

Communion under both kinds

This clearer form of the sacramental sign offers a particular opportunity of deepening the understanding of the mystery in which the faithful take part.

Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the relationship between the Eucharistic banquet and the eschatological banquet in the Father's Kingdom.

Sacred pastors should take care to ensure that the faithful who participate in the rite or are present at it are as fully aware as possible of the Catholic teaching on the form of Holy Communion as set forth by the Ecumenical Council of Trent.

At the same time, the faithful should be encouraged to seek to participate more eagerly in this sacred rite, by which the sign of the Eucharistic banquet is made more fully evident.

GIRM 14, 281–282

Some Questions

- What catechesis concerning the form and reception of Holy Communion has been provided to the parish in the past five years?
- What do people understand to be the spiritual significance of receiving Holy Communion from the chalice?
- Does the organisation of the Communion Procession allow for an easy and reverent reception of the Precious Blood?

Further References

General Instruction of the Roman Missal:
85

Celebrating the Mass: 209–11

Redemptionis Sacramentum: 100-107

Spiritus et Sponsa 12

Mane Nobiscum Domine: 12, 14–18

One Bread One Body: 37

Practical Points

- Are the chalices used made of worthy materials and are they easy for ministers to handle and communicants to receive from?
- Children who are old enough to make their first Holy Communion are also old enough to receive under both kinds. They should be properly prepared and instructed in advance.
- Sufficient ministers of the Precious Blood should be provided to assist the orderly distribution of Holy Communion, normally two ministers of the Precious Blood to one of the Body of the Lord.
- Holy Communion by Intinction is not recommended in England and Wales. The Roman Rite does not permit that communicants themselves dip their host into the Precious Blood.

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Questions for Groups

1. What is good about current practice?
What concerns do you have?

4. Who is most directly involved in these matters, e.g. liturgical ministers?
What formation/information is necessary to engage them in the renewal of current practice?

2. In what ways does the documentation affirm or challenge your current practice?

5. How will the assembly be engaged in the process?
What, in particular, needs addressing at Sunday and/or weekday celebrations?

3. Prioritise the issues you have identified.

6. How will you know whether the formation has worked?