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The Catholic War Veterans paid tribute on Memorial Day to deceased veterans by making an "Avenue of Flags," in Holy Sepulchre
Cemetery. Among those taking part were, left
to right, Christopher Amoroso, Tim Streb, Jim
O'Connor, Trevor Durrant and Joe Lomedico. The youngster is O'Connor's nephew, Dan

On the Right Side

By Father Paul J. Cuddy

Concerning The Common Chalice

COURIER-JOURNAL

What of the common chalice?

Rush's Sunday bulletin quoted L.B. Johnson: "If a thing doesn't need fixing.



don't try to fix it." Certain groups are agitating to 'fix'' the reception of Communion, the

thousand years' reverent Fr. Euddy custom of receiving Our Lord under the one form, bread, will be "fixed." Then the grassroots Catholics will have another trauma added to their devotional life. It does seem that many of these agitators, by nature and temperament, are completely indifferent to the hurt they cause the ordinary, non-elitist Catholic. I am puzzled about their Faith.

What do you mean?

Do you remember those dreadful days in the late sixties, when faith in the Eucharist was being undermined? At the time I had coffee with three priests and a woman in her fifties at a seminar at John Vianney Seminary in Buffalo diocese. The woman turned out to be the first nun I met who had shed the Holy Habit. She wore the secular clothes of the world, including earrings. Out of a clear sky, anent nothing being discussed, she snapped: "Too many priests are hung up on the Blessed Sacrament!" She was not denying the Real Presence, but, she was paranoid in her confidence that priests were indifferent about the poor and un-derprivileged, because of their devotion to Jesus in the Blessed Sacrament. Shortly afterward Pope Paul VI felt impelled to send out a special encyclical. The Mystery of Faith, to keep the record straight among Catholics as to what is the Faith of the Church. I am puzzled by those who are so rattled at the grassroots Catholics receiving the Lord under one form. The Church clearly teaches that Christ is present, whole and entire. under either species, or both. Our people know that they do not receive more of Jesus' under both forms. I recall how startled I was one Sunday while distributing

received, returned and handed me a Host, saying,

Do you think The People want the chalice?

You gave me two.'

No. I think a small segment want to force this on our people. For a thousand years we have devoutly received Our Lord under one species. "If a thing doesn't need fixing, don't try to fix it." There were two reasons why the chalice was withdrawn: to counteract the heretical notion that Christ was present only if both forms were present, and because of irreverence with the common chalice. Thomas Aquinas wrote · regarding reception under one form: "On the part of the receiver (of Communion) the greatest reverence and caution are called for lest anything happen which is demeaning of so great a Sacrament. This can happen especially in taking the Blood. If it should be received carelessly, it could easily be spilled. (Summa: Par 3-Quaes. 80 Art. 12).

Six hundred years later, Pasteur discovered the relationship between bacteria and infectious diseases. Thomas Welbers, in an article in The Priest magazine, proposes there is little danger of contagion in the common cup. Yet, tucked in the article is this: "The proper procedure of administering the communion cup will insure that no effective dose of pathogen will be transmitted. Neither bacteria nor viruses can survive without a moist medium. If the rim of the cup is wiped with a purificator, and turned slightly after each communicant drinks from it, the moisture is effectively eliminated." In a further paragraph he says: "Ordinarily, for healthy individuals, wiping the cup could be considered superfluous, but in the case of an active syphilitic lesion or the possibility of mumps infecting a non-immune adult male, the passing of a moist cup from one person to another would be dangerous..." (The Priest, April, p. 39)

I should be reluctant to patronize a restaurant where the cups were merely wiped. no matter how piously and solemnly the wiping was done. For 1,000 years Catholics have reverently received under one form; the faith is firm in the complete. Presence of Christ. If a Communion, when a thing doesn't need fixing, teenager who had just don't try to fix it.'

in the 100 yard areastraice

Fr. Francis Marks, 71; Taught at Catholic U.

Father Francis A. Marks, the first priest of this diocese to hold a full-time position on the faculty of Catholic University of America, died in Washington, D.C., on May 29, 1979. He was 71 years old and had retired from the university Sept. 1,

The funeral was at Holy Apostles Church, his home parish. The Mass of Christ the High Priest was celebrated there last Friday night, and the Mass of Christian Burial on Saturday morning. Burial was in Holy Sepulchre Cemetery.

Father Marks was a

teacher of English literature and grammar for most of his priestly life. He was or-dained June 11, 1932, by Bishop John Francis O'Hern in old St. Patrick's Cathedral. His initial assignment was to the faculty of Aquinas Institute. In 1937 he joined the faculty of St. Andrew's Seminary, and he taught there until his appointment in June, 1954, to the pastorate of St. James the Apostle in Trumansburg. Within the month of his appointment to St. Catherine's, Addison — January, 1960— he was named to the English literature department at CU.

The rector of the

university had undertaken at that time to sponsor the New Catholic Encyclopedia, Msgr. Charles V. Boyle recalled. Knowing that Father Marks had "special gifts in that area," Msgr. Boyle said, "the rector wanted him there to set up the office where the compilations would be made."

Father Marks was born Aug. 1, 1907, in Brooklyn. His family moved to Rochester early in his life, and he attended Holy Apostles School and the diocesan seminaries. He took a Master of Arts degree at Niagara University in 1935, and later earned a doctorate in English Literature.

His survivors are a brother and two sisters:

Gerard J. Marks of Silver Springs, Md.; Sister Patricia Ann, SSJ, of Elmira, and Mrs. Angus (Katherine) Buchan of Kensington, Md.; also, several nieces and nephews.



FATHER MARKS



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