

Guidelines for Concelebration of the Eucharist in the Traditional Rite of the Mass

• Introduction

1. 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 one will; so also do they confect and offer a single sacrifice by a single sacramental act and likewise partake of the same."
2. The Church recommended these guidelines in concelebration as an expression of "the unity of the priesthood" and choose to extend permission for the practice to a number of particular instances.
3. From the earliest days of the Church, concelebration, while taking a variety of forms, has been celebrated for "much more than merely practical considerations."
4. For such concelebration at Mass is expressive of the one sacrifice of the cross, the priesthood, and the action of the entire People of God, "ordered and acting hierarchically."
5. Concelebration should be understood as an appropriate way for priests to participate in the celebration of the Eucharist, expressive of their unique relationship with Christ the High Priest and of the unity of the priesthood.

• General Principles

Regulation of Concelebration

6. Generally, it is NOT THE PRACTICE to appear to look like a modern Roman Catholic parish, rather to be faithful to the Eucharistic Rite as we have received it and as is practice in the 19th century church.
7. The purpose of these guidelines is to provide a summary of the Church's practice in regard to Eucharistic concelebration. They do not constitute new liturgical law, but enjoy the authority of the law cited. The Archbishop governs these guidelines within the parameters of liturgical law. This document is limited to questions directly pertaining to Eucharistic concelebration.
8. The regulation of concelebration belongs to the Archbishop, who may establish archdiocesan guidelines regarding concelebration. "An individual priest is, however, permitted to celebrate the Eucharist individually, though not at the same time as a concelebration is taking place in the same church or oratory. On Holy Thursday, however, and for Mass of the Easter Vigil, it is not permitted to celebrate individually."

Participation in Concelebration

9. "[Priests] 'as ministers of holy things, above all in the Sacrifice of the Mass, act especially in the person of Christ (in persona Christi), Hence it is fitting that, because of the sign value (ratione signi), priests should participate in the Eucharist, fulfilling their office according to their proper order, that is by celebrating Mass rather than merely receiving
10. Concelebration is "prescribed by the rite itself for the Ordination of a Bishop and of priests, at the blessing of an abbot, and at the Chrism Mass" because it "appropriately expresses the unity of the priesthood, of the Sacrifice, and also of the whole People of God."
11. Concelebration is also recommended at the evening Mass on Holy Thursday, the Mass for councils, meetings of Bishops, synods, the Conventual Mass, the principal Mass in churches and oratories, and the Mass for any kind of meeting of priests, either secular or religious.
12. "In a Eucharistic celebration at which the Bishop presides, priests should concelebrate with him, so that the mystery of the unity of the Church is manifested through the Eucharist and that priests appear before the community as the presbyterate of the Bishop."

13. "No one is ever to enter into a concelebration or to be admitted as a concelebrant once the Mass has already begun."

Physical Arrangements

14. Concelebrants should be seated together in a distinct area (presbyterium). They should not be intermingled with the assembly nor should anyone be seated between the concelebrants and the altar. If the space in the presbyterium is not large enough to accommodate all the concelebrants appropriately, some are seated in another area, which physically and visually unites them with the other concelebrants.

15. The position of the concelebrants should not obscure the fact that only one Bishop or one priest presides over the whole celebration. Furthermore, the position of the concelebrants should not usurp the positions or limit the functioning of other liturgical ministers.

Unless it is unavoidable, concelebrants should not impede the full view of the assembly, since members of the congregation are called upon to kneel at various times during Mass.

Vesture

16. "In the Church, which is the Body of Christ, not all members have the same office. This variety of offices in the celebration of the Eucharist is shown outwardly by the diversity of sacred vestments, which should therefore be a sign of the office proper to each minister. At the same time, however, the sacred vestments should also contribute to the beauty of the sacred action itself."

17. Concelebrating priests wear an alb with a stole and chasuble. However, if "a good reason arise[s]" (e.g., a large number of concelebrants or a lack of vestments), concelebrants other than the principal celebrant may omit the chasuble and simply wear the stole over the alb."

18. The principal celebrant is to wear the alb with a stole and chasuble.

19. Priests may not concelebrate in secular attire, in ordinary clerical garb, or by wearing the stole over the cassock. Nor may priests of religious institutes concelebrate merely by placing a stole over the monastic cowl or habit.

20. If chasubles are worn by all the concelebrants, they should be simpler in their decoration than that of the principal celebrant. Vestments that differ in size, shape, and ornamentation can obscure unity, emphasize individualism, and detract from the presidential role of the principal celebrant. The vestments of the concelebrants should be of the color proper to the Mass being celebrated. "However, the proper color being kept by the principal celebrant, the concelebrants may in case of necessity use white...."

- **Rite of Concelebration**

Reverence to the Altar

21. Concelebrants should participate in the entrance or recessional chant or maintain a reverential silence. The principal celebrant and deacon(s), together with concelebrants and other ministers in the procession, bow to the altar on arrival as a sign of reverence.

"If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers [including concelebrants] genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself." The principal celebrant, the deacon(s), and any concelebrants then venerate the altar with a kiss.

The Gospel

22. When there is no deacon present, a concelebrant proclaims the Gospel. If the principal celebrant is a Bishop, the concelebrant asks for and receives a blessing from the Bishop, and proclaims the gospel reading in the usual way. If the principal celebrant is not a Bishop, the concelebrant bows before the altar and prays inaudibly, *Almighty God, cleanse my heart*, and proclaims the gospel reading in the usual way. After the proclamation of the Gospel, if the Book of the Gospels is brought to the Bishop, the concelebrants remain standing.

The Homily

23. The homily is usually given by the principal celebrant or, at his invitation, by one of the concelebrants, * even, in some cases, by a deacon.

Preparation of the Altar and the Gifts

24. "The Preparation of the Gifts is carried out by the Deacon, or principal celebrant, while the other concelebrants remain at their places."

At the Altar

25. The concelebrants approach the altar for the Eucharistic Prayer after the principal celebrant has concluded the prayer over the offerings. If there is a great number of concelebrants, only some of them should be invited to stand with the principal celebrant at the altar. The deacon and subdeacon remain "behind the concelebrants, but in such a way that one of them may assist at the cup and the book as needed." The Eucharistic Prayer should be chosen to be the Eucharistic Prayer from the Missal.. The principal celebrant begins the Eucharistic Prayer only after the concelebrants have taken their places.

Singing of the Eucharistic Prayer

26. It is very appropriate that the principal celebrant sing those parts of the Eucharistic Prayer for which musical notation in the Missal is provided. However, the Eucharistic Prayer should not be sung unless the principal celebrant knows the music and is able to sing it well.

Proclamation of the Eucharistic Prayer

27. When it is not sung, the principal celebrant will proclaim the Eucharistic Prayer in a loud and clear voice. Concelebrating priests recite the epiclesis, words of consecration, anamnesis, and post-consecratory epiclesis in a very low voice, (*solì voce*) so that the congregation is able to hear the text without difficulty. The concelebrants listen in silence during the post-Sanctus and the intercessions.

Deacons and Other Ministers

28. When neither a deacon nor other ministers assist in a concelebrated Mass, their functions are to be carried out by one or more of the concelebrants. However, every effort should be made to provide a deacon and other ministers.

Epiclesis

29. In accord with ancient tradition, concelebrating priests stretch their right hands toward the elements during the epiclesis. The full impact of this gesture can be achieved if the concelebrants adopt the same gesture as the principal celebrant.

Consecration

30. During the consecration, each concelebrant extends the right hand toward the bread and the chalice.

31. All bow profoundly when the principal celebrant genuflects after the consecration of the bread and after the consecration of the wine.

Doxology of the Eucharistic Prayer

32. During the final doxology of the Eucharistic Prayer only the principal celebrant elevates the paten with the consecrated bread, while the deacon may raise the chalice. The concelebrants DO NOT elevate other chalices, ciboria, or other sacred vessels. If no deacon is present, one of the concelebrants may elevate the chalice.

The Lord's Prayer

33. "The principal celebrant, with hands extended, says the introduction to the Lord's Prayer. Then, together with the concelebrants, who also extend their hands, he says the Lord's Prayer with the people." Only the principal celebrant maintains the orans posture for the *Deliver us, Lord, from every evil....*

Prayers During the Communion Rite

34. The principal celebrant alone says the celebrant's parts of the Communion Rite. They may not be distributed for recitation by the concelebrants. Nor may they be recited by the concelebrants together with the principal celebrant.

Breaking of the Bread

35. It is not necessary that each concelebrant receive one-half of a large host. But at least some of the Eucharistic bread should be broken for the concelebrants and the people.

36. It is strongly recommended that the faithful receive the Lord's Body from the bread consecrated at the same Mass. Concelebrants must never be given Holy Communion consecrated at another Mass and reserved in the tabernacle, and they are to receive under both species.

37. The concelebrants can receive hosts in two ways. When the principal celebrant's private prayer before Communion is finished, the principal celebrant genuflects and steps back a little. One after another, the concelebrants come to the middle of the altar, genuflect, and reverently take the Body of Christ from the altar. Then, holding the Eucharistic bread in one hand, with the other hand under it, they return to their places. Alternately, the concelebrants may remain in their places and take the Body of Christ from the paten presented to them by the principal celebrant, or by one or more of the concelebrants or deacons, or also from the paten as it is passed from one to another.

Invitation to Holy Communion

38. Only the principal celebrant shows the consecrated host to the people when he proclaims, *Behold, the Lamb of God...* Concelebrants do not elevate their hosts; rather, they reverently hold the consecrated bread in the right hand with the left hand under it.

Receiving the Body of the Lord

39. After the invitation to Communion, the principal celebrant alone says in a lower voice, *May the Body of Christ bring me to everlasting life.* He then consumes the Body of Christ. If the concelebrants are holding the consecrated bread in their hands, they consume it at this time.

Receiving the Precious Blood

40. The Precious Blood is received in the following way: The concelebrants approach the altar one after another or, if two chalices are used, two by two. They genuflect, partake of the Blood of Christ, wipe the rim of the chalice, and return to their seats, or the concelebrants may receive the Precious Blood while remaining in their places. They drink from the chalice presented to them by the deacon or one of the concelebrants. The chalice is wiped either by the one who drinks from it or by the one who presents it. The chalice is offered to each concelebrant with the formula *The Blood of Christ.*

Distribution of Holy Communion to the Faithful

41. If there are many concelebrating priests, the Communion of the liturgical assembly should not be delayed. There is no need for all the concelebrants to finish receiving Holy Communion before distribution to the assembly can commence.

Purification of Sacred Vessels

42. After Communion, the Precious Blood is to be consumed immediately. The sacred vessels are purified or are covered on a side table to be purified after Mass.

Reverence to the Altar

43. Before leaving it, the concelebrants make a profound bow to the altar when the principal celebrant with the deacon venerates the altar with a kiss. If the tabernacle is present in the sanctuary, they genuflect to it.

RUBRICAL DIRECTIVES FOR CONCELEBRATION

1. All the concelebrants must put on the sacred vestments, which they are required to wear when celebrating Mass alone. However, Bishops who concelebrate are to wear only the amice, alb, cincture, pectoral cross, stole, chasuble, maniple and mitre. All vestments are to be of the color proper to the Mass.

2. The principal celebrant, unless it be otherwise stated in the following rubrics, performs all the rites and says all the prayers which he normally must do and say when he celebrates alone according to the various types of Mass. Therefore, he bows, genuflects, kisses the altar, makes the sign of the cross over the oblations and other gestures, as provided in the rubrics. However, he is to take special care to pronounce distinctly and louder than the other concelebrants the prayers that he is obliged to sing or say along with the other concelebrants, so that all can say everything together with him, especially the invocation of the Holy Spirit and the words of Institution which must be pronounced by all and at the same moment.

3. The other concelebrants perform only those gestures and rites, which are expressly assigned to them. They only extend their hands when they say aloud, alone or with the principal celebrant, prayers, which are to be said with the hands extended. Otherwise they keep their hands joined.

They say aloud only that prayer which they have to say either alone or with the principal celebrant. They are not to say them so loud that their voice predominates over the voice of the principal celebrant. They listen to or recite mentally the prayers, which are not expressly assigned to them to say.

4. If a priest takes the part of the deacon, deacon of honor or the sub-deacon in a concelebrated Mass he is to refrain from concelebrating in that Mass. All are to receive under both Species, either separately or by way of intinction.

5. The deacons and sub-deacons and the other ministers and servers are to take care not to stand between the concelebrants, except when their service is required according to the rubrics. When they have performed their service they are to immediately stand aside.

Things To Be Prepared:

6. In addition to those things, which are required according to the type of Mass, the following should be prepared:

- All the vestments, which the principal celebrant is to put on according to the various types of Mass;
- Amice, alb, cincture, maniple, stole and chasuble for each concelebrant;
- One sufficiently large host or several hosts for the concelebrants these are later to be broken into particles; hosts for the communion of the faithful;
- A chalice sufficiently large, or if such cannot be had an additional one, so that they will be sufficient for the communion of the concelebrants;
- A burse for the corporal, a pall and purificator for the chalice;
- A paten for the communion of the concelebrants;
- Booklets with the Ordo of the Mass for the concelebrants;
- A vessel or vessels with water for the washing of hands and fingers;
- Seats for the concelebrants near the seat of the celebrant or in some more convenient place in the sanctuary.

RITE OF PONTIFICAL MASS

I. PREPARATION

7. The bishop, who is the principal celebrant, vests in the sacristy, putting on the vestments, which he customarily wears when pontificating at Mass. The other concelebrants put on the vestments proper to them.

The deacon, sub-deacon, deacons of honor and other ministers vest as usual in the sacristy. However, two of the concelebrants may act as deacons of honor.

8. One of the concelebrants may act as Assistant Priest.

II. THE LITURGY OF THE WORD

Beginning of Mass:

9. When all has been prepared, the Bishop, who is the principal celebrant, puts incense in the thurible and blesses it and the procession through the church to the altar is arranged as follows: first comes the thurifer with the smoking thurible, then a sub-deacon with the processional cross between two acolytes who carry lighted candles the clergy who are present, then the deacon carrying the book of the Gospels, the concelebrants, and the principal celebrant with two celebrants.

While the procession proceeds through the church the Entrance Hymn is sung.

10. On arriving at the altar the concelebrants make the proper reverence and go to their assigned place.

11. The principal celebrant makes a reverence to the altar and says in a loud voice the Prayers at the Foot of the Altar. Mass then proceeds as usual, observing, however, the prescriptions that follow.

12. The deacon places the book of the Gospels near the middle of the altar after the celebrants ascend the altar for the incensing. Before they descend to the seats prepared they kiss the altar, while the principal celebrant kisses the Gospel and altar.

The Readings:

13. If before the Epistle other lessons are to be read, after the collect the lector or sub-deacon, having made proper reverences to the altar and bishop, goes to the lectern or other suitable place and there sings or reads the lesson facing the people.

14. For the reading of the Epistle the sub-deacon receives the blessing of the bishop after the reading. The above rubrics are to be enjoined.

15. At the proper time the deacon with proper reverences goes to the altar, kneels on the bottom step and says silently the CLEANSE MY HEART. He then goes up to the altar and takes the book of Gospels which was placed there. Meanwhile, the bishop puts in and blesses incense, Afterwards the thurifer, acolytes and sub-deacon accompany as usual the deacon, who is ceremoniously carrying the book. He approaches the bishop and bowing receives the blessing. He then goes in procession to the place appointed for the Chanting of the Gospel.

16. The Homily is delivered here.

17. After the Creed, if there be one said, the bishop who is the principal celebrant says THE LORD BE WITH YOU. LET US PRAY. The common prayer takes place.

III. THE LITURGY OF THE EUCHARIST

The Offertory:

18. When the Offertory Verse begins, the gifts are brought to the altar by the sub-deacon who hands them to the deacon to place on the altar. Everything is arranged. The bishop washes his hands.

Then the bishop who is the principal celebrant approaches the altar with the concelebrants, makes the proper reverence, goes to the altar and kisses it. The concelebrants remain at their assigned places until the Secret, if there be many of them. Otherwise, they ascend to the altar with the bishop.

19. All the Offertory prayers are said aloud only by the bishop who is the principal celebrant. Another concelebrant may bless the water and mix the chalice.

20. All the concelebrants are incensed in a body.

21. Before the bishop who is the principal celebrant sings the Secret the concelebrants may now take their place at the altar if they are not already positioned there.

22. The deacon stands behind the bishop who is the principal celebrant, and goes up to the altar when he has to minister at the chalice. One of the concelebrants turns the pages of the Missal, unless there be another appointed as Assistant Priest.

23. The principal celebrant only sings the Secret.

The Canon:

24. Only the principal celebrant chants the dialogue before and the Preface. The Sanctus and Benedictus are sung by all.

25. When the singing is finished the concelebrants continue with the Canon. Only the bishop who is the principal celebrant makes the gestures, unless otherwise noted.

26. The MOST MERCIFUL FATHER is said aloud only by the bishop who is the principal celebrant.

27. The REMEMBER, O LORD and the UNITED IN ONE COMMUNION may be assigned to one of the concelebrants who alone says these prayers aloud and with hands extended.

28. From the WE BESEECH THEE to the HUMBLY BESEECH THEE inclusive all the concelebrants sing or say everything together aloud in the following manner:

29. The WE BESEECH THEE with their hands extended toward the offerings, joining the hands at the words THROUGH CHRIST OUR LORD.

30. The VOUCHSAFE, O GOD and the WORDS OF INSTITUTION with their hands joined, bowing the head at the words GIVING THANKS.

31. The Words of Institution with the right hand extended toward the elements, looking up at the elevation and then bowing.

32. The WHEREFORE, O LORD and the VOUCHSAFE TO LOOK with their hands extended.

33. The HUMBLY WE BESEECH bowing profoundly with hands joined until the words WHO AT THE PARTAKING and then standing erect and signing themselves at the words MAY BE FILLED WITH.

34. The Memento of the Departed and the TO US SINNERS ALSO may be assigned to one of the concelebrants who alone says or sings these prayers with extended hands.

35. At the words TO US SINNERS ALSO all the concelebrants strike their breasts.

36. The, THROUGH WHOM, O LORD is said by the principal celebrant alone while the rest stand with joined hands.

37. The Doxology at the end of the Canon, from the words THROUGH HIM to ALL HONOR AND GLORY ARE THINE inclusive, is sung or said aloud by all the concelebrants with the principal celebrant.

Preparation for Communion:

38. The principal celebrant sings the introduction to the Our Father and then together with the other concelebrants sings the Our Father.

39. The, DELIVER US, O LORD are sung only by the principal celebrant, as well as the fraction and commixtion as usual.

40. While the Lamb of God is being sung other hosts can be broken if others are used. Several concelebrants may assist at this action.

41. After the fraction, only the principal celebrant says the three Pre-Communion prayers aloud. The principal celebrant passes the Kiss of Peace to one other the concelebrants who then pass it to each other and the other ministers.

Communion of the Host:

42. After the prayers before Communion the principal celebrant says aloud the I WILL RECEIVE.

43. The other concelebrants receive after the principal celebrant, first the body and then the blood of Christ, communicating them if they are bishops. All others receive from the principal celebrant or the concelebrants.

Communion of the Chalice:

44. Communion of the Chalice will be received by drinking from the Chalice; others, deacons etc. will receive by intinction if the numbers of concelebrants were large.

45. Acolytes and the faithful are to be communicated by means of intinction.

46. The communion of the faithful is to be carried out, as is the custom of the parish.

47. After the communion of the faithful, the Hosts, which may remain are either consumed or placed in the Tabernacle. The principal celebrant having said aloud the GRANT, O LORD and the LET THY BODY quietly washes his hands, as do the other concelebrants.

Conclusion of Mass:

48. After the washing of hands, the principal celebrant sings the Lord be with you and the Post Communion and continues as usual to the end of Mass. The Last Gospel may be omitted at all concelebrated Masses. After the blessing all return in procession to the sacristy, again with the book of the Gospels being carried.

THE RITE OF SOLEMN MASS

I. PREPARATION

49. The concelebrants vest in the sacristy, putting on the vestments, which they customarily wear When saying Mass alone. The deacon, sub-deacon and other ministers or servers also vest as usual in the sacristy.

II. THE LITURGY OF THE WORD

The Beginning of Mass:

50. When all has been prepared, the procession goes through the church to the altar, while the Entrance Hymn is sung. The sub-deacon carries the cross, the deacon the book of Gospels, the concelebrants, and finally the principal celebrant.

51. On arriving at the altar, the concelebrants make the proper reverence and then go to their assigned places.

52. The principal celebrant makes a reverence to the altar and says the prayers at the foot of the altar. Mass then proceeds as usual, observing however, the prescriptions that follow.

53. After incensing the altar, the concelebrants either join the principal celebrant at the altar, or they go, in a body, to the seat before the Kyrie.

54. If not already doing so, all go to the seat for the reading of the epistle and the chants, which follow it.

55. If before the Epistle other Lessons are to be read, after the collect, the lector, or the sub-deacon, or one or several of the concelebrants in order, having made proper reverences to the altar and the principal celebrant, goes to the lectern or other suitable place and there sings or reads the Lessons facing the people.

56. For reading the Epistle the sub-deacon, after the Collect, takes the book and making proper reverences to the altar and to the principal celebrant, goes to the lectern or other suitable place there sings or reads the Epistle facing the people. Afterwards he goes to the principal celebrant and receives a blessing from him, if that were the custom of the parish.

57. Having blessed the sub-deacon, the principal celebrant stands and puts incense in the thurible and blesses it. Afterwards the deacon goes to the altar and kneels before it and says the CLEANSE MY HEART, takes the Book of the Gospels, which had been placed on the altar at the Entrance Rite, and goes to the principal celebrant, and receives his blessing.

Accompanied by the sub-deacon, the acolytes, the thurifer, the deacon carries the book of the Gospels with ceremony to the place appointed and there sings the Gospel.

58. The Homily then follows. Afterwards the principal celebrant and the concelebrants go to the altar for the Creed

59. After the Creed the principal celebrant says the Lord be with you, Let us pray.

III. THE LITURGY OF THE EUCHARIST

Offertory:

60. When the Offertory Verse begins the ministers bring the gifts to the altar and everything is arranged for the Offertory as usual.

If the concelebrants are not at the altar, they do so now and go to the altar with the proper reverences along with the deacon and sub-deacon. The concelebrants stand clear of the altar so that the proper ceremonies can be carried out in an unencumbered manner. If it seems fitting the concelebrants go to the altar in a body just before the principal celebrant sings the Secret.

61. At the Offertory, everything is done as explained in numbers 19 to 23, omitting, however, what is proper to Pontifical Mass.

62. Likewise in the Canon all things are observed which were explained in numbers 24 to 37.

63. Both in the preparation for communion and the communion of the concelebrants, ministers, and the faithful, all things are observed which are contained in numbers 41 to 46, omitting, however, rites proper to Pontifical Mass.

64. After the communion of the faithful the concelebrants wash their hands and go back to their assigned places. The principal celebrant says the Lord be with you and the post-communion prayer and continues as usual to the end of Mass.

After the blessing is given, all return in procession to the sacristy. The Last Gospel may be omitted.

THE RITE OF MASS WITH ONLY A DEACON

65. Everything that concerns the principal celebrant, the concelebrants, the deacon, ministers and servers is done as above in a Solemn Mass. Furthermore; this type of Mass is to be considered solemn.

66. The Epistle is sung or read by a lector or a suitable server, or if there be none, by the deacon himself.

THE RITE OF SUNG MASS

I. PREPARATION

67. The concelebrants vest in the sacristy, putting on the vestments, which they customarily wear when saying Mass alone.

II. THE LITURGY OF THE WORD

Beginning of Mass:

68. When all has been prepared, the procession goes through the church to the altar while the Entrance Hymn is being sung. The concelebrants walk before the principal celebrant. The book of the Gospel is carried in procession and is placed on the altar.

69. On arriving at the altar, the concelebrants make the proper reverence to it and then go to their assigned places.

70. The principal celebrant makes a reverence to the altar and begins the prayers at the foot of the altar with the concelebrants and other ministers. Mass proceeds as usual, observing, however, the prescriptions that follow.

71. Incense may be used as in a Solemn Mass, followed by the Kyrie and the Gloria, and the Collect.

72. All sit and listen to the Epistle and chants, which follow it.

73. One or several of the concelebrants at the lectern or at some other suitable place may read the Lessons and the Epistle, facing the people. If there are several lessons, the principal celebrant says or sings the various collects, or may assign them to other concelebrants.

74. The Gospel is chanted or sung by whoever will deliver the Homily, Saying the CLEANSE MY HEART, but does not ask the principal celebrant for a blessing.

75. After the homily and the Creed, the principal celebrant sings The Lord be with you. Let us pray.

III. THE LITURGY OF THE EUCHARIST

The Offertory:

76. When the Offertory Verse has begun the gifts are uncovered, and the Rite proceeds as usual when celebrating alone. One of the concelebrants may bless the water and mix the chalice.

77. Only the principal celebrant says the Offertory prayers through the Secret.

78. At the Offertory, everything is done as explained as in numbers 19 to 23, omitting, however, what is proper to the Pontifical Mass and what is indicated there to be done by the sacred ministers

The Canon:

79. Likewise in the Canon all things are observed which were explained in numbers 24 to 37.

The Communion:

80. Both in the preparation for communion and at the communion of the concelebrants, ministers and faithful, all things are observed which are contained in numbers 41 to 46, omitting, however, rites proper to the Pontifical Mass.

Conclusion of the Mass:

81. All concelebrants wash their hands while the principal celebrant performs the ablution, with the assistance of one of the other concelebrants. The Last Gospel is not to be omitted in a Sung Mass. It may be read by one of the concelebrants.

All return in procession to the sacristy, carrying the book of the Gospels.

THE RITE OF READ MASS

The rubrics for a Read, Concelebrated Mass are identical with those for a Sung Mass, omitting, however, the use of chant, which is proper for the Sung Celebration.