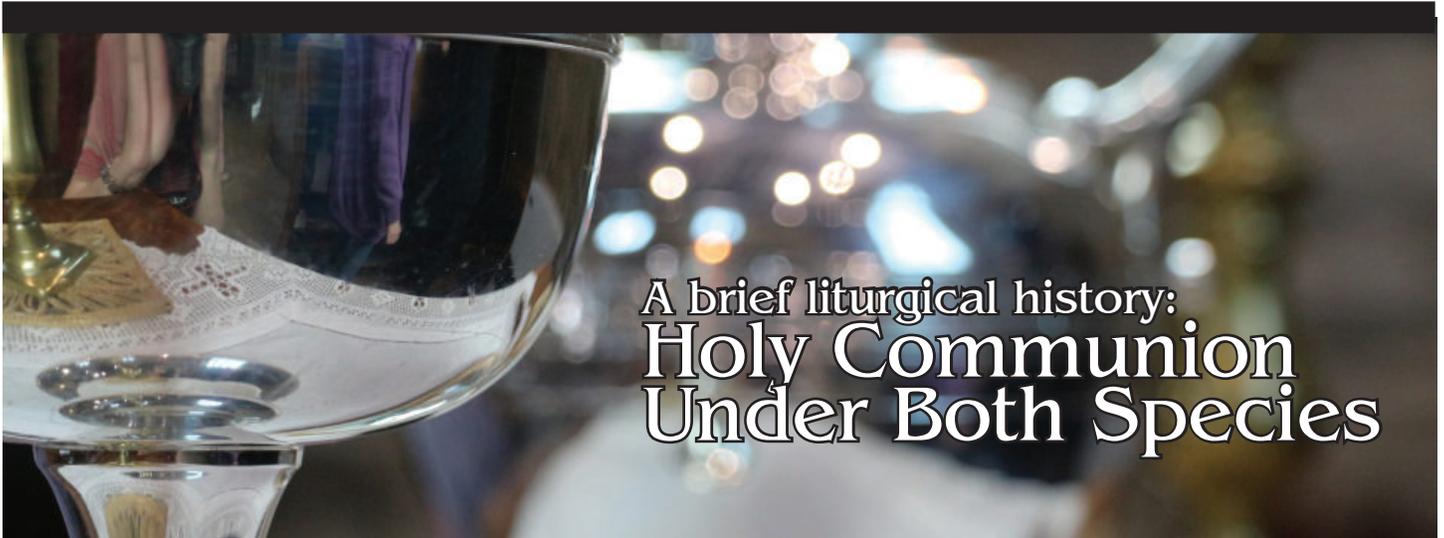


St. Ambrose Parish

APRIL 29, 2018
BEEHIVE



A brief liturgical history: Holy Communion Under Both Species

Christians gathered for Mass in the ancient Church would not have conceived of its eucharistic communion without full access to both bread and wine. In fact, the normative practice in the Western Church for the first twelve centuries was the whole assembly's Communion under both species. Reception of Communion under either the bread or wine alone was practiced only for functional reasons. Communion for newly baptized infants was given in the form of wine alone, whereas, those who were carried Communion outside the eucharistic celebration received the bread alone. There are not developed theologies concerning eucharistic Communion under one species from the ancient Church, because these practices would have been viewed simply as rare and functional. Communicating infants with wine and carrying the bread alone to those not present for the gathered eucharistic assembly did not seem to warrant new dimensions of explanation other than practical ones.

Beginning in the Carolingian period [780-900], the Church in the West witnessed a number of changes concerning eucharistic praxis, all of which relate to the laity's increased hesitancy to receive Communion altogether — which is, in turn, replaced by the people's desire to reverence the sacred species instead of eating it. Medieval eucharistic theologies emphasized the sacrificial aspects of the Mass, the radical locality of Christ's presence in the bread and wine and the allegorical meaning of the priest's actions. The ultra-realist treatises on the Eucharist, beginning with Paschasius Radbertus (+ c. 860), commenced centuries of theological struggle to articulate the sacramental real presence against the carnal realisms of the medieval religious imagination. This period saw the increased practice of intinction, where the priest dips the host in wine for the assembly's consumption. Yet, despite these new eucharistic practices and their intense physical interpretations, the Church held fast to the normative practice of re-

ceiving Communion under both kinds, even if its reception as a whole was being truncated.

In the twelfth century, however, the Latin Church underwent a dramatic change in its practices concerning the chalice. This variance cannot be attributed to one factor. Yet an increased fixation on the host and reverence for its transformative ocular powers overshadows the place and importance of the eucharistic species of the wine. The eucharistic imagination shifted exclusively to the monstrance and away from the chalice. The pastoral practice of communicating the faithful with the host alone rapidly becomes customary. One witnesses the struggle of the theologians' attempts to justify the practice of Communion under one species and to find that practice as part of the Church's long-standing tradition.

By the thirteenth century, the Church in the West had forsaken Communion in the form of wine for all except the presiding priest. The Church of the high Middle Ages had developed complete amnesia concerning the chalice. The practice of giving Communion in the form of bread alone, known as Communion *sub una*, had become the common practice. To drink from the chalice was abandoned altogether as normative practice of the laity. Moreover, by the fourteenth century, Christians who returned to the ancient practice of receiving Communion under both kinds were condemned and considered heretics or schismatics. Complete ecclesial prohibition of the chalice to the laity resulted in the Council of Constance in 1415, which asserted that Communion in the form of bread alone was the law of the Church.

Protestant Concerns and Tridentine Reactions

The Protestant reformers reintroduced the chalice to the eucharistic assembly as part and parcel of their essential ecclesial reforms. By restoring the lay chalice, they understood

Continued on page 2

Reception under both species

Continued from page 1

that the Church would return to the full Communion it had been deprived of by the overly hierarchical practices of the medieval Latin Church. The laity's access to the chalice became one of the central platforms for ecclesial renewal engineered by leading reformers, beginning with Martin Luther, followed by John Calvin and others. Both Luther and Calvin revered Jan Hus' (+ c. 1415) attempt to restore the chalice in the Czech region that resulted in what they saw as his holy martyrdom for the cause of full liturgical participation.

The Council of Trent reacted defensively to the Protestant case for the lay chalice and vehemently defended what it viewed as the ancient tradition of Communion *sub una*. Moreover, Trent underlined the eucharistic theology of concomitance, stressing that the Christ, whole and entire, as well as the true sacrament, are received under one kind. It also stated that those who receive in this manner are not deprived of any grace necessary for salvation.

Yet in Trent's failure to achieve full consensus against the liturgical practices of Communion under both kinds, it referred the matter to the Pope. Surprisingly, Pius IV yielded to the lack of full Church support for Communion *sub una* and, in 1564, granted indulgences giving permission to states and dioceses in Central Europe allowing Communion under both kinds. Nevertheless, these sanctions were short-lived in the life of the Roman Church. Subsequently, beginning in 1621, those indulgences were revoked and nullified, and it was not until 1965 that Communion under both kinds would be reconsidered as a valid practice by the Latin Church.

Restoration of Communion Under Both Kinds

The restoration of Holy Communion under both species was essential to the platform for Church renewal within the twentieth century liturgical movement. Nineteenth-century historical scholarship had confirmed that the ancient Church's normative and regular practice was eucharistic Communion under the species of bread and wine. Furthermore, it became impossible to deny that the ancient Church tradition was maintained well until the twelfth century and then suddenly became extinct in the West. Moreover, what modern liturgical reformers emphasized was that Communion *sub una* remained anomalous to the ancient normative practice and represented a limitation in the late medieval liturgical life of the Latin Church.

The Second Vatican Council experienced spirited debates over the issue of Communion under both kinds and the restoration of the chalice to the laity. Proponents of the liturgical movement argued that Communion is a more complete and fuller sign when received under both species. After extended and protracted debates, the bishops conceded to the following text concerning Communion under both kinds:

The more perfect form of participation is the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly recommended . . . communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also

to the laity, in cases to be determined by the Apostolic See, as for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism. (Sacrosanctum Concilium, #55).

In light of this norm recommending both species, the Vatican would continue to expand the list of occasions when reception under both kinds could be permitted. The 1970 Roman Missal reflects the evolving parameters whereby the laity would be given access to the chalice. In 1970, the National Conference of Catholic Bishops in the United States authorized Communion under both species at all Masses except Sundays and holy days. It is clear that the United States bishops highly valued giving the faithful access to Communion under both species, interpreting that the full, conscious, and active participation of the assembly in eucharistic celebration hinged on a more replete sign of Communion. In their 1985 document: *This Holy and Living Sacrifice: Directory for the Celebration and Reception of Communion Under Both Kinds*, article 19, the bishops state that Communion under both kinds "is to be desired in all celebrations of the Mass" in order that the faithful might understand the fuller import of Christ's words at the Last Supper and for the sake of greater participation in the eucharistic mystery. Beginning in the mid 1980s, throughout U.S. parish life, there were increased attempts to offer Communion under both kinds to the full assembly.

Contemporary Eucharistic Ecclesiology

In the Latin rite of the Roman Catholic Church, from 1965 to current Church practice, one can clearly see the gradual process toward the restoration of the ancient practice of Communion under both kinds. Underlying this renewal is the belief that Communion under the species of bread and wine is central for an active and conscious assembly that participates fully in the eucharistic mystery. Such a liturgically active Church aspires to be what the eucharistic species signifies. The fullness of meaning in the paschal act of the Lord's Supper is best embodied by the more comprehensive sign.

The ecclesial renewal of the post-Vatican II period has hinged on a liturgical reawakening to the resources of a sacramental Church. Such renewal has been grounded on the participative value of sharing the eucharistic bread and cup when supping with the Lord in the contemporaneous banquet but also when supping with the eschatological meal of our redemption. The Communion Rite, which emphasizes the more replete sign of the bread and the cup, continually renews the assembly to connect their lives as graced by God and sent out to be heralds of the Good News as a comprehensive and inexhaustible sign.

Excerpt from an article by Mark E. Wedig, OP, chair and associate professor of Liturgical Theology in the Department of Theology and Philosophy and Associate Dean for Graduate Studies in the School of Arts and Sciences at Barry University. pastoralliturgury.org/resources/0705ReceptionEucharistTwoSpecies.php

All Things Considered

As Catholics, we know that the Holy Eucharist is the source and summit of our faith: it is the Body, Blood, Soul, and Divinity of Our Lord and Savior Jesus Christ. Pope Francis has called it the “Sacrament of Love”.

For the children in our parish who are celebrating their Solemn Holy Communion this weekend, this is a big deal. And for all of us, no matter how many times we have received the Lord in the Holy Eucharist, it should always be a big deal. Jesus comes to us in a unique way in the Eucharist. When He comes, we receive Him into our body and our soul. We should not ever take it for granted!

This is why our annual celebration of Solemn Holy Communion is an exciting event for the whole parish. The boys and girls receiving this sacrament are profoundly united with Jesus in a way that they never have before! The very act of celebrating this reveals our belief in the true presence of Jesus in the elements of bread and wine.

My prayer for the families of our 29 communicants: May you all grow in grace today and into the future. My appreciation to our Religious Education Director, **Kelly Woolums** and to **Sarune Baer, Melissa Keagle, Jessica Kondako** and **Laura Zajac** who served as the primary catechists for this year’s class.



With a break in a long, wet and snowy winter, we finally have had the opportunity to pick up the repairs on the exterior of the church building. We began last Fall with the tuck pointing of the Eastern and Western bays of the building. The cost of this was \$45,900 which we have been paying in installments.

The project for this Summer was to continue the tuck pointing at the Hampton facade and the sanctuary apse. But as we endured the rains of the last

few weeks, we began to notice that a number of leaks reappeared in the areas that were already worked on. **Grunwell Cashero** guarantees their work, so they are now back re-addressing the problem as part of the original contract. It’s anybody’s guess how long this might take.

So, the plaster and paint repairs that were scheduled for the Church interior have been postponed – again. It does not make sense to do repairs if there is still damage happening in the interior. This is welcome news for **Deacon John Maksym** who will celebrate his first mass here on May 20th and for the brides and grooms who will not have to shoot their wedding photos around scaffolding.

When you have a vintage building such as ours, even simple repairs are costly because it takes special skills and equipment. Since I arrived here in 1986, there has never been a time when I have not been fixing or improving something. I mention this because I have heard it mentioned that some people don’t contribute to St. Ambrose because it “looks

too nice” or words to that effect. In my first generation Polish household, I grew up believing that you could be poor, but there was no virtue in looking poor. I suppose I could let some plaster fall and let things grow over. It would not take too long for the parish property to look as shabby as it did thirty years ago. Would that induce some to give or would they just find another excuse?

Even in the most lean times, I have believed that being a steward of this parish means fixing, repairing and improving things. All along, I’ve done this with creative financing based on some good rental revenue and generous gifts and grants. Even with these, truth be told, the budget has always been and still is on a shoestring. Parishioner envelopes by themselves have not financed both the operations as well as the maintenance of this parish for the past three decades. That apparently has been my mistake – making it look like the parish runs on weekly envelopes – that in recent years have run chronically behind budget. Ambrosians like big projects,

Continued on page 4....



On Saturday, April 28, 2018, the Catholic Community of St. Ambrose celebrated the Solemn Communion of:

- **Evalina Baer • Addison Brownsberger • Isabella Calin**
- **Matteo Canevari • Eva Clark • Abigail Daniell • Mia Frattaroli**
- **Natalie Hermann • Jeffrey Hermann • Carina Jensen**
- **Adrian Lancaster • Reid Lenglet • Gabriel Mahoney**
- **Zachary Markijohn • Luke Martin • Kylee Lipka • Lillian Okonoski**
- **Stephen O’Reilly • Lyric Phelan • Matthew Pinter • Ella Pope**
- **Corrina Rebain • Madeleine Roeder • Amelia Rouleau**
- **Cora Smith • Bethany Strong • James Van Marcke**
- **Felix Wdziekonski • Anastacia Weidenbach**

Our Parish congratulates these young people and prays that they stay connected to the Lord Jesus Christ. May they continue to be nourished at the table of the Lord each and every Sunday throughout their lifetime.



All Things Considered

Continued from Page 3

but never have been too keen on week-to-week operations. We've come successfully through some monumental financial campaigns in recent years, so I am reluctant to carp too much about envelopes. But the fact of the matter is that in addition to our rental, we actually do need to make a weekly budget of \$10,100.

You will notice that starting in May, thanks to a free service of Our Sunday Visitor, your contribution envelopes feature photos of our parish – reminding you that you are not giving to something abstract, but to the people, place and programs that are yours. Use your envelope. If you are away a lot, sign up for electronic giving. Don't deal in a lot of cash? Then try out the new Givelify app.

✂✂✂

This Monday morning at 9:30, we're hosting a work party to get our beehives ready for a new season. **George Chapman** will be there directing volunteers as we clean up the old hives. Since all the bees are now gone, this makes the work easier since we do not have to muscle around thousands of bees as we fix their habitat. No further invitation necessary. Just show up and get a job for the morning.

We'll be ordering four new colonies over the next week. Those will cost between \$150 and \$200 each. In addition to that, we need to replace some of the hives that have been damaged, and George wants to try some larger "brood chambers" which he believes will give the bees a better chance of wintering-over. These cost \$200 each. We don't budget church funds for our work with the bees – this has always operated through the largess and labors of parishioners.

If you wish to make a contribution to the St. Ambrose hives – and to the ecological health of our community, please let us know. If you can only give some of your time, that is appreciated as well.

TRP

Post Diakonos

I am accountable to you, brothers and sisters, so I am reporting where I was this past weekend. In connection with my work on my province's Justice, Peace, and Integrity of Creation commission I participated in the 16th annual Ecumenical Advocacy Days in Washington DC. Good Christians all were we, gathered to enter into the reality of and the need to respond to "A World Uprooted: Responding to Migrants, Refugees, and Displaced People." We had three days to pray, prepare and share ... and one day to meet with our reps in the halls of the House and Senate office buildings to advocate for our brothers and sisters suffering within and beyond our borders.

Scripture, I was told (our Protestant brothers and sisters straight-up know their Bible), contains some 90+ references to "welcoming the stranger." One of the keynoters framed it this way: to leave one's home is, if not the norm, then a persistent characteristic of the human journey, demonstrated firstly and powerfully in the story of Abraham and Sarah in Genesis. To leave one's home under duress, under the threat of violence or the reality of oppression or, now, because of the loss of your home due to climate change, is another persistent narrative. These realities persist, so why does the response change? Congressman Emanuel Cleaver of Missouri gave the closing address, and he pointed out that in the Bible three groups are continually held up as vulnerable and in need of compassionate care: strangers, widows, and orphans. We have organized ourselves to sustain a commitment to two of these groups, indeed, we consider that this commitment transcends faith. But for the stranger – why the confusion, why the advances and retreats?

In the workshops I learned how macro factors link up to create conditions that no person or family or even village can address on their own, and why suffering people have to depend on the human family to help them. Past and present US support for oppressive regimes in Central America drive emigration, and then migrants are stigmatized or worse when they seek refuge among us. The Pacific island nation of Tuvalu is at high risk of disappearing owing to rising sea levels. Salt water is permeating what small growing areas there are on the islands, and rising ocean temperatures are killing the coral reefs, which mean fish stocks are shrinking. The sigh nearly of despair that came from the Presbyterian minister who represented the Tuvalu people stays with me. After the administration withdrew from the COP22 climate compact, they resolved to no longer take US aid – which in total, for all nations and for all causes, comprises less than one per cent of the annual federal budget. The reverend told us "You have to be us in your country." Globally, he asked that we help modify the UN convention on the rights of refugees to protect people fleeing their homes because of climate change. The work goes on. Please share in it as you feel called. Thank you.

Fr. Robert Wotyпка



Fr. Robert trying to look noble and prophetic in Washington D.C.

The Buzz

The Easter season has a major focus on the Church becoming more and more the living body of the risen Christ. That really is the essence of Holy Communion – it is why Jesus left us this Sacrament – so that we could live more and more in “common-union” with Him and all the members of His body – all the days of our lives.

This weekend, our parish children in the First Communion class celebrated this Sacrament in a more solemn traditional way at an early Saturday afternoon mass. In line with the Gospel for this Sunday, each child received a small grapevine plant to take home. The vine, the planting, the pruning, the tending, the fruit, the owner/grower – this could be a homily that goes on in their lives for years!

Our children might serve as a great reminder to us as well to reflect on how we stay “connected” and healthy as branches of the Lord’s vine. Can’t have a healthy spirituality without being “rooted” in the community! Disciples need each other, and the Lord has provided the needed connection for us at St. Ambrose.



Today’s Gospel asks us to evaluate our “connection” (vine and branches) to the risen Christ who is freed from the limitations of time and space. He is present in all our brothers and sisters throughout the world. **This Thursday, May 3rd at 7:00 pm** in the ARK, you’re invited to experience this by welcoming back **Fr. Francis Riwa** from Kenya. **Sue** and **Bud Ozar**, who have done missionary work there at the St. Clare Orphanage that he founded, have invited him to give us an update on the successes and continuing work happening at that place. Please come and connect with this Kenyan branch of the Church this Thursday at 7:00 in the ARK.



All of our First Communicants (and all older children as well!) are now eligible to request becoming Altar Servers at St. Ambrose. Initial training is very simple; true growth in the role is gained through on-the-job experience over time. Parents whose children are interested can see me after any mass, or can call me anytime at 822-2017 for more details.



I find it excessively difficult to believe that this Tuesday brings with it the month of May . . . 1/3 of the year has already passed!

Since 1955 the whole Church celebrates May 1st as the feast of St. Joseph the Worker. (It was originally intended to balance Communist celebrations of May Day.) Today in our country there can still be many worthy themes for faith reflection about employment, exiles, immigrants, family health and security, etc. that were real for Joseph as well so long ago.

And since May is traditionally considered the month of Mary, I see this Tuesday as a chance to celebrate a family theme – with marriage, parenthood, career, home, etc. all part of the holy mix. That morning, consider coming to mass here at 8:30 if you can. In any case, on that day, how about if you and your family pray together for a moment or two?! No matter what, may you and yours have a great start to a new and beautiful month!



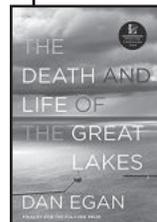
Finally, Pentecost is fast approaching. Saturday morning of that weekend, May 19th at 10 a.m., our parish son, **Deacon John Maksym**, will be ordained a priest at Blessed Sacrament Cathedral. Everyone is invited; no tickets required. The following day, Sunday the 20th, the newly ordained will preside at our parish 11:15 mass. Again, all are invited to celebrate this liturgy with him and to receive his first blessings as a priest! Plan to be part of both of these rare and special experiences.



Finally, Pentecost weekend is the time we need some help at each mass to proclaim the first reading in a variety of different languages. If you can read a few words/lines in another “tongue”, see me in church or give me a call at 822-2017 anytime for more info.

Chuck Dropiewski

Marcellina's Book Club



The Great Lakes hold 20% of the world’s surface fresh water and provide sustenance, work and recreation for millions of Americans. But they are under threat as never before, and their problems are spreading .

In the Death and Life of the Great Lakes, author Dan Egan paints a portrait of an ecological catastrophe happening before our eyes – blending the epic story of the lakes and the ways we can restore and preserve them.

We are in the process of connecting with the author to see if he can pay our book club a visit at a date to be announced. Pick up a copy of the book and get a head-start in reading this important work which was one of this year’s twenty Notable Book Honorees by the State Library of Michigan.

The Beehive

is the parish weekly bulletin of the St. Ambrose Catholic Community Detroit/Grosse Pointe Park, Michigan

Pastor: Rev. Timothy R. Pelc

Assistant: Rev. Robert Wotycka OFM, Cap

Assistant: Rev. Mr. John Maksym

Pastoral Minister: Charles Dropiewski

Religious Education: Kelly Anne Woolums

Minister of Music: Norah Duncan IV

Office Manager: Pamela Moffitt

Sacramental Celebrations

Masses: On the Lord’s Day –

Saturday Vigil - 4:00 p.m.

Sunday - 8:30 and 11:15 a.m.

Baptism: Arrangements for both adults and infants to be made by contacting the rectory.

Penance: As announced and by appointment.

Marriage: Couples should contact the rectory office a minimum of six months in advance of the proposed date to make arrangements.

Funeral: Normally celebrated within one week after the deceased’s passing.

Directory

Parish Office: 15020 Hampton

Grosse Pointe Park, Michigan 48230

Tel: (313) 822-2814 **Fax:** (313) 822-9838

Email address: stambrose@comcast.net

Religious Education: (313) 822-1248

Pastoral Ministry: (313) 822-2017

Ark Scheduling: (313) 822-2814

Parish Website: stambrosechurch.net

Liturgy Schedule for the Coming Week

Monday, April 30

St. Pius V, pope

8:30 - Morning Prayer

Tuesday, May 1

St. Joseph the Worker

8:30 a.m. - Mass - Cormac O'Byrne
Joseph Majer

Wednesday, May 2

St. Athanasius, bishop & doctor

8:30 a.m. - Morning Prayer

Thursday, May 3

Sts. Philip & James, apostles

8:30 a.m. - Mass - Patricia O'Donnell

Friday, May 4

8:30 a.m. - Mass - Giovanna Frederick

Saturday, May 5

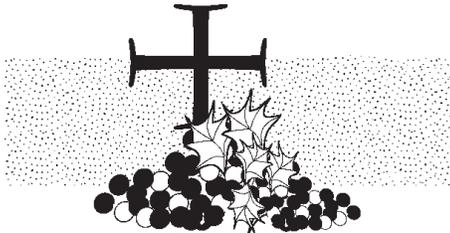
4:00 p.m. - Mass - For All People

Sunday, May 6

Sixth Sunday of Easter

8:30 a.m. - For All People

11:15 a.m. - For All People



Scriptures for the 5th Week of Easter

Monday, April 30

- Acts 14: 5-18
- Ps 115: 1-5, 15-16
- Jn 14: 21-26

Tuesday, May 1

- Acts 14: 19-28
- Ps 145: 10-13ab, 21
- Jn 14: 27-31a

Wednesday, May 2

- Acts 15: 1-6
- Ps 122: 1-5
- Jn 15: 1-8

Thursday, May 3

- 1 Cor 15: 1-8
- Ps 19: 2-5
- Jn 14: 6-14

Friday, May 4

- Acts 15: 22-33
- Ps 57: 8-12
- Jn 15: 12-17

Saturday, May 5

- Acts 16: 1-10
- Ps 100: 2, 3, 5
- Jn 15: 18-21

Sunday, May 6

- Acts 10: 25-26, 34-35, 44-48
- 1 Jn 4: 7-10
- Jn 15: 9-17

Sixth Sunday of Easter

May 5th and May 6th

4:00 p.m. – Saturday – Celebrant: Fr. Pelc **Lector:** Mary Urbanski
Eucharistic Ministers: Beverly Bennert, Maria Cox- & Adam Borkowski,
Karen McShane, Elizabeth Puleo-Tague, Matthew Strong
Altar Servers: Jack Hern, Ava Boley

8:30 a.m. – Sunday – Celebrant: Fr. Bede **Lector:** Bob Gatzke
Eucharistic Ministers: Colleen Drummond, Colleen Gatzke,
Joan Jackson, Maggie Jackson, Joellyn Valgoi, Chris Walsh
Altar Servers: Nicholas, Margaret, & Meredith Kramer

11:15 a.m. - Celebrant: Fr. Wotypka **Lector:** Michele Hodges
Eucharistic Ministers: Anne Billiu, Lupe Davila, Doris Fleming,
Janis Ramsey, Darryl Swiatkowski, Patty Yaden
Altar Servers: Effie Hodges, Austin Sisco

Your Envelope Speaks . . . the Inside Story

To operate, each week our parish requires a *minimum* of..... \$10,100.00

On Sunday, April 22, 2018

in envelopes we received \$9,209.00
in the loose collection \$698.00
in electronic donations \$1,390.00
in children's envelopes..... \$4.00
for a total of..... **\$11,301.00**
Over budget for the week \$1,201.00
Number of envelopes mailed 800
Number of envelopes used..... 151

“Children, let us love not in word or speech but in deed and truth.”

– 1 JOHN 3:18

Do your actions reflect what it means to be a good disciple? Are you an active participant at Sunday Mass? Are you joyful when participating in parish ministry? Do you give gratefully and generously with your financial support to your parish and other Church needs? If not, it's not too late to start!

Our Sick

Please pray for those who are seriously ill or who are hospitalized: Pat Blake, Karen Culver, Ann Sullivan Kay, Josephine Marino, Donald Miriani, Bonnie McKenna, Mary Myers, Jeanne Noto, David Schumacker, Matthew Elias, George Buccer, Emilie Kasper, Arthur Stoyshin, Anna Noto Billings, Vilma Rivers, Vilma Marone, Eileen O'Brien, Martha Luna, Dan Urbiel, Dina Engels, Liz Linne, Donna Barnes, Betty Greenia, Alexandra Cullen, Charmaine Kaptur, Darby O'Toole, Alexandra Billiu, Frank Gregory and Jeri Krueger.

The Shared Cup

Bacteriological experiments have shown that the occasional transmission of micro-organisms is unaffected by the alcoholic content of the wine, the constituent material of the cup or the practice of partially rotating it, but is appreciably reduced when a cloth is used to wipe the lip of the cup between communicants.

Nevertheless, transmission does not necessarily imply inoculation or infection. Consideration of the epidemiology of micro-organisms that may be transmitted via saliva, particularly the herpes group of viruses, suggests that indirect transmission of infection is rare and in most instances a much greater opportunity exists for direct transmission by other means.

There is substantial evidence that neither infection with hepatitis B virus nor HIV can be transmitted directly via saliva so that indirect transmission via inanimate objects is even less likely.

No episode of disease attributable to the shared communion cup has ever been reported. Currently available data do not provide any support for suggesting that the practice of sharing a common communion cup should be abandoned because it might spread infection.

*From an Abstract by the US National Library of Medicine; National Institutes of Health, J Infect. 1988 Jan; 16 (1):3-23
PMID: 3284951*

Do You Realize What You are Missing?

Receiving the sacrament of the Holy Eucharist from the cup is not a requirement, but receiving the blood of Christ is a fuller sign of the mystery we celebrate.

This question continues to be asked, reflecting an uneasiness for some lay-people about resuming a practice unknown in the Roman Catholic Church for more than 600 years. In the church's first thousand years, Communion under a single species occurred only as a pastoral exception for infants, the sick, and the dying. The gradual reserving of the cup to ordained clergy early in the second millennium was to safeguard against spills and counteract the erroneous view that the laity needed both species to receive the whole Christ.

Today's restored opportunity to receive the sacramental Blood as well as Body of Christ lets us equally honor two invitations: "Eat my Body. Drink my Blood." Receiving from the cup is a heightened liturgical experience of sacrifice, covenant, unity, and sacred banquet.

In the gospels, drinking from the cup is a sign of courageous discipleship. "Can you drink the cup that I will drink?" Jesus challenges. In the Garden of Gethsemane the same image expresses the ordeal awaiting Jesus. Not surprisingly, then, Communion from the cup implied for the early Christians an openness to martyrdom, a willingness to lay down one's life.

If the Eucharist is the renewal of our covenant relationship, it is the cup that explicitly conveys this. In biblical accounts of the first Eucharist, and in our recollection at every Mass, each invitation to the chalice includes a reference to covenant. Our sacramental participation in the new covenant is most clearly expressed by sharing in the cup because—as Hebrews 9 reminds us—blood is a central sign of covenant.

In the earliest generations of the church, the "breaking of the bread" suggested oneness because communicants shared a single loaf. Although separate wafers have clearly weakened that image, the shared cup resonates today with comparable implications. In our world, drinking from the same vessel is a dramatic expression of intimacy and connection — a rare practice even at a family table, a powerful statement in liturgy.

Our Catholic tradition is deeply rooted in signs. But, as the Second Vatican Council recognized, the passage of centuries obscured some signs, and unfortunately some of the sacramental signs had shrunken to minimal proportions. A couple of drops of water sufficed for Baptism. A thumbprint of oil sufficed for sacramental anointings. Tasteless wafers sufficed for eucharistic bread.

The Second Vatican Council made a deliberate effort to recover and clarify the sacramental signs, including the decision that "Communion under both kinds may be granted when the bishops think fit." Documents inspired by the council continued the restoration. The General Instruction at the front of the Roman Missal advised that the faithful should be guided to desire Communion under both species because "Holy Communion has a more complete form as a sign when it is received under both kinds." Repeatedly we are invited to seek fullness rather than legal minimums.

Reception from the cup is definitely an option, not a requirement. Children's participation cannot be presumed without parents' approval. Recovering alcoholics' sensitivities must be respected. And reasonable concern would make all of us refrain from the cup at times when our poor health might put others at risk. Some parishioners have such a strong fear of contagion that they may never be comfortable doing it.

Our short answer to anyone who asks, "Do I have to receive from the cup?" is certainly no; it is not imposed. As a concerned friend or parent, however, we might gently add, "But do you realize what you are missing?"

By Jim Dinn for U.S. Catholic Magazine

Our Dead

The Funeral Liturgy for **Camille Raffa-Dietz** was celebrated at St. Ambrose on April 27th. Born in 1954 in Detroit, she received her undergraduate degree from Wayne State with honors and graduated from U of M Law School in 1985, the same year she was admitted to the State Bar.

She was Vice President of Foster, Meadows & Ballard, P.C. and was noted as a brief-writer, especially for the Federal 6th Circuit Court.

Camille was devoted to the arts, including ballet, which she practiced from childhood into adulthood. She was a supporter of the Detroit Institute of Arts, the Belle Isle Conservancy and Pewabic Pottery. With her husband, Richard Dietz, she enjoyed traveling and sailing from their home on Harbor Island. In addition to Richard, she is survived by her mother Angela Raffa and eight siblings. Burial was in Arma da, Michigan.



Retrouvaille

Do you feel lost, alone or bored in your marriage? Are you frustrated, hurt or angry with your spouse? Are you constantly fighting? Or, do you simply shut down? Have you thought about separation or divorce? Does talking about it make it worse? Retrouvaille can help!

The Retrouvaille Program consists of a weekend experience combined with a series of twelve follow up sessions over the course of six weeks. It provides the tools to help put your marriage in order again. The main emphasis of the program is on communication in marriage between husband and wife. It will give you the opportunity to rediscover each other and examine your lives together in a new and positive way. Our next weekend is May 4-6. For confidential information or to register call 800-470-2230 or go to HelpOurMarriage.com.