

RITUALE ROMANUM

TITULUS IV - CAPUT 2

ORDO ADMINISTRANDI

SACRAM COMMUNIONEM

1. Sacerdos sanctissimam Eucharistiam extra Missam ministraturus, hostiis seu particulis pro populi multitudine consecratis, vasculoque uno vel pluribus, decenti et commodo loco, expositis, cum vino et aqua ad purificationem eorum, qui communionem sumpserint, et ante eos linteo mundo extenso, lotis prius manibus, et superpelliceo indutus, ac desuper stola coloris semper albi vel Officio illius diei convenientis (mutato tamen colore nigro in violaceum die Commemorationis Omnium Fidelium Defunctorum), præcedente Clerico, seu alio ministro, procedit ad Altare manibus junctis vel bursam cum corporali ante pectus deferens, et, accensis cereis, facta prius genuflexione in plano, tabernaculum aperit, genuflectit, extrahit pyxidem, et illam super corporale depositam disco-operit. Minister genibus flexis nomine populi ad cornu Epistolæ facit confessionem generalem, dicens: Confíteor Deo, etc.

2. Tum Sacerdos iterum genuflectit, et, manibus junctis ante pectus, vertit se ad populum (advertens ne terga vertat Sacramento), et in cornu Evangelii dicit:

Misereátur vestri omnípotens Deus, et dimíssis peccáteis vestris, perdúcat vos ad vitam ætérnam.

R. Amen.

Et addit: Indulgéntiam, absolutiónem, + et remissionem peccatórum vestrórum tribuat vobis omnípotens, et miséricors Dóminus. R. Amen.

Dicens: Indulgéntiam, etc., manu dextera in formam crucis signat communicandos.

3. Deinde ad Altare se convertit, genuflectit, manu sinistra pyxidem prehendit; dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem: conversusque ad populum in medio Altaris dicit clara voce:

Ecce Agnus Dei, ecce qui tollit peccáta mundi. Mox subdit: Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea; quod iterum, ac tertio repetit: qua formula etiam utendum est, cum feminæ communio administratur.

4. Postea ad communicandum accedit, incipiens ab iis qui sunt ad partem Epistolæ; sed primo, si Sacerdotibus, vel aliis ex Clero danda sit communio, iis ad gradus Altaris genuflexis præbeatur, vel, si commode fieri possit, intra sepimentum Altaris sint a laicis distincti. Sacerdotes vero et Diaconi communicantes utantur stola coloris albi vel ejusdem coloris ac Sacerdos qui ministrat. *

* Qui communicandi sunt, dum Sacerdos eis porrigit Sacramentum, patenam ipsi subter suum mentum apponunt (S. C. S. Instructio diei 26 Martii 1929).

5. Sacerdos unicuique porrigens Sacramentum, et faciens cum eo signum crucis super pyxidem, simul dicit:

Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.

6. Ubi vero omnes communicaverint, Sacerdos, reversus ad Altare, pyxidem super corporale deponit, genuflectit, ac deinde dicit:

O sacrum convívium, in quo Christus súmitur, recólitur memória passiónis ejus, mens implétur grátia, et futúre glóriæ nobis pignus datur. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

V. Panem de cælo præstitísti eis. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

Minister respondet: Omne delectaméntum in se habéntem. Tempore Paschali et per Octavam Corporis Christi additur: Allelúja.

7. Mox Sacerdos dicit:

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus. Oratio

Deus, qui nobis, sub Sacraménto mirábili, passiónis tuæ memóriam reliquisti: tríbe, quæsumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiÓnis tuæ fructum in nobis júgiter sentiámus: Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. **R.** Amen.

Tempore Paschali dicitur Oratio:

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut quos Sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spíritus, etc. **R.** Amen.

8. Interim, antequam reponat Sacramentum, diligenter advertat, ut, si aliquod fragmentum digitis adhæserit, illud in pyxidem deponat, et subinde in vase cum aqua parato eosdem digitos, quibus tetigit Sacramentum, abluat, et abstergat purificatorio: aqua vero ablutionis suo tempore mittatur in sacrarium, vel, si hoc desit, in ignem. Postea reponit pyxidem in tabernaculo, genuflectit, et ipsius tabernaculi ostiolum clave obserat.

9. Deinde, elevatis oculis, extendens, elevans et jungens manus caputque Cruci inclinans dicit:

Benedictio Dei omnipoténtis, et versus ad populum semel tantum benedicens prosequitur Patris, et Fílii, + Spíritus Sancti, descéndat super vos, et máneat semper **R.** Amen.

Et ita iis, qui communicarunt, benedicit Sacerdos tam extra Missam, quam proxime ante vel statim post ipsam.

10. Ritus superius descriptus servandus est etiam a Diacono sacram communionem ministrante. Episcopus autem, post sacram communionem distributam extra Missam, benedicit more solito, dicens Sit nomen Dómini benedíctum, etc., et ter signum crucis facit.

11. Intra Missam autem communio populi statim post communionem Sacerdotis celebrantis fieri debet (nisi quandoque ex rationabili causa proxime ante aut statim post Missam privatam sit facienda), cum Orationes, quæ in Missa post communionem dicuntur, non solum ad Sacerdotem, sed etiam ad alios communicantes spectent.

12. Itaque, si qui sunt communicandi intra Missam, Sacerdos, sumpto sacratissimo Sanguine, antequam se purificet, facta genuflexione, ponat particulas consecratas in pyxide, vel, si pauci sint communicandi, super patenam, nisi a principio positæ fuerint in pyxide seu alio calice. Interim minister ante eos extendit linteum seu velum album, et pro eis facit confessionem, dicens Confíteor Deo, etc. Tum Sacerdos iterum genuflectit, et manibus junctis conversus ad populum in cornu Evangelii dicit: Misereátur vestri, etc., et, eo quo supra dictum est modo, porrigit communicandis Eucharistiam, incipiens a ministris Altaris, si velint communicare. Finita communionem, revertitur ad Altare, nihil dicens, neque dat eis benedictionem, quia illam dabit in fine Missæ. Deinde dicit secreto: Quod ore sumpsimus, etc., ut in Missali, se purificat, et Missam absolvit.

13. Quod si contingat, proxime ante aut statim post Missam privatam, aliquos interdum communicare, tunc Sacerdos, planeta indutus, sacram communionem ministrabit eo modo quo fit extra Missam, ut supra dictum est; omissis tamen semper Allelúja et benedictione in fine, si paramenta nigri coloris adhibeantur.

THE ROMAN RITUAL

TITLE IV - CHAPTER 2

THE RITE FOR THE ADMINISTRATION OF HOLY COMMUNION OUTSIDE MASS

1. The priest, when he is going to administer the Most Holy Eucharist outside Mass, after he has set out consecrated Hosts or Particles for the number of the people in one or many ciboria in a proper and appropriate place, with wine and water for purification from those who will have received Communion, and after a clean linen has been extended before them, after he first washes his hands and has put on a surplice and over it a stole, always of the color white or of the day corresponding to the Office (but black being changed to violet on All Souls Day), with a cleric or other minister preceding, he proceeds to the altar with joined hands or carrying the burse with corporal before his chest and, after the candles have been lighted, first genuflecting, he opens the tabernacle, genuflects, takes out the ciborium and uncovers it placed upon the corporal. The minister, kneeling, makes a general confession in the name of the people at the Epistle side, saying "Confíteor Deo," etc.

2. Then the priest genuflects again and, with his hands joined before his breast, turns to the people (without turning his back to the Blessed Sacrament). At the gospel side he says:

May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

And he adds: May the almighty and merciful Lord grant you pardon, absolution, + and remission of your sins. R. Amen.

As he says this, he makes the sign of the cross with his right hand over the communicants.

3. **Then he turns to the altar, genuflects, and takes the ciborium in his left hand. He holds a single particle between the thumb and index finger of his right hand, a little raised above the ciborium, and, having turned to the people he says in a loud voice, at the center of the altar:**

Behold the Lamb of God, behold him who takes away the sins of the world. **All (three times):** Lord, I am not worthy that you should come under my roof. * Speak but the word and my soul will be healed.

4. **Next the priest goes to the first communicant, beginning on the epistle side. First, however, if there are priests or other clerics among the communicants, he gives them Communion as they kneel at the altar steps or within the sanctuary in a place separate from the laity. Priests and deacons wear a white stole or a stole of the same color as the priest who distributes Communion.**

* Those who are to be communicated, when the priest extends to them the Sacrament, themselves place the paten under their chin. (S.C.S. Instruction of March 26, 1929).

5. **The priest gives each communicant the Blessed Sacrament, making the sign of the cross with it above the ciborium and saying:**

May the Body of our Lord Jesus Christ guard your soul unto everlasting life. Amen.

6. **When all have received Communion, the priest returns to the altar, places the ciborium upon the corporal, and then says:**

O holy banquet, in which Christ is received, the memory of his passion is renewed, the soul is filled with grace, and there is given to us a pledge of future glory. **During paschal time and at Corpus Christi Alleluia is added.**

V. You have given them bread from heaven. **In paschal time and at Corpus Christi Alleluia is added.**

The server replies: Having all sweetness within it. **In paschal time and at Corpus Christi Alleluia is added.**

7. **Then the priest says:**

V. O Lord, hear my prayer.

R. And let my cry come to you.

V. The Lord be with you.

R. And with your spirit.

Let us pray. **Prayer**

O God, who in this wonderful sacrament left us a memorial of your passion, grant, we implore you, that we may so venerate the sacred mysteries of your Body and Blood as always to be conscious of the fruit of your redemption. You who live and reign with God the Father in the unity of the Holy Spirit, God, forever and ever. R. Amen.

In paschal time the following prayer is said:

Pour forth on us, O Lord, the Spirit of your love. Filled with the paschal sacraments, may we be made of one mind in your love. Through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. R. Amen.

8. **Meanwhile, before replacing the Blessed Sacrament, the priest looks carefully to see whether any fragment remains on his fingers and he places this in the ciborium. Then he washes the fingers with which he has touched the Blessed Sacrament, in a vessel of water prepared for this purpose, and he dries his fingers with a purificator; later, the ablution water is to be put into the sacrarium or, if there is no sacrarium, into a fire. Finally, the priest replaces the ciborium in the tabernacle, genuflects, and locks the tabernacle.**

9. **Then, raising his eyes, the priest extends, elevates, and joins his hands, and bows his head to the cross, saying:**

May the blessing of almighty God, **and, turning to the people, he continues, blessing them only once,** the Father, and the Son, + and the Holy Spirit, descend upon you and remain forever. R. Amen.

Thus the priest blesses those who receive Communion both outside Mass and also immediately before or after Mass.

10. The rite described above is to be followed also by a deacon who administers holy Communion. A bishop, after distributing holy Communion outside Mass, blesses in the usual way, saying, *May the name of the Lord be blessed*, etc. and he makes the sign of the cross three times.

11. Within Mass, however, the Communion of the people must take place immediately after the Communion of the priest (unless on some occasion, for reasonable cause, it must take place close to the beginning of Mass or immediately after Mass privately), with the Prayers said in the Mass after the Communion that pertain not only to the priest but also to the other communicants.

12. Therefore, if there are those who are to be communicated within the Mass, the priest, after he has consumed the Most Precious Blood, before he purifies himself, having genuflected, should place the consecrated particles in the ciborium or, if there are few to be communicated, on the paten, unless from the beginning he has placed them in a ciborium or other chalice. Meanwhile, the minister extends before them a linen or white cloth, and makes a confession for them, saying "*Confiteor Deo*," etc. Then the priest again genuflects and, with joined hands, having turned to the people at the Gospel side, says: "*Misereatur vestri*," etc., and, in the method described above, extends the Eucharist to those who are to be communicated, beginning from the ministers of the altar, if they should wish to communicate. When the Communion has been completed, he returns to the altar, saying nothing, and does not give them a blessing, because he will give it at the end of Mass. Then he says in a low voice, "*Quod ore sumpsimus*," etc., as in the Missal, purifies himself, and finishes the Mass.

13. If he should happen, close to the beginning or immediately after a private Mass, on some occasion to communicate some people, then the priest, having put on the chasuble, will minister Holy Communion in the same manner as occurs after Mass, as has been described above, but always the *Alleluia* and blessing is omitted at the end, if black vestments should be used.
