee.

## Seton Branches Set Annual Spring Tea

Invitations have been issued to the more than 900 members of the St. Mary's Hospital Seton Branches for their annual spring tea, scheduled from 3 to 5 p.m. Sunday, April 27, in the Bishop Kearney Education Building at the hospital.

The program will open with Benediction in the chapel by Msgr. Donald J. Mulcahy, diocesan director of Catholic Charities.

Sister Mary Walter, DC, recently appointed religious superior and assistant administrator, will be introduced. A hospital tour also is slated. Mrs. John F. Ryan heads the tea committee, assisted by Mrs. William J. Meyer Jr. and Mrs. J. Warren Urjaub.

Hostesses will include the following Seton executive officers: the Mesdames Joseph W. McHugh, Joseph R. Vastle, William T. Brunson, Frederick J. Sarkis, Jerome Lysault, Francis P. Marino, Robert E. Parker, Theodore J. MacDonald, Joseph H. Bayer.

Pouring will be the Mesdames Erwin J. Boerschlein, Joseph Deane, Robert Kurtz, James Lane, Raymond LeChase, Paul

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Look at the nearest \$10 bill. What is it actually worth? Only what it will buy. In Miami or Brooklyn or Philadelphia, it will hardly buy enough to feed a family for two days. In the Holy Land, it will feed a poor refugee family for an entire month. The Holy Father asks your help for the refugees, more than half of them children. Your money multiplies—as you give it away.

Thinking of the months ahead, why not send us your Mass requests right now? Simply list the intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income. . . . Remind us to send you information about Gregorian Masses, too. You can arrange now to have Gregorian Masses offered for yourself, or for another, after death.

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## Dream of the Long-Distance Runner

By CARMEN VIOLUCCI

Norm Frank is 38 years old and looks 30. He is resourceful, respectful, reverent, handsome and works hard to stay in top physical shape. He makes stacks of money selling advertising space in the Courier-Journal and has a beautiful wife named Dolores. He looks for new fields to conquer.

It seems inevitable that Norm Frank and the Boston Marathon should meet. It was a week for a total of about 70 miles. "I got into competition, too," says Rochester. "I got into competition, too," says Rochester. "I got into competition, too," says Rochester.

But he has finished both times; no mean feat even though last year while still puffing along he saw a newspaper extra with a photo showing the winner's plane heading back to Japan. He still finished better than half of the runners and under four hours, which is merit badge stuff.

Norm is a graduate of East High where he did some cross-country running. He took up jogging in 1958, running about four years ago and when not hoofing it on his sales rounds, he runs five

The Boston marathon is 26 miles, 385 yards long, about as far as downtown Rochester from Newark, N.Y. It is grueling, tedious, and recognizes not wealth, stamina, or physical beauty. It annually captivates New Englanders who live in places like Hayden Row and Town Green and winds its way disadmirably right into Boston proper ending at the Prudential Center Plaza.

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How does Mrs. Frank react to all this? "She's getting used to late suppers — I run every night from 5 to 7 at Cobbs Hill Reservoir. She makes the Boston trip and in her own way inspires me. While I'm running, she's shopping and, believe me, that speeds me up."

As for his prospects this year, "a lot depends on the weather. It will slow the field down by as much as a half hour. This could be the largest field ever, maybe 1600 runners."

He has his sights set on 3 1/4 hours this time. Winners finish in under 2 1/2. Asked about the chances of another area newspaperman entering in the race, Leonard Lockwood, financial editor of the Democrat and Chronicle, Frank paused thoughtfully, then said: "Leonard who?"

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**Mixed-Media Humor Scheduled at College**

A mixed media "Humor Festival" will be presented by the Rochester Area Visual Association at 8:15 tonight at the Nazareth College Arts Center.

Organized by Gene DePrez of the Kodak Marketing-Education Center, the event will be a unique entertainment combining films, slides, tapes, music, dancers and actors into a "psychedelic vaudeville show".

The show draws together a broad spectrum of Rochester talent from industry, schools and colleges, and communication and audi-visual arts.

From the world of music, Alice Barley, director of the Hochstein School of Music, will present an act and Tim Sullivan of the Nazareth College Music Department will illustrate an original composition. Also performing will be one of the area's more popular young groups, "Rainbow".

Joan Sellers, of the University of Rochester, will present dancers in a series of activities mixed with sound and visuals. Carl Zollo, and the Blackfriars also will be represented. Among other participants will be Strasenburg Planetarium, Ray Mayo, Dick Shields, Art

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**Confrontation For New**  
By JOAN ZUMM  
The Second Annual Catechists' Institute to April 28 at Mercy High has something for everyone involved in religious education. If you have not yet registered, call the CCD Office for registration deadline weekend.

One of the most interesting features of such a meeting is not the agenda, is the opportunity to exchange ideas with even hundreds of people share your concerns, workshops especially, in the hallways-between sessions, at lunch, at the talk to people, talk-to-liturgists' representative from the dealers and liturgists who have exhibited.

Be sure to allow in time to look over the agenda. They are well worth the getting there a little tiring a little late.

An excellent way to for the Institute, as very good way to top to do some reading field, or one related addition to the excellent work in the Courier last week there is a paperback available. Where There's Life, Trends in Religious Education published by Geo. A.

After a statement of necessity of a solid foundation for catechists, Brother Gabriel Moran are articles which were considered all together very good picture of what should mean world.

The first article, by A. Potterbaum, is an presentation of one successful attempt to religious education in living for young. Using a specially-designed very simple room, an outdoor and other set teacher creates a where mood, met audio-visual aides or create a life situation comes a learning experience you have any doubts effectiveness of the methods and approach article is a must for

Of equally outstanding and fine sources for imaginative approach