



CHANCERY OFFICE

DIOCESE OF RAPID CITY

Effective December 3, 2023
The First Sunday of Advent

Effective on the First Sunday of Advent in 2023, the Policy for the Distribution of Communion under Both Species has been revised. Paragraphs 3.19 and 3.20 of Section II of the Pastoral Handbook will be replaced with this revised text:

Section II §3.19

The reception of Holy Communion under both species is a fuller sign of participation in the Eucharistic banquet¹, and it ought to be distributed to the faithful in light of the following principles and considerations:

- The Principle of Progressive Solemnity: By their very nature, those liturgies of the greatest solemnity within the Liturgical Year demand a higher and more ceremonious ritual form than other liturgies and will, therefore, contain various ritual elements that are not proper to ferial celebrations.²
- Practical reverence for and protection of the Precious Blood: The accident rate for spilling the Precious Blood during distribution is, relatively speaking, much greater than that for the Body of Christ.³
- Reinforcement of the Catholic doctrine of concomitance: The whole Christ - Body, Blood, Soul, and Divinity, is contained within each Eucharistic species. Consequently, one who receives only one species without the other does not receive less of Christ, nor one part of Christ at the exclusion of any other, nor less grace, than one who receives both species.⁴
- The distinction between *Ordinary Ministers of Holy Communion* and *Extraordinary Ministers of Holy Communion*: The distribution of Holy Communion is something that pertains to the very nature of ordained ministry. It is for this reason that the hands of the Priest are consecrated with sacred chrism during the rite of his ordination. Deacons are given a share in this ministry by virtue of their calling to “serve at table” and “assist in the daily distribution.”⁵ Conversely,

¹ Cf. *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America* (NDRHC), 16, 20, & 21.

² Cf. Second Vatican Council Instruction on Music in the Liturgy, *Musicae Sacram* (5 March 1967), 7; USCCB Guidelines, *Sing to the Lord: Music in Divine Worship* (14 November 2007), 110-114.

³ Cf. NDRHC, 29.

⁴ Cf. NDRHC, 10, 15, & 25.

⁵ *Acts* 6:1-7

Extraordinary Ministers of Holy Communion are called into service under extra-ordinary circumstances.⁶

Therefore, in keeping with the directives contained within the Church's various liturgical books and documents, it is *desirable* for Holy Communion to be offered under both species under the following circumstances:

- All those who participate in the Easter Vigil,⁷ especially the newly baptized;
- All the faithful present at the celebration of an ordination⁸;
- All the faithful present at a Mass wherein a religious person makes his/her first or renewed religious profession⁹;
- All the faithful present at a Mass wherein a virgin is consecrated¹⁰;
- Only the bride and groom celebrating their Nuptial Mass or jubilee¹¹;
- In the administration of Viaticum, to the sick person and to all who are present when Mass is celebrated in the house of the sick person¹².

Furthermore, it is *appropriate* and left to the discretion of each Pastor, that Holy Communion under both species be offered to the faithful during the following celebrations¹³:

- The Christmas Mass During the Night;
- The Chrism Mass;
- Holy Thursday, Mass of the Lord's Supper;

⁶ Cf. 1997 SCDWDS Instruction "On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priest", art. 8.

⁷ The Rite only mentions the baptized, their godparents, parents, spouses, and catechists as those to whom the offer of communion under both species is "desirable"; but given the logistical difficulty of separating those people from the rest of the assembly, it seems fitting and expedient to include all the lay faithful to whom the offer of Holy Communion under both species is only "appropriate," per the rubrics contained within the Rite (cf. footnote #13 below).

⁸ Again, it only specifies the *ordinandi* and their family and benefactors, but it seems appropriate and logistically expedient to distribute to all the faithful gathered there. Cf. *Eucharisticum Mysterium*, 32.

⁹ No mention of the faithful is made here, but it is deemed appropriate. Cf. *Eucharisticum Mysterium*, 32.

¹⁰ No mention of the faithful is made here, but it is deemed appropriate. Cf. *Eucharisticum Mysterium*, 32.

¹¹ The Rubrics extend this privilege to "the bride and bridegroom, their parents, witnesses, and relatives," but given (1) the logistical difficulty of exclusively distributing to these people and (2) the variety of denominations and faith practices represented at most Nuptial Masses, it is deemed appropriate to limit the privilege to just the bride and bridegroom.

¹² *Eucharisticum Mysterium*, 32.

¹³ The distinction between "desirable" and "appropriate" was found within the 55th rubric of the Rite of the Easter Vigil which states: "It is desirable that the newly baptized receive Holy Communion under both kinds, together with their godfathers, godmothers, and Catholic parents and spouses, as well as their lay catechists. It is even appropriate that, with the consent of the Diocesan Bishop, where the occasion suggests this, all the faithful be admitted to Holy Communion under both kinds."

This distinction has been used so as to provide each Pastor with greater latitude within those Masses that, while not being specifically encouraged by the Church to offer Communion under both kinds, have a uniquely Eucharistic, communal, or solemn character.

- Divine Mercy Sunday;
- The Solemnity of the Ascension of the Lord;
- The Solemnity of Pentecost;
- The Solemnity of the Most Holy Trinity;
- The Solemnity of The Most Holy Body and Blood of Jesus Christ;
- The Solemnity of the Most Sacred Heart of Jesus;
- Mass with the Rite of Confirmation;
- The Mass celebrating the patronal feast of each oratory, church, parish, or mission;
- The anniversary Mass celebrating the dedication of each church.¹⁴

Left to the discretion of each principal celebrant at Mass, Holy Communion under both kinds may also be offered to:

- Members of communities at the Conventual Mass or the “community” Mass, along with seminarians, and all those engaged in a retreat or taking part in a spiritual or pastoral gathering¹⁵;
- Those who are receiving their First Holy Communion.

Outside of these celebrations, Holy Communion under both species may only be offered to the faithful with the express written consent of the Bishop.

Section II § 3.20

Presupposing that the conditions under 3:19 are met, when the Precious Blood is to be offered to the faithful, the guidelines present within *Eucharisticum Mysterium*, *Sacramentali Communionem*, *Redemptionis Sacramentum*, and Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America are to be observed. Namely, (1) it should belong to the celebrant Priest above all to distribute communion, (2) that Extraordinary Ministers of Holy Communion are only to be used when a sufficient number of ordained ministers is lacking, (3) drinking the Precious Blood from the chalice is to be preferred over intinction or any other form of reception, and (4) Deacons are the preferred ministers for distributing the Precious Blood.

¹⁴ Masses celebrated on the actual days of Christmas and Easter have been intentionally excluded, given the high number of Catholics and Christians who only attend Mass on these days, and who would therefore be presumably uncatechized and perhaps receiving the Precious Blood not in a state of grace.

¹⁵ GIRM, 283.