

THE ROMAN RITUAL

Revised by Decree of the Second Vatican Ecumenical Council
and Published by Authority of Pope Paul VI

**HOLY COMMUNION
and
WORSHIP OF THE EUCHARIST
OUTSIDE MASS**

**APPROVED FOR USE IN THE DIOCESES OF THE
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AND CONFIRMED BY THE APOSTOLIC SEE**

With Complete Biblical Readings

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CHAPTER I

HOLY COMMUNION OUTSIDE MASS

INTRODUCTION

I. THE RELATIONSHIP BETWEEN COMMUNION OUTSIDE MASS AND THE SACRIFICE

13. Sacramental communion received during Mass is the more perfect participation in the eucharistic celebration. The eucharistic sign is expressed more clearly when the faithful receive the body of the Lord from the same sacrifice after the communion of the priest.¹ Therefore, recently baked bread, for the communion of the faithful, should ordinarily be consecrated in every eucharistic celebration.

14. The faithful should be encouraged to receive communion during the eucharistic celebration itself.

Priests, however, are not to refuse to give communion to the faithful who ask for it even outside Mass.²

In fact it is proper that those who are prevented from being present at the community's celebration should be refreshed with the eucharist. In this way they may realize that they are united not only with the Lord's sacrifice but also with the community itself and are supported by the love of their brothers and sisters.

Pastors should see that an opportunity to receive the eucharist is given to the sick and aged, even though not gravely sick or in imminent danger of death, frequently and, if possible, daily, especially during the Easter season. It is lawful to minister communion under the appearance of wine to those who cannot receive the consecrated bread.³

15. The faithful should be instructed carefully that, even when they receive communion outside Mass, they are closely united with

THE SHORT FORM OF THE READING OF THE WORD

58. A brief passage from sacred scripture (see no. 71) may then be read by one of those present or by the minister himself.

John 6:54-58

**He who feeds on my flesh
and drinks my blood
has life eternal,
and I will raise him up on the last day.
For my flesh is real food
and my blood real drink.
The man who feeds on my flesh
and drinks my blood
remains in me, and I in him.
Just as the Father who has life sent me
and I have life because of the Father,
so the man 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 died nonetheless,
the man who feeds on this bread shall live forever.**

John 14:6

Jesus told him:

**“I am the way, and the truth, and the life;
no one comes to the Father but through me.”**

BRIEF PERIOD OF EXPOSITION

89. Shorter expositions of the eucharist are to be arranged in such a way that the blessing with the eucharist is preceded by a suitable period for readings of the word of God, songs, prayers, and sufficient time for silent prayer.⁹

Exposition which is held exclusively for the giving of benediction is prohibited.

ADORATION IN RELIGIOUS COMMUNITIES

90. According to the constitutions and regulations of their institute, some religious communities and other groups have the practice of perpetual eucharistic adoration or adoration over extended periods of time. It is strongly recommended that they pattern this holy practice in harmony with the spirit of the liturgy. Thus, when the whole community takes part in adoration before Christ the Lord, readings, songs, and religious silence may foster effectively the spiritual life of the community. This will promote among the members of the religious house the spirit of unity and brotherhood which the eucharist signifies and effects, and the cult of the sacrament may express a noble form of worship.

The form of adoration in which one or two members of the community take turns before the blessed sacrament is also to be maintained and is highly commended. In accordance with the life of the institute, as approved by the Church, the worshipers adore Christ the Lord in the sacrament and pray to him in the name of the whole community and of the Church.

III. THE MINISTER OF EXPOSITION

91. The ordinary minister for exposition of the eucharist is a priest or deacon. At the end of the period of adoration, before the reposition, he blesses the people with the sacrament.

5**147. Luke 24:13-35 or 24:13-16, 28-35**

✠ **A reading from the holy gospel according to Luke**

They recognized the Lord when he broke the bread with them.

[When the short form is used the words in brackets are omitted.]

Two of the disciples of Jesus that same day [the first of the week] were making their way to a village named Emmaus seven miles distant from Jerusalem, discussing as they went all that had happened. In the course of their lively exchange, Jesus approached and began to walk along with them. However they were restrained from recognizing him. [He said to them, "What are you discussing as you go your way?" They halted in distress and one of them, Cleopas by name, asked him, "Are you the only resident of Jerusalem who does not know the things that went on there these past few days?" He said to them, "What things?" They said: "All those that had to do with Jesus of Nazareth, a prophet powerful in word and deed in the eyes of God and all the people; how our chief priests and leaders delivered him up to be condemned to death, and crucified him. We were hoping that he was the one who would set Israel free. Besides all this, today, the third day since these things happened, some women of our group have just brought us some astonishing news. They were at the tomb before dawn and failed to find his body, but returned with the tale that they had seen a vision of angels who declared he was alive. Some of our number went to the tomb and found it to be just as the women said; but him they did not see."

Then he said to them, "What little sense you have! How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into his glory?" Beginning, then, with Moses and all the prophets, he interpreted for them every passage of Scripture

READINGS FROM THE NEW TESTAMENT

1

161. Romans 5:5-11

A reading from the letter of Paul to the Romans

Having been justified by his blood, he will be saved from God's anger through him.

Hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us. At the appointed time, when we were still powerless, Christ died for us godless men. It is rare that anyone should lay down his life for a just man, though it is barely possible that for a good man someone may have the courage to die.

It is precisely in this that God proves his love for us: that while we were still sinners, Christ died for us. Now that we have been justified by his blood, it is all the more certain that we shall be saved by him from God's wrath.

For if, when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life. Not only that; we go so far as to make God our boast through our Lord Jesus Christ, through whom we have now received reconciliation.

This is the Word of the Lord.

2

162. Ephesians 1:3-10

A reading from the letter of Paul to the Ephesians

He has lavished his rich graces upon us.

Praised be the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavens! God chose us in him before the world began, to be

rejoice! This brother of yours was dead, and has come back to life. He was lost, and is found.’”

This is the gospel of the Lord.

4

184. John 10:11-18

✠ A reading from the holy gospel according to John

A good shepherd is ready to die for his flock.

Jesus said to his disciples:

‘I am the good shepherd;
the good shepherd lays down his life for the sheep.
The hired hand who is no shepherd,
nor owner of the sheep,
catches sight of the wolf coming
and runs away, leaving the sheep
to be snatched and scattered by the wolf.
That is because he works for pay;
he has no concern for the sheep.

“I am the good shepherd.

I know my sheep
and my sheep know me
in the same way that the Father knows me
and I know the Father;
for these sheep I will give my life.
I have other sheep
that do not belong to this fold.
I must lead them, too,
and they shall hear my voice.
There shall be one flock then, one shepherd.
The Father loves me for this:
that I lay down my life
to take it up again.
No one takes it from me;