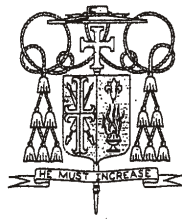


**Particular Norms
for the
Celebration and Distribution
of
Holy Communion Under Both Kinds
for the
Diocese of Lansing**

**Most Reverend Carl F. Mengeling
Bishop of Lansing**



The diocesan bishop may establish norms for Communion under both kinds in his diocese. Such norms are also to be observed in churches of religious and at celebrations with small groups. The diocesan bishop also has the faculty to permit communion under both kinds whenever it seems appropriate to the priest celebrant. ... The Conference of Bishops, however, may establish norms regarding the manner by which Holy Communion under both kinds is given to the faithful and expanding the cases when it is permitted. These norms may be published after the decisions of the Conferences have been recognized by the Apostolic See.

~ General Instruction of the Roman Missal, 283

January 28, 2008
Memorial of St. Thomas Aquinas

**Particular Norms
for the
Celebration and Distribution
of
Holy Communion Under Both Kinds
for the
Diocese of Lansing**

a supplement to the
**Norms for the Celebration and Reception of Holy Communion
Under Both Kinds in the Dioceses of the United States of America**

approved by the United States Conference of Catholic Bishops
June 14, 2001

approved by the
Congregation for Divine Worship and the Discipline of the Sacraments
[Prot 1383/01/L]
March 22, 2002

effective for all Latin Rite Dioceses of the USA
by a decree of Bishop Wilton Gregory, President, USCCB
April 7, 2002

PART I - THE THEOLOGY OF THE EUCHARIST

The Mystery of the Holy Eucharist

1. On the night before he died, Christ gathered his Apostles in the upper room to celebrate the Last Supper and to give us the inestimable gift of his Body and Blood. "He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection. . . ."
2. Like all acts of the sacred Liturgy, the Eucharist uses signs to convey sacred realities (*Constitution on the Sacred Liturgy*, 7) In a preeminent way the eucharistic Liturgy uses the signs of bread and wine in obedience to the Lord's command and after their transformation gives them to us as the Body and Blood of Christ in the act of communion.
3. I recommend that all ministers of the eucharist, both ordained and extraordinary, study and reflect upon the theological principles contained in the Constitution, nn.1-18, Norms nn. 1-21, and in the Catechism of the Catholic Church nn. 1322-1419.

Holy Communion

4. While the heart of the celebration of the Eucharist is the Eucharistic Prayer, the consummation of the Mass is found in Holy Communion. The assembly, joined together as members of Christ's mystical Body, share the one life of the Spirit. In the great sacrament of the altar, they are joined to Christ Jesus and to one another. It was Christ's will that we receive this spiritual food to sustain and build up those our Christian way of life (Jn 6:57). This sacrament is also to be a remedy to free us from our daily sins. It was Christ's will, moreover, that this sacrament be a pledge of our future glory and our everlasting happiness (Luke 22: 19) and a symbol of that one body of which he is the head (1 Cor 11:3). It is a sign and source of our unity.

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion (cf. GIRM 281). We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A frequent reception of the Sacrament of Penance is encouraged for all.

Union with Christ

5. The Lord himself gave us the Eucharist at the Last Supper. The eucharistic sacrifice "is wholly directed toward the intimate union of the faithful with Christ through communion." It is Christ himself who is received in Holy Communion, who said to his disciples, "Take and eat, this is my body." Giving thanks, he then took the chalice and said: "Take and drink, this is the cup of my blood. Do this in remembrance of me" (Mt 26:26-27; 1 Cor 11:25).

Real Presence

6. Christ is "truly, really, and substantially contained" in Holy Communion. His presence is not momentary nor simply signified, but wholly and permanently real under each of the consecrated species of bread and wine.

Holy Communion as an Act of Faith

7. Christ's presence in the Eucharist challenges human understanding, logic, and ultimately reason. His presence cannot be known by the senses, but only through faith – a faith that is continually deepened through that communion which takes place between the Lord and his faithful in the very act of the celebration of the Eucharist.

We have been instructed in these matters and filled with an unshakable faith that what seems to be bread is not bread, though it tastes like it, but the Body of Christ, and that what seems to be wine is not wine, though it tastes like it, but the Blood of Christ.

– St. Cyril of Jerusalem

The act of Communion, therefore, is also an act of faith. For when the minister says, "The Body of Christ" or "The Blood of Christ," the communicant's "Amen" is a profession in the presence of the saving Christ, body and blood, soul and divinity, who now gives life to the believer.

Holy Communion under Both Kinds

8. The communicant makes this act of faith in the total presence of the Lord Jesus Christ whether in Communion under one form or in Communion under both kinds. It should never be construed, therefore, that Communion under the form of bread alone or Communion under the form of wine alone is somehow an incomplete act or that Christ is not fully present to the communicant (cf. GIRM 282; Council of Trent, session 21, *Doctrina de communione sub utraque specie et parvulorum*, July 16, 1562).

Clearly there are some pastoral circumstances that require eucharistic sharing in one species only, such as when Communion is brought to the sick or when one is unable to receive either the Body of the Lord or the Precious Blood due to an illness.

Thus, the Church has always taught the doctrine of concomitance, by which we know that under each species alone, the whole Christ is sacramentally present and we "receive all the fruit of Eucharistic grace."

9. At the same time an appreciation for reception of "the whole Christ" through one species should not diminish in any way the fuller sign value of reception of Holy Communion under both kinds. For just as Christ offered his whole self, body and blood, as a sacrifice for our sins, so too is our reception of his Body and Blood under both kinds an especially fitting participation in his memorial of eternal life.

10. From the first days of the Church's celebration of the Eucharist, Holy Communion consisted of the reception of both species in fulfillment of the Lord's command to "take and eat . . . take and drink." The distribution of Holy Communion to the faithful under both kinds was thus the norm for more than a millennium of Catholic liturgical practice and in the twentieth century, the *Constitution on the Sacred Liturgy* restored and expanded its use. The *General Instruction* further states that "at the same time the faithful should be guided toward a desire to take part more intensely in a sacred rite in which the sign of the Eucharistic meal stands out more explicitly."

Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller sign of the Eucharistic banquet shines forth. Moreover there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's kingdom.

— IGMR 282

PART II

Norms for the Distribution of Holy Communion Under Both Kinds

The Purpose of These Norms

11. The IGMR 2000 grants an individual bishop the faculty of establishing norms for the scope and method of distribution of Holy Communion under both kinds for his own diocese (IGMR 283,387). To ensure the reverent and careful distribution of Holy Communion under both kinds and the proper celebration of the entire Communion Rite, I hereby publish these particular norms for the Diocese of Lansing. They are to complement and supplement the norms established by the United States Conference of Catholic Bishops (*Norms for the Celebration and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America*, April 7, 2002).

When Communion Under Both Kinds May Be Given

12. The revised *Missale Romanum*, third typical edition, significantly expands those opportunities when Holy Communion may be offered under both kinds. In addition to those instances specified by individual ritual books, Communion under both kinds may be permitted as follows:

- a. for priests who are not able to celebrate or concelebrate
- b. for the deacon and others who perform some role at Mass
- c. for community members at their conventual Mass or what in some places is known as the "community" Mass, for seminarians, for all who are on retreat or are participating in a spiritual or pastoral gathering
- d. at Sunday Masses and at Masses which anticipate the Sunday celebration
- e. on solemnities and other solemn occasions
- f. at weekday Mass at the discretion of the pastor.

At celebrations where the number of the faithful are too great and available ministers are too few, or at gatherings where the danger of spillage is present (such as at a stadium), it may be more prudent to offer Communion under the form of bread alone.

13. I encourage pastors to instruct the faithful about the richness of this sacramental sign and about the proper methods for reverent distribution and reception (GIRM 282).

Catechesis for Receiving the Body and Blood of the Lord

14. When Communion under both kinds is first introduced or whenever the opportunity for instruction is present, the faithful should be properly catechized on the following matters in the light of the teaching

and directives of the *General Instruction*:

- a. the ecclesial nature of the Eucharist as the common possession of the whole Church;
- b. the Eucharist as the memorial of Christ's sacrifice, his death and resurrection, and as the sacred banquet;
- c. the real presence of Christ in the eucharistic elements, whole and entire—in each element of consecrated bread and wine (the doctrine of concomitance);
- d. the kinds of reverence due at all times to the sacrament, whether within the eucharistic Liturgy or outside the celebration; and
- e. the role that ordinary and, if necessary, extraordinary ministers of the Eucharist are assigned in the eucharistic assembly

The Ministers of Holy Communion

15. By virtue of his sacred ordination, the bishop or priest offers the sacrifice in the person of Christ, the Head of the Church. He receives gifts of bread and wine from the faithful, offers the sacrifice to God, and returns to them the very Body and Blood of Christ, as from the hands of Christ himself. Thus bishops and priests are considered the ordinary ministers of Holy Communion.

16. In addition, the deacon who assists the bishop or priest in distributing Communion is an ordinary minister of Holy Communion. When the Eucharist is distributed under both forms, the deacon ministers the chalice.

Extraordinary Ministers of Holy Communion

17. When the size of the congregation or the incapacity of the bishop, priest, or deacon requires, the celebrant may be assisted by other bishops, priests, or deacons. If such ordinary ministers of Holy Communion are not present, "the priest may call upon extraordinary ministers to assist him, i.e., formally instituted acolytes or the faithful who have been commissioned according to the prescribed rite. In case of necessity, the priest may also commission suitable members of the faithful for a single occasion.

Extraordinary Ministers of Holy Communion must receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence (cf. *Guidelines for Extraordinary Ministers of the Eucharist* [*sic.*], *Diocese of Lansing*, 1992).

18. In every celebration of the Eucharist there should be a sufficient number of ministers for Holy Communion so that it can be distributed in an orderly and reverent manner.

Reverence

19. All ministers of Holy Communion should show the greatest reverence for the Most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated bread or wine.

Should there be any mishap, i.e., if a host should be dropped or the Precious Blood should be spilled, then

the affected area should be tended to immediately and without undue drama. The area should be wiped with purificators and water and the purificators rinsed in the sacrarium (GIRM 280).

Planning

20. When Holy Communion is to be distributed under both species, careful planning should be undertaken so that enough bread and wine are made ready for the communication of the faithful at each Mass.

21. As a general rule, Holy Communion is given from hosts consecrated at the same Mass and not from those reserved in the tabernacle (GIRM 85).

22. The Precious Blood may not be reserved at one Mass for use at another.

23. A suitable number of ministers of Holy Communion should be assigned to each Mass. For Communion from the chalice, it is desirable that there be two ministers of the Precious Blood for each minister of the Body of Christ.

24. Even when Communion will be ministered in the form of bread alone to the congregation, care should be taken that sufficient amounts of both elements are consecrated so that concelebrating priests partake of the Body and Blood consecrated at that Mass.

Preparations

25. Before Mass, bread and wine should be provided in appropriately-sized vessels — one large ciborium for the bread and one or more flagons of wine. The presence on the altar of a single chalice and one large ciboria signifies the one bread and one chalice by which we are gathered "into the one Body of Christ, a living sacrifice of praise" (Eucharistic Prayer IV).

26. The unity of all in the one bread will be better expressed when the bread to be broken is of sufficient size that at least some of the faithful are able to receive a piece broken from it. When the number of the faithful is great, however, a single large bread may be used for the breaking of the bread with small breads provided for the rest of the faithful.

27. Sacred vessels, which "hold a place of honor," should be of noble materials, appropriate to their use, and in conformity to the requirements of liturgical law, as specified in the *General Instruction of the Roman Missal*, nos. 327-332. Permission is granted to use glass vessels provided they are of worthy design and not easily broken.

28. Before use, vessels for the celebration must be blessed by the bishop or priest according to the *Rite of Blessing a Chalice and Paten* (cf. *Rite of Dedication of a Church and an Altar, Chapter Seven* or *Book of Blessings*, Chapter 40).

At the Preparation of the Gifts

29. The altar is prepared with corporal, purificator, *Missal*, and chalice (unless the chalice is prepared at a side table) by the deacon or servers. The gifts of bread and wine are brought forward by the faithful and received by the priest or deacon at a convenient place. They may be assisted by servers (cf. GIRM 139-146; 178, 214).

THE COMMUNION RITE

The Lord's Prayer

30. After the Eucharistic Prayer is finished, the priest, with hands joined, gives the introduction to the Lord's Prayer. With hands outstretched he sings or says this prayer with the people. Then the priest says the embolism *Deliver us*. At the end, the people make the acclamation *For the kingdom* (cf. GIRM 152, 153).

This prayer is always recited or sung by the entire community, never by a soloist.

The Sign of Peace

31. The sign of peace is an expression of reconciliation and unity as we approach the altar to share the eucharistic banquet. The priest gives the greeting of peace to all the people at once. He may give the sign of peace to the ministers, but remain in the sanctuary (GIRM 154). On special occasions, e.g. at a funeral, a wedding, or when civic leaders are present, the priest may offer the sign of peace to a few of the faithful near the sanctuary (GIRM-USA, 154.2)

If a deacon is present, he invites the assembly to exchange a sign of peace (GIRM 181).

At the Breaking of the Bread

32. Extraordinary ministers enter the sanctuary at the Lamb of God. They remain in a place away from the altar, never appearing to be concelebrants.

33. Other empty chalices and ciboria or patens are brought to the altar.

34. As the *Lamb of God* is begun, the bishop or priest alone, or with the assistance, if necessary, of concelebrating priests, breaks the eucharistic bread. The bishop or priest places the consecrated bread in several ciboria or patens. He may be assisted by concelebrating priests or a deacon. The bishop or priest pours the Precious Blood into enough additional chalices as are required for the distribution of Holy Communion (GIRM 285). If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of the deacon or concelebrating priests.

This action is usually carried out at the altar, so that the sharing of all from the one cup is signified. In the case of large assemblies, it may be done at a side table within the sanctuary.

Invitation to Communion

35. The priest shows the faithful the eucharistic bread, holding it above the paten or chalice, and invites them to the banquet of Christ. Along with the faithful, he then recites the prayer of humility (GIRM 94).

36. The faithful may kneel at the *Ecce Agnus Dei*.

37. It is most desirable that the faithful, just as the principal celebrant and concelebrants are bound to do, receive the Lord's body from hosts consecrated at the same Mass (GIRM 85).

Reception of Holy Communion by the Bishop, Priests or Concelebrating Priests

38. The priest inaudibly says the prayer at communion *May the Body of Christ bring me to everlasting life*, and reverently consumes the Body of Christ. Then he takes the chalice, saying inaudibly *May the Blood of Christ....*and reverently drinks the Blood of Christ (GIRM 155-158).

39. Concelebrating priests follow the directives found in the General Instruction (GIRM 241-258). They all receive a host during the Breaking of the Bread and consume it at the same time as the principal celebrant. Then all approach the altar to partake of the Precious Blood. A sufficient number of chalices should be placed on the altar so as not to unduly prolong Mass.

The Communion Song

40. During the priest's reception of Communion, the Communion Song is begun (GIRM 86, 159).

Reception of Holy Communion by the Deacon

41. Neither deacons nor extraordinary ministers may ever receive Holy Communion in the manner of a bishop or priest, that is, they may not self-communicate.

The deacon receives Communion from the priest himself. The priest gives the host to the deacon, saying "The Body of Christ." The priest then gives the cup to the deacon, saying "The Blood of Christ" (GIRM 182, 244, 246).

If Communion is given under both kinds, the deacon ministers the chalice to the communicants. (GIRM 182). If no deacon is present, the cup may be ministered by a priest or by an extraordinary minister of Holy Communion (GIRM 284).

Reception of Holy Communion by the Extraordinary Ministers

42. Then the priest gives the Body of Christ to the extraordinary ministers of Holy Communion. He gives them the host saying, "The Body of Christ" and the Precious Blood saying "The Blood of Christ." They say "Amen." to each. If a deacon is present, they may receive the cup from the deacon. If no deacon is present, another extraordinary minister of Holy Communion may assist the priest in administering the cup to the other extraordinary ministers.

The practice of extraordinary ministers of Holy Communion waiting to receive Holy Communion until after the distribution of Holy Communion is not in accord with liturgical law.

The Distribution of the Body and Blood of the Lord

43. After all the extraordinary ministers have received Communion, they approach the altar. The priest hands the sacred vessels to them for distribution of Holy Communion to the people. The deacon may assist.

44. The ciborium is never left on the altar or another place to be picked up by the communicant for self-communication (except in the case of concelebrating bishops or priests), nor shall it be passed from one communicant to another. There shall always be a minister of the Body of Christ.

The chalice is never left on the altar or another place to be picked up by a communicant for self-communication (except in the case of concelebrating bishops or priests), nor may the chalice be passed from one communicant to another. There shall always be a minister of the Blood of Christ.

Posture, Gesture, and Words

45. The normative posture for the reception of Holy Communion in the United States is standing. When receiving Holy Communion, the communicant bows his or her head before the sacrament as a gesture of reverence and receives the Body of the Lord from the minister (GIRM-USA 160.2). Holy Communion under the form of bread is offered to the communicant with the words "The Body of Christ." The consecrated host may be received either on the tongue or in the hand at the discretion of the communicant.

When receiving in the hand, the communicant should be guided by the words of St. Cyril of Jerusalem: "When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost."

46. The chalice is offered to the communicant with the words "The Blood of Christ," to which the communicant responds, "Amen." The communicant receives the chalice from the minister, drinks from the cup, and hands it back to the minister.

When Holy Communion is received under both kinds, the gesture of reverence is also made before receiving the Precious Blood (GIRM-USA 160.2).

47. After each communicant has received the Blood of Christ, the minister carefully wipes both sides of the rim of the chalice with a purificator. This action is a matter of both reverence and hygiene. For the same reason, the minister turns the chalice slightly after each communicant has received the Precious Blood.

48. Communion from the chalice is generally the preferred form in the Latin Church.

49. It is the choice of the communicant, not the minister, to receive from the chalice.

50. Children are encouraged to receive Communion under both kinds provided that they are properly instructed and old enough to receive from the chalice.

51. Communicants cannot be denied Holy Communion because they kneel. This ought to be addressed pastorally, by providing the faithful with proper catechesis on the reasons for the U.S. posture -- standing and bowing the head (GIRM-USA 160.2).

Other Forms of Distribution of the Precious Blood

52. Distribution of the Precious Blood by a spoon or through a straw is not customary in the Latin dioceses of the United States of America.

53. Holy Communion may be distributed by intinction, but only by the minister. The communicant never "dips" the bread into the cup. The minister says "The Body and Blood of Christ" and the communicant says "Amen" before receiving the elements on the tongue. Afterwards, the communicant returns to his or her place.

The communicant, including the extraordinary minister, is never allowed to self-communicate, even by means of intinction. Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of Holy Communion.

Blessings

54. It has become the custom in some parishes to offer a blessing to those who cannot receive Holy Communion. These may include catechumens (who have not been dismissed earlier), candidates, or young children.

If this is done, the minister offers appropriate words. The extraordinary minister of Holy Communion is to avoid making a sign of the cross over the person or on the forehead.

After the Distribution of Holy Communion

55. After Communion the consecrated bread that remains is to be reserved in the tabernacle. Care must be taken with any fragments remaining on the corporal or in the sacred vessels.

The deacon and extraordinary ministers return to the altar with the priest and place any remaining hosts and fragments in a covered ciborium (or ciboria). This may also be done at a side table within the sanctuary, at a table near the tabernacle, or in the Blessed Sacrament chapel. A reverent silence is to be maintained among the ministers and extraordinary ministers.

56. When more of the Precious Blood remains than was necessary for Communion, and if not consumed by the bishop or priest, the deacon immediately and reverently consumes all of the Blood of Christ which remains; he may be assisted by priests, other deacons, or extraordinary ministers. This may be done at the altar, at a side table, or in the Blessed Sacrament chapel. When there are extraordinary ministers of Holy Communion, they may consume what remains of the

Precious Blood from their chalice of distribution. The Precious Blood is never consumed by any minister as he or she is walking.

57. The reverence due to the Precious Blood of the Lord demands that it be fully consumed after Communion is completed and never be poured into the ground or the sacrarium.

58. The chalice and other vessels may be taken to a side table. It is permissible to leave the vessels suitably covered at a side table, on a corporal, to be cleansed immediately after Mass.

Purifications

59. The sacred vessels are to be cleansed by the priest, the deacon, or the extraordinary minister. This should be done, preferably, after Mass.

Water alone or wine and water together are used for the cleansing of the chalice, then consumed by the one who cleanses it. Particles should be removed from the ciboria; a small amount of water may then be added to rinse the ciboria. This may be consumed or poured down the sacrarium. Vessels may be wiped with a purificator (cf. GIRM 278-280).

Vessels should be given proper care and routinely cleansed in soap and water. Care should be taken with the vessels themselves especially with those that are fragile or have gold plating.

Decree

On June 15, 2002, the Latin members of the United States Conference of Catholic Bishops approved a request for an indult from the prescriptions of the *Institutio Generalis Missalis Romani, editio typica tertia*, allowing for the purification of sacred vessels by extraordinary ministers of Holy Communion when deemed pastorally appropriate by the diocesan bishop.

In a decree dated March 22, 2002 (Prot. 1383/01/L), the Congregation for Divine Worship and the Discipline of the Sacraments granted an indult whereby, for grave pastoral reasons, the diocesan Bishop may grant to priest celebrants the faculty to permit extraordinary ministers of Holy Communion to assist with the purification of sacred vessels after the distribution of Communion at Mass. This faculty dispenses from the norm of the *Institutio Generalis Missalis Romani, editio typica tertia* for a period of three years.

The indult is hereby published and is effective immediately.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, D.C. on March 28, 2002, Holy Thursday. ~Most Reverend Wilton Gregory, President, USCCB

60. I hereby grant to priest celebrants the faculty to permit extraordinary ministers of Holy Communion to assist with the purification of sacred vessels after the distribution of Communion at Mass.

Reservation for the Sick

61. The Precious Blood may not be reserved, except for giving Communion to the sick. Only sick people who are unable to receive Communion under the form of bread may receive under the form of wine alone at the discretion of the priest. If not consecrated at a Mass in the presence of the sick person, the Blood of the Lord is kept in a properly covered vessel and is placed in the tabernacle after Communion. The Precious Blood is carried to the sick in a vessel that is closed, to eliminate all danger of spilling. If some of the Precious Blood remains after the sick person has received Communion, it should be consumed by the minister, who also purifies the vessel.

Conclusion

62. The norms and directives established by the Church for the celebration of any liturgical rite always have as their immediate goal the proper and careful celebration of those rites. Such directives also foster celebrations that glorify God and deepen the faith, hope, and charity of the participants in liturgical worship.

The ordered preparation and celebration of the Mass, and Holy Communion in particular, should always profoundly affect the faith of communicants in all its aspects. In the case of the distribution of Holy Communion under both kinds, Christian faith in the real presence of Christ in the Holy Eucharist can only be renewed and deepened in the life of the faithful by this esteemed practice.

63. In all other matters pertaining to the Rite of Communion Under Both Kinds, the directives of the *General Instruction*, nos. 281-287, are to be consulted.

