
WITH HUMBLE SPIRIT

A NEWSLETTER
OF THE
SECRETARIAT
FOR DIVINE WORSHIP

NOV 2023

CALENDAR NOTES

NOV 1

All Saints

- This is a Holy Day of Obligation.
- The Gloria and Creed are said.
- Consider exposing relics for the faithful to venerate.
- No other Masses may be celebrated this day, including a Mass in Commemoration of all the Faithful Departed.

NOV 2

Commemoration of All the Faithful Departed

- The Gloria and the Creed are not said.
- **READINGS**

Given the number of options, prepare reading selections in advance.

- **THREE MASSES**

Following the Apostolic Constitution of Pope Benedict XV, *Incruentum Altaris Sacrificium*, all priests have the privilege of celebrating 3 Masses on this day, with the specific intentions specified. (see Ordo)

- **INDULGENCE**

From the Manual of Indulgences: A plenary indulgence, applicable only to the souls in purgatory, is granted to the faithful who, on any and each day from November 1 to 8, devoutly visit a cemetery and pray, if only mentally, for the departed; on All Souls' Day (or, according to the judgment of the ordinary, on the Sunday preceding or following it, or on the solemnity of All

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Saints), devoutly visit a church or an oratory and recite an Our Father and the Creed.

NOV 9

Dedication of the Lateran Basilica

- The Gloria is said.
- Note, there are two readings.

NOV 19

Thirty-Third Sunday of Ordinary Time

■ WORLD DAY OF THE POOR

The 33rd Sunday of Ordinary Time was designated the “World Day of the Poor” by Pope Francis in his Apostolic Letter, *Misericordia et Misera*. Prayers of the faithful and music selections may reflect this.

NOV 23

- In the USA, the Proper Mass for Thanksgiving Day may be celebrated, which may be found at the end of November in the Proper of Saints (after Nov 30: St. Andrew, Apostle). Note the readings come from the Mass “In Thanksgiving to God” (Lectionary vol. IV, nos. 943-947) which includes several options. One or two readings may be used. Prepare readings in advance. Other optional memorials are permitted, or the Mass of the day.

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NOV 26

Our Lord Jesus Christ, King of the Universe

- **Extraordinary Ministers of Holy Communion:** The Last Sunday of Ordinary Time marks the occasion for appointment or reappointment of EMHCs. An order of commissioning EMHCs may be celebrated at a single Mass, at several Masses, or in a Liturgy of the Word on this day as found in the Book of Blessings, Chapter 63 (esp. #1874ff).

NOV 30

St. Andrew, Apostle

- The Gloria is said.

Looking Ahead

- **DEC 3 – First Sunday of Advent:** The new cycle of readings begins with Year B as the Sunday cycle and Cycle II as the Weekday cycle in Ordinary Time.
- **DEC 24 - Fourth Sunday of Advent/ Christmas Eve:** Consider planning for and communicating Christmas Schedule early to inform the faithful of their obligation to attend Mass for the Fourth Sunday of Advent and Christmas.
- **JAN 1 - Mary, Mother of God:** Because this Holy Day falls on a Monday, it is not obligatory for the faithful to attend Mass.

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THE DISTRIBUTION OF HOLY COMMUNION

In the month of November, the church commissions or recommissions Extraordinary Ministers of Holy Communion who assist priests and deacons with the distribution of Holy Communion. In this article, some guidance will be given for the Distribution of Holy Communion within Mass based on the “General Instruction of the Roman Missal,” the “Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America,” and the Instruction *Redemptionis Sacramentum*.

In the “General Instruction of the Roman Missal,” the distribution of Holy Communion to the faithful is regarded as an integral part of the Mass, and under all normal circumstances, should only occur at its proper place, namely, following the Priest’s communion, before the Prayer After Communion. In the case of genuine necessity when not enough priests and deacons (ordinary ministers of Holy Communion) are present, and there are “truly a large number of communicants,” (162) lay faithful may be deputed to assist in the distribution of Holy Communion as “Extraordinary Ministers

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of Holy Communion”. This deputation may happen for a 3 year term beginning on the last Sunday of Ordinary Time (Christ the King) when one is commissioned by the local ordinary, or for a single instance through the “Rite of Deputing a Minister to Distribute Holy Communion on a Single Occasion” (Roman Missal, Appendix III) when the priest-celebrant may depute a lay person to distribute holy communion. Pursuant to the Code of Canon Law, this is an extension of ministry of Acolyte. (CIC 230 §3)

According to the GIRM, Extraordinary Ministers of Holy Communion should exercise their function in the following way. After the Priest receives communion (not before, cf 162), they may approach the altar. The Priest or the Deacon gives them Holy Communion, but the vessel of hosts or wine to be distributed should be given to the Extraordinary Minister of Holy Communion by the Priest Celebrant himself (cf 162), although he may be assisted by the deacon (cf. Norms 40).

All who distribute the hosts say, “The Body of Christ.” All who distribute the chalice say, “The Blood of Christ.” It is not proper to the Roman Rite either historically or in

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the reformed rite to name the individual in presenting the sacred species; therefore, ministers of Holy Communion should not address the individual by saying, for example, “Mary, the Body of Christ.” Each individual communicant has the option to receive in the hand or on the tongue, a choice which should be respected by the minister of Holy Communion. The norm in the United States is to receive standing after having made a sign of reverence, “unless an individual member of the faithful wishes to receive Communion while kneeling.” (GIRM 160) As the instruction *Redemptionis Sacramentum*, notes, “is not licit to deny Holy Communion to any of Christ’s faithful solely on the grounds, for example, that the person wishes to receive the Eucharist kneeling or standing” (RS 91). However, all ministers of Holy Communion must be vigilant and ensure that communicants who receive in the hand consume the host immediately. They may be assisted by ushers or other ministers.

After communion, the priest collects the fragments for reposition to the tabernacle, unless the remaining hosts are simply to be consumed by the priest himself. Then the vessels are to be purified, unless they are

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to be purified immediately following the Mass, which may be necessary if there are several.

A common question arises, “what happens if the sacred species is dropped?” The General Instruction of the Roman Missal addresses this: “If a host or any particle should fall, it is to be picked up reverently; and if any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the sacrarium in the sacristy.” (GIRM 280) It is to be noted that the “Communion-Plate” (paten) which mitigates the danger of a host falling to the ground, is considered among the things to be prepared and used for the communion of the faithful. (cf. GIRM 118)

According to the “Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America,” the Precious Blood in the chalice, if it is to be distributed, must be distributed by a minister. It is not permitted to have communicants self-communicate from a chalice which is left on the altar. Nor is it permitted for the chalice to pass from one person to another.

“After each communicant has received

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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.” (Norms, 45)

When the Precious Blood is distributed in the chalice, which is the method generally preferred in the Latin Church (cf. Norms 42), Extraordinary Ministers of Holy Communion may consume the remainder of the chalice, as permitted by our local ordinary. It is never permitted to dispose of the precious blood down a sacrarium or worse yet a normal drain. “One who throws away the consecrated species or, for a sacrilegious purpose, takes them away or keeps them, incurs a *latae sententiae* excommunication reserved to the Apostolic See; a cleric, moreover, may be punished with some other penalty, not excluding dismissal from the clerical state.” (CIC 1382 §1) All sacred vessels are to be purified by a priest, deacon, or instituted acolyte (GIRM 279), not Extraordinary Ministers of Holy Communion.

Care should be taken not to consecrate excessively more wine for the Precious Blood

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than will be consumed. In fact, the instruction *Redemptionis Sacramentum* directs that “The chalice should not be ministered to lay members of Christ’s faithful where there is such a large number of communicants.” (RS 102)

All three documents consider the possibility of distribution of Holy Communion by intinction. According to the General Instruction of the Roman Missal, “Each communicant, while holding a Communion-plate under the mouth, approaches the Priest who holds a vessel with the sacred particles, with a minister standing at his side and holding the chalice. The Priest takes a host, intincts it partly in the chalice and, showing it, says: ‘The Body and Blood of Christ.’ The communicant replies, ‘Amen,’ receives the Sacrament in the mouth from the Priest, and then withdraws.” (GIRM 287) Note the particularities: the spoken formula includes both species, there is a minister (possibly a deacon or another priest) who holds the chalice. There is a requirement for a “Communion-Plate” (paten), and presumably it may actually be held by another minister (e.g., altar server). None of the cited documents consider communion being distributed

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by an “intinction set,” however neither are they explicitly prohibited. Finally it must be a priest who distributes the Eucharist by intinction. Fr. Edward McNamera (Zenit/EWTN) considers that it is possible for a deacon to distribute by intinction, however that is not apparent from the general instruction. It would not seem appropriate for an extraordinary minister of holy communion to distribute the Eucharist by intinction. And it is not permitted for a person to self-communicate by intinction.

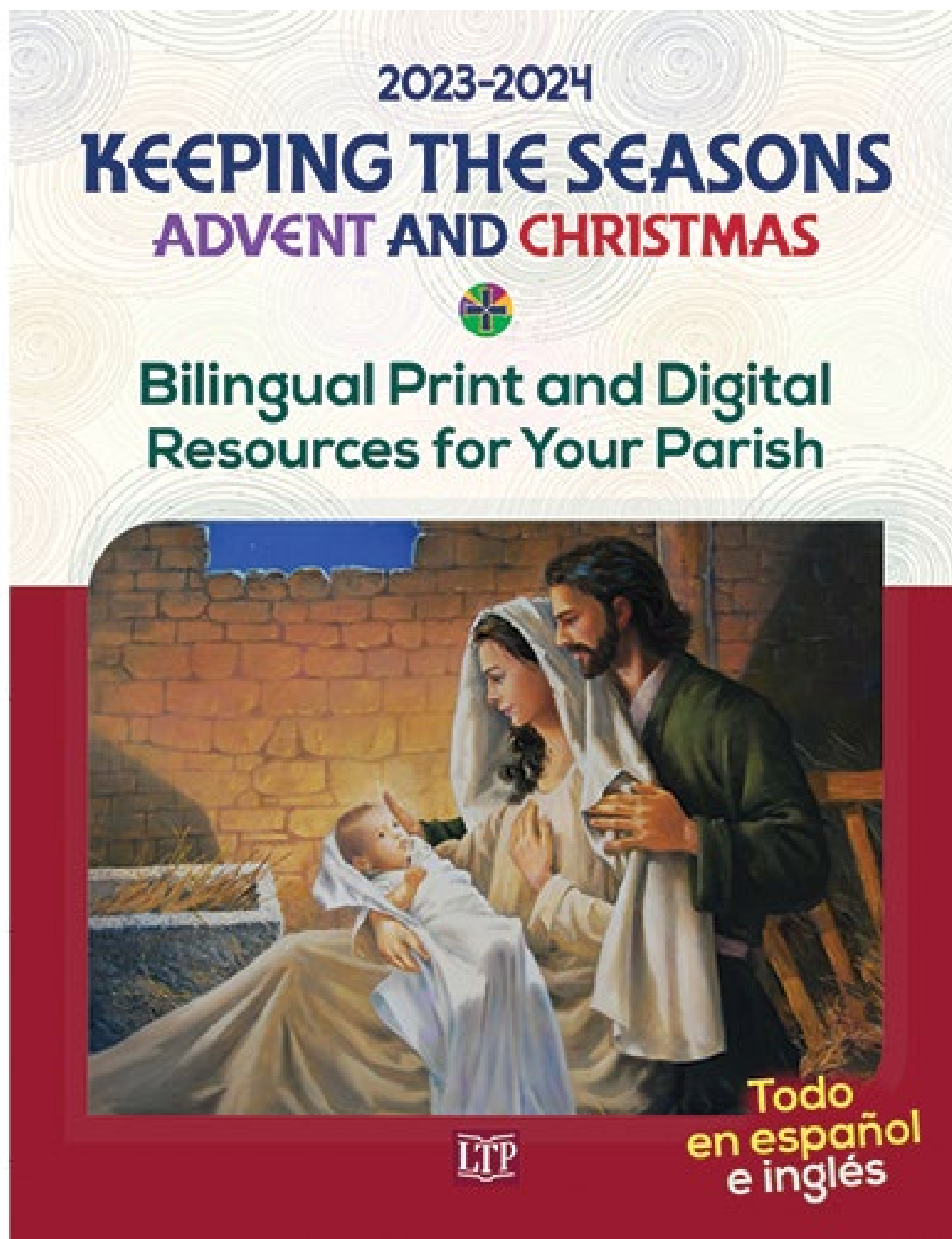
A final consideration addressed by none of the documents listed above is what to do when someone comes forward in the “Communion Procession,” but does not intend to receive communion. Often, individuals come with their arms crossed in order to receive a blessing, a practice which is not envisioned by the Roman Missal. Unfortunately, there is no positive or explicit direction given by any liturgical book or by any communication of the Dicastery for Divine Worship. A simple Google search will produce several opinions, including those of Fr. McNamera, various bishops and diocesan Offices of Worship, as well as individuals attempting to read the law and respond to an authentic pastoral need. Some

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converging negative directives include: not touching the communicant, lay persons not offering a blessing, and discouraging clerics from giving a blessing which competes with the final blessing of the Mass. Archbishop Chaput in the Archdiocese of Denver presented the following norm to invite an act of Spiritual Communion: “Both children and adults can make a spiritual communion. They may come forward with their arms crossed and bow before the Eucharist. Then the priest, deacon or extraordinary minister could say to them kindly, ‘Receive the Lord Jesus in your heart.’ This is not a blessing, but an invitation to worship, so no gestures are made.” Archbishop Coakley’s practice is to say simply, “God Bless You.” Given the lack of positive direction, it is permissible for a parish to set a common and unified practice which is not seriously offensive to liturgical norms and decorum.

Zachary M. Boazman

RESOURCES FROM OUR OFFICE

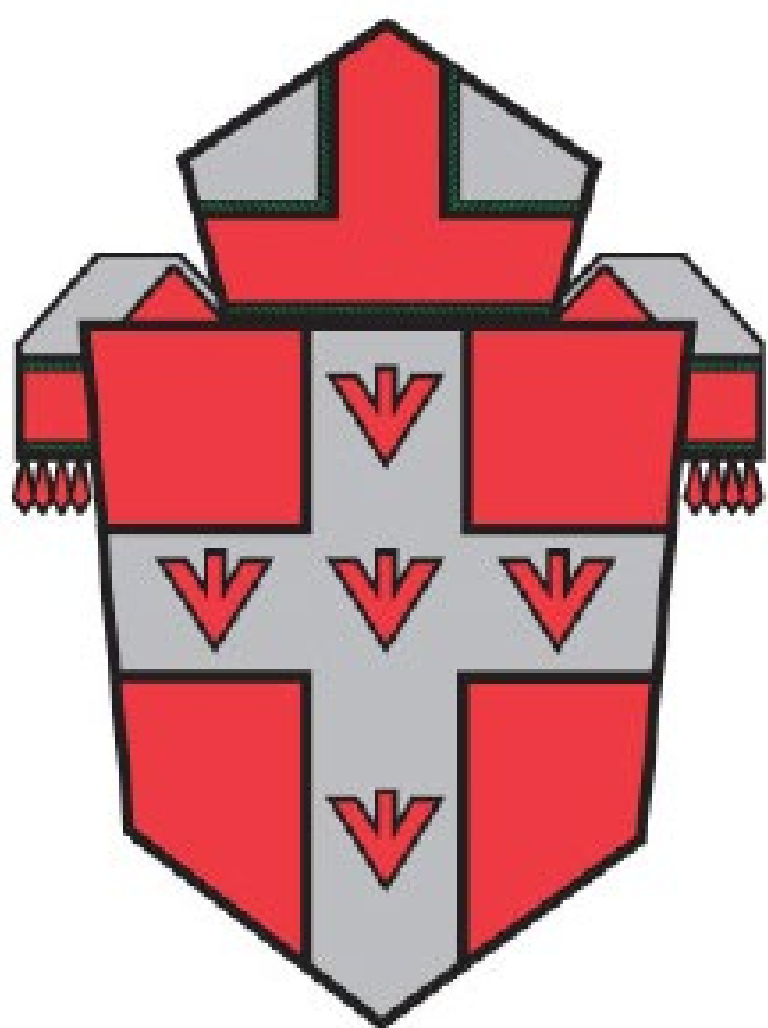


**Keeping the Seasons
for Advent and Christmas 2023–2024**
Bilingual Print and Digital Resources for Your Parish
Lisa M. Orchen, art by Mike Jaroszko

Digital Download: \$38.00

Keeping the Seasons: Bilingual Print and Digital Resources for Your Parish is a downloadable resource that allows you to provide bilingual catechesis, prayer, and spiritual nourishment to your parishioners throughout Advent and Christmas. For each Sunday, a prayer and Scripture reflection are provided, and for each weekday a brief catechesis on Scripture, saints, or Catholic practices is provided, along with citations for daily Scripture readings. With permission to create as many reproducible handouts as needed, communicating with your parish community through social media, email, or bulletin inserts is made easy. Use Keeping the Seasons to: Post on your parish Facebook page; Insert into your parish bulletin; Include on your parish website; Post artwork on your parish Instagram account. After purchasing, access to the material is available under “Downloads” in the “My Account” section.

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Go Make Disciples

DIVINE WORSHIP

ARCHDIOCESE OF
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