

Communion Procession

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Distribution of Communion

Faithful to the Lord's command to his disciples to "Take and eat," "Take and drink," the assembly completes the Eucharistic action by together eating and drinking the elements consecrated during the celebration. It is most desirable that the faithful share the chalice. Drinking at the Eucharist is a sharing in the sign of the new covenant (see Luke 22:20), a foretaste of the heavenly banquet (see Matthew 26:29), a sign of participation in the suffering Christ (see Mark 10:38-39).

The Communion procession expresses the humble patience of the poor moving forward to be fed, the alert expectancy of God's people sharing the Paschal meal in readiness for their journey, the joyful confidence of God's people on the march toward the promised land. In England and Wales it is through this action of walking solemnly in procession that the faithful make their sign of reverence in preparation for receiving Communion.

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Some Questions

- Do you have a Communion queue or a Communion procession?
- How prayerful do people find the action of processing to receive Holy Communion, and the action of reception?
- Do ushers take responsibility for the good order of the procession (when necessary)?

Further References

General Instruction of the Roman Missal:
80-89, 152-165, 281-287
Celebrating the Mass: 200-216
Redemptionis Sacramentum: 88-107
*One Bread One Body:*37

Practical Points

- Ensure good positioning of ministers of Holy Communion
- Ensure that there is an easy as possible flow of communicants to and from ministers, avoiding criss-crossing of communicants
- Ensure that the Communion Song is one which focuses on the action, and can be sung by congregation without need for hymnbooks
- Ensure that the Communion Song begins with the priest's communion and continues until all have received communion.
- Allow for time for silent prayer before introducing the Post-Communion Prayer



Questions for Groups

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

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

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

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

3. Prioritise the issues you have identified.

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