



ARCHDIOCESE  
OF PORTLAND IN  
OREGON

# VADEMECUM

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Extraordinary Ministers of Holy Communion





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EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Archdiocesan Norms

with

Special Considerations for  
Holy Communion to the Homebound,  
those in Nursing Homes and other Institutions

The Ordinary Rite of  
Communion of the Sick

The Short Rite of Communion of the Sick

## Abbreviations

BB	Roman Ritual, Book of Blessings, 1989
CDWDS	Congregation for Divine Worship and Discipline of the Sacraments
CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law), 1917 or 1983 (when the year is not specified, reference is to 1983 CIC)
EDM	Congregation for the Clergy, <i>Instruction Ecclesiae de mysterio</i> , 1997
GIRM	General Instruction of the Roman Missal, 2002
HCWEOM	Roman Ritual, Holy Communion and Worship of the Eucharist Outside Mass, 1973
NDRHC	USCCB, Norms on the Distribution and Reception of Holy Communion Under Both Kinds, 2001
RS	CDWDS, <i>Instruction Redemptionis sacramentum</i> , 2004
SC	Second Vatican Council, <i>Constitution Sacrosanctum concilium</i> , 1963
USCCB	United States Conference of Catholic Bishops (formerly NCCB/USCC)

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2025

## Preamble

The sacrament of the Eucharist was entrusted by Christ to his bride, the Church, as spiritual nourishment and as a pledge of eternal life. The Church continues to receive this gift with faith and love. The celebration of the Eucharist in the sacrifice of the Mass is the true origin and purpose of the worship shown to the Eucharist outside Mass. The principal reason for reserving the sacrament after Mass is to unite, through sacramental communion, the faithful unable to participate in the Mass, especially the sick and the aged, with Christ and the offering of his sacrifice. In turn, Eucharistic reservation, which became customary in order to permit the reception of communion, led to the practice of adoring this sacrament and offering to it the worship which is due to God. This cult of adoration is based upon valid and solid principles. Moreover, some of the public and communal forms of this worship were instituted by the Church itself.<sup>1</sup>

The celebration of the Eucharist is the center of the entire Christian life, both for the Church universal and for the local congregations of the Church. "The other sacraments, all the ministries of the Church, and the works of the apostolate are united with the Eucharist and are directed toward it. For the Holy Eucharist contains the entire spiritual treasure of the Church, that is, Christ himself, our Passover and living bread. Through his flesh, made living and life-giving by the Holy Spirit, he offers life to men, who are thus invited and led to offer themselves, their work, and all creation together with him."<sup>2</sup>

Taking part in the Eucharistic sacrifice, which is the fount and apex (*fontem et culmen*) of the whole Christian life, the faithful offer the Divine Victim to God, and offer themselves along with It. Thus both by reason of the offering and through Holy Communion all take part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament.<sup>3</sup>

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1 HCWEOM, Decree 1973

2 Second Vatican Council, decree *Presbyterorum ordinis*, no. 5

3 Cf. *Lumen Gentium* 11



## Norms for Extraordinary Ministers of Holy Communion<sup>4</sup>

1. Bishops, priests, and deacons distribute Holy Communion by virtue of their office as ordinary ministers of the Body and Blood of the Lord. In every celebration of the Eucharist there should be a sufficient number of ordinary ministers for Holy Communion so that it can be distributed in an orderly and reverent manner.<sup>5</sup>
2. When the size of the congregation or the incapacity of the bishop, priest, or deacon requires it, the celebrant may be assisted by other bishops, priests, or deacons. If such ordinary ministers of Holy Communion are not present, “the priest may call upon extraordinary ministers to assist him, i.e., formally instituted acolytes or even some of the faithful who have been commissioned according to the prescribed rite. In case of necessity, the priest may also commission suitable members of the faithful for the occasion.”<sup>6</sup>
3. This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not “special minister of Holy Communion” nor “extraordinary Minister of the Eucharist” nor “special minister of the Eucharist,” by which names the meaning of the function is unnecessarily and improperly broadened.<sup>7</sup>

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4 Cf. EDM 8 §2: “It is ... useful for the diocesan bishop to issue particular norms concerning extraordinary ministers of Holy Communion which, in complete harmony with the universal law of the Church, should regulate the exercise of this function in his diocese. Such norms should provide, amongst other things, for matters such as the instruction in Eucharistic doctrine of those chosen to be extraordinary ministers of Holy Communion, the meaning of the service they provide, the rubrics to be observed, the reverence to be shown for such an august Sacrament and instruction concerning the discipline on admission to Holy Communion.”

5 NDRHC 27, citing GIRM 182; cf. CIC can. 910 §1.

6 GIRM 108; NDRHC 28, citing GIRM 162; ID 10; EDM 8.

7 RS 156.

4. When extraordinary ministers of Holy Communion are used, especially in the distribution of Holy Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord."<sup>8</sup>
5. This extraordinary ministry was created exclusively for those instances where there are not enough ordinary ministers to distribute Holy Communion, due to the consummate importance of assuring that the faithful have an opportunity to receive Communion at Mass.<sup>9</sup>
6. While on the one hand the numerical shortage of priests may be particularly felt in certain areas, on the other, it must be remembered that in other areas there is currently a flowering of vocations which augurs well for the future. Solutions addressing the shortage of ordained ministers cannot be other than transitory and must be linked to a series of pastoral programs which give priority to the promotion of vocations to the Sacrament of Holy Orders.<sup>10</sup>
7. Extraordinary Ministers of Holy Communion may be designated *ad actum* or for a time.
  - a. Designation *ad actum* is done by the priest celebrant in the course of the Mass, using the rite found in the Roman Missal.<sup>11</sup>
  - b. When extraordinary ministers are to be deputed for a time, this deputation is made in writing by the Archbishop upon the recommendation of the pastor, chaplain, or religious superior through the Office of Divine Worship. These appointments are made for specific parishes or institutions, and cannot be exercised elsewhere.

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<sup>8</sup> NDRHC 28.

<sup>9</sup> USCCB Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion. Cf. RS 102

<sup>10</sup> John Paul II, Discourse at the Symposium on "The Participation of the Lay Faithful in the Priestly Ministry" (11 May 1994), n.6

<sup>11</sup> Roman Missal, Third Edition, Appendix III, Rite of Deputing a Minister to distribute Holy Communion on a Single Occasion; cf. CIC canon 910 §2. The "temporary designation" of canon 230 §2, has the sense of appointment *ad actum*, and should be distinguished from the more stable deputation envisioned in canon 230 §3, which is here called deputation "for a time."

9. Extraordinary Ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence.<sup>12</sup> This preparation should include the practical features of this ministry. Some of these details are: the role of the ordinary and extraordinary ministers of Holy Communion; how to receive communion themselves under both kinds; how to distribute communion; hygienic washing of vessels; carrying a pyx with reverence; reverent personal attributes; and what to do when an accident occurs with the Eucharistic species.
10. To serve as extraordinary ministers of Holy Communion, besides knowing how to distribute Holy Communion according to the rites of the Church, persons must:
  - a. be practicing Catholics, distinguished in their Christian life, faith and morals;
  - b. be at least 16 years old;
  - c. have received the sacraments of baptism, confirmation, and Holy Eucharist;
  - d. demonstrate a deep reverence for, and devotion to, the Most Holy Eucharist;
  - e. possess the requisite abilities and temperament to carry out their assigned duties;
  - f. be examples to the parish community in their own reverent participation at Mass, reception of Holy Communion, and Adoration of the Blessed Sacrament.
11. Extraordinary ministers of Holy Communion must be properly trained both in the theology and the practice of their role before beginning the ministry. Ongoing education and evaluation at the parish level is also encouraged.
12. Extraordinary ministers exercise their function during the Celebration of Holy Mass, and to the homebound and to nursing homes, prisons, hospitals and other communities outside of Mass. With regard to weekday 'Communion Services' the Archdiocese of Portland issued directives regarding weekday parish prayer in the absence of a priest.
13. Extraordinary ministers of Holy Communion should always be dressed in a manner consistent with the dignity of their role. A neat appearance and reverential deportment are essential at all times.

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12 NDRHC 28.

14. While the sacred garment common to ministers of any rank is the alb and cincture, in the case of extraordinary ministers of Holy Communion, in the Archdiocese of Portland, it is preferred that they not wear any distinctive vesture such as albs.<sup>13</sup>
15. Extraordinary ministers of Holy Communion should not be in the entrance procession. They should normally sit in the assembly until the time when they approach the altar to assist in the distribution of Communion, and then return to the assembly at the end of the Communion rite.
16. Extraordinary ministers of Holy Communion should not serve in any other capacity in the particular liturgy in which they assist with the distribution of Holy Communion.
17. Extraordinary ministers of Holy Communion may not assist at the Preparation of the Gifts (including distributing hosts among ciboria or pouring wine into chalices), in the *fractio panis*, or in the purification of sacred vessels.<sup>14</sup>
18. Extraordinary ministers of Holy Communion approach the altar as the priest receives Communion. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the deacon, and then hands the sacred vessels to them for the distribution of Holy Communion to the people. Extraordinary ministers should not take the sacred vessels from the altar themselves, but should be handed them by the priest or deacon.

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13 Readers and altar servers are lay persons who substitute for other lay persons who have been installed in the lay ministries of lector and acolyte. Extraordinary ministers of Holy Communion, however, are lay persons who substitute for clerics. Ideally, there would never be a need for their services. As is said of lay persons appointed to distribute Holy Communion at Sunday celebrations in the absence of a priest, "theirs is not a proper office, but a supplementary office, since they exercise it 'where the need of the Church suggests in the absence of [ordained] ministers.'" SCAP 31. Cf. GIRM 336, 339; CB 65.

14 USCCB, Purification of Sacred Vessels by Extraordinary Ministers of Holy Communion, Cf. RS 102.

19. Only the priest, a deacon, or an instituted acolyte can purify the sacred vessels. The purification can take place at the altar or at the credence table either after Communion or after Mass.<sup>15</sup> It is advisable unless there are extenuating circumstances to purify all the vessels after Holy Communion. The washing of the communion vessels as needed after they have been purified may be done by extraordinary ministers or sacristans. An ablution bowl should be made available to the extraordinary ministers of Holy Communion.
20. If a host should fall to the floor during the distribution of Holy Communion, it should be reverently picked up.<sup>16</sup> The host should be consumed by the minister or returned to the altar and placed on the paten. The place where the host fell should be noted (a purificator should be placed there so as to avoid the spot being trampled upon). After Mass, the priest or deacon should wash the area.
21. Insofar as the use of extraordinary ministers of Holy Communion is not the norm, the function of removing vessels from the tabernacle is not normally that of an extraordinary minister. Before distributing Holy Communion, extraordinary ministers receive Communion themselves and then receive from the priest celebrant the vessel from which they are to distribute Communion. After Communion, if there are remaining Hosts, the priest celebrant "either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist."<sup>17</sup>

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15. GIRM 279

16. GIRM 280

17. GIRM 162; 163.

22. "When a member of the faithful approaches a minister (ordinary or extraordinary) indicating that they will not be receiving Holy Communion, the minister is to say to them "May Christ be with you or *Cristo esté contigo*." There should be no gesture, just the words as given. It is unadvisable for ministers to touch the person in any way. All the faithful are encouraged to make a sign of reverence as they approach the Blessed Sacrament even if not receiving; in the United States this has been determined to be a bow of the head.<sup>18</sup>
23. Extraordinary ministers of Holy Communion must be trained to distribute Holy Communion according to the general norms of the Church, that is, on the tongue and in the hand, to those both standing and kneeling.<sup>19</sup>
24. The Sacred Host is to be consumed by the communicant in the presence of the minister. If the minister of Holy Communion suspects that profanation may occur, then Holy Communion must not be given in the hand.<sup>20</sup> Indeed if the minister suspects profanation of any kind, he or she should alert the priest celebrant as soon as possible.
25. Self-intinction is illicit. Neither is it licit for the faithful "to take ... by themselves ... and, still less, to hand ... from one to another" the sacred host of the sacred chalice.<sup>21</sup> The communicant, including the extraordinary minister, is never allowed to self-communicate, even by means of intinction. Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of Holy Communion.<sup>22</sup>

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18 See CDWDS, Response, 22 November 2008: "1. The liturgical blessing of the Holy Mass is properly given to each and to all at the conclusion of the Mass, just a few moments subsequent to the distribution of Holy Communion. 2. Lay people, within the context of Holy Mass, are unable to confer blessings. These blessings, rather, are the competence of the priest." (cf EDM 6 §2; CIC canon 1169 §2; RR, De Benedictionibus [1985] n.18)" 3. Furthermore, the laying on of a hand or hands - which has its own sacramental significance, is inappropriate here - by those distributing Holy Communion, in substitution for its reception, is to be explicitly discouraged. As to the touching of the head, this is certainly not a hygienic practice for a minister who then touches hosts that are to be consumed by others. [GIRM 160]

19 EDM 91

20 EDM 92

21 Cf. GIRM 160

22 NDRHC 50

26. The practice is reprobated whereby either unconsecrated hosts or other edible or inedible things are distributed during the celebration of Holy Mass or beforehand after the manner of Communion, contrary to the prescriptions of the liturgical books. For such a practice in no way accords with the tradition of the Roman Rite, and carries with it the danger of causing confusion among Christ's faithful concerning the Eucharistic doctrine of the Church.<sup>23</sup>
27. In accordance with what is laid down by the canons, "one who throws away the consecrated species or takes them away or keeps them for a sacrilegious purpose, incurs a *latae sententiae* excommunication reserved to the Apostolic See; a cleric, moreover, may be punished by another penalty, not excluding dismissal from the clerical state."<sup>24</sup> To be regarded as pertaining to this case is any action that is voluntarily and gravely disrespectful of the sacred species. Anyone, therefore, who acts contrary to these norms, for example, casting the sacred species into the sacrarium or in an unworthy place or on the ground, incurs the penalties laid down.<sup>25</sup> Furthermore, all will remember that once the distribution of Holy Communion during the celebration the Mass has been completed, the prescriptions of the Roman Missal are to be observed, and in particular, whatever may remain of the Blood of Christ must be entirely and immediately consumed by the Priest or another minister, according to the norms, while the consecrated hosts that are left are to be consumed by the Priest at the altar or carried to the place for the reservation of the Eucharist.<sup>26</sup>
28. Those who take the Eucharist to the sick and the homebound are to show reverence for the sacrament, carrying it in an appropriate manner and going directly to their destination. At the same time they are to express concern and ordinary social courtesies to whom they call.

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23 EDM 96

24 Cf. DEM 107; Cf. Code of Canon Law, canon 1367

25 Cf. Pontifical Council for Interpretation of Legislative Texts, Response to dubium, 3 July 1999: AAS 91 (a999) p. 918

26 GIRM 163; 284

29. At no time is the extraordinary minister allowed to keep possession of the Holy Eucharist in his or her home or vehicle. After the communion call, any remaining elements of the sacred species are to be returned to the church. If for some reason the sacred host cannot be returned to the church, then it should be consumed by the individual and the pyx is to be purified.<sup>27</sup>
30. The seriousness with which the Church regards the profanation of the Blessed Sacrament should be understood by all ministers of Holy Communion, ordinary and extraordinary. The removal or retention of the consecrated species for a sacrilegious purpose or casting them away are *graviora delicta*, the absolution of which is reserved to the Congregation for the Doctrine of the Faith.<sup>28</sup>

### **Communion Under Both Kinds**

The Archdiocese of Portland has issued norms for the distribution of Holy Communion under both kinds. It should be noted that these norms will permit Communion under both species only in certain circumstances; however these exceptions are not mandated. As always the use of these norms will be left to the prudential pastoral judgement of a pastor of his parish. Please see the document “Communion under Both Kinds” on the Office of Divine Worship webpage for the full norms.<sup>29</sup>

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27 RS 132

28 Cf. Pope John Paul II, Apostolic Letter (*Motu Proprio*), *Sacramentorum sanctitatis tutela*, 30 April 2001: AAS 93 (2001) pp.737-739; Congregation for the Doctrine of the Faith, *EP. ad totius Catholicae Ecclesiae Episcopos aliosque Ordinarios et Hienarchas quorum interest: de delictis gravioribus eidem Congregationi pro Doctrina Fidei reservatis*; AAS93 (2001) p 786.

29 <https://ec-prod-site-cache.s3.amazonaws.com/static1/archdpx.org/documents/2024/10/HCBK321532Oct322024.pdf>



**Special Consideration for**  
**Holy Communion to the Homebound,**  
**Those in Nursing Homes,**  
**and other Institutions**

1. Prepare your pyx in the sacristy before Mass. Ensure that the celebrant or sacristan is aware of the communion call.
2. Pyxs should not be brought up in the Communion line to be filled. By implementing this policy - the risk of profanation is eliminated.
3. The minister should wear attire appropriate to this ministry. Shorts or bare arms are never appropriate when taking Holy Communion to the sick.
4. After Holy Mass, please collect your pyx and go directly to the home of the communicant. Parishes will differ; some will ask the extraordinary minister of Holy Communion to come forward after the closing prayer, some will ask them to collect their pyx after Mass.
5. If you are brought forward after the closing prayer, leave the church immediately after you receive the pyx.
6. Please do not stop to chat after Mass. When traveling do not listen to the radio or music or chat with passengers. It would be most appropriate to pray the Rosary whilst taking the Blessed Sacrament to the homebound.
7. You should go directly to the home of the person. Do not stop at the bank, supermarket, coffee-shop, etc.<sup>30</sup>
8. If you cannot go directly to the sick after Mass, then arrange with the parish priest to come back to the church to collect the Blessed Sacrament later or ask him to make the sick-call for you, or make other arrangements.

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30. RS133

9. The pyx should not be placed in your trouser pocket or in your purse.
10. The pyx should be placed in the burse and placed around your neck so that the pyx is close to your heart.
11. The pyx should be made of metal and not contain any plastic linings or paper inserts. Ideally, it should be gold-plated inside. Please see your parish priest if you need a new pyx.
12. After the pyx has been used, it needs to be purified in case some particles of the Blessed Sacrament remain. This may be done by rinsing with water which is then consumed by the extraordinary minister.
13. The extraordinary minister must use the rite approved by the United States Bishops, which is contained in the booklet "Administration of Communion and Viaticum by an Extraordinary Minister" - USCCB 2014.<sup>31</sup>
14. If the person to receive the Holy Eucharist, if because of age, is not familiar with the new translations of the Penitential Rite, it may be appropriate to use the older translation.
15. If a large number of communion calls is to be made in the same home/facility, then the Liturgy of the Word may be omitted.
16. Those who are with the sick should be asked to prepare a table covered with a linen tablecloth upon which the Blessed Sacrament will be placed. Lighted candles are also prepared on the table. (The use of candles in hospitals is usually not allowed.)
17. After the communion call is complete, please place the purified pyx in its burse and store somewhere safe and respectful. Do not leave it in places where it can be taken and used for profane purposes.

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31. Ibid.

18. If for some reason Holy Communion cannot be administered (due to illness or unexpected absence), then the extraordinary minister should return the Sacred Host to the church. If for some exceptional reason the extraordinary minister cannot return the Sacred Host to the church, he/she should reverently consume the Host.<sup>32</sup>
19. Under no circumstances should a pyx containing the Blessed Sacrament be ever left unattended.
20. If the person receiving Holy Communion has difficulty swallowing it may be wise to prepare a glass of water as to aid the consumption of the Sacred Host.
21. Smaller size hosts can be made available for use in hospitals and nursing homes. If hosts need to be broken into smaller pieces, this should be done before the hosts are consecrated.
22. After the communicant has received Holy Communion it is always appropriate to stay and chat for a brief period especially to enquire about their spiritual and physical welfare.
23. Please inform the communicant that their parish priest/chaplain is always willing to call upon them for confession or any other spiritual need.
24. Please inform your parish priest about the welfare of the people you visit on your communion calls.
25. Holy Communion should only be administered to those to whom the visit was intended. If other people are present they should be asked to join in prayer. If they wish to receive on another visit, they should call the parish priest to arrange this.
26. The United States Conference of Catholic Bishops' 'Guidelines for the Reception of Holy Communion' should be strictly observed.

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32. RS132

**Administration of Communion and Viaticum**  
**to the Sick**  
**by an Extraordinary Minister of Holy Communion**<sup>33</sup>

54. *A priest or Deacon administers Communion or Viaticum to the sick in the manner prescribed by "Pastoral Care of the Sick: Rites of Anointing and Viaticum". When an acolyte or an extraordinary minister of Holy Communion, duly appointed, gives Communion to the sick, the rite here described is followed.*

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33. Administration of Communion and Viaticum to the Sick by an Extraordinary Minister, excerpt from "Holy Communion and Worship of the Eucharist Outside of Mass", Copyright ©1974, International Commission on English in the Liturgy Corporation, (ICEL). All rights reserved. Copyright © 2012 United States Conference of Catholic Bishops (USCCB), Washington, D.C.

## The Ordinary Rite of Communion of the Sick

### **Greeting**

56. *Wearing the appropriate vestments (see no. 20), the minister approaches the sick person and greets him and the others present in a friendly manner. He may use the greeting:*

**Peace be with this house and with all who live here.**

*Any other customary form of greeting from Scripture may be used. Then he places the Sacrament on the table and all adore it.*

### **Penitential Act**

57. *The minister invites the sick person and those present to recall their sins and to repent of them in these words:*

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

A pause for silent reflection follows.

**A. 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;  
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.**

*The people answer:*

**Amen.**

*Or:*

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**B. *The minister says:***

**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 your salvation.**

*The minister concludes:*

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

*The people answer:*

**Amen.**

*Or:*

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**C. *The minister, or someone else, makes the following or other invocations:***

*Minister:*

**By your Paschal Mystery you have won for us salvation:  
Lord, have mercy.**

*The people answer:*

**Lord, have mercy.**

*Minister:*

**You renew among us now the wonders of your Passion:  
Christ, have mercy.**

*The people answer:*

**Christ, have mercy.**

*Minister:*

**When we receive your Body, you share with us  
Your Paschal sacrifice:  
Lord, have mercy.**

*The people answer:*

**Lord, have mercy.**

*The minister concludes:*

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

*The people answer:*

**Amen.**

### **The Short Form of the Reading of the Word**

58. A brief passage from Scripture may then be read by one of those present or by the minister himself.

#### **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.”

#### **John 14:6**

Jesus says:

“I am the way and the truth and the life.  
No one comes to the Father except through me.”

**John 14:23**

Jesus says:

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."

**John 15:4**

Jesus says:

"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."

**John 15:5**

Jesus says:

"I am the vine, you are the branches.  
Whoever remains in me and I in him will bear much fruit,  
because without me you can do nothing."

**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.

**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.

See 'Pastoral Care of the Sick: Rites of Anointing and Viaticum'  
(nos. 297ff.or 298 ff.) for a further selection of texts.



## Holy Communion

59. *The minister then introduces the Lord's Prayer in these or similar words:*

**Now let us pray together to the Father in the words  
given us by our Lord Jesus Christ.**

*He continues with the people:*

**Our Father ...**

60. *Then the minister shows the Holy Eucharist, saying:*

**Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those who are called to the supper of the Lamb.**

*The sick person and the other 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.**

61. *The minister goes to the sick person, and showing him the Sacrament, says:*

**The Body of Christ.**

*The sick person answers:*

**Amen.**

*and receives Communion.*

62. *After Communion the minister washes the vessel as usual. A period of  
silence may now be observed.*

*The minister then says the concluding prayer:*

**Let us pray.**

**All-powerful and ever-living God,  
may the Body and Blood of Christ your Son  
be for our brother (sister) N.  
a lasting remedy for body and soul.  
Through Christ our Lord.**

*The people answer:*

**Amen.**

*Or:*

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**As we receive these glorious mysteries,  
we make Thanksgiving to you, O Lord,  
for allowing us while still on earth  
to be partakers even now of the things of heaven.  
Through Christ our Lord.**

*During Easter Time:*

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**Pour out on us, O Lord, the Spirit of your love,  
and in your kindness make those you have nourished  
by this paschal Sacrament  
one in mind and heart.  
Through Christ our Lord.**

*The people answer:*

**Amen.**

## Concluding Rite

63. *Then the minister invokes God's blessing, and crossing himself says:*

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

*Or*

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

*The people answer:*

**Amen.**

## Shorter Rite of the Communion of the Sick

65. *This shorter rite is to be used when Communion is given in different rooms of the same building, such as a hospital. Elements taken from the ordinary rite may be added according to the circumstances.*

65. *The rite may begin in the church or chapel or in the first room, where the minister says the following antiphon:*

**How holy this feast  
in which Christ is our food:  
his passion is recalled,  
grace fills our hearts,  
and we receive a pledge of the glory to come.**

66. *Then the minister may be escorted by someone carrying a candle. He says to all the sick persons in the same room or to each communicant individually:*

**Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those who are called to the  
supper of the Lamb.**

*The one who is to receive Communion then says once:*

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

*He (she) receives Communion in the usual manner.*

67. *The rite is concluded with a prayer which may be said in the church or chapel or in the last room:* [210]

**Let us pray:**

**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.**

*The people answer:*

**Amen.**

*During Easter time:*

[221]

**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.**

*The people answer:*

**Amen.**