

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

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THE ORDER OF DISTRIBUTING HOLY COMMUNION OUTSIDE MASS

I. THE RITE WITH A FULLER CELEBRATION OF THE WORD OF GOD

26. This form is to be used especially when the celebration of Mass has not taken place or when Holy Communion is distributed at scheduled times, so that the faithful may also be nourished from the table of the word of God. For by hearing the word of God, the faithful themselves understand that God's wonders, which are being proclaimed, reach their preeminence in the Paschal Mystery, the memorial of which is celebrated sacramentally in the Mass, and in which they participate by Communion. Moreover, receiving the word of the Lord and being nourished by it, they are led on, in thanksgiving, to fruitful participation in the mysteries of salvation.

The Introductory Rites

27. When the faithful are gathered and everything has been arranged as noted above (nos. 19–20), the minister begins with the Sign of the Cross, then greets those present.

If he is a Priest or Deacon, he says:

**The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.**

All reply:

And with your spirit.

Or:

The Lord be with you.

All reply:

And with your spirit.

If, however, the minister is not a Priest or Deacon, he (she) greets those present with these or similar words:

**Bless the Lord, brothers and sisters,
who in his goodness invites us (you)
to the table of the Body of Christ.**

All reply:

Blessed be God for ever.

Another optional formula of greeting, no. 189.

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

28. The Penitential Act then occurs. The minister invites the communicants to repentance, saying:

**Brethren (Brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to participate in this sacred celebration.**

A brief pause for silence follows. Then all recite together the I confess:

**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.**

All reply:

Amen.

Other optional formulas of the Penitential Act, nos. 190–191.

The Celebration of the Word of God

29. Then the celebration of the word occurs, which takes place in the same manner as at Mass. Texts are chosen, as appropriate, either from the liturgy of the day or from the readings proposed for the Votive Masses of the Most Holy Eucharist (*Lectionary for Mass*, nos. 976–981) or of the Most Precious Blood of our Lord Jesus Christ (*Lectionary for Mass*, nos. 989–994), and which are indicated at nos. 113–153 of this Ritual. Other texts for special circumstances may also be chosen, as appropriate, from the *Lectionary*, especially readings from the Votive Mass of the Most Sacred Heart of Jesus (nos. 995–1000), as indicated at nos. 154–188 below.

One or more readings, however, may be used according to what may seem appropriate. After the First Reading, a psalm or some other chant may occur or, in its place, a period of sacred silence may even be observed.

The celebration of the word is concluded with the Universal Prayer (Prayer of the Faithful).

Holy Communion

30. When the Universal Prayer (Prayer of the Faithful) is concluded, the minister approaches the place where the Eucharist is reserved, takes the vessel or ciborium 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:**

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.**

31. After this, the minister, if appropriate, invites the faithful in these or similar words:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace and charity.

32. After this, the minister genuflects, takes the host and, holding it slightly raised above the vessel or ciborium, while facing the communicants, 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.**

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.

33. If the minister receives Communion, he (she) says quietly:

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

And he (she) reverently consumes the Body of Christ.

34. After this, the minister takes the vessel or ciborium and approaches the communicants. The minister raises a host slightly and shows it to each of the communicants, saying:

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

35. While the distribution of Communion takes place, an appropriate liturgical song may be sung.

36. When the distribution of Communion is complete, the minister puts any fragments which may perhaps be found on the paten into the ciborium, and if appropriate may wash his (her) hands. If there are a number of hosts, however, the minister returns the Sacrament to the tabernacle and genuflects.

37. Then, if appropriate, a sacred silence may be observed for a while, or a psalm or canticle of praise may be sung.

38. The minister then says the concluding prayer:

Let us pray.

**O God, who in this wonderful Sacrament
have left us a memorial of your Passion,
grant us, we pray,
so to revere the sacred mysteries of your Body and Blood
that we may always experience in ourselves
the fruits of your redemption.
Who live and reign for ever and ever.**

All reply:

Amen.

Other optional prayers, nos. 210–219.

During Easter Time, however, the prayers indicated in nos. 220–222 are to be said.

The Concluding Rites

39. Then the minister, if he is a Priest or Deacon, facing the people and extending his hands, says:

The Lord be with you.

All:

And with your spirit.

And he blesses the people, saying:

**May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.**

All reply:

Amen.

In place of this formula, a Solemn Blessing or Prayer over the People may also be used, as occurs at the end of Mass in the *Roman Missal*.

40. If, however, the minister is neither a Priest nor a Deacon, while invoking God's blessing and signing himself (herself), he (she) says:

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

Or:

**May the almighty and merciful Lord bless us and keep us,
the Father, and the Son, and the Holy Spirit.**

All reply:

Amen.

41. Finally, the minister says:

Go in peace.

All reply:

Thanks be to God.

Then, after making an appropriate sign of reverence, the minister leaves.

THE ORDER OF EUCHARISTIC EXPOSITION AND BENEDICTION

Exposition

93. When the people are gathered and, if appropriate, a liturgical song is being sung, the minister approaches the altar. If the Sacrament is not reserved at the altar where the exposition is to occur, the minister, after putting on a humeral veil, brings the Sacrament from the place of reservation, accompanied by servers or by the faithful with lighted candles.

The ciborium or monstrance should be placed upon the table of the altar covered with a cloth. If, however, exposition is extended over a longer period of time and takes place with a monstrance, a throne may be used, placed in a more prominent location; but care should be taken that it not be too elevated or distant.¹⁰ When the exposition is completed, if the monstrance is used, the minister incenses the Sacrament. Meanwhile, in accordance with local custom, the following or another hymn or other Eucharistic song is sung:^{10A}

Or:

O Victim bringing saving grace,
who open wide the gate of heav'n:
our foes assail and press us hard;
give us your strength, bring us your aid.

O salutáris Hóstia,
quæ cæli pandis óstium,
bella premunt hostília:
da robur, fer auxílium.

To you be everlasting praise
and glory, One and Triune Lord,
who grant us life that knows no end,
for ever in our heav'nly home. Amen.

Uni trinóque Dómino
sit sempitérna glória,
qui vitam sine término
nobis donet in pátria. Amen.

Text with music, no. 194.

After this, if the adoration is extended over a longer period of time, he may withdraw.

94. If the exposition is more solemn and extended, the host to be used for adoration should be consecrated in the Mass that immediately precedes the exposition, and after Communion should be placed in the monstrance upon the altar. The Mass then should end with the Prayer after Communion, with the Concluding Rites omitted. Before the Priest leaves, however, he may place the Sacrament on the throne, if appropriate, and incense it, while, in accordance with local custom, O salutaris Hostia (O Victim bringing saving grace) (no. 93), or another hymn or other Eucharistic song is sung.

10. Cf. Sacred Congregation of Rites, Instruction *Eucharisticum mysterium*, no. 62: *Acta Apostolicae Sedis* 59 (1967), p. 571.

10A. Cf. below, nos. 192–199.

II. EUCHARISTIC PROCESSIONS

101. In processions in which the Eucharist is carried through the streets in a solemn rite with singing, the Christian people bear public witness of faith and devotion to the Most Blessed Sacrament.

It is for the Diocesan Bishop, however, to judge concerning its appropriateness in the circumstances of today, and then concerning the time and place and arrangement of processions of this kind, so that they may be conducted with dignity and without harm to the reverence due to this Most Blessed Sacrament.¹²

102. Among Eucharistic processions, the one that customarily takes place every year on the Solemnity of the Most Holy Body and Blood of Christ, or on another convenient day near to the Solemnity, holds particular importance and significance in the pastoral life of a parish or city. It is appropriate, therefore, when the circumstances of today permit and it can truly be a sign of common faith and adoration, that this procession be observed, in accordance with the law.

If, however, the city is very large and pastoral need suggests, it is lawful, at the discretion of the Diocesan Bishop, to arrange other processions in the principal districts of the city. But where it is not possible to hold a procession on the Solemnity of the Most Holy Body and Blood of Christ, it is fitting that another public celebration be held for the whole city, or for its principal districts, in the cathedral church or in other suitable places.

103. It is desirable that the procession with the Most Blessed Sacrament be held after the Mass in which the host to be carried in the procession has been consecrated. Nothing, however, prevents a procession being held even after an extended period of public adoration that follows Mass.

104. Eucharistic processions should be ordered in keeping with the customs of the place, with regard to the decoration of the public squares and streets, and in those things that pertain to the arrangement of the participants. While on the way, if the custom is in effect and pastoral advantage suggests, there may be stations where a Eucharistic blessing is given. Songs and prayers that are offered should be so ordered, that all may show their faith in Christ and direct their attention to the Lord alone.

105. The Priest who carries the Sacrament, if the procession occurs immediately after Mass, may continue to wear the sacred vestments used for the celebration of Mass, or he should put on a white cope. If, however, the procession does not immediately follow Mass, he wears a cope.

106. Lights, incense, and the canopy under which the Priest carrying the Sacrament walks should be used in accordance with local customs.

107. It is desirable that the procession should go from one church to another. Nevertheless, if local circumstances suggest it, the procession may also return to the same church from which it began.

108. At the end of the procession, benediction with the Most Blessed Sacrament is imparted in the church where the procession ends or at another more appropriate place. Then the Most Blessed Sacrament is reposed.

12. Cf. Sacred Congregation of Rites, Instruction *Eucharisticum mysterium*, no. 59: *Acta Apostolicae Sedis* 59 (1967), p. 570.

III. EUCHARISTIC CONGRESSES

109. Eucharistic congresses, which have been introduced into the life of the Church in more recent times as a special manifestation of Eucharistic worship, should be considered as a “station” to which a particular community invites the entire local Church, or a local Church invites other Churches of a particular region or nation, or even from the entire world, that together they may understand more deeply some aspect of the mystery of the Eucharist and worship it publicly in the bond of love and unity.

It is therefore essential that congresses of this sort be a true sign of faith and love by reason of the full participation of the local Church and the association, indicated above, of other Churches.

110. Suitable studies should be made of the place, theme and program for the celebration of the congresses, both by the local Church and by other Churches. These studies should lead to the consideration of genuine needs and should foster the progress of theological study and the good of the local Church. In these inquiries, the assistance of experts in theological, biblical, liturgical, and pastoral matters, as well as in the human sciences, should be employed.

111. In preparing for a congress, the following should be done above all:

- a) a more thorough catechesis on the Eucharist, especially as the mystery of Christ living and working in the Church, suited to the capacity of different groups;
- b) more active participation in the Sacred Liturgy, fostering at the same time a prayerful hearing of the word of God and the fraternal sense of the community;¹³
- c) the study of resources and the implementation of social works for the sake of human development and the right distribution of goods, including temporal goods, following the example of the primitive Christian community,¹⁴ so that the leaven of the Gospel, as a force in the growth of contemporary society, and the pledge of future glory¹⁵ may be diffused in some measure from the Eucharistic table.

112. The celebration itself of the congress should follow these criteria:¹⁶

- a) the celebration of the Eucharist should truly be the center and summit to which all the undertakings and various forms of piety should be directed;
- b) celebrations of the word of God, catechetical sessions, and public conferences should be planned, so that the proposed theme may be explored more deeply and its practical aspects set out more clearly;

13. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nos. 41–52; Dogmatic Constitution on the Church, *Lumen gentium*, no. 26.

14. Cf. Acts 4:32.

15. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 47; Decree on Ecumenism, *Unitatis redintegratio*, no. 15.

16. Cf. Sacred Congregation of Rites, Instruction *Eucharisticum mysterium*, no. 67: *Acta Apostolicae Sedis* 59 (1967), pp. 572–573.

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.