

RITE FOR ADMINISTERING HOLY COMMUNION OUTSIDE OF MASS

1. When a priest is about to administer the holy Eucharist outside of Mass, he will have on hand a sufficient number of consecrated particles for all who are to communicate. The candles on the altar are lighted. Having washed his hands, the priest vests in surplice and a stole which should be either white or the colour suited to the day's office (on All Souls' a purple stole is used instead of black). Preceded by a cleric or another assistant, the priest goes to the altar with hands folded, or he carries before his breast the burse containing the corporal. He genuflects, ascends to the predella, opens the tabernacle, genuflects, takes out the ciborium which he places on the corporal, and uncovers it. The assistant kneels on the epistle side, and says the "Confiteor" in the name of the people.

Confíteor Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Ioánni Baptistæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et vobis, fratres: quia peccávi nimis cogitatióne, verbo et opere: *Percutit sibi pectus ter, dicens:* mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Mariam semper Vírginem, beátum Michaélem Archángelum, beátum Ioánnem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dóminum, Deum nostrum.

I confess to almighty God, to the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, to all the Saints, and to you, brothers, that I have sinned exceedingly in thought, word, and deed, Here he strikes his breast thrice: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brothers, to pray to the Lord our God for me.

2. Then the priest genuflects again, with hands joined turns to the people, taking care that he does not have his back turned to the Blessed Sacrament, and standing a little toward the gospel side, he says:

Miserátur vestri omnipotens Deus, et dimissis peccátis vestris, perdúcat vos ad vitam aetérnam.
R̄. Amen.

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

R̄. Amen.

Indulgéntiam, † absolutiónem, et remissiónem peccatórum vestrórum tribuat vobis omnipotens, et miséricors Dóminus.

May the almighty and merciful Lord grant you pardon, absolution, † and remission of your sins.

R̄. Amen.

R̄. Amen.

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

3. Then turning back toward the altar, he genuflects, takes the ciborium in his left hand and with his right removes a host which he holds between the thumb and index finger a little above the ciborium. He turns again to the people, and standing in the middle of the predella, says in a loud voice:

Ecce Agnus Dei, ecce, qui tollit peccáta mundi.

Behold the Lamb of God, behold Him who taketh away the sins of the world.

Then in a loud voice, he says three times:

Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

The people may join in saying the words Lord, etc.

4. If he gives holy communion to priests or other members of the clergy, they receive first, kneeling at the altar steps, or if more convenient, on the floor of the sanctuary, separate from the laity. (Priests and deacons who receive wear a white stole or one of the same colour worn by the ministrant.) He then proceeds to the faithful and begins the distribution at the epistle side.*

* At the moment the priest gives the communicants the sacrament, they hold the paten below their chin (Instruction of S. C. S., dated March 2, 1929).

5. In giving the sacred host he makes with it the sign of the cross over the ciborium in the case of each person, saying simultaneously:

Corpus Dómini nostri Iesu Christi custódiat
ánimam tuam in vitam aetérnam. Amen.

The Body of our Lord Jesus Christ preserve thy soul unto
life everlasting. Amen.

6. When all have communicated, the priest returns to the altar, places the ciborium on the corporal, genuflects, and then says:

O sacrum convivium, in quo Christus súmitur
recólitur memória passiónis eius, mens implétur
grátia, et futúrae glóriæ nobis pignus datur. (T.P. et
Corpus Christi: Allelúia.)

O sacred banquet in which Christ becomes our food, the
memory of His passion is celebrated, the soul is filled with
grace, and a pledge of future glory is bestowed, (P.T. and
on Corpus Christi: Alleluia).

Ÿ. Panem de caelo praestitisti eis. (Allelúia.)

Ÿ. You have given them the bread of heaven (Alleluia).

Ŕ. Omne delactaméntum in se habéntem. (Allelúia.)

Ŕ. Which has all delight within it (Alleluia).

Ÿ. Dómine, exáudi oratiónem meam.

Ÿ. Lord, heed my prayer.

Ŕ. Et clamor meus ad te véniat.

Ŕ. And let my cry be heard by you.

Ÿ. Dóminus vobiscum.

Ÿ. The Lord be with you.

Ŕ. Et cum spírítu tuo.

Ŕ. May He also be with you.

Orémus.

Let us pray.

Deus, qui nobis, sub Sacraménto mirábili, passiónis
tuae memóriam reliquisti: tribue, quaesumus: ita
nos Córporis et Sánguinis tui sacra mystéria
venerári, ut redemptiónis tuae sacra mystéria
venerári, ut redemp-tiónis tuae fructum in nobis
iúgiter sentiámus: Qui vivis et regnas cum Deo Patre
in unitáte Spírítus Sancti Deus, per ómnia saecula
saeculórum.

God who left us in this wondrous sacrament a memorial
of your passion, help us, we beg you, so to reverence the
sacred mysteries of your body and blood, that we may
always experience the effects of your redemption. We ask
this of you who live and reign with God the Father, in the
unity of the Holy Spirit, God, forever and ever.

Ŕ. Amen.

Ŕ. Amen.

In Easter time the following is said instead:

Orémus. Spírítum nobis, Dómine, tuae caritátis
infúnde: ut quos Sacraméntis paschálibus satiásti,
tua facias pietáte concórdes. Per Dóminum nostrum
Iesum Christum Filium tuum, qui tecum vivit et
regnat in unitáte eiúsdem Spírítus, etc.

Let us pray. Pour out on us, O Lord, the Spirit of your
love, so that we, fully nourished by the Easter mysteries,
may be of one heart 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.

Ŕ. Amen.

Ŕ. Amen.

8. Before replacing the sacrament, the priest takes special care to deposit in the ciborium any fragment of host that may adhere to his fingers. Then he purifies in the finger bowl the fingers which touched the sacrament and wipes them with a purificator. The water used in purifying his fingers is later poured into the sacrarium, or some other decent receptacle, if there is no sacrarium. Lastly he replaces the ciborium in the tabernacle, genuflects, and locks the tabernacle.

9. Then lifting his eyes, extending, elevating, and joining his hands, and bowing to the cross, he says:

Benedíctio Dei omnipoténtis, *and turning toward the
people, he blesses them saying:* Patris, et Filii, † et
Spírítus Sancti, descéndat super vos (te), et máneat
semper.

May the blessing of almighty God, *and turning toward the
people, he blesses them saying:* Father, Son, † and Holy
Spirit, come upon you and remain with you forever.

Ŕ. Amen.

Ŕ. Amen.

This blessing of the communicants takes place only when they receive outside of Mass, either immediately before or after.