

Order for The Rite of Distributing Holy Communion Outside Mass for Ferial Days (Non-Sundays)

INTRODUCTORY RITES

The deacon or another liturgical minister should invite the congregation to stand. A formal procession is not included in this service and the deacon is not directed to venerate the altar, but should go directly to the normal deacon chair, not the priest's chair. The Sign of the Cross is *not* made; instead, the service begins with the Greeting. (HCWEOM no. 26.)

GREETING

(Updated according to the *Roman Missal*, 3rd ed.)

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

Or:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Or:

The Lord be with you.

The people answer:

And with your spirit.

Penitential Act

The Penitential Act follows, and the minister invites the people to recall their sins and to repent of them in these words (HCWEOM no. 28.):

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

A brief pause for silence follows. Then all recite together the formula of general confession. The Kyrie does *not* follow the conclusion. (Updated according to the *Roman Missal*, 3rd ed.)

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.

The people answer:

Amen.

Or:

The minister invites people to recall their sins and to repent of them in these words but the Kyrie does *not* follow the conclusion. (Updated according to the *Roman Missal*, 3rd ed.):

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

A brief pause for silence follows. The minister says:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The minister says:

Show us, O Lord, your mercy.

The people reply:

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:

The minister leads one of the three-part tropes from the *Roman Missal*, 3rd ed. The following eight sets are provided in Appendix VI of the *Roman Missal*. Creating new tropes, e.g. “in these or similar words” is not permitted.

The minister invites the people 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 brief pause for silence follows. The minister says:

You were sent to heal the contrite of heart: Lord, have mercy.

The people reply:
Lord, have mercy.

The minister says:

You came to call sinners: Christ, have mercy.

The people reply:

Christ, have mercy.

The minister says:

You are seated at the right hand of the Father to intercede for us: Lord, have mercy.

The people reply:

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.

Or:

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

A brief pause for silence follows. The minister says:

Lord Jesus, you came to gather the nations into the peace of God's Kingdom: Lord, have mercy.

The people reply:

Lord, have mercy.

The minister says:

Lord Jesus, you come in word and sacrament to strengthen us in holiness: Christ, have mercy.

The people reply:

Christ, have mercy.

The minister says:

Lord Jesus, you will come in glory with salvation for your people: Lord, have mercy.

The people reply:

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.



Or:

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

A brief pause for silence follows. The minister says:

Lord Jesus, you are mighty God and Prince of peace: Lord, have mercy.

The people reply:

Lord, have mercy.

The minister says:

Lord Jesus, you are the Son of God and Son of Mary: Christ, have mercy.

The people reply:

Christ, have mercy.

The minister says:

Lord Jesus, you are Word made flesh and splendor of the Father: Lord, have mercy.

The people reply:

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.

Or:

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

A brief pause for silence follows. The minister says:



Lord Jesus, you came to reconcile us to one another and to the Father: Lord, have mercy.

The people reply:

Lord, have mercy.

The minister says:

Lord Jesus, you heal the wounds of sin and division: Christ, have mercy.

The people reply:

Christ, have mercy.

The minister says:

Lord Jesus, you intercede for us with your Father: Lord, have mercy.

The people reply:

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.

Or:

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

A brief pause for silence follows. The minister says:

Lord Jesus, you raise the dead to life in the Spirit: Lord, have mercy.

The people reply:

Lord, have mercy.

The minister says:

Lord Jesus, you bring pardon and peace to the sinner: Christ, have mercy.

The people reply:

Christ, have mercy.

The minister says:

Lord Jesus, you bring light to those in darkness: Lord, have mercy.

The people reply:

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.

Or:

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

A brief pause for silence follows. The minister says:

Lord Jesus, you raise us to new life: Lord, have mercy.

The people reply:

Lord, have mercy.

The minister says:

Lord Jesus, you forgive us our sins: Christ, have mercy.

The people reply:

Christ, have mercy.

The minister says:

Lord Jesus, you feed us with your Body and Blood: Lord, have mercy.

The people reply:

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.

Or:

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

A brief pause for silence follows. The minister says:

Lord Jesus, you have shown us the way to the Father: Lord, have mercy.

The people reply:

Lord, have mercy.

The minister says:

Lord Jesus, you have given us the consolation of the truth: Christ, have mercy.

The people reply:

Christ, have mercy.

The minister says:

Lord Jesus, you are the Good Shepherd, leading us into everlasting life: Lord, have mercy.

The people reply:



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.

Or:

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

A brief pause for silence follows. The minister says:

Lord Jesus, you healed the sick: Lord, have mercy.

The people reply:

Lord, have mercy.

The minister says:

Lord Jesus, you forgave sinners: Christ, have mercy.

The people reply:

Christ, have mercy.

The minister says:

Lord Jesus, you gave yourself to heal us and bring us strength: Lord, have mercy.

The people reply:

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.

No collect or other prayer follows the conclusion of the Penitential Act. Instead, the minister invites the faithful to be seated and the Liturgy of the Word begins.



CELEBRATION OF THE WORD OF GOD

“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.” (HCWEOM no. 29.)

“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.” (HCWEOM no. 29.) *NB*

In light of the instructions which govern the chants of the Mass, chants not approved by the Holy See or the United States Conference of Catholic Bishops are not permitted.

In addition to the readings from the *Lectionary*, the book *Holy Communion and Worship of the Eucharist Outside Mass* provides a selection of shorter readings in a section titled The Short Form of the Reading of the Word. “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.” (HCWEOM no. 44.) It is appropriate that a homily be preached before the close of the celebration of the Word.

The celebration of the Word ends with the Universal Prayer and the conclusion may be from one of the collects provided in the *Roman Missal*, 3rd ed. approved for that day in the *Ordo*, such as the saint being honored that day, from the preceding Sunday in Ordinary Time or from the corresponding weekdays of Advent, Christmas, Lent and Easter seasons.

HOLY COMMUNION

“After the prayer [Universal Prayer] the minister [deacon] 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. He then introduces the Lord’s Prayer in these or similar words [the introduction from the Mass in the *Roman Missal* 3rd ed. would be an option].” (HCWEOM no. 30.)

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

Or

**Let us pray with confidence to the Father
in the words our Savior gave us:**

He continues with the people: (HCWEOM no. 30.)

Our Father . . .

After concluding the prayer with “deliver us from evil” the minister does not add the additional prayers from the Mass but “may invite the people in these or similar words:” (HCWEOM no. 31.)



Let us offer each other the sign of peace.

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

“The minister [deacon] genuflects. Taking the host, he raises it slightly over the vessel or pyx and, facing the people, says:” (HCWEOM no. 32.) (Updated according to the *Roman Missal*, 3rd ed.)

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.

“If the minister [deacon] receives communion, he says quietly:” (HCWEOM no. 33.)

May the body of Christ bring me to everlasting life.

“He reverently consumes the body of Christ.”

“Then he takes the vessel or pyx and goes to the communicants. He takes a host for each one, raises it slightly, and says:” (HCWEOM no. 34.)

The body of Christ.

The communicant answers:

Amen.

and receives communion.

“During the distribution of communion, a hymn may be sung.” (HCWEOM no. 35.)

“After communion the minister [deacon] puts any particle [of the Holy Eucharist] left on the plate into the pyx [or ciborium], and he may wash his hands. He returns any remaining hosts to the tabernacle and genuflects.” (HCWEOM no. 36.)

“A period of silence may now be observed, or a psalm or song of praise may be sung [the Communion Antiphon, such as for the saint being honored that day, from the preceding Sunday in Ordinary Time or from the corresponding weekdays of Advent, Christmas, Lent and Easter seasons, would be an option].” (HCWEOM no. 37.)

“The minister [deacon] then says the concluding prayer [from one of the following options]”: (HCWEOM no. 38.)



Let us pray. Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death. May our worship of this sacrament of your body and blood help us to experience the salvation you won for us and the peace of the kingdom where you live with the Father and the Holy Spirit, one God, for ever and ever.

The people answer:

Amen.

Or:

Let us pray. Father, you have brought to fulfillment the work of our redemption through the Easter mystery of Christ your Son. May we who faithfully proclaim his death and resurrection in these sacramental signs experience the constant growth of your salvation in our lives. We ask this through Christ our Lord.

The people answer:

Amen.

Or:

Let us pray. Lord, you have nourished us with one bread from heaven. Fill us with your Spirit, and make us one in peace and love. We ask this through Christ our Lord.

The people answer:

Amen.

Or:

Let us pray. Lord, may our sharing at this holy table make us holy. By the body and blood of Christ join all your people in brotherly love. We ask this through Christ our Lord.

The people answer:

Amen.

Or:

Let us pray. All-powerful God, you renew us with your sacraments. Help us to thank you by lives of faithful service. We ask this through Christ our Lord.

The people answer:

Amen.

Or:

Let us pray. Father, you give us food from heaven. By our sharing in his mystery teach us to judge wisely the things of earth and to love the things of heaven. Grant this through Christ our Lord.

The people answer:

Amen.

Or:

Let us pray. Lord, we give thanks for these holy mysteries which bring to us here on earth a share in the life to come, through Christ the Lord.

The people answer:

Amen.

Or:

Let us pray. God our Father, you give us a share in the one bread and the one cup and make us one in Christ. Help us to bring your salvation and joy to all the world. We ask this through Christ our Lord.

The people answer:

Amen.

Or:

Let us pray. Lord, you renew us at table with the bread of life. May this food strengthen us in love and help us to serve you in each other. We ask this in the name of Jesus the Lord.

The people answer:



Amen.

Or:

Let us pray. Lord, we are renewed by the breaking of one bread. Keep us in your love and help us to live the new life Christ won for us. Grant this in the name of Jesus the Lord.

The people answer:

Amen.

Or:

Let us pray. Lord, you have nourished us with your Easter sacraments. Fill us with your Spirit and make us one in peace and love. We ask this through Christ our Lord.

The people answer:

Amen.

Or:

Let us pray. Lord, may this sharing in the sacrament of your Son free us from our old life of sin and make us your new creation. We ask this in the name of Jesus the Lord.

The people answer:

Amen.

Or:

Let us pray. Lord, we thank you for the nourishment you give us through your holy gift. Pour out your Spirit upon us and in the strength of this food from heave keep us single-minded in your service. We ask this in the name of Jesus the Lord.

The people answer:

Amen.

Or:

Let us pray. Almighty and ever-living Lord, you restored us to life by raising Christ from death. Strengthen us by this Easter sacrament; may we feel its saving power in our daily life. We ask this through Christ our Lord.

The people answer:

Amen.

CONCLUDING RITE

“[The deacon] extends his hands and, facing the people, says:” (HCWEOM no. 39.)
(Updated according to the *Roman Missal*, 3rd ed.)

The Lord be with you.

The people answer:

And with your spirit.

“He [the deacon] blesses the people with these words:”

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

The people answer:

Amen.

“Instead of this formula one of the solemn blessings . . . or [prayers] over the people, as in the concluding rite of Mass in the [*Roman Missal*, 3rd ed. may be offered.]” In addition to the section Blessings at the End of Mass and Prayers over the People, located in the middle of *Roman Missal* 3rd ed., each day of Lent, including the weekdays, contains a Prayer over the People. Some of the additional formulas include the following from HCWEOM no. 39:

May the Lord bless you and keep you.

R. Amen.

May his face shine upon you.

R. Amen.

May he look upon you with kindness, and give you his peace.

R. Amen.

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

R. Amen.



Or:

May the peace of God which is beyond all understanding keep your hearts and minds in the knowledge and love of God and of his Son, our Lord Jesus Christ.

R. Amen.

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

R. Amen.

Or:

May almighty God bless you in his mercy, and make you always aware of his saving wisdom.

R. Amen.

May he strengthen your faith with proofs of his love, so that you will persevere in good works.

R. Amen.

May he direct your steps to himself, and show you how to walk in charity and peace.

R. Amen.

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

R. Amen.

Or:

May the God of all consolation bless you in every way and grant you peace all the days of your life.

R. Amen.

May he free you from all anxiety and strengthen your hearts in his love.

R. Amen.

May he enrich you with his gifts of faith, hope, and love, so that what you do in this life will bring you to the happiness of everlasting life.

R. Amen.

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

R. Amen.

Or:



May almighty God keep you from all harm and bless you with every good gift.

R. Amen.

May he set his Word in your heart and fill you with lasting joy.

R. Amen.

May you walk in his ways, always knowing what is right and good, until you enter your heavenly inheritance.

R. Amen.

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

R. Amen.

Finally the minister [deacon] says: (HCWEOM no. 41.)

Go in the peace of Christ.

The people answer:

Thanks be to God.

Or:

Go and announce the Gospel of the Lord.

The people answer:

Thanks be to God.

Or:

Go in peace, glorifying the Lord by your life.

The people answer:

Thanks be to God.

After the customary reverence [kissing the altar and then gesturing with a profound bow toward the altar], the minister [deacon] leaves. If the tabernacle is behind the altar, the customary genuflection is made before the reverence of the altar.