

# Concelebration

*Concelebration appropriately expresses the unity of the priesthood, of the Sacrifice, and also of the whole People of God*

The Eucharistic Celebration is an action of Christ and the Church, namely, the holy people united and ordered under the Bishop. It therefore pertains to the whole Body of the Church, manifests it, and has its effect upon it. It also affects the individual members of the Church in different ways, according to their different orders, duties, and actual participation. In this way, the Christian people, 'a chosen race, a royal priesthood, a holy nation, God's own people,' expresses its cohesion and its hierarchical ordering. All, therefore, whether they are ordained ministers or lay Christian faithful, in fulfilling their office or their duty, should carry out solely but completely that which pertains to them.

Visiting priests should be gladly welcomed to Eucharistic concelebration, as long as their priestly standing is ascertained.

GIRM 91, 199, 200,

## Some Questions

- In what ways has the practice of concelebration fostered a sense of the communion of the Church? Are there ways in which it has diminished it?
- Is the distinction between ordinary and extraordinary (commissioned) ministry of Holy Communion will understood by commissioned ministers?
- Is the sacristy equipped with the vestments and books needed for the number of concelebrants regularly present?

## Further References

- *General Instruction of the Roman Missal*: 199-251
- *Celebrating the Mass*: 38
- *Redemptionis Sacramentum*: 64, 97-98, 111, 113, 124

## Practical Points

- The Bishop is responsible for the regulation of concelebration in all churches of his diocese.
- Concelebration is recommended whenever priests gather with their Bishop
- Concelebrants should be seated, and stand during the Eucharistic Prayer, in such a way that they do not obstruct the celebration of the rites, nor obscure the faithful's ability to see the sacred action.
- Neither by vesture, gesture or voice should concelebrants detract from the unity of the celebration or obscure the role of presidency exercised by the principal celebrant.
- The presiding priest should proclaim the Gospel only if a deacon or other priest is not present.
- The Homily is ordinarily given by the presiding priest.

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## Questions for Groups

1. What is good about current practice?  
What concerns do you have?

4. Who is most directly involved in these matters, e.g. liturgical ministers?  
What formation/information is necessary to engage them in the renewal of current practice?

2. In what ways does the documentation affirm or challenge your current practice?

5. How will the assembly be engaged in the process?  
What, in particular, needs addressing at Sunday and/or weekday celebrations?

3. Prioritise the issues you have identified.

6. How will you know whether the formation has worked?