



NewsLetter

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Administrative Assistant

**USCCB Secretariat of
Divine Worship**
3211 Fourth Street, NE
Washington, DC 20017
Tel: (202) 541-3060
Fax: (202) 541-3088
www.USCCB.org

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Rev. Andrew Menke Appointed ICEL Executive Director

At its meeting from July 17-21, 2023, the bishops of the International Commission on English in the Liturgy (ICEL) interviewed candidates for the position of Executive Director for its secretariat and appointed Rev. Andrew Menke, former Executive Director of the USCCB Secretariat of Divine Worship, to a five-year term beginning on November 1, 2023.

Fr. Menke will succeed Msgr. Andrew Wadsworth, who has served as Executive Director since 2009 and will remain a consultant to the Commission and the Director of the St. Gregory Institute for the Study of Liturgical Latin, a collaborative project between ICEL and the Department of Greek and Latin at The Catholic University of America. During his tenure, Msgr. Wadsworth oversaw the development of new English translations of the rites of Christian Initiation of adults and children, Matrimony and Ordination, Penance and Anointing as well as the second edition of the *Liturgy of the Hours*, including the setting of the hymns to metrical and plainsong melodies. Ongoing projects of ICEL include an English translation of the *Roman Martyrology* and the rites for the Institution of Ministries.

The Committee on Divine Worship expresses its gratitude to Msgr. Wadsworth for his 14 years of service, congratulates Fr. Menke on his new appointment, and looks forward to its ongoing collaboration with the Commission.

Subcommittee on Divine Worship in Spanish Discontinues *Boletín*

With the approval of the Committee on Divine Worship at its June 2023 meeting, the Subcommittee on Divine Worship in Spanish has decided to discontinue production of the *Boletín* due to low interest. Thus, the Summer 2022 issue was the fourth and final issue of the *Boletín*.

Intended for Hispanic/Latino liturgical leaders and pastoral ministers, the *Boletín* was approved in 2019, and four issues appeared from Spring 2021 through Summer 2022. It offered *Newsletter* articles translated into Spanish, original content, and a section on popular devotions.

An archive of the previous issues, along with additional liturgical resources in Spanish, is available at USCCB.org/cultodivino. The Secretariat of Divine Worship will work to make future improvements to that website, including a new section of ongoing news and catechesis for the benefit of the Hispanic/Latino Catholic community.

Pope Francis Addresses National Eucharistic Congress Organizers

On June 19, 2023, Pope Francis met with the organizers of the Tenth National Eucharistic Congress, scheduled for July 17-21, 2024 in Indianapolis. His speech is reprinted for the benefit of our readers:

I am pleased to offer a cordial welcome to all of you, the members of the Committee preparing for the forthcoming National Eucharistic Congress in the United States of America. I thank you for the work you have already undertaken and I encourage you to continue your efforts to contribute to a revival of faith in, and love for, the Holy Eucharist, the “source and summit of the Christian life” (*Lumen gentium*, 11).



NATIONAL Eucharistic Revival

All of us are familiar with the account of the multiplication of the loaves recorded in the Gospel of John. The people who witnessed this miracle came back to the Lord on the following day in hopes of seeing him perform another sign. Yet Christ desired to transform their hunger for material bread into a hunger for the bread of eternal life (cf. Jn 6:26-27). For this reason, Jesus spoke of himself as the living bread which came down from heaven, the true bread that gives life to the world (cf. Jn 6:51). I thought a great deal about this while I was celebrating Mass this morning because it is this bread that gives us life. Indeed, the Eucharist is God’s response to the deepest hunger of the human heart, the hunger for authentic life, for in the Eucharist Christ himself is truly in our midst, to nourish, console and sustain us on our journey. Sadly nowadays, there are those among the Catholic faithful who believe that the Eucharist is more a symbol than the reality of the Lord’s presence and love. It is more than a symbol; it is the real and loving presence of the Lord. It is my hope, then, that the Eucharistic Congress will inspire Catholics throughout the country to discover anew the sense of wonder and awe at the Lord’s great gift of himself and to spend time with him in the celebration of the Holy Mass and in personal prayer and adoration before the Blessed Sacrament. I believe that we have lost the sense of adoration in our day. We must rediscover the sense of adoration in silence. It is a form of prayer that we have lost. Too few people know what it is. It is up to the Bishops to catechize the faithful about praying through adoration. The Eucharist requires it of us. In this regard, I cannot fail to mention the need for fostering vocations to the priesthood, for as Saint John Paul II said, “There can be no Eucharist without the priesthood” (*Letter to Priests for Holy Thursday 2004*). We need priests to celebrate the Holy Eucharist.

I likewise trust that the Congress will be an occasion for the faithful to commit themselves with ever greater zeal to being missionary disciples of the Lord Jesus in the world. In the Eucharist, we encounter the One who gave everything for us, who sacrificed himself in order to give us life, who loved us to the end. We become credible witnesses to the joy and transforming beauty of the Gospel only when we recognize that the love we celebrate in this sacrament cannot be kept to ourselves but demands to be shared with all. This is the sense of a missionary spirit. You go to the celebration of Mass, receive communion, adore the Lord and then what do you do after? You go out and evangelize. Jesus asks this of us. The Eucharist, then, impels us to a strong and committed love of neighbor. For we cannot truly understand or live the meaning of the Eucharist if our hearts are closed to our brothers and sisters, especially those who are poor, suffering, weary or who may have gone astray in life. Two groups of people come to mind whom we must always seek out: the elderly, who are the wisdom of a people, and the sick, who are the image of the suffering Jesus.

Dear friends, the National Eucharistic Congress marks a significant moment in the life of the Church in the United States. May all that you are doing be an occasion of grace for each of you and may it bear fruit in guiding men and women throughout your nation to the Lord who, by his presence among us, rekindles hope and renews life. Entrusting you to the maternal intercession of Mary Immaculate, Patroness of your country, I assure you of my prayers for you, your families and your local Churches. To all of you, I impart my blessing, and I ask you, please, to remember to pray for me. Thank you.

The Transforming Power of the Liturgy: Racism and Prejudice

In the Book of Revelation, St. John describes a vision of the worship of the heavenly Jerusalem: “a great multitude, which no one could count, *from every nation, race, people, and tongue* [who] stood before the throne and before the Lamb” (7:9, emphasis added). That vision is the pattern for the Church’s worship on earth, the object of our hope, and a model for our common life together – a divinely established communion of diverse peoples. In this series on the Transforming Power of the Liturgy, we reflect upon the liturgy’s power to transform us into men and women who uphold the dignity of all races and ethnicities.

Theology

The origin of every human being is the love of God, and all human beings equally and fully bear God’s image. In the fullness of time, God sent his Son for the salvation of all, “not wishing that any should perish but that all should come to repentance” (2 Pt 3:9). This salvation is received in a particular way through the sacraments of the Church, and Pope Francis reminds us that the invitation to the sacraments is universal, and the Church’s mission is to extend that invitation to every man and woman (*Desiderio desideravi*, no. 5). Additionally, participation in Christ’s death and resurrection through the sacraments deepens and transforms the communion established at creation: “we, though many, are one body in Christ and individually parts of one another” (Rom 12:5). The sin of racism rejects these fundamental truths: our common origin and dignity, our common call to salvation, and our common destiny in the Kingdom of Heaven. The sin of racism rejects the demands of our new life in Christ.

Liturgy

The liturgy, the sign and instrument of communion, stands forth as a beacon of hope for the Church and the world. The Eucharist, the sacrament of unity, makes us one and gives us the strength to go forth with the gift of unity that we have received. Our liturgical experience of communion in diversity gives us a foretaste of the communion which we are called to live and foster outside the Church’s walls. The many, diverse parish communities in the United States are models not only for ecclesial life but also for our civic life. There is hard work to be done, and there is great hope.

In 2016, dioceses across the country were invited to observe a Day of Prayer for Peace in Our Communities on September 9, the feast day of St. Peter Claver. Some communities continue to observe this day, and resources may be found at USCCB.org/committees/ad-hoc-committee-against-racism/combating-racism-parish-resources. At this page, there are also numerous resources for prayer, for example, a Prayer Service for Racial Healing in Our Land, a Holy Hour Against Racism, a Stations of the Cross for Overcoming Racism, and sample texts for the Universal Prayer. Some of these resources are also available in Spanish.

Among its Masses and Prayers for Various Needs and Occasions, the *Roman Missal* contains several Masses that are especially connected to this theme: “For Promoting Harmony,” “For Reconciliation,” and “For the Preservation of Peace and Justice.” Vestments of the color of the day or liturgical time are used, but should these celebrations have a more penitential character, the color violet may be worn. One of the Eucharistic Prayers for Reconciliation is appropriately used with each of these formularies. The Preface of the first Eucharistic Prayer for Reconciliation highlights the reconciliation of the human race with God the Father (“Reconciliation with the Father in Christ”) and the Preface of the second highlights the reconciliation of human beings with one another (“The Gift of Mutual Reconciliation”).

Action

To care for the dignity of all races and ethnicities is a task for individuals and communities. A good place to begin is the 2018 pastoral letter of the U.S. bishops against racism, “Open Wide Our Hearts: The Enduring Call to Love.” In it, the bishops reflect upon the experience of Native American, African American, and Hispanic persons and highlight ways for us to “open wide our hearts,” for example, by acknowledging sin, by being open to encounter and new relationships, and by changing structures. This letter and accompanying study materials are available at USCCB.org/racism.

Redeemer of the Nations, Come

Veni redemptor

19



1. Re - deem - er of the na - tions, come;
2. Con - ceived not from the seed of man
3. The Vir - gin's womb grows great with child,
4. From bri - dal cham - ber let him come,
5. The e - ter - nal Fa - ther's E - qual, come,
6. Your man - ger now with splen - dor shines
7. To you, O Christ, most lov - ing King,



1. re - veal your - self by vir - gin birth.
2. but by the Spir - it's won - drous breath,
3. this clois - ter is for ev - er pure;
4. from roy - al Vir - gin, pal - ace chaste,
5. bind on the tro - phy of our flesh,
6. and night breathes forth new ra - diant light,
7. and to the Fa - ther, glo - ry be,



1. Let ev - 'ry age with won - der know
2. the Word of God is now made flesh,
3. the ban - ners of her vir - tues gleam,
4. with two - fold na - ture God and man,
5. and strength - en with your last - ing pow'r
6. which no night may cor - rupt or dim:
7. one with the Spir - it Par - a - clete,



1. that such a birth be - fits our God.
2. as Mar - y's womb brings forth its fruit.
3. for in this tem - ple God re - sides.
4. a cham - pion swift to run his course.
5. the weak - ness of our mor - tal frame.
6. so let it shine through con - stant faith.
7. from age to age for ev - er - more.



7. A - men.

Melody: BRESLAU, 8 8 8 8; first appeared in *As Hymnodus Sacer*, Leipzig, 1625, adapted by Felix Mendelssohn Bartholdy, 1809-1847



1. Re - deem - er of the na - tions, come; re - veal your -
2. Con - ceived not from the seed of man but by the
3. The Vir - gin's womb grows great with child, this clois - ter
4. From bri - dal cham - ber let him come, from roy - al
5. The e - ter - nal Fa - ther's E - qual, come, bind on the
6. Your man - ger now with splen - dor shines and night breathes
7. To you, O Christ, most lov - ing King, and to the



1. self by vir - gin birth. Let ev - 'ry age with won - der
2. Spir - it's won - drous breath, the Word of God is now made
3. is for ev - er pure; the ban - ners of her vir - tues
4. Vir - gin, pal - ace chaste, with two - fold na - ture God and
5. tro - phy of our flesh, and strength - en with your last - ing
6. forth new ra - diant light, which no night may cor - rupt or
7. Fa - ther, glo - ry be, one with the Spir - it Par - a -



1. know that such a birth be - fits our God.
2. flesh, as Mar - y's womb brings forth its fruit.
3. gleam, for in this tem - ple God re - sides.
4. man, a cham - pion swift to run his course.
5. pow'r the weak - ness of our mor - tal frame.
6. dim: so let it shine through con - stant faith.
7. clete, from age to age for ev - er - more. A - men.

MODE II, melody 46; *Liber Hymnarius*, Solesmes, 1983
Text: *Veni, redemptor gentium*, St. Ambrose, 340–397

FDLC-USCCB Webinar on *The Divine Office Hymnal*

The Secretariat of Divine Worship and the Federation of Diocesan Liturgical Commissions will co-sponsor two, 75-minute webinars on *The Divine Office Hymnal* on Thursdays, October 19 and 26 at 1:00 PM Eastern time. The first webinar will discuss the hymns from a theological and liturgical standpoint and will feature representatives from the Secretariat, the FDLC, and Msgr. Andrew R. Wadsworth, Executive Director of the International Commission on English in the Liturgy. At the second, GIA Publications, Inc., the publisher of the hymnal, will showcase some hymns and assist participants in the practical aspects of the hymnal. To register, visit FDLC.org/hymnalwebinar.

The hymn, “Redeemer of the Nations, Come,” by St. Ambrose of Milan – assigned for the Office of Readings during the season of Advent – is included above in its metrical and plainsong settings for the benefit of our readers.

Ascension Press to Sell Certain Titles of USCCB Communications

Following the USCCB's decision to reorganize its communications department last year, the Conference's publishing house, USCCB Communications (previously known as USCCB Publishing), permanently closed in December 2022. As part of the liquidation process, Ascension Press has agreed to sell the remaining inventory of certain titles. Those titles related to the mandate of the Committee on Divine Worship are listed below, and more information is available at AscensionPress.com/collections/usccb-publishing-titles.

Rites and Prayers

- Book of Mary: Prayers in Honor of the Blessed Virgin Mary, \$8.95
- Compañero de oración para la adoración eucarística, \$10.95
- Night Prayer: From the Liturgy of the Hours (Revised Edition), \$8.95
- Pastoral Care of the Dying, \$4.95
- Prayers to Protect Us, \$21.95
- Rite of Penance (Study Edition, former translation), \$19.95
- Roman Missal (Altar Edition), \$169.00
- Sunday Celebrations in the Absence of the Priest, \$29.95
- The Order of Baptism of Children, \$44.95

Guidelines and Statements

- Built of Living Stones: Art, Architecture, and Worship, \$12.95
- Happy Are Those Who Are Called to His Supper: On Preparing to Receive Christ Worthily in the Eucharist, \$4.95
- Homiletic Directory, \$16.95
- Preaching the Mystery of Faith: The Sunday Homily, \$6.95
- Sing to the Lord: Music in Divine Worship, \$9.95
- The Mystery of the Eucharist in the Life of the Church (English and Spanish editions), \$8.95

Other Titles

- Los santos del Misal Romano, \$14.95
- Popular Devotional Practices: Basic Questions and Answers, \$3.95
- Sacrament Series: Anointing of the Sick, Baptism, Holy Orders, Marriage, Penance, \$6.95/each
- Sacraments and Social Mission: Living the Gospel, Being Disciples, \$13.95

Administration of Viaticum to the Sick by Ordinary and Extraordinary Ministers: Part 1

In light of the publication of the new English translation of *Holy Communion and Worship of the Eucharistic Mystery outside Mass* some time in 2024, the *Newsletter* begins a series examining the various rites of this liturgical book. While the U.S. bishops approved it only in English, they approved a Spanish translation of Chapter II of the book, “Administration of Communion and Viaticum to the Sick by an Extraordinary Minister,” in November 2022 as a part of *Lay Ministry to the Sick*, a book of extracts for use by lay persons in their ministry to the sick. Eucharistic Congresses and Eucharistic Processions of Chapter III, “Various Forms of Worship of the Most Holy Eucharist,” were explored in the May, June, and July–August 2022 issues. In this first part, we explore the rites of Viaticum.

Theology

According to the *Catechism of the Catholic Church*, Viaticum is “the last sacrament of the Christian.”¹ Through this sacrament, the dying person receives the “seed of eternal life” and is strengthened by the Lord’s promise of

¹ No. 1524.

resurrection: “Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.”² Viaticum is a special sign of the Paschal Mystery, Christ’s Passover from death to resurrection, which is celebrated in every Mass.³ The *Catechism* compares the unity of Baptism, Confirmation, and the Eucharist in Christian Initiation to the sacraments of Penance, Anointing of the Sick, and Viaticum celebrated during a serious illness, which are “the sacraments that prepare for our heavenly homeland” or “the sacraments that complete the earthly pilgrimage.”⁴ In its letter on the care of persons in the critical and terminal phases of life, *Samaritanus bonus*, the Congregation for the Doctrine of the Faith notes that, for the dying, the sacraments of Penance and Anointing culminate in the reception of the Eucharist as Viaticum.⁵

Minister

The ordinary and usual minister of Viaticum is a priest with the care of souls, that is, a pastor, a parochial vicar, a chaplain, and, with regard to those living in the house, a superior of a clerical religious institute or society of apostolic life,⁶ and the administration of Viaticum is among those functions especially entrusted to pastors.⁷ When necessity requires it or with the presumed permission of the competent minister, any priest or deacon may administer Viaticum, and in the absence of an ordinary minister, any duly appointed lay person may do so, for example, an acolyte or an extraordinary minister of Holy Communion deputed in accordance with canon 230 §3.⁸ Ministers should not delay in administering Viaticum, and those with care of souls are to be zealous and vigilant that the sick are nourished by the Sacrament while still conscious.⁹

Recipient

The recipient of Viaticum is a member of the Christian faithful who is in danger of death from any cause, and those who are able to receive Holy Communion are obliged to receive Viaticum.¹⁰ While Anointing of the Sick is to be received by those who are in danger of death because of sickness, mental illness, or old age, Viaticum may be given to those who are in danger of death from any cause – not only from intrinsic ones like sickness but also from extrinsic sources like capital punishment. In light of the meaning of Viaticum as “the last Sacrament of the Christian,”¹¹ it is fitting that it be received when the danger of death is proximate or imminent.¹² Thus, in the course of a serious illness, the general pattern is: the reception of Penance whenever necessary, the Anointing of the Sick when one begins to be in danger of death (*in periculo mortis*), Viaticum when one is in imminent or proximate danger of death (*in proximo mortis*), and the Apostolic Pardon at the point of death (*in articulo mortis*). Were death to become imminent for a person, even if he has already received Holy Communion that day, he is strongly encouraged to receive the Eucharist again as Viaticum.¹³ Some canonists propose that the Eucharist as Viaticum should be administered only once to a dying person, who on the following days would receive the Eucharist as Holy Communion.¹⁴ Presumably, the rite of Viaticum would be celebrated again if the dying person recovers and subsequently becomes seriously ill.

Rite

Before the celebration of Viaticum, ordinary and extraordinary ministers catechize the sick person about the liturgy and their participation in it. They also prepare and arrange the celebration in light of the sick person’s condition and insofar as possible with the sick person or their family.¹⁵ If possible, the celebration of Viaticum

² Jn 6:54; cf. CCC, no. 1524; *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, no. 26.

³ *Pastoral Care of the Sick*, no. 26.

⁴ CCC, no. 1525.

⁵ Cf. Congregation for the Doctrine of the Faith, Letter, no. 10: *Acta Apostolicæ Sedis* 112 (2020), 938.

⁶ Cf. *Code of Canon Law*, canon 911 §1; *Pastoral Care of the Sick*, no. 29.

⁷ Cf. *Code of Canon Law*, canon 530 §3.

⁸ Cf. *Code of Canon Law*, canon 911 §2; *Pastoral Care of the Sick*, no. 29.

⁹ Cf. *Code of Canon Law*, canon 922; *Pastoral Care of the Sick*, no. 27.

¹⁰ Cf. *Code of Canon Law*, canon 921 §1, *Pastoral Care of the Sick*, no. 27.

¹¹ *Catechism of the Catholic Church*, no. 1524.

¹² Cf. *Pastoral Care of the Sick*, no. 176.

¹³ Cf. *Code of Canon Law*, canon 921 §2.

¹⁴ Cf. *Code of Canon Law*, canon 921 §3; cf. “The Eucharistic Celebration (cc. 899-933)” in *New Commentary on the Code of Canon Law*, ed. John P. Beal et al. (New York/Mahwah, NJ: Paulist Press, 2000), 1115.

¹⁵ Cf. *Pastoral Care of the Sick*, nos. 36-37.

takes place during Mass in order to maintain the connection between participation in the Eucharist and reception of Holy Communion and so that the sick person may receive Communion under both kinds;¹⁶ all others present may receive Communion under both kinds as well.¹⁷ When permitted by the rubrics, the Ritual Mass “For the Administering of Viaticum” or the Votive Mass of “The Most Holy Eucharist” may be used, and the readings are taken from the *Lectionary for Mass* (vol. IV, nos. 796-800) or Part III of *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, “Readings, Responses, and Verses from Sacred Scripture.” In the administration of Viaticum outside of Mass (the principal and original purpose for the reservation of the Blessed Sacrament),¹⁸ only the species of bread is administered except for those who are unable to receive it. In these cases, some of the Precious Blood may be reserved after Mass, transferred to a closed vessel which excludes any possibility of spilling, and then brought to the sick person. Viaticum may be administered outside of Mass on any day of the year, even Holy Saturday, the day when the Church abstains from the sacrifice of the Mass and the reception of Holy Communion.

Two liturgical books include rites for the administration of Viaticum. A rite for use by extraordinary ministers appears in Chapter 2 of *Holy Communion and Worship of the Eucharist outside Mass*, “Administration of Communion and Viaticum to the Sick by an Extraordinary Minister.” Rites for use by ordinary and extraordinary ministers appear in Chapter 5 of *Pastoral Care of the Sick*, “Celebration of Viaticum,” and in Chapter 8, “Rites for Exceptional Circumstances.” While the current arrangement of *Holy Communion* follows the Latin edition and will remain unchanged in the new English translation, the current edition of *Pastoral Care of the Sick* differs from both the Latin typical edition and the new English translation approved by the U.S. bishops in November 2022. While the current edition is a book that may be used by priests, deacons, and lay ministers, the edition pending confirmation by the Holy See follows the Latin edition and is a book for use by clergy. The arrangement of chapters in the current edition and that awaiting confirmation differ as well. Therefore, should the new translation of *Pastoral Care of the Sick* be approved, the rites for ordinary ministers will be found in Chapter III of the *The Order of the Anointing of the Sick and of Their Pastoral Care*, “Viaticum,” and the rites for extraordinary ministers will be found – as they currently are – in Chapter II of *Holy Communion and Worship of the Eucharistic Mystery outside Mass*. In November 2022, the U.S. bishops also approved a book of extracts entitled *Lay Ministry to the Sick*, currently pending confirmation by the Holy See. Should this book be approved, the rites for extraordinary ministers will be found there, too.

While *Holy Communion* and *Pastoral Care of the Sick* each include an Ordinary Rite for the Administration of Viaticum, *Pastoral Care of the Sick* also includes the administration of Viaticum in the “Continuous Rite of Penance, Anointing, and Viaticum” and the “Rite for Emergencies.” While the Continuous Rite follows the general pattern articulated above, the Emergency Rite differs because of the condition of the sick person. Because the danger of death is pressing (*instante mortis periculo*), the pattern changes: an opportunity for penance, the administration of Viaticum, and, if time remains, the Anointing of the Sick.

In the new English translations approved by the U.S. bishops, the rites for ordinary and extraordinary ministers differ in a few respects. First, ordinary ministers use the greeting, “Peace to this house and all here,” “The peace of the Lord be with you,” or other greetings from the Order of Mass. Extraordinary ministers use the greeting, “Peace to this house and all here” or other words from Sacred Scripture. The rite for use by ordinary ministers includes a sprinkling rite, an opportunity for sacramental confession, and the Apostolic Pardon, which are all absent from the rite used by extraordinary ministers. The Scripture readings are mostly the same, though the rite for extraordinary ministers includes three additional short readings.¹⁹ In the rite for ordinary ministers, a brief explanation of the text is permitted, a rubric which is absent from the rite for extraordinary ministers. The final blessing differs in the two rites, and ordinary ministers may bless the sick person with the Blessed Sacrament, if any remains.

¹⁶ Cf. *Pastoral Care of the Sick*, no. 26.

¹⁷ Cf. *Pastoral Care of the Sick*, no. 181.

¹⁸ Cf. *Holy Communion and Worship of the Eucharistic Mystery outside Mass*, no. 5.

¹⁹ Short readings include Jn 14:27, Jn 15:5, and 1 Jn 4:16.