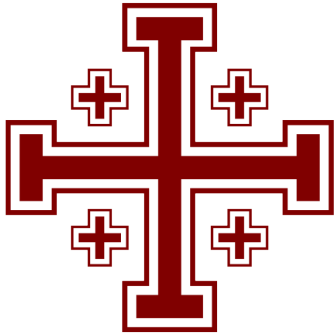


PASTOR'S CORNER

THE BODY AND BLOOD OF CHRIST



On Sunday October 30, nineteen people from Holy Name Parish and four from St. Mary Parish completed the diocesan and parish training to be Extraordinary Ministers of Holy Communion. With the addition of a number of new ministers we will begin offering the Eucharist under the form of both bread and wine at Holy Name Parish on all Sundays, Holy Days, and Solemnities. St. Mary Parish currently has Communion available under both species (forms). When we receive the Eucharist, whether it be the consecrated host or the precious blood, we always receive the complete body,

blood, soul, and divinity of Jesus Christ. Thus, there is never a requirement that a person has to receive Communion under both kinds. However, since the renewal of the liturgy after Vatican Council II, the option has existed for the faithful to receive our Lord under both species, bread and wine, on some occasions. The main reason our Church fathers of Vatican Council II have encouraged this practice is because it was the desire of Church fathers of the Council of Trent that receiving Communion under both kinds is a clearer form of the sacramental sign and it offers a particular opportunity of deepening the understanding of the mystery in which the faithful take part.

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 Communion to the faithful under both kinds was the norm for more than a thousand years of Catholic liturgical practice. In the late eleventh century the custom of distributing the Eucharist to the faithful under the form of bread alone began to grow. By the twelfth century theologians began speaking of Communion under one kind as a "custom" of the Church. In 1963, the Fathers of Vatican Council II authorized the extension of the faculty for Holy Communion under both kinds. The liturgy document, *Sacrosanctum Concilium*, made it possible at the bishop's discretion to allow Communion under both kinds. In the third typical edition of the *Roman Missal*, it states: "Holy Communion has a more complete form as a sign when it is received under the both kinds. For in this manner of reception, a fuller sign of the Eucharistic banquet shines forth." The *General Instruction of the Roman Missal* further states: "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." Thus, the extension of the permission for the distribution of Holy Communion under both kinds does not represent a change in the Church's immemorial beliefs concerning the Holy Eucharist. With the passing of time and under the guidance of the Holy Spirit, the reform of Vatican Council II has resulted in the restoration of a practice by which the faithful are again able to experience "a fuller sign of the Eucharistic banquet."

Next week, I will discuss the manner in which Holy Communion will be distributed under both species in the parish and the necessary steps that were taken to be able to offer Communion under both species.