

Self-Intinction

Take this, all of you, and drink from it...

Each Sunday at Mass we recall the Last Supper – that night when Jesus took bread, gave God thanks and praise, broke the bread, and it to his disciples, and said, “*Take this, all of you, and eat of it, for this is my body, which will be given up for you.*” After supper was ended Jesus took the cup. Again he gave God thanks, gave the cup to his disciples, and said, “*Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.*” (The Roman Missal, NZCBC, Eucharistic Prayer III)

DO THIS IN MEMORY OF ME...

To be Christian is to believe in Jesus Christ and to be faithful to his commands. Through the centuries the Catholic Church has been faithful to his command to ‘*do this in memory of me.*’ Each week we gather to celebrate Mass, the Eucharistic feast Jesus has instructed us to celebrate. Our celebration of Eucharist gives us our Catholic identity for it is the principal way we proclaim Jesus’ death and resurrection until he comes in glory. Faithful to Jesus’ words, we believe the bread and wine are changed into his body and blood. The Church also asks us to be faithful to **how we receive** the body and blood of Christ, that is to “*take this, all of you, and eat of it, for this is my body*’ and to ‘*take this, all of you, and drink from it, for this is the chalice of my blood.*’ Jesus’ intention is for all of us to be in communion with one another, in a similar rhythmic manner. Therefore, the practice of receiving communion after dipping the host in the Precious Blood (**intinction**), does the exact opposite of this.

WILL I HAVE TO RECEIVE FROM THE CHALICE?

No one is obliged to receive from the chalice. If you choose not to receive from the chalice and receive Holy Communion under the species of bread alone, you are not missing out in receiving communion in full (GIRM, no. 284). The Church has consistently taught that, in receiving the body at communion, it is the whole Christ who is received.

So why not always have Communion under one kind? Holy Communion has a more complete sign when it is received under both kinds, for it reminds us that the new and everlasting covenant comes through the blood of the Lord.

“It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord’s Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated.” (GIRM, no. 85)

Jesus’ instruction at the last supper calls all of us to partake in the body and blood as one. By being different in the way Holy Communion is received, there is a risk to disturb/disrupt communion with other Catholics in the diocese, as well as the wider universal church.

Let us together ponder anew the life Jesus gives us in the Eucharist, as we are invited to receive Christ’s body and blood.

