

TAB INDEX — *for Quick Reference*

Chapter

Part I: Pastoral Care of the Sick

Visits to the Sick 41

1

Visits to a Sick Child 53

2

Communion of the Sick 63

3

Communion in Ordinary Circumstances 69

Communion in a Hospital or Institution 83

Anointing of the Sick 89

4

Anointing outside Mass 97

Anointing within Mass 122

Anointing in a Hospital or Institution 141

Part II: Pastoral Care of the Dying

Celebration of Viaticum 157

5

Viaticum within Mass 165

Viaticum outside Mass 173

Commendation of the Dying 187

6

Prayers for the Dead 219

7

Rites for Exceptional Circumstances 231

8

Continuous Rite of Penance, Anointing, and Viaticum 234

CR

Rite for Emergencies 255

RE

Christian Initiation for the Dying 269

CI

Part III: Readings, Responses and Verses from Sacred Scripture

Appendix 377

Rite for Reconciliation of Individual Penitents 377

(Complete Contents on pages 6-7)

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
UNITED STATES OF AMERICA

DECREE

In accord with the norms established by decree of the Sacred Congregation of Rites "*Cum, nostra aetate*" (27 January 1966), *Pastoral Care of the Sick: Rites of Anointing and Viaticum* is declared to be the vernacular *editio typica* of the *Ordo Unctionis Infirmorum eorum-que pastoralis curae* for the dioceses of the United States of America, and may be published by authority of the National Conference of Catholic Bishops.

Pastoral Care of the Sick: Rites of Anointing and Viaticum was canonically approved by the National Conference of Catholic Bishops in plenary assembly on 18 November 1982 and was subsequently confirmed by the Apostolic See by decree of the Sacred Congregation for the Sacraments and Divine Worship on 11 December 1982 (Prot. CD 1207/82).

On 1 September 1983 *Pastoral Care of the Sick: Rites of Anointing and Viaticum* may be published and used in celebrations for the sick and dying. The mandatory effective date has been established by the conference of bishops as 27 November 1983, the First Sunday of Advent. From that day forward no other vernacular versions of these rites may be used.

Given at the General Secretariat of the National Conference of Catholic Bishops, Washington, D.C., on 28 January 1983, the Memorial of Saint Thomas Aquinas, priest and doctor.

✠ John R. Roach
Archbishop of Saint Paul and Minneapolis
President, National Conference of Catholic Bishops

Daniel F. Hoye, General Secretary

CONTENTS

Decree of the National Conference of Catholic Bishops.....	5
Foreword	9
Decree	12
Apostolic Constitution	13
General Introduction	19

PART I: PASTORAL CARE OF THE SICK

Introduction.....	36
CHAPTER ONE	
VISITS TO THE SICK	41
CHAPTER TWO	
VISITS TO A SICK CHILD	53
CHAPTER THREE	
COMMUNION OF THE SICK	63
Communion in Ordinary Circumstances ...	69
Communion in a Hospital or Institution ...	83
CHAPTER FOUR	
ANOINTING OF THE SICK	89
Anointing outside Mass	97
Anointing within Mass	122
Anointing in a Hospital or Institution	141

PASTORAL CARE OF THE SICK

Rites of Anointing and Viaticum

GENERAL INTRODUCTION

HUMAN SICKNESS AND ITS MEANING IN THE MYSTERY OF SALVATION

1 Suffering and illness have always been among the greatest problems that trouble the human spirit. Christians feel and experience pain as do all other people; yet their faith helps them to grasp more deeply the mystery of suffering and to bear their pain with greater courage. From Christ's words they know that sickness has meaning and value for their own salvation and for the salvation of the world. They also know that Christ, who during his life often visited and healed the sick, loves them in their illness.

2 Although closely linked with the human condition, sickness cannot as a general rule be regarded as a punishment inflicted on each individual for personal sins (see John 9:3). Christ himself, who is without sin, in fulfilling the words of Isaiah took on all the wounds of his passion and shared in all human pain (see Isaiah 53:4-5). Christ is still pained and tormented in his members, made like him. Still, our afflictions seem but momentary and slight when compared to the greatness of the eternal glory for which they prepare us (see 2 Corinthians 4:17).

3 Part of the plan laid out by God's providence is that we should fight strenuously against all sickness and carefully seek the blessings of good health, so that we

The anointing of the sick is not to be conferred on anyone who remains obdurately in open and serious sin.

MINISTER OF THE ANOINTING OF THE SICK

16 The priest is the only proper minister of the anointing of the sick.¹¹

This office is ordinarily exercised by bishops, pastors and their assistants, chaplains of health-care facilities, and superiors of clerical religious institutes.¹²

17 These ministers have the pastoral responsibility both of preparing and helping the sick and others who are present, with the assistance of religious and laity, and of celebrating the sacrament.

The diocesan bishop has the responsibility of supervising those celebrations at which many sick persons may come together to receive the sacrament.

18 For a reasonable cause any other priest may confer this sacrament with at least the presumed consent of the minister mentioned in no. 16, whom the priest need only inform later.

19 When two or more priests are present for the anointing of a sick person, one of them may say the prayers and carry out the anointings, saying the sacramental form. The others may take the remaining parts, such as the introductory rites, readings, invocations, or instructions. Each priest may lay hands on the sick person.

¹¹ See Council of Trent, sess. 14, *De extrema unctione*, chapter 3 and can. 4: Denzinger-Schönmetzer 1697 and 1719. CIC can. 1003, §1.

¹² See CIC can. 1003, §2.

PART I

PASTORAL CARE OF THE SICK

[12]

50 The child is to be anointed if he or she has sufficient use of reason to be strengthened by the sacrament of anointing. The rites provided (Chapter Four) are to be used and adapted.

COMMUNION OF THE SICK

51 Because the sick are prevented from celebrating the eucharist with the rest of the community, the most important visits are those during which they receive holy communion. In receiving the body and blood of Christ, the sick are united sacramentally to the Lord and are reunited with the eucharistic community from which illness has separated them.

ANOINTING OF THE SICK

[5.6, 8]

52 The priest should be especially concerned for those whose health has been seriously impaired by illness or old age. He will offer them a new sign of hope: the laying on of hands and the anointing of the sick accompanied by the prayer of faith (James 5:14). Those who receive this sacrament in the faith of the Church will find it a true sign of comfort and support in time of trial. It will work to overcome the sickness, if this is God's will.

[5, 9]

53 Some types of mental sickness are now classified as serious. Those who are judged to have a serious mental illness and who would be strengthened by the sacrament may be anointed (see no. 5). The anointing may be repeated in accordance with the conditions for other kinds of serious illness (see no. 9).

B

All-powerful and ever-living God,
the lasting health of all who believe in you,
hear us as we ask your loving help for the
sick;
restore their health,
that they may again offer joyful thanks in
your Church.

Grant this through Christ our Lord.

R. Amen.

All-powerful and ever-living God,
we find security in your forgiveness.
Give us serenity and peace of mind;
may we rejoice in your gifts of kindness
and use them always for your glory and our
good.

We ask this in the name of Jesus the Lord.

R. Amen.

BLESSING

61 The minister may give a blessing. One of the following may be used:

A

All praise and glory is yours, Lord our God,
for you have called us to serve you in love.
Bless **N**.