

DIOCESE OF DAVENPORT



Policies Relating to Concelebration of the Eucharistic Liturgy

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The Feast of the Presentation of the Lord

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§IV-230 POLICIES RELATING TO CONCELEBRATION OF THE EUCHARISTIC LITURGY

Introduction

“Concelebration is the practice by which ‘several priests, in virtue of Christ’s own Priesthood and in the person of the High Priest, act together with one voice and will; so also do they confect and offer a single sacrifice by a single sacramental act and likewise partake of the same’” (GCE #1). “The regulation of concelebration belongs to the diocesan Bishop, who may establish diocesan guidelines regarding concelebration” (GCE #4). Concelebration in the Diocese of Davenport is regulated by two key documents—the General Instruction of the Roman Missal and Guidelines for Concelebration of the Eucharist. What follows here highlights certain aspect of those documents for the benefit and information of the clergy.

Abbreviations Used:

CB	<i>Ceremonial of Bishops</i>
GCE	<i>Guidelines for Concelebration of the Eucharist (USCCB, 2003)</i>
GIRM	<i>General Instruction of the Roman Missal (third typical edition)</i>

§IV-230.1 General Principles

Because of the sign value, priests should participate in the Eucharist vested and fulfilling the office that is theirs by ordination. Therefore, “unless the welfare of the Christian faithful requires or urges otherwise,” concelebration is always encouraged (GCE #6-7).

IV-230.1 Policy

As a rule, priests are to vest and concelebrate if they are present for the Eucharist. The following specifics also apply:

- a) Concelebration is prescribed for the ordination of a bishop and priests, at the blessing of an abbot, and for the Chrism Mass; it is recommended at the evening Mass on Holy Thursday and whenever the diocese or presbyterate gathers as a body.
- b) Once Mass has begun, no one is admitted as a concelebrant.
- c) The number of concelebrants may be limited by the Ordinary or Major Superior if necessary for allowing the faithful full view of the rites.
- d) Concelebrants should ideally be seated together in the *presbyterium*; if such a space is too small they should be seated in some way as to be visually united with the celebrant; they should not sit intermingled with the assembly or obstruct the assembly’s view; no one should sit between the concelebrants and the altar.
- e) Concelebrating priests wear at least the alb and stole; the stole should be the color of the main celebrant’s—though, in cases of necessity, the concelebrants may wear white; chasubles should be worn if available.
- f) “When neither a deacon nor other ministers assist in a concelebrated Mass, their functions are carried out by one or more of the concelebrants” (GCE #28; see GIRM #208).

Procedures

The above policy is to be followed as closely as possible, acknowledging that not every liturgical space will allow for all the priorities listed to be met. In those cases, adaptation in consultation with the Office of Liturgy may be required.

§IV-230.2 The Rite of Concelebration

IV-230.2 Policy

When participating as concelebrants, priests are to follow the norms laid down in the *General Instruction of the Roman Missal* (#199-251) and the USCCB's *Guidelines for Concelebration of the Eucharist*. These norms are summarized as follows:

Procedures

Entrance Procession and Rites

1. The concelebrants process before the principal celebrant.
2. On reaching the altar, they make the usual reverence (bow; unless the tabernacle is present in which case they genuflect).
3. They go up to the altar, venerate it with a kiss, and then go to their place.
4. If necessary, such as at Sacred Heart Cathedral, concelebrants will omit the veneration.
5. Act of Penitence
 - a. A concelebrant may proclaim the tropes in Form "C" (in the manner of a deacon) if needed.
 - b. When the bishop presides without a deacon, he will proclaim the entire Act of Penitence himself.

Liturgy of the Word

1. When there is no deacon, one of the concelebrants proclaims the gospel.
 - a. If a bishop is the main celebrant, the priest asks for and receives the blessing in the same manner as a deacon and brings the Book to the bishop to kiss after the proclamation. The concelebrants remain standing until the bishop has kissed the Book.
 - b. If the main celebrant is a presbyter, another presbyter does not ask for the blessing nor does he bring the Book to the main celebrant for veneration.
2. The homily is usually given by the main celebrant, but may be given by one of the concelebrants.

Preparation of the Altar and Gifts

1. The concelebrants remain in their places while the main celebrant and the deacon(s) prepare the gifts.
2. If the bishop presides without a deacon, one of the concelebrants will prepare the altar and assist with receiving the gifts.
3. In cases of necessity, concelebrants may hold the ciboria in their hands during the Eucharistic Prayer.

The Eucharistic Prayer

1. The concelebrants approach the altar after the Prayer over the Offerings.
 - a. If there are many concelebrants, only some of them should be asked to join the main celebrant at the altar. This should be determined before the liturgy.
 - b. The deacons should not be between the concelebrants and the altar; likewise, the concelebrants should not impede the deacon's access to the main celebrant.
 - c. The main celebrant does not begin the Eucharistic Prayer until the concelebrants are in place.
2. Spoken parts
 - a. Concelebrating priests recite the following in a low voice, so as not to obscure the main celebrant's voice: the epiclesis, the words of consecration, the anamnesis, and the post-consecratory epiclesis.
 - b. Concelebrants listen during the post-sanctus and the intercessions.
3. Gestures and postures
 - a. Concelebrants extend both their hands, palms downward, toward the gifts at the epiclesis.

- b. They extend their right hands toward the bread and chalice during the consecration and bow profoundly as the principal celebrant genuflects after each elevation.
 - c. They hold their arms out in the *orans* position during the anamnesis and post-consecratory epiclesis.
 - d. If Eucharistic Prayer I is used, they bow with their hands joined as the words, *Almighty God, we pray that the sacred body and blood of your Son*, are said; they then stand upright and cross themselves at the words, *let us be filled*. In addition, each strikes his breast at the words, *Though we are sinners*.
 - e. If a concelebrant is chosen to pray the intercessions, he does so with hands extended.
 - i. In such cases, if the principal celebrant's voice is amplified, the concelebrant should also use a microphone.
 - ii. When the bishop presides, he will proclaim the entire Eucharistic Prayer himself.
 - f. At the doxology, the main celebrant elevates the paten and the deacon elevates the chalice. No other vessels are elevated.
 - i. In the absence of a deacon, one of the concelebrants may elevate the chalice.
 - ii. In Masses with the bishop, he will elevate the paten and chalice himself if there is no deacon.
 - g. The principal celebrant decides before the liturgy if he is to proclaim the doxology alone or if he will be joined by the concelebrants. At liturgies with the bishop, the concelebrants will join the bishop in the doxology. The "Amen" is the response of the assembly, not of the celebrant and concelebrants.
4. Specific instructions for each Eucharistic Prayer are found in the GIRM #219-236 and in the *praenotanda* to the *Eucharistic Prayers for Various Needs and Occasions*.

The Communion Rite

1. The Lord's Prayer
 - a. The concelebrants hold their hands extended only during the Lord's Prayer itself; not during the embolism or doxology.
 - b. The main celebrant alone says the embolism.
2. The prayers during the communion rite are said by the main celebrant alone.
3. In the absence of a deacon, one of the concelebrants invites the assembly to share the sign of peace (see GIRM #239). When the bishop presides, he reserves this to himself.
4. Concelebrants are to receive under both species and from elements consecrated at that Mass.
5. The Fraction Rite
 - a. In the absence of a deacon, one or more concelebrants may assist the main celebrant in the fraction.
 - b. The concelebrants receive hosts in one of the following ways:
 - i. After the private prayers and genuflection, the main celebrant steps out of the way. Each concelebrant approaches the altar, genuflects, takes a host, and returns to his place; or
 - ii. The concelebrants may remain in their place and the main celebrant, the deacon, or one of the concelebrants may bring the paten to them; or
 - iii. The paten may be passed from one concelebrant to the other.
 - iv. The formula, *The Body of Christ*, is not said.
 - v. Pattern (ii), with the deacon passing the paten among the concelebrants in the sanctuary, will be used when the bishop presides.
6. Only the principal celebrant shows the host and proclaims, *This is the Lamb of God....* The concelebrants do not elevate their hosts.
7. The principal celebrant alone says (in a low voice), *May the Body of Christ....* After he consumes, the concelebrants do likewise.
8. The Precious Blood is received in one of the following ways:
 - a. The concelebrants approach the altar, genuflect, and partake of the main chalice or one of the other chalices on the altar; or
 - b. The chalice is brought to the concelebrants at their places; or
 - c. The chalice is passed from one concelebrant to another.
 - d. The chalice is wiped either by the one who drinks or by the one who presents it; the formula, *The Blood of Christ*, is omitted.

- e. Pattern (a) will be used when the bishop presides.
 - f. The priests are reminded to take a *single small sip* in order to ensure that there is enough Precious Blood for all the concelebrants.
9. Alternatively, communion may be distributed to concelebrants as follows:
 - a. After the principal celebrant's communion, the chalice is moved to the side of the altar and placed on a corporal. The paten is left in the center.
 - b. Each concelebrant approaches the altar, genuflects, receives the Body of the Lord, moves to the side of the altar, and communes from the chalice.
 10. If necessary, such as at Sacred Heart Cathedral, those concelebrants who are seated in the nave will instead receive communion during the time of the communion procession from vessels held by ministers. These ministers omit the formulas for communion, as mentioned above.
 11. Concelebrants may be assigned to distribute communion to the assembly.
 12. After communion, the Precious Blood is consumed immediately and the sacred vessels are either purified or are placed, covered, on a side table for purification after Mass.

The Concluding Rites

1. The blessing and dismissal belong to the principal celebrant (GIRM #250).
2. If there are few concelebrants or if they are in the sanctuary:
 - a. They recess in the same manner as they processed in, except they do not venerate (kiss) the altar.
 - b. Rather, they simply bow (or genuflect, if the tabernacle is present) and recess.
3. For a large number of concelebrants seated in the nave (as at Sacred Heart Cathedral):
 - a. As the procession begins, they bow together to the altar *from their seats*.
 - b. They then process to the front of the church and down the main aisle—without again bowing to the altar.

Particular Roles for Concelebrants When the Bishop Presides and No Deacon is Present

A single concelebrant is assigned to take on the following roles:

1. Proclaim the gospel
2. Prepare the altar
3. Assist the bishop in receiving the gifts
4. Assist with the fraction (if needed)