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April 10, 1965
1. Sacred Congregation of Rites

**GENERAL DECREE**

By which the Rites of Concelebration and Communion under both kinds are promulgated

The Church has always been concerned, in arranging and restoring the celebrations of the sacred mysteries, that the rites themselves, which contain the inexhaustible riches of Christ and communicate them to those who are well disposed, should also show forth these riches in the best possible way and thus more readily affect the minds and lives of the faithful who take part in them.

The Church has made this a particular concern whenever it is a question of celebrating the Eucharist: the Church so prepares and orders the different forms of the Eucharist that they may express the various aspects of the eucharistic sacrifice and teach them to the faithful of Christ.

In every form, however simple, in which the Mass is celebrated, all its characteristics and properties have the force which necessarily belong to the holy sacrifice of the Mass by its very nature. Yet there is particular reason to list the following among these characteristics.

First of all, the unity of the sacrifice of the cross, inasmuch as the many Masses represent only the single sacrifice of Christ, and from this fact share the nature of the sacrifice as they are the memorial of the bloody immolation achieved upon the cross, the fruits of which are received through this unbloody immolation.

Next, the unity of the priesthood: whereas there are many priests who celebrate Mass, the individual priests are only ministers of Christ, who exercises his priesthood through them and, for this purpose, makes the individuals participants in his priesthood in a very special way through the sacrament of order. Thus even when as individuals they offer the sacrifice, they all nevertheless do this in virtue of the same priesthood and act in the person of the High Priest, to whom it belongs to consecrate the sacrament of his body and blood whether through one or through many together.

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Finally, the action of the entire people of God appears more clearly. Every Mass, inasmuch as it is the celebration of that sacrament in which the Church lives and grows without cessation, and in which the true nature of the Church itself is preeminently manifested, is, more than all the other liturgical services, the action of the entire holy people of God, acting in a hierarchically ordered manner.

Furthermore, this triple prerogative, which belongs to every Mass, is placed before our eyes as it were in a singular manner in the rite by which several priests concelebrate the same Mass.

In this manner of celebrating Mass the several priests, in virtue of the same priesthood and in the person of the High Priest, act together with a single will and a single voice, and together bring about and offer the unique sacrifice by a single sacramental act, and participate in it together.

Therefore this kind of celebration of the sacrifice, in which the faithful all together participate consciously, actively, and in a manner befitting a community, particularly if a bishop presides, is truly the preeminent manifestation of the Church in the unity of the sacrifice and of the priesthood, in the one thanksgiving, around a single altar together with the ministers and the holy people.

It is clear that in this way, through the rite of concelebration, truths of great significance are vividly proposed and taught — truths that pertain to the spiritual and pastoral life of priests and to the Christian formation of the faithful.

For these reasons, much more than for reasons of a merely practical order, different modes and forms of concelebration of the eucharistic mystery have been known from antiquity in the Church. Having evolved in different ways, both in the east and in the west, concelebration has remained in use up to the present time.

For the same reasons it has happened that specialists in the liturgy have undertaken research and offered proposals for the extension of the faculty of concelebrating Mass and for the suitable restoration of this rite.

Lastly, the Second Vatican Council, having thoroughly weighed the matter, extended the faculty of concelebration to various cases and decreed that a new rite of concelebration should be prepared for insertion in the Roman Pontifical and Missal. His Holiness, Pope Paul VI, after the solemn approbation and promulgation of the Constitution on the Sacred Liturgy of the Second Vatican Council, entrusted to the Commission appointed for

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6. Cf. ibid., art. 41.
7. Cf. ibid., art. 57 and 58.
the Implementation of this Constitution the task of preparing a rite for the concelebration of Mass as soon as possible. After this rite had been repeatedly subjected to the examination of its consultors and members, and refined, the Commission, on June 19, 1964, unanimously approved it, and decreed that, if it should please His Holiness, practical experiments should take place in various parts of the world and in different circumstances before the definitive approbation.

Similarly, in obedience to the will of the holy Council, the same Commission for the Implementation of the Constitution on the Sacred Liturgy also prepared the rite of communion under both kinds, determining the cases and the forms in which the Eucharist may be received by the clergy, religious, and laity under both kinds.

For several months many experiments, both with the rite of concelebration and with the rite of communion under both kinds, were carried out throughout the world with the best results, and reports concerning these experiments were sent to the Secretariat of the Commission together with other observations and proposals. In view of these both rites were edited a final time and presented to His Holiness by His Eminence, Cardinal James Lercaro, President of the Commission.

The Holy Father, after giving due consideration to both rites, with the assistance of the above mentioned Commission and of this Sacred Congregation of Rites, in an audience granted on March 4, 1965, to Cardinal Arcadius Mary Larraona, Prefect of the Sacred Congregation of Rites, approved each and every part in a special way and confirmed it by his authority, ordering that it be made public and observed by all beginning on April 15, 1965, Holy Thursday, and carefully inserted in the Roman Pontifical and Missal.

All things to the contrary notwithstanding.


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ARCADIUS M. Card. LARRAONA
Prefect of S.R.C.

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2. The Rite to be observed in the Concelebration of Mass

INTRODUCTION

The Faculty of Concelebrating

1. Concelebration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason it has seemed good to the Council to extend permission for concelebration to the following cases:

   (1). a) on Thursday of the Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass;
       b) at Masses during councils, bishops' conferences, and synods;
       c) at the Mass of the blessing of an abbot.

   (2) Also, with the permission of the ordinary, to whom it belongs to decide whether concelebration is opportune;

       a) at conventual Mass, and at the principal Mass in churches when the needs of the faithful do not require that all the priests available should celebrate individually;

       b) at Masses celebrated at any kind of priests' meetings, whether the priests be secular clergy or religious.

   Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a concelebrated Mass, nor on Thursday of the Lord's Supper. (Constitution on the Sacred Liturgy, art. 57.)

2. In order that the unity of the priesthood may be more suitably manifested, concelebration is permitted only once in the day in each church and in each oratory. Nevertheless, where the number of priests is great, the ordinary or the major superior mentioned in the following number may permit that concelebration take place more than once on the same day, but at successive times.

The Regulation of the Discipline of Concelebration

3. It pertains to the bishop, in accordance with the norm or law, to regulate the discipline of concelebration in his diocese, even in the churches and semi-public oratories of the exempt.
But it pertains to every ordinary and also to the major superior of non-exempt clerical religious institutes and of societies of clerics who live the common life without vows, to judge the opportuneness of concelebration and to give the permission for it in his churches and oratories, as well as to define the number of concelebrants, in accordance with the following article, if, after he has considered the circumstances, he judges this is required for the dignity of the rite.

The number of concelebrants

4. The number of concelebrants in individual cases shall be limited by reason of the church and the altar at which the concelebration takes place, so that the concelebrants are able to stand about the altar, even if all do not touch the table of the altar immediately.

Nonetheless provision shall be made that the sacred rite may be seen fully by the faithful. Therefore it will be desirable that the concelebrants should not stand about that side of the altar which is toward the people.

Concelebration at the consecration of a bishop, at the blessing of an abbot, and at the ordination of priests

5. In the consecration of a bishop it is very fitting that the co-consecrating bishops should concelebrate the Mass with the consecrating bishop and with the bishop who is newly consecrated.

Likewise, at the blessing of an abbot, it is desirable that the assisting abbots should concelebrate the Mass with the bishop and with the newly blessed abbot.

In the ordination of priests, all the new priests are bound to concelebrate with the bishop.

In all these cases, the bishop who is the principal celebrant may also permit others to concelebrate.

The rite to be observed in concelebration

6. The following norms must be observed whenever Mass is concelebrated according to the Roman rite. They must also be applied, moreover, to the other Latin rites, observing the necessary variations according to law.

7. Any priest of a Latin rite may concelebrate with other priests of a Latin rite, even if the Mass is celebrated in a rite different from his own.

Prohibition of admitting concelebrants after the beginning of Mass

8. No one, for any cause whatever, may be admitted to concelebration once the Mass has begun.
Several Masses celebrated or concelebrated on the same day

9. a) One who has celebrated or concelebrated the Mass of the Chrism on Holy Thursday may also celebrate or concelebrate the evening Mass.

   b) One who has celebrated or concelebrated the first Mass of Easter night may also celebrate or concelebrate the second Mass of Easter.

   c) On Christmas, provided the proper time for each Mass is observed, all priests may concelebrate three Masses.

   d) One who concelebrates with the bishop or his delegate in a synod or at the pastoral visitation or at meetings of priests may celebrate another Mass for the benefit of the faithful, in accordance with the judgment of the same bishop.

   In other cases, one who concelebrates may not celebrate another Mass on the same day.

Stipend

10. The individual concelebrants may lawfully take a stipend in accordance with the norm of law.

Preliminary catechesis

11. Pastors of souls shall see to it that the faithful who are present at a concelebration are properly instructed about the rite itself and its meaning, by means of a suitable catechesis.

General norms

12. All the concelebrants must wear the sacred vestments which they are bound to wear when they celebrate Mass alone. Concelebrating bishops, however, vest only in amice, alb, cincture, pectoral cross, stole, chasuble, maniple and mitre.

   The sacred vestments shall be of the color proper to the Mass. Nevertheless, if it is necessary, the concelebrants may use white, except in Masses of the dead, but with the color proper to the Mass being retained by the principal celebrant.

   In special cases, the matter shall be proposed to the Apostolic See.

13. Unless it is noted otherwise in the following rubrics, the principal celebrant performs all the rites and says all the prayers which he must usually perform or say when he celebrates alone, in accordance with the various forms of Mass. Therefore, he bows, genuflects, kisses the altar, makes the sign of the cross over the offerings, and makes other gestures, as indicated
in the rubrics. He shall take great care to pronounce the prayers which he must chant or recite together with the other concelebrants distinctly and in a louder tone than the others, so that all may say everything together with him. This applies especially to the words of consecration, which are to be uttered by all and at the same moment, although a moral unity of the words is sufficient.

14. The other concelebrants perform only the gestures and rites which are expressly assigned to them. They hold their hands extended only when, together with the principal celebrant or alone, they say in a loud voice prayers which are to be pronounced with hands extended; otherwise they keep their hands joined. Likewise, they say in a loud voice only those prayers which they must say either alone or together with the principal celebrant; so far as possible, they shall recite these prayers from memory and not in a tone so loud that their voices are superimposed upon the voice of the principal celebrant. They listen to or say mentally the prayers which are not assigned expressly to them to be recited.

15. If, at a concelebrated Mass, a priest exercises the ministry of deacon, assistant deacon, or subdeacon, he shall abstain from concelebrating in that Mass.

The deacon, the subdeacon, and the assistant deacons may communicate under both kinds; if they are priests, they may do this even if they have already celebrated Mass or are to celebrate.

16. The deacon, the subdeacon, the other ministers and servers shall take care not to stand among the concelebrants except when their ministry requires this, in accordance with the rubrics; afterwards they immediately go back to their places.

Preparations

17. In addition to those things which are necessary for each form of Mass, the following are to be prepared:

a) all the sacred vestments which the principal celebrant must wear, in accordance with the various forms of Mass;

b) amice, alb, cincture, maniple, stole, and chasuble for each of the concelebrants;

c) one host that is sufficiently large, or several hosts, according to the number of concelebrants, which are later to be broken into particles, and hosts for the communion of the faithful. If the communion of the concelebrants is to be by means of intinction, provision shall be made that the breads are not too small or too thin, but a little thicker than usual, so that they may be conveniently distributed after being partly dipped into the precious Blood;
d) one chalice of sufficient size or, if such a chalice is not available, two chalices that will suffice for the communion of all the concelebrants;

e) the burse with the corporal or, if necessary, with several corporals; the pall and purificator for the chalice, as well as other purificators for the concelebrants;

f) patens for the communion of the concelebrants;

g) silver straws or spoons for the individual concelebrants, and a vessel with water for the purification, if the precious Blood is received through a straw or with a spoon;

h) booklets with the ordinary of the Mass for the concelebrants, if necessary;

i) a vessel or vessels with water for cleansing the fingers;

j) seats or benches for the concelebrants, next to the seat of the principal celebrant, or in some more suitable place in the presbyterium.
THE RITE OF PONTIFICAL MASS

I. PREPARATION

18. In the secretarium the bishop who is the principal celebrant puts on the sacred vestments which he ordinarily wears when he celebrates Mass in pontifical rite. The other concelebrants vest in the sacred vestments proper to them.

Likewise in the secretarium the deacon, subdeacon, and the other ministers put on the sacred vestments in the usual way, together with the assistant deacons. In a concelebrated Mass, however, two of the concelebrants may take the place of the assistant deacons.

19. One of the concelebrating priests performs the office of assistant priest. He does not vest in cope, but wears the chasuble and the other priestly vestments.

II. THE LITURGY OF THE WORD

The beginning of Mass

20. When all the preparations have been properly made, the bishop who is the principal celebrant places incense in the thurible and blesses it, and the procession through the church to the altar is arranged in the following way: the thurifer with the thurible goes first, followed by a subdeacon with the processional cross between acolytes who carry lighted candles; next the clergy, if present, and after them the subdeacon carrying the book of gospels, the concelebrating priests and bishops, the assistant priest with the deacon at his left, and then the bishop who is the principal celebrant, between the two assistant deacons or two of the concelebrants.

During the procession through the church the Introit antiphon is chanted together with its psalm.

21. When they have come to the altar, the celebrants make the required reverence, go up to the altar two by two, and kiss it; then they go to the seats assigned to them.

22. The bishop who is the principal celebrant, after making the reverence to the altar, says the prayers at the foot of the altar in a low voice with his ministers. Mass then continues as on other occasions, but in accordance with the norms which follow.

23. The book of gospels is left upon the altar in the center, after the bishop who is the principal celebrant has kissed the altar and the gospel.
Lessons

24. If there are lessons to be read before the epistle, at the end of the collect the lector makes the proper reverences to the altar and to the bishop (if necessary), goes to the ambo or to another suitable place, and there chants or recites the lesson facing the people.

25. For the proclamation of the epistle, after the collect the subdeacon takes the book, makes the reverences to the altar and to the bishop, if necessary, goes to the ambo or to another suitable place, and there chants or recites the epistle facing the people. At the end of the epistle, he goes to the bishop and, bowing, receives the blessing from him.

26. At the proper time, the deacon goes to the altar with the required reverences and, kneeling on the lowest step, says Munda cor meum in a low voice. Then he takes the book of gospels which was placed upon the altar. Meanwhile the bishop places incense in the thurible and blesses it. When this is done, the thurifer, acolytes, and subdeacon accompany in the usual manner the deacon, who, carrying the book in a reverent manner, goes to the bishop and, bowing, asks for the blessing, and then goes to the ambo or to another suitable place, and there chants or recites the gospel facing the people.

27. After the homily the absolution is not given.

28. After the creed, the bishop who is the principal celebrant says Dominus vobiscum — Oremus, and the common prayer or prayer of the faithful takes place, according to local custom.

III. THE EUCHARISTIC LITURGY

Offertory

29. When the offertory antiphon has been begun, the offerings are carried to the altar by the ministers, and everything is arranged as usual for the offertory. If the faithful offer gifts, the bishop who is the principal celebrant receives these at the entrance to the sanctuary area, with the assistance of some of the concelebrants, if necessary, and then he washes his hands.

Next the bishop who is the principal celebrant goes with the other concelebrants to the altar, makes the required reverence, goes up to the altar with the assistant priest, and kisses it. The other concelebrants, after making the required reverence, stand about the altar on the floor, in such a way that they do not impede the offertory rites. If it seems convenient, the concelebrants may go to the altar before the principal celebrant chants the prayer over the offerings.

30. All the prayers during the offertory are said secreto by only the bishop who is the principal celebrant.
31. The concelebrants are incensed as a single group, immediately after the bishop who is the principal celebrant.

32. Before the bishop who is the principal celebrant chants the prayer over the offerings, the concelebrants, if they are few and the size of the altar permits it, take their places about the table of the altar. Otherwise, they stand in a suitable place about the altar, but in such a way that the sacred rite may be clearly seen by the faithful and that the deacon may go to the altar and to the bishop whenever necessary.

33. The assistant deacons and the subdeacon stand on the floor. The deacon stands behind the bishop who is the principal celebrant and goes to the altar when it is necessary to minister at the chalice.

34. The prayer over the offerings is chanted by the bishop who is the principal celebrant. He chants it in the tone of a collect as far as the words Per omnia saecula saeculorum inclusively.

Canon

35. Only the bishop who is the principal celebrant chants the dialogue before the preface, with all responding, and the preface itself. The Sanctus is chanted by all the concelebrants together with the people and the schola.

36. After the chant has been completed, the concelebrants continue the canon in the manner indicated below. Only the bishop who is the principal celebrant, however, makes the gestures, unless it is noted otherwise.

37. Te igitur is said in a loud voice only by the bishop who is the principal celebrant.

38. The Memento of the living and Communicantes may be entrusted by the bishop who is the principal celebrant to one or other of the concelebrants, who says these prayers alone in a loud voice, with his hands extended.

39. From Hanc igitur up to Supplices inclusively, all the concelebrants chant all the words together or say them in a loud voice, in the following way:

   a) Hanc igitur, with hands extended toward the offerings; they join their hands at the words Per Christum Dominum nostrum;

   b) Quam oblationem, Qui pridie, Simili modo, with hands joined, and with head bowed at the words gratias agens;

   c) the words of consecration, with the right hand, if it seems suitable, extended toward the bread and toward the chalice; at the elevation the concelebrants look at the host and the chalice and afterwards bow deeply;
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d) *Unde et memores* and *Supra que*, with hands extended;
e) *Supplices*, bowed deeply and with hands joined as far as the words *ex hac altaris participatione*; then standing erect and making the sign of the cross at the words *omni benedictione caelestis et gratia repleamur.*

40. The Memento of the dead and *Nobis quoque peccatoribus* may be entrusted by the bishop who is the principal celebrant to one or other of the concelebrants, who says these prayers alone in a loud voice, with his hands extended.

At the words *Nobis quoque peccatoribus* all the concelebrants strike their breasts.

41. *Per quem hac omnia* is said only by the bishop who is the principal celebrant, while the others stand with their hands joined.

42. The doxology at the end of the canon, from the words *Per ipsum* up to *Per omnia saecula saeculorum* inclusively are chanted or recited in a loud voice by all the concelebrants together with the bishop who is the principal celebrant.

**Preparation for communion**

43. The bishop who is the principal celebrant chants the preface to the Lord’s Prayer and then, together with the other concelebrants, chants the Lord’s Prayer itself.

44. *Libera nos* is chanted only by the bishop who is the principal celebrant. At the conclusion he performs the *fractio* and the *commixtio* as usual.

45. While the *Agnus Dei* is chanted, if there are several hosts to be broken for the communion of the concelebrants, the bishop who is the principal celebrant breaks them, with the help of one or other of the concelebrants nearer to him.

46. At the end of the *fractio*, only the bishop who is the principal celebrant says the prayer *Domine Iesu Christe, qui dixisti*, in a low voice. Then he kisses the altar and gives the pax to the concelebrants, and after them to the assistant deacons, unless the latter are to receive communion. If the concelebrants are few in number, they may go individually to the bishop who is the principal celebrant and receive the kiss of peace from him, but omitting the genuflection and the kissing of the altar. If the number of concelebrants is large, the bishop who is the principal celebrant gives the kiss of peace only to the two concelebrants who stand at his right and left; they then give the kiss of peace to the concelebrants next to them, and so on in order. Next the bishop who is the principal celebrant says in a low
voice the prayers *Domine Iesu Christe, Fili Dei vivi* and *Perceptio*. The kiss of peace is brought to those who are in the choir by the assistant priest as usual.

**Communion of the Body of the Lord**

47. After the prayers before communion have been completed, the bishop who is the principal celebrant genuflects, says *Panem caelestem accepiam* in a low voice, and steps back a little, toward the left side.

The other concelebrants go in succession to the centre of the altar, genuflect, and, if they are bishops, take the Body of the Lord directly from the altar; if they are priests, they take the Body of the Lord from the bishop who is the principal celebrant. Holding it in the right hand and holding a paten or the left hand underneath it, they return to their places about the altar. Nevertheless, if it seems more convenient, even the concelebrants who are not bishops may take the Body of the Lord directly from the altar. When all have taken the Body of the Lord, the bishop who is the principal celebrant takes his part of the host, then, bowing, recites three times as usual *Domine, non sum dignus* and *Corpus Domini nostri*, and all, bowing, reverently receive the Body of the Lord.

48. If the principal celebrant is a prelate who lacks the episcopal character, the concelebrating priests take the Body of the Lord directly from the altar.

49. If the number of concelebrants is large, the bishop who is the principal celebrant may also bring the Body of the Lord to the individual celebrants, who remain in their places, with the assistance, if necessary, of one or other of the concelebrants. The concelebrants, standing, take the Body of the Lord in their right hand and hold a paten or the left hand under it. All else is done as described above. Nothing prevents the bishop who is the principal celebrant from handing the particles placed upon the paten to the first concelebrant or to the first one standing on either side of him. Each one takes his own particle and then hands the paten to the next, and so on to the end. When all have taken the Body of the Lord, everything is done as described above.

50. After the concelebrants have been nourished by the Body of the Lord, the assistant deacons and after them the deacon and the subdeacon come forward, and they are given communion as usual by the bishop who is the principal celebrant and receive the kiss of peace from him.

**Communion from the chalice**

51. Communion from the chalice may be received either by drinking directly from one and the same chalice, or by means of a straw, or spoon, or by intinction.
52. If communion is received directly from the chalice, it is done in the following way: the bishop who is the principal celebrant says in a low voice *Quid retribuam, etc.*, and then takes the chalice. Omitting the sign of the cross, he says in a low voice *Sanguis Domini nostri*, and consumes a little of the precious Blood and hands the chalice to the deacon.

The deacon wipes the outside part of the chalice with the purificator and then stands either in the centre or at the right side of the altar, wherever he may more conveniently present the chalice to the other concelebrants. If the deacon stands at the right hand side of the altar, a second corporal should be spread there.

The concelebrants go in turn and, without any genuflection, receive the chalice from the deacon. Holding the chalice in their hand together with the deacon, if this can be done conveniently, and placing the purificator under the mouth, they receive a little of the precious Blood. Afterwards they wash their hands at the credence table and return to their places, as at the beginning of Mass. After the communion of each concelebrant, the deacon wipes the outside of the chalice.

Last of all, the assistant deacons and the subdeacons come forward to receive the precious Blood and they reply *Amen* to the deacon when he says: *Sanguis Christi*. Then the deacon communicates himself and consumes all the precious Blood which remains. He brings the chalice to the table and there purifies it; the subdeacon wipes the chalice as usual and arranges it.

53. If the number of concelebrants is large, the bishop who is the principal celebrant or one of the concelebrants, with the assistance of the deacon, may also bring the chalice to the individual concelebrants while they remain in their places. Standing, they take the chalice in their hands and receive a little of the precious Blood, and then return the chalice to the one who presented it to them. The deacon wipes the outside of the chalice.

Nothing prevents the bishop who is the principal celebrant from handing the chalice to the first concelebrant, who receives a little of the precious Blood and then hands it to the next one, and so on to the end.

54. If communion from the chalice is taken by means of a straw, the following is observed: the bishop who is the principal celebrant says in a low voice *Quid retribuam Domino, etc.*, and then receives the straw from the deacon. Next he says in a low voice *Sanguis Domini nostri*, drinks a little of the precious Blood, and immediately purifies the straw, taking a little water from a vessel placed beforehand upon the altar near the chalice by the subdeacon.

Next the deacon places the chalice either in the centre of the altar or at the right side upon a second corporal, that is, where he may more conveniently minister at communion from the chalice. Next to the chalice a vessel with water for cleansing the straws is also placed, together with a paten on which the straws may be placed afterwards.

The concelebrants go in turn and, without any genuflection, take a straw from the acolyte and drink a little of the precious Blood. Then they purify the straw, taking a little water, and place the straw itself on the paten.
Last of all, the assistant deacons and the subdeacon come forward to receive the precious Blood in the same way; they reply *Amen* to the deacon when he says *Sanguis Christi*. Then the deacon communicates himself and consumes all the precious Blood which remains. He takes the chalice to the table and there purifies it; the subdeacon wipes the chalice as usual and arranges it.

55. If communion from the chalice is taken with a spoon, the procedure is the same as in communion with a straw. Care should be taken, however, that the spoon be placed after communion in a vessel with water. When communion has been completed, the subdeacon takes the vessel with water to the table and purifies and wipes the spoons.

56. The communion of the concelebrants can also be arranged so that the individuals communicate at the altar in the Body and immediately afterwards in the Blood of the Lord.

In this case, the bishop who is the principal celebrant communicates under both kinds as he does when he celebrates Mass alone, but observing the rite for communion from the chalice which is chosen in the individual case and which the other concelebrants will follow.

After the communion of the bishop who is the principal celebrant, the deacon moves the chalice to the right hand side of the altar upon a second corporal and stands there to minister at the chalice.

The concelebrants come in turn to the centre of the altar, genuflect, and receive the Body of the Lord; then they pass to the right hand side of the altar and receive the Blood of the Lord, in accordance with the rite chosen for communion from the chalice, as indicated above.

57. If the communion of the concelebrants is by means of intinction, the bishop who is the principal celebrant receives the Body and Blood of the Lord in the usual way, but takes care that a sufficient quantity of the precious Blood remains in the chalice for the communion of the concelebrants. Then the deacon arranges the chalice either in the centre of the altar or at the right side of the altar upon a second corporal, together with the paten containing the particles of the host, wherever he can more conveniently assist at the chalice. The concelebrants, one after another, come to the altar, genuflect, take a particle, dip it partly in the chalice and, holding the paten under the mouth, communicate. Then, having washed their hands, as above, they return to their places, as at the beginning of Mass. Nevertheless, nothing prevents the bishop who is the principal celebrant from giving communion to the other concelebrants in this way: after he has received the Body and Blood of the Lord in the usual way, he hands the chalice with the purificator to the deacon and himself takes the paten or ciborium with the hosts. With the deacon at his left, he stands where it is convenient for him to give communion to the concelebrants. The concelebrants, one after another, come to the bishop who is the principal celebrant, take the paten, and stand in front of him. He dips a part of the host into the chalice and extends it to the one who is to communicate, saying nothing.
After receiving communion, the individual hands the paten to the next communicant and returns to his place, as at the beginning of Mass.

The assistant deacons, the deacon, and the subdeacon are communicated in the same way as the concelebrants, but they respond *Amen* to the bishop who is the principal celebrant when he says: *Corpus et Sanguis Christi*. The deacon at the altar consumes all the precious Blood which remains, takes the chalice to the table, and there purifies it; the subdeacon wipes it and arranges it as usual.

**Communion of the faithful**

58. When the communion of the concelebrants and of the ministers has been completed, the bishop who is the principal celebrant says as usual *Ecce Agnus Dei*. The faithful say three times *Domine, non sum dignus*, and the bishop, with the assistant deacons ministering, and some of the concelebrants distribute communion to the faithful, while the communion antiphon is chanted together with its psalm.

Nevertheless, if the concelebrants are numerous, the bishop who is the principal celebrant, after communion from the chalice, may immediately distribute communion to the faithful, while the other concelebrants come for communion from the chalice. Afterwards, other concelebrants may help the bishop in distributing communion to the faithful. In this case, before the concelebrants receive the Body of the Lord, the bishop who is the principal celebrant takes his particle and shows it to the faithful, saying *Ecce Agnus Dei*; then, together with the concelebrants and the faithful, he says three times *Domine, non sum dignus* in a loud voice.

59. After the communion of the faithful, the hosts which may remain are received by one of the concelebrants or are carried by another deacon or priest to the altar of the Blessed Sacrament. The bishop who is the principal celebrant, having said *Quod ore sumpsimus* and *Corpus tuum* in a low voice, washes his hands as usual.

**Conclusion of Mass**

60. After washing his hands, the bishop who is the principal celebrant chants *Dominus vobiscum* and the postcommunion, and completes the remainder of Mass.

After the blessing, all return to the secretarium in procession.
THE RITE OF SOLEMN MASS

I. PREPARATION

61. In the sacristy the concelebrants put on the sacred vestments which they ordinarily wear when they celebrate Mass alone.

Similarly, the deacon, subdeacon, and other ministers or servers put on the sacred vestments as usual.

II. LITURGY OF THE WORD

The beginning of Mass

62. When all has been properly arranged, the procession takes place through the church to the altar, while the Introit antiphon is chanted together with its psalm. The concelebrating priests go ahead of the principal celebrant, who walks with the deacon and the subdeacon.

63. When they come to the altar, the concelebrants make the required reverence, go up to the altar two by two, and kiss it. Then they go to the seat assigned to them.

64. The principal celebrant makes the reverence to the altar and says the prayers at the foot of the altar in a low voice with his ministers. Then Mass continues as on other occasions, but in accordance with the norms which follow.

65. When the incensation of the altar has been completed, the principal celebrant goes to the seat with the deacon and the subdeacon, and there, after the Kyrie and the Gloria have been sung, he chants the collect.

Lessons

66. All sit and listen to the epistle and to the chants which occur after it.

67. If other lessons are to be read before the epistle, after the collect the lector makes the proper reverences to the altar and to the principal celebrant if necessary, goes to the ambo or to another suitable place, and there chants or recites the lesson facing the people.

If there are several lessons, they are chanted or recited in the same way; the principal celebrant says the collects which occur between them at the seat, and kneels there, if necessary, at Flectamus genua.
68. For the proclamation of the epistle, after the collect the subdeacon takes the book, makes the proper reverences to the altar and to the principal celebrant, if necessary, goes to the ambo or to another suitable place, and there chants or recites the epistle facing the people. At the end of the epistle, he goes to the principal celebrant and is blessed by him.

69. After blessing the subdeacon, the principal celebrant, seated, places incense in the thurible and blesses it. Afterwards the deacon brings the book of gospels to the altar and places it in the centre. Kneeling, he says *Munda cor meum*, takes the book from the altar, goes to the principal celebrant, and asks the blessing from the celebrant, who stands. Accompanied by the thurifer, acolytes, and subdeacon, the deacon goes to the ambo or to another suitable place and there chants or recites the gospel facing the people.

70. The principal celebrant or one of the concelebrants gives the homily, if there is to be one. After the homily, the principal celebrant begins the *Credo* at the seat, if it is to be said.

71. At the end of the creed, the principal celebrant says *Dominus vobiscum — Oremus*, and the common prayer or prayer of the faithful takes place, in accordance with local custom.

III. THE EUCHARISTIC LITURGY

Offertory

72. After the offertory antiphon has been begun, the offerings are carried to the altar by the ministers, and everything is arranged as usual for the offertory.

Then the principal celebrant, together with the concelebrants, goes to the altar and makes the required reverence. He goes up to the altar with the deacon and kisses it. The other concelebrants, after making the required reverence, stand on the floor about the altar, so that they are not in the way of the rites to be performed at the offertory. But if it seems convenient, the concelebrants may go to the altar before the principal celebrant chants the prayer over the offerings.

73. During the offertory everything is done in accordance with what has been described above, nos. 30-34, but omitting what is proper to the pontifical Mass.

Canon

74. Similarly, everything described above, nos. 35-42, is observed during the canon.
Communion

75. Both in the preparation and in the order for the communion of the concelebrants, ministers, and faithful, everything is observed which is given above, nos. 43-58, except for the rites proper to the pontifical Mass.

The deacon receives the kiss of peace after the concelebrants and gives it to the subdeacon, who brings it to the clergy as usual.

Conclusion of Mass

76. When the communion of the faithful has been completed or after communion from the chalice, the individual concelebrants wash their hands and return to their places, as at the beginning of Mass. The principal celebrant, having washed his hands, says Dominus vobiscum and the postcommunion, and completes the remaining parts of Mass.

After the blessing, all return to the sacristy in procession.
77. Everything is done as described above for solemn Mass so far as the principal celebrant, concelebrants, deacon, ministers, or servers are concerned. For the rest, this form of Mass is to be considered as a solemn Mass.

78. The epistle is chanted or recited by a lector or qualified minister or, in their absence, by the deacon himself.
THE RITE OF HIGH MASS (MISSA CANTATA)

I. PREPARATION

79. In the sacristy the concelebrants put on the sacred vestments which they ordinarily wear when they celebrate Mass alone. Similarly, the ministers or servers put on the vestments proper to them.

II. THE LITURGY OF THE WORD

The beginning of Mass

80. When everything has been properly arranged, the procession takes place through the church to the altar, while the Introit antiphon is chanted with its psalm. The concelebrating priests go in front of the principal celebrant.

81. When they come to the altar, the concelebrants make the required reverence, go up to the altar two by two, and kiss it. Then they go to the seats assigned to them.

82. The principal celebrant makes the reverence to the altar and says the prayers at the foot of the altar in a low voice with the minister. The Mass continues as on other occasions, but in accordance with the norms which follow.

83. After the kissing of the altar or, if incense is used, after the incensation of the altar, the principal celebrant goes to his seat and there, after the Kyrie and Gloria have been sung, he chants the collect.

Lessons

84. All sit and listen to the epistle and the chants which occur after it.

85. The lessons and the epistle are proclaimed by a lector or qualified minister, who makes the required reverences to the altar and the principal celebrant if necessary, then goes to the ambo or to another suitable place, and there chants or recites the lesson or epistle facing the people. If there are several lessons, they are chanted or recited in the same way, but the principal celebrant says the collects between the lessons at the seat and kneels there, if necessary, at Flectamus genua.

In the absence of a lector, the lessons and the epistle are proclaimed in the same way as above by one of the concelebrants.

86. The gospel may be chanted or recited by a deacon. Toward the end of the chant after the epistle, he takes the book of gospels to the altar
and places it in the centre. Kneeling, he says *Munda cor meum*, then rises, takes the book from the altar, and goes to the principal celebrant, by whom he is blessed. Then he goes to the ambo or to another suitable place and there chants or recites the gospel facing the people. At the end he brings the book of gospels to the principal celebrant to be kissed.

If no deacon is present, one of the concelebrants chants or recites the gospel. He bows deeply and says *Munda cor meum*, but he does not seek the blessing.

87. The principal celebrant or one of the concelebrants gives the homily, if there is to be one. At the end of the homily the principal celebrant begins the *Credo* at his seat, if it is to be said.

88. At the end of the creed, the principal celebrant says *Dominus vobiscum — Oremus*, and the common prayer or prayer of the faithful takes place, in accordance with local custom.

### III. THE EUCHARISTIC LITURGY

**Offertory**

89. When the offertory antiphon has been begun, the offerings are brought to the altar by one or other of the concelebrants and everything is arranged as usual for the offertory. Then the principal celebrant goes to the altar, together with the other concelebrants, and makes the required reverence. He alone goes up to the altar and kisses it. The other concelebrants, having made the required reverence, stand on the floor about the altar in such a way that they do not impede the offertory rites. If it seems suitable, the concelebrants may go to the altar before the principal celebrant chants the prayer over the offerings.

90. At the offertory everything is done in accordance with what has been described above, nos. 30-34, but omitting those things which are proper to the pontifical Mass and which are to be done by the sacred ministers.

**Canon**

91. Similarly, everything which is indicated above, nos. 35-42, is observed during the canon.

**Communion**

92. Both in the preparation and in the order for the communion of the concelebrants and the faithful, everything is observed which is given above, nos. 43-58, but those things which are proper to the pontifical Mass are omitted. Everything which is proper to the deacon in the rite of communion is performed by one of the concelebrants.
Conclusion of Mass

93. After the communion of the faithful or after communion from the chalice, the individual concelebrants wash their hands and go to their places, as at the beginning of Mass. The principal celebrant, having washed his hands, says *Dominus vobiscum* and the postcommunion, and completes the remaining parts of Mass.

After the blessing all return to the sacristy in procession.
THE RITE OF RECITED (LOW) MASS

I. PREPARATION

94. In the sacristy the concelebrants put on the sacred vestments which they ordinarily wear when they celebrate Mass alone. Similarly, the servers put on the vestments proper to them.

II. THE LITURGY OF THE WORD

Beginning of Mass

95. When everything has been properly arranged, the concelebrants go to the altar with their hands joined, the servers preceding them. The principal celebrant goes in last place.

96. When they come to the altar the concelebrants make the required reverence, go up to the altar two by two, and kiss it. Then they go to the seats assigned to them.

97. The prayers at the foot of the altar are ordinarily said by the principal celebrant alone together with the server, while a popular chant is sung. Nevertheless, if there is no chant, they may also be said alternately between the principal celebrant and all present.

98. It is fitting that the principal celebrant and the concelebrants recite or chant together with the people, if they are present, the parts of the ordinary of the Mass which pertain to the people. Moreover, in the absence of those to whom the parts pertain, nothing prevents the concelebrants from saying the Introit and offertory antiphons with their psalms and the chants occurring between the lessons.

Lessons

99. All sit and listen to the epistle and the chants which occur after it.

100. The lessons and the epistle are proclaimed by a lector or qualified minister, who makes the proper reverences to the altar and the principal celebrant, if necessary, goes to the ambo or to another suitable place, and there reads the lesson or epistle facing the people.

If there are several lessons, they are read in the same way. The principal celebrant says the collects which occur between them at the seat and kneels there, if necessary, at Flectamus genua.
In the absence of a lector, the lessons and the epistle may be proclaimed by one of the concelebrants in the same way as described above.

101. The gospel may be read by a deacon. Toward the end of the chants after the epistle, he brings the book of gospels to the altar and places it in the centre. Genuflecting, he says *Munda cor meum*. Then he takes the book from the altar, goes to the principal celebrant, and is blessed by him. He then goes to the ambo or to another suitable place and there reads the gospel facing the people. At the end he brings the book of gospels to the principal celebrant to be kissed.

If no deacon is present, one of the concelebrants reads the gospel. He bows deeply and says *Munda cor meum*, but he does not seek the blessing.

102. The principal celebrant or one of the concelebrants gives the homily, if there is to be one. After the homily, the principal celebrant begins the *Credo* at his seat, if it is to be said.

103. After the creed, the principal celebrant says *Dominus vobiscum — Oremus*, and the common prayer or prayer of the faithful takes place, in accordance with the local custom.

III. THE EUCHARISTIC LITURGY

Offertory

104. When the offertory antiphon has been recited, the offerings are brought to the altar by one or other of the concelebrants, and everything is arranged as usual for the offertory. Then the principal celebrant goes to the altar together with the other concelebrants and, after the required reverence, all take their places about the altar. The principal celebrant alone kisses the altar.

105. During the offertory everything is done in accordance with what has been described above, nos. 30-34, but those things which are proper to the pontifical Mass or to sung Mass are omitted.

Canon

106. Similarly, everything which is indicated above, nos. 35-42, is observed during the canon.

Communion

107. Both in the preparation and in the order for communion of the concelebrants and of the faithful, everything is observed which is given
above, nos. 43-58, but those things which are proper to the pontifical Mass or to sung Mass are omitted. The kiss of peace may be given among the concelebrants. Everything which is proper to the deacon in the rite of communion is done by one of the concelebrants.

Conclusion of Mass

108. After the communion of the faithful or after communion from the chalice, the individual concelebrants wash their hands and return to their places, as at the beginning of Mass. The principal celebrant, having washed his hands, says Dominus vobiscum and the postcommunion, and completes the remaining parts of Mass.

After the blessing all return to the sacristy.
109. The Mass in which priestly ordination is conferred is arranged in accordance with the rite established above for concelebration. If in the Mass, in addition to the priesthood, the subdiaconate and diaconate are also conferred, one of those ordained in the same liturgical service performs the office of deacon and subdeacon, beginning with the reception of his order. Therefore at the beginning of Mass a deacon and subdeacon already ordained perform the office of deacon and subdeacon.

110. Those to be ordained priests enter the church together with the others as usual and take the seats assigned to them in the choir, in the presbytery, or wherever seems more suitable.

111. The ordination takes place in the usual manner, as described in the *Roman Pontifical* with the exceptions which follow.

112. The priests who may be admitted by the bishop to concelebration together with the new priests, impose hands upon the head of those to be ordained first, after the bishop himself.

113. A chasuble which is unfolded on both sides is placed upon each new priest.

114. While the offertory antiphon is chanted or recited together with its psalm, the bishop, wearing the mitre, sits at his throne or on the faldstool and receives the offering from all those ordained. Then he washes his hands, rises, and goes as usual to the altar to continue the Mass.

115. When the offering by those ordained has been completed, the concelebrating priests go to the altar and then Mass continues as described above for each form of concelebration.

116. After giving the kiss of peace to the new priests, the bishop gives it to the assistant priest and to the other concelebrants, if any, then to the assistant deacons and also to one of those ordained to each sacred order; the latter come to him in turn and afterwards give the kiss of peace to the next one of their order and so on to the end. But if the number of those ordained is small, the bishop can give the kiss of peace to each individual.

117. The communion of all the concelebrants takes place in the manner indicated in the rite for concelebration. Meanwhile the responsory *Iam non dicam* is chanted.

118. If communion is distributed under both kinds to those ordained, it is given to them after the completion of the communion of the concele-
ebrants, in accordance with the rite which is given below. Meanwhile, some of the new priests distribute communion to the faithful, and the communion antiphon is chanted together with its psalm.

119. After communion has been completed, the new priests stand in front of the altar before the bishop and make the profession of faith. Then the bishop sits on the faldstool before the centre of the altar and imposes hands upon the head of each one ordained, saying: Accipe Spiritum Sanctum. Omitting the formula Stola innocentiae induat te Dominus, he receives the promise of fidelity from each of those ordained and finally addresses them and blesses them. After this the new priests return to their places, as at the beginning of Mass.

120. The bishop rises, kisses the altar, says Dominus vobiscum and the postcommunion, and continues the Mass as usual.

121. After saying Placeat, before he gives the blessing, the bishop sits again on the faldstool before the centre of the altar and addresses those ordained. Then he rises, gives the solemn blessing, and all return to the secretarium in procession.
THE CONCELEBRATION OF MASS IN WHICH EPISCOPAL CONSECRATION IS CONFERRED

122. The Mass in which episcopal consecration is conferred is arranged in accordance with the rite established above for concelebration, with the exceptions which follow.

123. The bishop elect stands among the other concelebrants, both in the procession to the altar and in the presbyterium; therefore no special chapel is to be prepared for him. At the beginning he puts on all the sacred vestments of white color which are required for pontifical Mass, with the exception of those which are blessed and given to him in the consecration itself.

124. The bishops who are the co-consecrators, if they concelebrate, also put on the sacred vestments required for concelebration at the beginning.

125. If the oath is then to be taken, it may be done at a more suitable time or even in the sacristy immediately before the consecration itself. In this case, however, the petition of the first co-consecrating bishop and the reading of the apostolic mandate take place at the beginning of the consecration, before the examination of the elect.

126. In the conferral of the consecration itself, everything that is found in the Roman Pontifical is observed. The imposition of hands, however, may be done by all bishops present, vested in choir dress; the bishops who are to concelebrate in the Mass precede the others. The words Accipe Spiritum Sanctum are said by the consecrating bishop and by the two co-consecrating bishops alone.

127. After the consecration has been received, the new bishop cleanses his head and washes his hands in the sacristy or in another more convenient place.

128. While the offertory antiphon is chanted or recited together with its psalm, the bishop consecrator sits, wearing his mitre, at the throne or on the faldstool, and receives the offering of the one consecrated. Then he washes his hands, rises, and goes to the altar as usual.

129. After the offering made by the one consecrated, the Mass continues as described above for each form of concelebration.

130. The prayer over the offerings, which is added to the prayer of the Mass, is said by the consecrating bishop alone. In the canon Hanc igitur is said by the one consecrated alone.
131. After the postcommunion, the consecrator blesses and imposes upon the one consecrated the mitre and gloves and enthrones him. While the hymn *Te Deum* is sung, the latter blesses all present while he walks through the church, as described in the *Pontifical*.

132. At the end of the hymn, the antiphon *Firmetur* is said together with its versicles and the collect. After this the consecrator says *Dominus vobiscum*, and *Ite, missa est* is added. Then the one consecrated, wearing the mitre and with his crozier, goes to the consecrator and chants or recites: *Ad multos annos*.

The consecrator and the co-consecrating bishops admit him to the kiss of peace. Finally, the one consecrated alone gives the solemn blessing, and all return to the secretarium in procession.
THE CONCELEBRATION OF MASS IN WHICH
AN ABBOT IS BLESSED

133. The Mass in which an abbot is blessed is arranged in accordance with the rite established above for concelebration, with the exceptions which follow. The elect stands among the other concelebrants both in the procession to the altar and in the presbyterium; therefore no special chapel is to be prepared for him. At the beginning he vests in all the sacred vestments which are required for pontifical Mass, with the exception of those which are to be blessed and given to him afterwards.

134. The assisting abbots, if they concelebrate, put on the vestments which are required for concelebration at the beginning.

135. If the oath is then to be taken, it may be done at a more suitable time or even in the secretarium immediately before the blessing itself. The presentation and examination of the elect and, according to circumstances, the reading of the apostolic mandate take place before the litanies. The psalms with the antiphon are omitted.

136. The entire rite of blessing is carried out as found in the Pontifical.

137. While the offertory antiphon is chanted or recited together with its psalm, the bishop sits, wearing his mitre, at the throne or on the faldstool and receives the offering from the new abbot. Then he washes his hands, rises, and goes to the altar as usual, and Mass continues as described above for each form of concelebration.

138. After the postcommunion, the bishop blesses the mitre and gloves and places them on the new abbot. He then places the abbot on the abbatial seat or on the faldstool before the altar. While the hymn Te Deum is chanted, the new abbot blesses all present, while he walks through the church.

139. At the end of the hymn and the verses and collect which follow, the bishop says Dominus vobiscum, and Ite, missa est is added. Then the new abbot, wearing the mitre and with his crozier, goes to the bishop and chants or recites: Ad multos annos. The bishop and the assisting abbots admit the new abbot to the kiss of peace. Finally, the new abbot gives the solemn blessing and all return to the secretarium in procession.
THE RITE OF CONCELEBRATION
FOR PRIESTS WHO ARE ILL

I. GENERAL NORMS

140. Sick priests, provided they are not confined to bed, may con­
celebrate with another priest who is not ill, observing both the rite of con­
celebration and the norms given below.

141. Priests with failing eyesight or priests who are entirely blind
may also use this rite.

142. The priest who is the principal celebrant must wear all the sacred
vestments as usual. The sick priests shall wear the vestments as far as pos­
sible, or at least an alb or surplice or choir dress and a stole.

143. The sick priests shall be arranged about the altar, in a suitable
position, at seats prepared for this purpose, before the principal celebrant
comes to the altar. Those who have permission to sit during the celebration
of Mass may use this permission for concelebration as well.

II. THE LITURGY OF THE WORD

144. The principal celebrant does everything and says everything in
accordance with the rite of concelebration described above.

145. As far as possible, the concelebrants say the prayers at the foot
of the altar and the Kyrie alternately with the principal celebrant and recite
the Gloria and Credo together with him. It suffices that they listen to the
Introit antiphon and the chants which occur between the lessons.

146. In the absence of the proper minister to proclaim them, the
lessons, epistle, and gospel are read by one or other of the concelebrants
or by the principal celebrant himself.

III. THE EUCHARISTIC LITURGY

147. After the offertory antiphon, the concelebrants go to the
altar, if possible, and, before the principal celebrant says the prayer over
the offerings, they take positions about the table or near the altar, in a con­
venient place.

148. The prayers during the offertory are said in a low voice by the
principal celebrant alone.
149. The prayer over the offerings is said by the principal celebrant alone, with the others responding Amen. Similarly, the preface is said by the principal celebrant alone, the others responding to the dialogue before the preface and reciting the Sanctus together with him.

150. The Canon is said as described above. All the concelebrants are bound to say everything together with the principal celebrant from Hanc igitur up to Supplices inclusively. All make the gestures or the individuals make the gestures as far as possible.

151. The Lord's Prayer is said by all the concelebrants, the embolism by the principal celebrant alone.

152. If the sick priests cannot give the kiss of peace to one another, it is given to the individuals by the principal celebrant.

153. The prayers before communion are said in a low voice by the principal celebrant alone.

154. The most suitable rite of communion shall be chosen from among those which are described above. The principal celebrant, however, if it seems more suitable, can himself communicate the individual concelebrants under both kinds, after he himself has received each species.

155. After communion, the concelebrants return to their places, as at the beginning of Mass. The purifications of the chalice and other things at the conclusion of Mass are done by the principal celebrant as usual.
3. The Rite to be observed in the Distribution of Communion under both kinds

INTRODUCTION

Those to whom communion under both kinds is granted

1. The dogmatic principles which were laid down by the Council of Trent remaining intact, communion under both kinds may be granted, according to the judgment of the bishops, to:

1) those ordained, in the Mass of their ordination;
2) the deacon and the subdeacon who exercise their ministry in a pontifical or solemn Mass;
3) the abbess, in the Mass of her blessing;
4) virgins, in the Mass of their consecration;
5) the professed, in the Mass of their religious profession, provided they make their vows during Mass;
6) the bride and groom, in the wedding Mass;
7) adult neophytes, in the Mass which follows baptism;
8) adults who are confirmed, in the Mass of their confirmation;
9) the baptized who are received into the communion of the Church;
10) those enumerated in nos. 3-6, in the Mass of their jubilees;
11) priests who are present at large celebrations and cannot celebrate or concelebrate; and fratres conversi, who are present at a concelebration in houses of religious.

It pertains to the bishop, in individual cases, to select the rite to be used from among those which are described below.

Preliminary catechesis

2. Using the most suitable means, pastors of souls shall see to it that the faithful who participate in the rite or who are present at it are reminded of the Catholic doctrine concerning the form of holy communion, in accordance with the teaching of the Council of Trent (Session XXI, c. 1-9). First of all they shall teach that it is of Catholic faith that “under either species alone the whole and entire Christ and the true sacrament is received and,
therefore, so far as the fruit is concerned, those who receive one species alone are deprived of no grace necessary for salvation” (ibid., c. 9).

They shall explain, moreover, that the Church has the power, in the dispensation of the sacraments, of determining or changing what it judges more expedient for the advantage of the recipients or their worship, according to the diversity of circumstances, times, and places, the substance of the sacraments being preserved (cf. ibid., c. 2). At the same time, however, they shall urge the faithful to make a greater effort to take part in the sacred rite by which the sign of the eucharistic meal is more fully manifested.

Preparations

3. The following preparations shall be made for the distribution of communion under both kinds:

a) If communion from the chalice is taken by means of a straw, silver straws for the celebrant and for the individual communicants, and a vessel with water for purifying the straws.

b) If the precious Blood is administered by means of a spoon, one spoon.

c) If communion under both kinds is distributed by means of intinction, provision is to be made that the hosts are not too thin or too small, but a little thicker than usual so that they may be conveniently distributed after being partly dipped into the precious Blood.
1. **THE RITE OF COMMUNION UNDER BOTH KINDS WHEN THE COMMUNICANTS DRINK DIRECTLY FROM THE CHALICE**

4. If there is a deacon or a second priest assisting:

   a) The celebrant receives the Body and Blood of the Lord in the usual way, taking care that a sufficient quantity of the precious Blood remains in the chalice for the communicants, and he wipes the outside of the chalice with the purificator.

   b) The celebrant hands the chalice with the purificator to the deacon, and himself takes the paten or ciborium with the hosts. Then he stands facing the people, with the deacon at his right holding the chalice, and he says: *Ecce Agnus Dei*. The communicants add three times: *Domine, non sum dignus*, and the celebrant and deacon stand where they may most conveniently give communion to the faithful.

   c) The individual communicants come forward one by one, genuflect, and stand in front of the celebrant. Lifting up the host, the celebrant says: *Corpus Christi*. The communicant responds: *Amen*, and receives the Body of Christ from the celebrant.

   d) Then the communicant moves to the deacon and stands in front of him. The deacon says: *Sanguis Christi*, and the communicant responds: *Amen*. The deacon extends the purificator and chalice to him, and, according to the circumstances, the communicant himself lifts the chalice to his mouth with his own hands. The communicant, holding the purificator under his mouth with his left hand and taking care not to spill any of the precious Blood, drinks a little from the chalice, and then steps away. The deacon wipes the outside of the chalice with the purificator.

   e) If there are others present who will communicate under one kind only, the deacon places the chalice on the altar after all who are to communicate under both kinds have drunk from it. The celebrant then communicates the faithful and afterwards returns to the altar. He or the deacon consumes the remainder of the precious Blood, and he takes the ablutions as usual.

5. If there is no deacon or second priest assisting:

   a) The celebrant receives the Body and Blood of the Lord in the usual way, taking care that a sufficient quantity of the precious Blood remains in the chalice for the communicants, and he wipes the outside of the chalice with the purificator.

   b) The celebrant says as usual: *Ecce Agnus Dei*, and the communicants add three times: *Domine, non sum dignus*. Then the celebrant stands where he can give communion most conveniently and in the usual way he communicates with the Body of the Lord those who are to receive under both kinds. They come forward, genuflect, and stand in front of the celebrant. After receiving the Body of the Lord, they step back a little.
c) After the individuals have received the Body of the Lord, the celebrant places the ciborium upon the altar and takes the chalice with the purificator. Those who are to communicate from the chalice come to the celebrant again one by one, genuflect, and stand in front of him. The celebrant says: *Sanguis Christi*, and the communicant responds: *Amen*. The celebrant extends the chalice with the purificator to him. The communicant, holding the purificator under his mouth with his left hand and taking care not to spill any of the precious Blood, drinks a little from the chalice and then steps away. The celebrant wipes the outside of the chalice with the purificator.

d) After the communion from the chalice has been completed, the celebrant places it upon the altar. If there are others to communicate under one kind only, he gives them communion in the usual way. Afterwards he returns to the altar, consumes the remainder of the precious Blood, and takes the ablutions as usual.
II. THE RITE OF COMMUNION UNDER BOTH KINDS

BY INTINCTION

6. If there is a deacon or a second priest assisting:

a) The celebrant hands the chalice with the purificator to the deacon, and himself takes the paten or ciborium with the hosts. Then he stands facing the people, with the deacon at his left holding the chalice, and he says: Ecce Agnus Dei. The communicants add three times: Domine, non sum dignus. The celebrant and the deacon then stand where they may most conveniently give communion.

b) The communicants come forward one by one, genuflect, and stand in front of the celebrant, holding the paten under their mouth. The celebrant dips part of the host into the chalice and, holding it up, says: Corpus et Sanguis Christi. The communicant responds: Amen, receives communion from the celebrant, and then steps away.

c) The communion of others who are to communicate under one kind only, the drinking of the remainder of the precious Blood, and the ablutions take place as described above.

7. If there is no deacon or second priest assisting:

a) The celebrant, after he has received the precious Blood, takes the ciborium or paten with the hosts between the index and middle fingers of his left hand, and takes the chalice between the thumb and index finger of the same hand. Standing facing the people, he holds a host raised above the chalice, and says: Ecce Agnus Dei. The communicants add three times: Domine, non sum dignus. The celebrant then stands where he may give communion most conveniently.

b) The communicants come forward one by one, genuflect, and stand in front of the celebrant, holding a paten under their mouths. The celebrant dips part of the host in the chalice and, holding it up, says: Corpus et Sanguis Christi. The communicant responds: Amen, receives communion from the celebrant, and steps away.

c) It is also permissible to place a small table, covered with a cloth and a corporal, at the lowest step of the altar or at the sanctuary entrance. The celebrant may place the chalice on the table in order to facilitate the distribution of communion.

d) The communion of others who are to communicate under one kind only, the drinking of the remainder of the precious Blood, and the ablutions take place as described above.
III. THE RITE OF COMMUNION UNDER BOTH KINDS

WITH A STRAW

8. The celebrant also uses a straw in drinking the Blood of the Lord.

9. If there is a deacon or a second priest assisting:
   a) At the communion of the Body of the Lord, everything is done as described above under no. 4 b and c.
   b) Then the communicant goes to the deacon and stands in front of him. The deacon says: Sanguis Christi, and the communicant responds: Amen. He takes the straw from the acolyte, places it in the chalice, and drinks a little of the precious Blood. Then he removes the straw, taking care not to spill any of the precious Blood, and dips it into a vessel of water which an acolyte or server, standing near the deacon, holds in his hands. The communicant purifies the straw by drinking a little water through it, and places it in a vessel held by the same acolyte.

10. If there is no deacon or second priest assisting, the celebrant himself presents the chalice to the individual communicants, according to the order described above for the communion of the chalice (no. 5), and near him an acolyte or server holds a vessel with water for purifying the straw.
IV. THE RITE OF COMMUNION UNDER BOTH KINDS

WITH A SPOON

11. If there is a deacon or a second priest assisting, he holds the chalice in his left hand and with the spoon distributes the Blood of the Lord to the individual communicants, who hold a paten under their mouths. He says: *Sanguis Christi*, and takes care not to touch their lips or tongue with the spoon.

12. If there is no deacon or second priest assisting, the celebrant himself, after all who are to communicate under both kinds have received the Body of the Lord, also gives them the precious Blood.

IMPORTANT NOTICE

The tone given in Bulletin No. 1 for chanting the central part of the canon is for use in *concelebrated* Masses. The rubric which introduces the melody states that the chant may be limited to the prayers *Qui pridie*, *Simili modo* and *Haec quotiescumque feceritis*, or even to the words consecration alone.

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This English translation was prepared, and its use here kindly authorized, by the National Liturgical Conference, Washington, D.C., Rev. Frederick R. McManus, president.

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