

PAGELLA OF FACULTIES  
HOLY EUCHARIST

The guidelines, provisions, and norms set forth with regard to the organization, arrangement and furnishing of Churches as found in the **General Instruction of the Roman Missal including adaptations for the Dioceses of the United States of America (GIRM)**, **The Rite of Dedication of a Church and an Altar, Built of Living Stones: Art, Architecture, and Worship, Guidelines of the National Conference of Catholic Bishops, Lectionary for Mass-editio typica altera, The Book of Blessings**, and allied documents are to be observed. Further, the policies regarding the Building and Planning Process are given in this *Policy Book* beginning at page 114.

SPECIAL TOPICS & THOSE WITHIN THE COMPETENCE OF THE DIOCESAN BISHOP:

**The Placement of the Tabernacle**

"Consequently, it is preferable that the tabernacle be located, according to the judgment of the Diocesan Bishop; either 'in the sanctuary' (GIRM 2002, #315a) or 'in a separate chapel.'" (GIRM 2002, #315b).

In the Diocese of Crookston, according to the judgment of the Diocesan Bishop, "in the sanctuary" and "in a separate chapel" are understood as defined in #1 and #2 below.

#1 When the documents speak of the tabernacle, "in the sanctuary" or "in close proximity to the altar area" or "behind or near the altar": **In the Diocese of Crookston, due to a variety of space and construction variances in our parish churches, "in the sanctuary" would include those tabernacles which are in the sanctuary space or "in close proximity" to the ambo or altar. For example, near the front of the church, to the right or to the left of the sanctuary space.**

#2 When the documents speak of the tabernacle, "in a chapel separate from the nave and sanctuary:" **In the Diocese of Crookston, due to a variety of space and construction variances in our parish churches, a "chapel" shall be considered a space suitable for private adoration of the faithful, set apart within our structures where the faithful can engage in personal and private prayer.**

**Provision for the Kneeling Posture**

"In the dioceses of the United States of America, they [the faithful] should kneel beginning after the singing or recitation of the Sanctus (Holy, Holy) until after the Amen of the Eucharistic Prayer: (GIRM 2002, #43 USA) although for special reasons - health, age, lack of space, [lack of kneelers], the large number present, or some other good reason-- the assembly may stand, but are to make a profound bow when the priest genuflects after the Institution narrative and consecration of the Body and Blood of Christ." (GIRM 2002, #43 USA)

**N.B. In future, new church buildings or ones remodeled in the Diocese of Crookston should be built with kneelers; and those currently without them should look into getting them.**

31a

PAGELLA OF FACULTIES

HOLY EUCHARIST

**The Posture for the Communion Rite**

issued March, 2011

Posture during Communion Procession: "In the dioceses of the United States of America, the faithful kneel after the Agnus Dei (Lamb of God) unless the diocesan Bishop determines otherwise." (GIRM 2002, #43USA)

**In the Diocese of Crookston, the diocesan Bishop determines that the faithful are to remain standing beginning after the 'Amen' of the Eucharistic Prayer, during the invitation to the Lord's Prayer (Our Father), the embolism, the doxology, and the Agnus Dei (Lamb of God) and while all are coming forward to receive Communion,**<sup>GIRM 2002, #44</sup> **to highlight more clearly the communitarian nature of the procession to receive Communion.**<sup>GIRM 2002, #86</sup>

**Posture for Receiving Holy Communion:** The 2011 edition of the GIRM #160 reads: "The norm established for the Dioceses of the United States of America is that Holy Communion is to be received standing, unless an individual member of the faithful wishes to receive Communion while kneeling (Congregation for Divine Worship and the Discipline of the Sacraments, Instruction *Redemptionis Sacramentum*, 25 March 2004, no. 91).

When receiving Holy Communion standing, the communicant bows his or her head [*inclinatio capitis*] before the sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated host may be received either on the tongue or in the hand at the discretion of each communicant. When Holy Communion is received under both kinds, the communicant bows his or her head [*inclinatio capitis*] as the sign of reverence before receiving the Precious Blood. (GIRM 2002, #160 USA)

**Posture of the faithful upon returning to their places:** The posture adopted in the Diocese of Crookston is to stand until all have received communion and the Blessed Sacrament is reposed. Recall, however, the response of the Congregation for Divine Worship and the Discipline of Sacraments (CDWDS): "posture should not be regulated so rigidly as to forbid individual communicants from kneeling or sitting when returning from having received Holy Communion." June 5, 2003: (Prot. n. 855/03/L) Therefore, the faithful who wish to sit or kneel are free to do so.

**Thanksgiving after Communion:** There are **two options:** When the distribution of Communion is finished and the Blessed Sacrament reposed, the precious time of thanksgiving after communion should not be neglected.

**1) Silent prayer:** As circumstances allow, the faithful may sit or kneel during the period of sacred silence. A sacred silence may now be observed for some period of time (minutes, not moments) as the priest and faithful remain recollected in silence as they praise and pray to God in their hearts.

**2) Psalm, Canticle or Song of Praise:** As an alternative or addition to silent contemplation, a psalm or song of praise may be sung. The song after Communion should focus the assembly on the Mystery of the Communion in which it participates and it should never draw undue attention to the choir or other musicians.

In either case this period of deep and tranquil communion is not to be interrupted even by parish announcements, or the taking of a collection. Nor should this silence be broken or overlaid by the public reading of devotional material. (GIRM 2002 43b USA, 45, 88, 164; *Sacramentum Caritatis*, #50; USCCB, *Sing to the Lord* #195-6).