

A RITUAL
FOR
LAYPERSONS

Rites for Holy Communion
and the
Pastoral Care of the Sick and Dying



LITURGICAL PRESS
Collegeville, Minnesota

www.litpress.org

Published with the approval of the Committee on Divine Worship,
United States Conference of Catholic Bishops

ACKNOWLEDGMENTS

Excerpts from the English translation of *Holy Communion and Worship of the Eucharist outside Mass* © 1974, International Committee on English in the Liturgy, Inc. (ICEL); excerpts from the English translation of *Pastoral Care of the Sick: Rites of Anointing and Viaticum* © 1982, ICEL; excerpts from the *Order of Christian Funerals* © 1985, ICEL. All rights reserved. Excerpts from the English translation of *The Roman Missal* © 2010, ICEL. All rights reserved.

Copyright © 1970, 1986, 1997, 1998, 2001 Confraternity of Christian Doctrine, Inc., Washington, D.C. All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

The English translation of some Psalm responses, some Alleluia and Gospel verses, and the Lenten Gospel Acclamations, some Summaries, and the Titles and Conclusion of the Readings, from the *Lectionary for Mass* © 1968, 1981, 1997, International Committee on English in the Liturgy, Inc., Washington, D.C. All rights reserved.

The poetic English translation of the sequences of the Roman Missal are taken from the *Roman Missal* approved by the National Conference of Catholic Bishops of the United States © 1964 by the National Catholic Welfare Conference, Inc. All rights reserved.

Cover design by Ann Blattner.

Copyright © 1993, 2012 by Order of St. Benedict, Collegeville, Minnesota.
All rights reserved.

Printed in the United States of America.

ISBN 978-0-8146-3539-1

CONTENTS

General Introduction	v
--------------------------------	---

PART I HOLY COMMUNION OUTSIDE MASS

<i>Introduction</i>	3
-------------------------------	---

Chapter 1

Holy Communion Outside Mass	9
A. The Long Rite with the Celebration of the Word	9
B. The Short Rite with the Celebration of the Word	19

Chapter 2

Administration of Communion and Viaticum to the Sick	28
A. The Ordinary Rite of Communion of the Sick	29
B. The Short Rite of Communion of the Sick	38
C. Viaticum Outside Mass	41

PART II PASTORAL CARE OF THE SICK

Chapter 3

Visits to the Sick	51
------------------------------	----

Chapter 4

Visits to a Sick Child	58
----------------------------------	----

PART III PASTORAL CARE OF THE DYING

Chapter 5

Commendation of the Dying	67
-------------------------------------	----

Chapter 6

Prayers after Death 95

PART IV

A SELECTION OF READINGS, RESPONSES,
AND VERSES FROM SACRED SCRIPTURE

A. Old Testament Readings106
B. New Testament Readings108
C. Responsorial Psalms.....122
D. Alleluia Verse and Verse before the Gospel132
E. Gospel Readings133

PART V

PRAYERS AND TEXTS IN PARTICULAR CIRCUMSTANCES

A. Prayers for the Dead.....146
B. Prayers for the Mourners.....161
Biblical Index168

INTRODUCTION

One of the unique features of the revised liturgical books published after the Second Vatican Council is the provision of certain rites at which a layperson is able to preside in the absence of a priest or deacon. This book gathers in one place such rites excerpted from: *Holy Communion and Worship of the Eucharist outside Mass*, *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, and *Order of Christian Funerals*. Each of the ritual books contains rites for use by priests and deacons, as well as specific forms adapted for use by a minister who is a layperson.

Part I of this book provides lay ministers with the rite for Holy Communion outside Mass (Chapter 1). This rite is intended for use in a church, a chapel, or another suitable place when Communion is distributed apart from Mass. The minister of the rite is an instituted acolyte or a special (extraordinary) minister of Holy Communion who has been so designated by the bishop and appointed to lead this service by the pastor. It is not intended for use on Sundays when no priest is available for the celebration of Mass, since liturgical provisions have been made for such circumstances in *Sunday Celebrations in the Absence of a Priest: Leader's Edition*.

Chapter 2 contains the rites for Communion of the sick and viaticum, that is, Holy Communion for the dying. Persons who will bring Communion to the sick should be specially trained for this ministry and are to be designated as special ministers of Holy Communion by the bishop and carry out their ministry under the direction of the pastor. In most cases, viaticum will be given by a priest or deacon, but there are circumstances when this responsibility may fall to a layperson.

Part II contains excerpts from *Pastoral Care of the Sick* and provides prayers and Scripture readings for use with an adult (Chapter 3) or a child (Chapter 4) who is sick. Laypersons who, as a part of a parish's total ministry to the sick, visit the sick may appropriately use

these texts. Those who visit the sick need no special authorization of the bishop, but should be carefully prepared for this pastoral ministry and carry it out under the supervision of the pastor, who has the ultimate responsibility for the pastoral care of all the members of the parish who are sick.

Prayers and Scripture readings for the dying and for mourners are given in Part III: Pastoral Care of the Dying. Chapter 5 contains the Scripture readings and prayers for use with a dying person which have been taken from *Pastoral Care of the Sick*. This chapter also contains prayers for use with the family immediately after death while all are still gathered around the body. Because of the special needs of the dying and their families, laypersons who will visit them and are to use the rites provided here should be given adequate preparation for this ministry by the pastor.

Chapter 6 is taken from the *Order of Christian Funerals* and provides a brief order of prayer for use on the occasion of a lay minister's first visit or meeting with the family of the deceased following death.

Part IV presents a broad selection of Scripture readings and psalms for use in the celebration of the various rites contained in this book.

Part V contains a collection of prayers for the dead and for mourners adapted to a variety of circumstances.

It is hoped that this book will make several of the rites of the Church more accessible to laypersons who exercise the responsibility of pastoral care. The compilation obviates the need to go to a number of liturgical books and wade through a vast amount of rubrical material in order to determine which adaptations are to be made in each rite when led by a properly instructed and designated layperson.

PART I
HOLY COMMUNION
OUTSIDE MASS

CHAPTER 1

HOLY COMMUNION OUTSIDE MASS

INTRODUCTION

I. THE RELATIONSHIP BETWEEN COMMUNION OUTSIDE MASS AND THE SACRIFICE

1 Sacramental Communion received during Mass is a more complete participation in the Eucharistic celebration. This truth stands out more clearly, by force of the sign value, when after the priest's Communion the faithful receive the Lord's Body and Blood from the same sacrifice.¹ Therefore, recently baked bread should ordinarily be consecrated in every Eucharistic celebration for the Communion of the faithful.

2 The faithful are to be led to the practice of receiving Communion during the actual Eucharist celebration.

Priests, however, are not to refuse to give Communion to the faithful who for a legitimate reason 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 take care that the sick and the elderly be given the opportunity even if they are not gravely ill or in imminent danger of death, to receive the Eucharist often, even daily,

¹ See SC art. 55 [DOL 1, no. 55].

² See SCR, Instr. EuchMyst no. 33 a [DOL 179, no. 1262].

especially during the Easter season. It is lawful to minister Communion under the form of wine to those who cannot receive the consecrated bread.³

3 The faithful should be instructed carefully that, even when they receive Communion outside Mass, they are closely united with the sacrifice that perpetuates the sacrifice of the cross. They are sharers in the sacred banquet in which “through the communion of the Body and Blood of the Lord, the people of God share the benefits of the paschal sacrifice, renew the new covenant with us made once and for all by God in Christ’s blood, and in faith and hope foreshadow and anticipate the eschatological banquet in the Father’s kingdom, as they proclaim the death of the Lord, until he comes.”⁴

II. THE TIME OF COMMUNION OUTSIDE MASS

4 Communion may be given outside Mass on any day and at any hour. It is proper, however, to schedule the hours for giving Communion, with a view to the convenience of the faithful, so that the celebration may take place in a fuller form and with greater spiritual benefit. Nevertheless:

a) On Holy Thursday Communion may be given only during Mass; Communion may be brought to the sick at any hour of the day.

b) On Good Friday Communion may be given only during the celebration of the Passion of the Lord; Communion may be brought at any hour of the day to the sick who cannot participate in the celebration.

c) On Holy Saturday Communion may be given only as viaticum.⁵

³ See *ibid.*, nos. 40–41 [DOL 179, no. 1269–1270].

⁴ *Ibid.*, no. 3 a [DOL 179, no. 1232].

⁵ See MR, *Missa vespertina in Cena Domini*, 243; *Celebratio Passionis Domini* 250, no. 3; *Sabbato Sancto* 265 [RM, Holy Thursday, *Thursday of the Lord’s Supper*; Good Friday, *Friday of the Passion of the Lord* no. 3; Holy Saturday].

III. THE MINISTER OF COMMUNION

5 It belongs first of all to the priest and the deacon to minister Holy Communion to the faithful who ask to receive it.⁶ It is most fitting, therefore, that they give a suitable part of their time to this ministry of their order, depending on the needs of the faithful.

It also belongs to an acolyte who has been properly instituted to give Communion as a special minister when the priest and deacon are absent or impeded by sickness, old age, or pastoral ministry or when the number of the faithful at the holy table is so great that the Mass or other service may be unreasonably prolonged.⁷

The local Ordinary may give other special ministers the faculty to give Communion whenever it seems necessary for the pastoral benefit of the faithful and no priest, deacon, or acolyte is available.⁸

IV. THE PLACE OF COMMUNION OUTSIDE MASS

6 The place where Communion outside Mass is ordinarily given is a church or oratory in which the eucharist is regularly celebrated or reserved, or a church, oratory, or other place where the local community regularly gathers for the liturgical assembly on Sundays or other days. Communion may be given, however, in other places, including private homes, when it is a question of the sick, prisoners, or others who cannot leave the place without danger or serious difficulty.

⁶ See SCR, Instr. EuchMyst no. 31 [DOL 179, no. 1260].

⁷ See Paul VI, Motu Proprio *Ministeria quaedam*, Aug. 15, 1972, no. VI [DOL 340, no. 2931].

⁸ See SCDS, Instr. *Immensae caritatis*, January 29, 1973, 1, nos. I and II [DOL 264, nos. 2075–2076].

V. REGULATIONS FOR GIVING COMMUNION

7 When Communion is given in a church or oratory, a corporal is to be placed on the altar, which is already covered with a cloth, and there are to be two lighted candles as a sign of reverence and festiveness.⁹ A Communion plate is to be used.

When Communion is given in other places, a suitable table is to be prepared and covered with a cloth; candles are also to be provided.

8 The minister of Communion if he is a priest or deacon, is to be vested in an alb, or a surplice over a cassock, and a stole. Other ministers should wear either the liturgical vesture that may be traditional in their region or attire that is in keeping with this ministry and has been approved by the Ordinary.

The Eucharist for Communion outside a church is to be carried in a pyx or other covered vessel; the vesture of the minister and the manner of carrying the Eucharist should be appropriate and in accord with local circumstances.

9 In giving Communion, the custom of placing the particle of consecrated bread on the tongue of the communicant is to be maintained because it is based on a tradition of several centuries.

Conferences of bishops, however, may decree, once their decision has been confirmed by the Apostolic See, the Communion may also be given in their territories by placing the consecrated bread in the hand of the faithful, provided any danger is prevented of engendering in the attitudes of the faithful irreverence or false ideas about the eucharist.¹⁰

The faithful, furthermore, must be taught that Jesus Christ is Lord and Savior and that therefore the worship of *latria* or adoration belonging to God is owed to Christ present in this sacrament.¹¹

⁹ See *GIRM* nos. 269, 307.

¹⁰ See *SCDW*, Instr. *Memoriale Domini*, May 29, 1969, [*DOL* 260, no. 2060].

¹¹ See *SCDS*, Instr. *Immense caritatis* no. [*DOL* 264, no. 2088].

In either case, Communion must be given by the authorized minister, who shows the particle of consecrated bread to the communicants and gives it to them, saying: **The Body of Christ**, to which the communicants reply: **Amen**.

In the case of Communion under the appearance of wine, the liturgical regulations are to be followed exactly.¹²

10 Fragments remaining after Communion are to be gathered and placed in a ciborium or in a vessel with water.

Likewise, if Communion is given under the appearance of wine, the chalice or other vessel is to be washed with water.

The water used for cleansing the vessels may be drunk or poured out in a suitable place.

VI. DISPOSITIONS FOR COMMUNION

11 The Eucharist, which continuously makes the paschal mystery of Christ to be present among us, is the source of every grace and of the forgiveness of sins. Nevertheless, those who intend to receive the Body of the Lord must approach it with a pure conscience and proper dispositions of soul if they are to receive the effects of the paschal sacrament.

On this account the Church prescribes “that those conscious of mortal sin, even though they think themselves to be contrite, must not go to the holy eucharist without sacramental confession beforehand.”¹³ When there is a serious reason and no opportunity for confession, they are to make an act of perfect contrition with the intention of confessing individually, as soon as possible, the mortal sins that they cannot confess at present.

¹² See General Instruction of the Roman Missal, no. 238. Congregation for Divine Worship, *Instruction Sacramentali Communione*, June 29, 1970, no. 6: AAS 62 (1970) 665–666.

¹³ See Council of Trent, sess. 13, *Decr. de Eucharistia* 7: Denz-Schön 1646–1647; sess. 14, *Canones de sacramento Paenitentiae* 9: Denz-Schön 1709. SCDF, *Pastoral Norms on Giving General Sacramental Absolution*, June 16, 1972, Preface and Norm VI [DOL 361, nos. 3038 and 3044].

It is desirable that those who receive Communion daily or very often go to the sacrament of penance at regular intervals, depending on their circumstances.

The faithful also should look upon the Eucharist as a remedy that frees them from their daily faults and preserves them from mortal sins; they should also receive an explanation of how to make use of the penitential parts of the liturgy, especially at Mass.¹⁴

12 Communicants are not to receive the sacrament unless they have fasted for at least one hour from food and beverages, with the exception only of water and medicine.

The elderly and those suffering from any kind of infirmity, as well as those who take care of such persons, may receive the Eucharist even if they have taken something within the hour before Communion.¹⁵

13 The union with Christ, to which the sacrament is directed, should be extended to the whole of Christian life. Thus the faithful, constantly reflecting upon the gift they have received, should carry on their daily work with thanksgiving, under the guidance of the Holy Spirit, and should bring forth fruits of rich charity.

In order to continue more surely in the thanksgiving that in the Mass is offered to God in an eminent way, those who have been nourished by Communion should be encouraged to remain for some time in prayer.¹⁶

¹⁴ See *SCR*, Instr. *EuchMyst* no. 35 [*DOL* 179, no. 1264].

¹⁵ See *CIC*, can. 919, §§1 and 3.

¹⁶ See *SCR*, Instr. *EuchMyst* no. 38 [*DOL* 179, no. 1267].

HOLY COMMUNION OUTSIDE MASS

OUTLINE OF THE RITE

A. RITE OF COMMUNION WITH THE CELEBRATION OF THE WORD

Introductory Rite

Celebration of the Word of God

Holy Communion

Concluding Rite

A. RITE OF COMMUNION WITH THE CELEBRATION OF THE WORD

14 This rite is to be used chiefly when Mass is not celebrated or when Communion is not distributed at scheduled times. The purpose is that the people should be nourished by the word of God. By hearing it they learn that the marvels it proclaims reach their climax in the paschal mystery of which the Mass is a sacramental memorial and in which they share by Communion. Nourished by God's word, they are led on to grateful and fruitful participation in the saving mysteries.

INTRODUCTORY RITES

15 After the people have assembled and preparations for the service (see nos. 7–8) are complete, all stand for the greeting of the minister.

Greeting

The minister greets those present with these or similar words:

**Brothers and sisters,
the Lord invites us (you) to his table
to share in the Body of Christ:
bless him for his goodness.**

The people answer: Blessed be God for ever.

Penitential Act

16 The penitential act follows, and the minister invites the people to recall their sins and to repent of them in these words:

**A Brothers and sisters,
let us acknowledge our sins,
and so prepare ourselves for this sacred celebration.**

A pause for silent reflection follows.

All say:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;**

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The minister concludes:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

R/. Amen.

- B** Brothers and sisters, let us acknowledge our sins,
and so prepare ourselves for this sacred celebration.

A pause for silent reflection follows.

The minister says:

By your Paschal Mystery, you have won for us
salvation:

Lord, have mercy.

All: Lord, have mercy.

- Minister: You renew among us now the wonders of your
Passion:

Christ, have mercy.

All: Christ, have mercy.

- Minister: When we receive your Body, you share with us
your Paschal Sacrifice:

Lord, have mercy.

All: Lord, have mercy.

The minister concludes:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

R/. Amen.

**C Brothers and sisters, to prepare ourselves for this celebration,
let us call to mind our sins.**

A pause for silent reflection follows.

Minister:

Have mercy on us, O Lord.

The people answer: For we have sinned against you.

Minister:

Show us, O Lord, your mercy.

The people answer: And grant us you salvation.

The minister concludes:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

R. Amen.

CELEBRATION OF THE WORD OF GOD

17 The Liturgy of the Word now takes place as at Mass. Texts are chosen for the occasion either from the Mass of the day or from the votive Masses of the Holy Eucharist or the Precious Blood, the readings from which are in the Lectionary. The Lectionary offers a wide range of readings which may be drawn upon for particular needs, such as the votive Mass of the Sacred Heart.

Readings

There may be one or more readings, the first being followed by a psalm or some other chant or by a period of silent prayer.

General Intercessions

The celebration of the word ends with the general intercessions.

HOLY COMMUNION

Lord's Prayer

18 After the prayer the minister goes to the place where the sacrament is reserved, takes the ciborium or pyx containing the body of the Lord, places it on the altar and genuflects. The minister then introduces the Lord's Prayer in these or similar words:

**At the Savior's command
and formed by divine teaching
we dare to say:**

Or:

**And now let us pray with confidence as Christ
our Lord commanded:**

The minister continues with the people:

Our Father . . .

Sign of Peace

19 The minister may invite the people in these or similar words:

Let us offer each other the sign of peace.

All make an appropriate sign of peace, according to local custom.

Invitation to Communion

20 The minister genuflects. Taking the host, the minister raises it slightly over the vessel or pyx and, facing the people, says:

**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 communicants 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.

Communion

21 If the minister receives Communion, he or she says quietly:

May the Body of Christ keep me safe for eternal life.

The minister reverently consumes the Body of Christ.

22 Then the minister takes the vessel or pyx and goes to the communicants. He or she takes a host for each one, raises it slightly, and says:

The Body of Christ.

The communicant answers: Amen,
and receives Communion.

Communion Song

23 During the distribution of Communion, a hymn may be sung.

24 After Communion the minister puts any particle left on the plate into the pyx, and the minister may wash his/her hands. The minister returns any remaining hosts to the tabernacle and genuflects.

Silence, Psalm, or Song of Praise

25 A period of silence may now be observed, or a psalm or song of praise may be sung.

Concluding Prayer

26 The minister then says one of the following concluding prayers:

Let us pray.

- A** O God, who have willed that we be partakers
in the one Bread and the one Chalice,
grant us, we pray, so to live
that, made one in Christ,
we may joyfully bear fruit
for the salvation of the world.
Through Christ our Lord.
R. Amen.
- B** O God, who have accomplished the work of human
redemption
through the Paschal Mystery of your Only Begotten Son,
graciously grant that we, who confidently proclaim,
under sacramental signs, the Death and Resurrection
of Christ,
may experience continued increase of your saving grace.
Through Christ our Lord.
- C** May sharing at the heavenly table
sanctify us, Lord, we pray,
so that through the Body and Blood of Christ
the whole family of believers may be bound together.
Through Christ our Lord.
- D** O Lord, eternal health and salvation
of those who believe in you,
grant, we pray, that your servant **N.**,
renewed by heavenly food and drink,
may safely reach your Kingdom of light and life.
Through Christ our Lord.

- E** Replenished by the food of spiritual nourishment,
we humbly beseech you, O Lord,
that, through our partaking in this mystery,
you may teach us to judge wisely the things of earth
and hold firm to the things of heaven.
Through Christ our Lord.
- F** Grant, almighty and merciful God,
that we may in truth receive a share
in the Resurrection of Christ your Son.
Who lives and reigns with you in the unity of the Holy
Spirit,
one God, for ever and ever.
- G** Humbly we ask you, almighty God,
be graciously pleased to grant
that those you renew with your Sacraments
may also serve with lives pleasing to you.
Through Christ our Lord.
- H** Nourished by your saving gifts,
we beseech your mercy, Lord,
that by this same Sacrament,
with which you feed us in the present age,
you may make us partakers of life eternal.
Through Christ our Lord.
- I** Renewed by this bread from the heavenly table,
we beseech you, Lord,
that, being the food of charity,
it may confirm our hearts
and stir us to serve you in our neighbor.
Through Christ our Lord.

J May your holy gifts, O Lord, we pray,
 give us life by making us new,
 and, by sanctifying us, lead us to things eternal.
 Through Christ our Lord.

K Grant, we pray, almighty God,
 that, receiving the grace
 by which you bring us to new life,
 we may always glory in your gift.
 Through Christ our Lord.

During the Easter season the following prayers are preferred:

L Look upon your Church, O God,
 with unfailing love and favor,
 so that, renewed by the paschal mysteries,
 she may come to the glory of the resurrection.
 Through Christ our Lord.

M We pray, O Lord,
 that the reverent reception of the Sacrament of your Son
 may cleanse us from our old ways
 and transform us into a new creation.
 Through Christ our Lord.

N Keep safe, O Lord, we pray,
 those whom you have saved by your kindness,
 that, redeemed by the Passion of your Son,
 they may rejoice in his Resurrection.
 Who lives and reigns for ever and ever.

CONCLUDING RITE

Blessing

27 The minister invokes God's blessing and, crossing himself or herself, says:

**May the Lord bless us,
protect us from all evil
and bring us to everlasting life.**

Or:

**May the almighty and merciful God bless and protect
us,
the Father, and the Son, and the Holy Spirit.**

R. Amen.

Dismissal

28 Finally the minister says:

Go in the peace of Christ.

The people answer: Thanks be to God.

Then after the customary reverence, the minister leaves.

OUTLINE OF THE RITE

B. RITE OF COMMUNION WITH THE SHORT FORM OF THE READING OF THE WORD

Introductory Rites

The Short Form of the Reading of the Word

Holy Communion

Concluding Rites

**B. RITE OF COMMUNION
WITH THE SHORT FORM OF
THE READING OF THE WORD**

29 This form of service is used when the longer, more elaborate form is unsuitable, especially when there are only one or two for Communion and a true community celebration is impossible.

INTRODUCTORY RITES

30 When everything is ready (see nos. 7–8), the minister greets the communicants.

Greeting

The minister greets those present with these or similar words:

**Brothers and sisters,
the Lord invites us (you) to his table to share in the
body of Christ:
bless him for his goodness.**

The people answer: Blessed be God for ever.

Penitential Act

16 The penitential act follows, and the minister invites the people to recall their sins and to repent of them in these words:

**A Brothers and sisters, let us acknowledge our sins,
and so prepare ourselves for this sacred celebration.**

A pause for silent reflection follows.

All say:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The minister concludes:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

R/. Amen.

Other forms of the penitential act, no. 16, may be chosen.

THE SHORT FORM OF THE READING OF THE WORD

31 Omitting the celebration of the word of God, the minister or other person should read a short scriptural text referring to the bread of life.

A

John 6:54-55

Jesus says:

**“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.**

The Gospel of the Lord.

B

John 6:54-58

Jesus says:

**“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.

C John 14:6

Jesus says: "I am the way and the truth and the life.
No one comes to the Father except through me."

The Gospel of the Lord.

D John 14:23

Jesus said to his disciples:
"Whoever loves me will keep my word,
and my Father will love him,
and we will come to him and make our dwelling with
him."

The Gospel of the Lord.

E John 15:4

Remain in me, as I remain in you.
Just as a branch cannot bear fruit on its own
unless it remains on the vine,
so neither can you unless you remain in me.

The Gospel of the Lord.

F 1 Corinthians 11:26

For as often as you eat this bread and drink the cup,
you proclaim the death of the Lord until he comes.

The word of the Lord.

G 1 John 4:16

We have come to know and to believe in the love God
has for us.

God is love, and whoever remains in love remains
in God and God in him.

The word of the Lord.

See nos. 133ff. of the complete ritual for a further selection of texts.

HOLY COMMUNION

Lord's Prayer

32 The minister takes the ciborium or pyx containing the body of the Lord, places it on the altar, and genuflects. The minister then introduces the Lord's Prayer in these or similar words:

**A At the Savior's command
and formed by divine teaching,
we dare to say:**

**B And now let us pray with confidence as Christ
our Lord commanded:**

All say:

Our Father . . .

Invitation to Communion

33 The minister genuflects. Taking the host, the minister raises it slightly over the vessel or pyx and, facing the people, says:

**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 all who are to receive Communion say:

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

Communion

34 If the minister receives Communion, he or she says quietly:

May the Body of Christ keep me safe for eternal life.

The minister reverently consumes the Body of Christ.

35 Then the minister takes the vessel or pyx and goes to the communicants. He or she takes a host for each one, raises it slightly, and says:

The Body of Christ.

The communicant answers: *Amen*, and receives Communion.

36 After Communion the minister puts any particles left on the plate into the pyx, and the minister may wash his/her hands. The minister returns any remaining hosts to the tabernacle and genuflects.

Silence, Psalm, or Song of Praise

A period of silence may now be observed, or a psalm or song of praise may be sung.

Concluding Prayer

37 The minister then says the concluding prayer:

Let us pray.

A O God, who have willed that we be partakers in the one Bread and the one Chalice, grant us, we pray, so to live that, made one in Christ, we may joyfully bear fruit for the salvation of the world. Through Christ our Lord.

The people answer: *Amen*.

Other prayers may be chosen:

B O God, who have accomplished the work of human redemption through the Paschal Mystery of your Only Begotten Son, graciously grant that we, who confidently proclaim, under sacramental signs, the Death and Resurrection of Christ,

may experience continued increase of your saving grace.
Through Christ our Lord.

- C** May sharing at the heavenly table
sanctify us, Lord, we pray,
so that through the Body and Blood of Christ
the whole family of believers may be bound together.
Through Christ our Lord.
- D** O Lord, eternal health and salvation
of those who believe in you,
grant, we pray, that your servant **N.**,
renewed by heavenly food and drink,
may safely reach your Kingdom of light and life.
Through Christ our Lord.
- E** Replenished by the food of spiritual nourishment,
we humbly beseech you, O Lord,
that, through our partaking in this mystery,
you may teach us to judge wisely the things of earth
and hold firm to the things of heaven.
Through Christ our Lord.
- F** Grant, almighty and merciful God,
that we may in truth receive a share
in the Resurrection of Christ your Son.
Who lives and reigns with you in the unity of the Holy
Spirit,
one God, for ever and ever.
- G** Humbly we ask you, almighty God,
be graciously pleased to grant
that those you renew with your Sacraments
may also serve with lives pleasing to you.
Through Christ our Lord.

- H** Nourished by your saving gifts,
we beseech your mercy, Lord,
that by this same Sacrament,
with which you feed us in the present age,
you may make us partakers of life eternal.
Through Christ our Lord.
- I** Renewed by this bread from the heavenly table,
we beseech you, Lord,
that, being the food of charity,
it may confirm our hearts
and stir us to serve you in our neighbor.
Through Christ our Lord.
- J** May your holy gifts, O Lord, we pray,
give us life by making us new,
and, by sanctifying us, lead us to things eternal.
Through Christ our Lord.
- K** Grant, we pray, almighty God,
that, receiving the grace
by which you bring us to new life,
we may always glory in your gift.
Through Christ our Lord.

During the Easter season the following prayers are preferred:

- L** Look upon your Church, O God,
with unfailing love and favor,
so that, renewed by the paschal mysteries,
she may come to the glory of the resurrection.
Through Christ our Lord.
- M** We pray, O Lord,
that the reverent reception of the Sacrament of your Son

may cleanse us from our old ways
and transform us into a new creation.

Through Christ our Lord.

N Keep safe, O Lord, we pray,
those whom you have saved by your kindness,
that, redeemed by the Passion of your Son,
they may rejoice in his Resurrection.
Who lives and reigns for ever and ever.

CONCLUDING RITE

Blessing

38 The minister invokes God's blessing, and crossing
himself or herself says:

**May the Lord bless us,
protect us from all evil
and bring us to everlasting life.**

Or:

**May the almighty and merciful God bless and protect
us,
the Father, and the Son, and the Holy Spirit.**

The people answer: Amen.

Dismissal

39 Finally the minister says:
Go in the peace of Christ.

The people answer: Thanks be to God.

Then after the customary reverence, the minister leaves.