



THE ROMAN RITUAL

**RENEWED BY DECREE OF
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN
AND PROMULGATED BY AUTHORITY OF POPE PAUL VI**

**HOLY COMMUNION
AND WORSHIP OF THE
EUCHARISTIC MYSTERY
OUTSIDE MASS**

**ENGLISH TRANSLATION ACCORDING
TO THE TYPICAL EDITION**

For Use in the Dioceses of the United States of America

**Approved by the
United States Conference of Catholic Bishops
and Confirmed by the Apostolic See**



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II. THE RITE WITH A BRIEF CELEBRATION OF THE WORD OF GOD

42. This form is used when circumstances suggest that the form combined with a fuller celebration of the word of God is not appropriate, especially when there are only one or two communicants and, therefore, a celebration of the community cannot be arranged.

THE INTRODUCTORY RITES

43. When everything has been arranged as above (nos. 19-20), the minister greets the communicants (nos. 27, 189) and invites them to take part in the Penitential Act (nos. 28, 190-191).

THE SHORTER READING OF THE WORD OF GOD

44. Then, omitting the celebration of the word of God, a short text of Sacred Scripture, in which there should be a mention of the Bread of Life, may be read as appropriate by one of those present or by the minister.

John 6:54-55

Whoever eats my Flesh and drinks my Blood
has eternal life,
and I will raise him on the last day.
For my Flesh is true food,
and my Blood is true drink.

John 6:54-58

Whoever eats my Flesh and drinks my Blood
has eternal life,
and I will raise him on the last day.
For my Flesh is true food,
and my Blood is true drink.
Whoever eats my Flesh and drinks my Blood
remains in me and I in him.
Just as the living Father sent me
and I have life because of the Father,

CHAPTER II

ADMINISTRATION OF COMMUNION AND VIATICUM TO THE SICK BY AN EXTRAORDINARY MINISTER

54. A Priest or Deacon administers Holy Communion and Viaticum to the sick according to the rites in *The Order of the Anointing of the Sick and of their Pastoral Care*. When, however, the Most Holy Eucharist is brought to the sick by an acolyte or an extraordinary minister of Holy Communion deputed in accordance with the norm of law, the rites that follow are to be observed.

55. It is permitted to administer the Eucharist under the species of wine alone to those who are unable to receive it under the species of bread.

The Blood of the Lord must be carried to the sick person in a vessel so closed as to avoid completely any danger of spillage. In administering the Sacrament, however, the more appropriate manner should be chosen, in each case, from those proposed for distributing Communion under both kinds. When Communion is completed, if any of the Most Precious Blood remains, it should be consumed by the minister, who should also take care of the necessary purifications.

I. THE ORDINARY RITE OF COMMUNION OF THE SICK

THE INTRODUCTORY RITES

56. Wearing vestments appropriate for this ministry (cf. no. 20), after approaching the sick person, the minister warmly greets them and the others present, using, if appropriate, the greeting:

Peace to this house and all here.

Other words from Sacred Scripture, with which the faithful are customarily greeted, may also be used.

Then, after placing the Sacrament on a table, the minister and all present adore it.

HOLY COMMUNION

59. Then the minister introduces the Lord's Prayer in these or similar words:

Now let us together call upon God,
as our Lord Jesus Christ taught us to pray:

And all together continue:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

60. Then the minister shows the Most Blessed Sacrament, saying:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

The sick person and any others who will receive Communion say once:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

61. The minister approaches the sick person, and showing them the Sacrament, says:

The Body of Christ (or: The Blood of Christ).

The sick person replies:

Amen.

And receives Holy Communion.

II. A SHORTER RITE OF COMMUNION OF THE SICK

64. This shorter rite is used when Holy Communion is to be given to a number of the sick in different rooms of the same building, for example, to those staying in the same hospital. As the case requires, some elements taken from the ordinary rite may be added (nos. 56-63).

65. The rite may begin either in the church or chapel or in the first room, while the minister says this antiphon:

**O sacred banquet, in which Christ is received:
the memory of his Passion is renewed,
the mind is filled with grace,
and a pledge of future glory is given to us.**

Other optional antiphons, nos. 201-203.

66. Then the minister, accompanied by a person carrying a candle if appropriate, approaches the sick persons and says once to all the sick who are present in the same room or to each of the communicants individually:

**Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.**

And the communicants add once:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

And they receive Communion in the usual way.

67. The rite is concluded with a prayer (cf. no. 62) which may be said either in a church or a chapel or in the last room.

9

151.

John 6:51-58

My Flesh is true food and my Blood is true drink.

✠ A reading from the holy Gospel according to John

Jesus said to the Jews who were present:
“I am the living bread that came down from heaven;
whoever eats this bread will live forever;
and the bread that I will give
is my Flesh for the life of the world.”

The Jews quarreled among themselves, saying,
“How can this man give us his Flesh to eat?”

Jesus said to them,

“Amen, amen, I say to you,
unless you eat the Flesh of the Son of Man and drink
his Blood,
you do not have life within you.

Whoever eats my Flesh and drinks my Blood
has eternal life,
and I will raise him on the last day.

For my Flesh is true food,
and my Blood is true drink.

Whoever eats my Flesh and drinks my Blood
remains in me and I in him.

Just as the living Father sent me
and I have life because of the Father,
so also the one who feeds on me
will have life because of me.

This is the bread that came down from heaven.
Unlike your ancestors who ate and still died,
whoever eats this bread will live forever.”

The Gospel of the Lord.

IV. HYMNS

192. Pange, lingua (Sing, My Tongue, the Hidden Mystery)

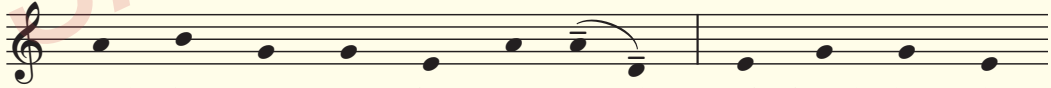
At the blessing that concludes adoration, especially when this occurs in a shorter form, singing may be confined to the last part of the hymn Pange, lingua (Sing, my tongue, the hidden mystery), beginning with the words Tantum ergo (Let us, therefore, bow and worship).



1. Sing, my tongue, the hid - den mys - t'ry of Christ's Bod - y
2. Born for us and giv - en to us Son of Mar - y,
3. On the night of that Last Sup - per feast - ing with his
4. Word made flesh, true bread from heav - en, by a word, made
- * 5. Let us, there - fore, bow and wor - ship such a won - drous
6. To the Fa - ther, un - be - got - ten, and the Sole - be -



1. glo - ri - fied, and his Pre - cious Blood most ho - ly,
2. Vir - gin pure, in the world he lived a - mong us,
3. cho - sen friends, he o - beyed the law com - plete - ly
4. bread his Flesh, pur - est wine Christ's Blood be - com - ing,
5. Sac - ra - ment; let the an - cient law and cus - tom
6. got - ten Son, be sal - va - tion, bless - ing, hon - or,



1. shed in ran - som for the world, of - fered by the
2. sowed as seeds the word of truth; then the sea - son
3. in the food and drink pre - scribed; then he gave his
4. though our sense can - not per - ceive; faith a - lone brings
5. to a new - er rite now yield; let our faith sup -
6. ju - bi - la - tion, pow'r, and praise; to the One from



1. King of na - tions, born the fruit of no - ble womb.
2. of his so - journ with a won - drous rite he closed.
3. twelve A - pos - tles with his hands him - self as food.
4. full as - sur - ance to the pure and faith - ful heart.
5. ply con - vic - tion where the sens - es tire and fail.
6. both pro - ceed - ing e - qual glo - ry and re - nown.



6. A - men.