



# NewsLetter

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### **USCCB Approves Three Liturgical Action Items, Commissions Draft of *National Directory for Instituted Ministries***

At the June 2024 USCCB plenary meeting in Louisville, Kentucky, the Latin Church bishops approved three liturgical texts presented by the Committee on Divine Worship.

Two large blocks of texts for the *Liturgy of the Hours, Second Edition* were prepared by the International Commission on English in the Liturgy, beyond the Scope of Work originally approved by the USCCB in 2012. “Supplementary Elements” (approved 177-3 with one abstention) consists of revised translations of antiphons, versicles, long and short responsories, Lord’s Prayer introductions, and hagiographical introductions in the Proper of Saints. “Additional Texts” (approved 180-2) is made up of all the Divine Office’s front matter – decrees, Apostolic Constitution, General Instruction, and calendar information – along with adjustments to rubrics, psalm headings and *tituli*, and some miscellaneous texts not previously translated.

With these approvals, the Secretariat of Divine Worship will begin the careful task of assembling the four volumes of the breviary and await the final approval of the liturgical Bible, expected in November 2024, which will supply all the Scriptural texts needed to complete the project. The complete *Liturgy of the Hours* will be submitted to the Holy See for the requisite confirmation in late 2024 or early 2025.

Proper liturgical texts for the Memorial of Saints Martha, Mary, and Lazarus, and the Optional Memorials of the three newest Doctors of the Church (Saint Gregory of Narek, Saint John of Avila, and Saint Hildegard of Bingen) were approved by a vote of 178-4. Each celebration consists of a *Roman Missal* Collect (and additional Mass prayers, in the case of Saints Martha, Mary, and Lazarus), suggested Lectionary readings, texts for the *Liturgy of the Hours*, and a *Roman Martyrology* entry.

In addition to the three liturgical items, the body of bishops also approved, 156-8 with 11 abstentions, a request from Archbishop Timothy P. Broglio, USCCB President, to establish a task force to develop a *National Directory for Instituted Ministries* concerning the qualifications, formation, and practice of lectors, acolytes, and catechists. While awaiting the draft text of the full Directory (likely in November 2025), the bishops also approved the presentation of an existing draft of interim guidance on instituted catechists. This interim guidance, if approved at the November 2024 plenary meeting, would eventually be incorporated into the final Directory.

## June 2024 Meeting of the Committee on Divine Worship

The Committee on Divine Worship met on June 11, 2024 in Louisville, Kentucky, prior to the USCCB plenary meeting. Members first reflected on recent feedback it requested from the body of bishops in November 2023 on two topics: the use of technology in the liturgy and editorial arrangements of the forthcoming *Liturgy of the Hours, Second Edition*.

The Committee then provided its own feedback on three matters: a draft of the Compendium on the *Order of Christian Initiation of Adults*; a request from the International Commission on English in the Liturgy (ICEL) on the pastoral usefulness of the current translation of the *Order of Christian Funerals*; and a review of a proposed statement concerning the use of wine for Masses celebrated in correctional institutions in both its liturgical and religious liberty dimensions.

Finally, members discussed three items for future action. A National Shrine application was favorably recommended to the Administrative Committee; the ICEL final translation (“Gray Book”) of the *Order of Crowning an Image of the Blessed Virgin Mary* was approved; and a final Spanish translation of the U.S. proper texts for the *Liturgia de las Horas* was likewise approved. The latter two liturgical texts are anticipated for canonical vote in November 2024.

The Committee’s next meeting will be November 10, 2024 in Baltimore, Maryland.

### Multiple Editions to Be Printed of the *Order of Christian Initiation of Adults* and the *Ritual de la Iniciación cristiana de adultos*

Ritual and study editions of the *Order of Christian Initiation of Adults* and the *Ritual de la Iniciación cristiana de adultos* will go on sale in the United States beginning November 1, 2024. Five publishers will produce editions, all of which are available for pre-order as of June 1; this information is summarized for the benefit of our readers:

#### **Catholic Book Publishing Corp.** ([CatholicBookPublishing.com](http://CatholicBookPublishing.com), 877-228-2665)

- English Ritual: 7¼” × 10¼”, 400 pgs., hardcover, \$39.00
- Bilingual Ritual: 7¼” × 10¼”, 800 pgs., hardcover, \$46.00

#### **Liturgical Press** ([LitPress.org](http://LitPress.org), 800-858-5450)

- English Ritual: 7¼” × 10½”, 352 pgs., hardcover, \$59.95
- English Study: 6” × 9”, 352 pgs., paperback, \$39.95
- Spanish Study: 6” × 9”, 352 pgs., paperback, \$39.95

#### **Liturgy Training Publications** ([LTP.org](http://LTP.org), 800-933-1800)

- English Ritual: 7” × 10”, 432 pgs., hardcover, \$75.00
- Spanish Ritual: 7” × 10”, 432 pgs., hardcover, \$75.00
- Bilingual Ritual: 7” × 10”, 864 pgs., hardcover, \$145.00
- English Study: 7” × 10”, 448 pgs., paperback, \$32.00
- Spanish Study: 7” × 10”, 448 pgs., paperback, \$32.00

#### **Magnificat** ([bookstore.Magnificat.net](http://bookstore.Magnificat.net), 970-416-6670)

- English Ritual: 6¾” × 9¼”, 280 pgs., hardcover, \$34.95

#### **Midwest Theological Forum** ([TheologicalForum.org](http://TheologicalForum.org), 630-541-8519)

- English Ritual: 7.18” × 10¼”, 352 pgs., synthetic leather hardcover, \$49.95
- Bilingual Ritual: 7.18” × 10¼”, 711 pgs., synthetic leather hardcover, \$69.95

As a reminder, the liturgical book may first be used as of the First Sunday of Advent, December 1, with mandatory use beginning on Ash Wednesday, March 5, 2025.

## **Implementing the *Order of Christian Initiation of Adults*: Period of Evangelization and Precatechumenate and Period of the Catechumenate**

*With the upcoming publication of the revised edition of the Order of Christian Initiation of Adults in English and Spanish, the Newsletter begins a series exploring this ritual, in particular, what is new and which aspects are in need of renewal in pastoral practice over the last forty years. This first article explores the Period of Evangelization and Precatechumenate and the Period of the Catechumenate, along with the steps that conclude each Period, the Rite for Entrance into the Catechumenate and the Rite of Election or Enrollment of Names.*

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Christian Initiation is a journey through which men and women are adopted as sons and daughters of God by water and the Holy Spirit, and is facilitated by its ritual book, the *Order of Christian Initiation of Adults* (OCIA). The revised English and Spanish translations of the rite are an occasion for the Church in the United States to renew its celebration of this process. As Bishop Steven J. Lopes, Chairman of the Committee on Divine Worship, writes in his foreword to the revised edition: “It is the hope of the United States Conference of Catholic Bishops that this new translation will be an occasion for each of us to live more deeply the promises of our own baptism and to dedicate ourselves more intensely to the increase of God’s holy People.” In the first half of Chapter I, “Order of the Catechumenate Arranged in Steps,” several aspects of the revised edition are immediately apparent.

### **Translation of “*candidatus*”**

The Latin typical edition of the OCIA uses the word *candidatus* (“candidate” or “candidato”) in a generic way, referring to any candidate for a sacrament, whether baptized or unbaptized. Over the last forty years in the U.S., however, the term “candidate” has come to be used more narrowly in the context of Christian Initiation, namely, for baptized persons receiving sacraments. In this light, the new edition substitutes more precise words where the Latin *candidatus* refers to an unbaptized person. In the Period of Evangelization and Precatechumenate, the word “inquirer” or “simpatizante” is used, and immediately prior to and during the Rite for Entrance into the Catechumenate, “the one entering”/“the entrant” or “solicitante.”

These substitutions are fairly straightforward, but similar substitutions in the Rite for Entrance and Rite of Election raise questions that the ritual book does not answer: at what moment during the Rite for Entrance does one become a catechumen? And at what moment during the Rite of Election does a catechumen become an elect? The new edition begins to use the word “catechumen” or “catecúmeno” at no. 56, “Signing of the Other Senses.” This fact reflects the sense that one becomes a catechumen through the signing of the forehead (no. 55):

**N.**, receive the Cross on your forehead. / Christ himself strengthens you / with the sign of his love. / Learn now to know him and follow him.

**N.**, reciban la señal de la cruz en la frente. / Cristo mismo los fortalece / con este signo de su amor. / Aprendan ahora a conocerlo y a seguirlo.

The word “elect” or “elegido” is used beginning at no. 133, “Reception or Election.” This fact reflects the sense that one becomes an elect through the declaration of the celebrant:

**N.** and **N.**, you have been chosen for Initiation / into the sacred mysteries at the forthcoming Easter Vigil.

**N.** y **N.**, ahora los declaro miembros de los elegidos, / para ser iniciados en los sagrados misterios durante la próxima Vigilia Pascual.

### **Harmonization with the *Roman Missal, Third Edition***

The typical edition of the OCIA was published in 1972 following the promulgation of the first typical edition of the *Roman Missal*. Subsequently, however, there have been two further editions of the *Roman Missal*, one in 1975 and another in 2002, and the revised English and Spanish texts have been updated in light of these changes. The ritual indications for the Rite of Election or Enrollment of Names are one example. According to the OCIA, the Rite of Election “should be celebrated within the Mass of the First Sunday of Lent” (no. 128) and use that Sunday’s Mass formulary. Nevertheless, the ritual notes that the rite may be celebrated on another day, using the

Ritual Mass “For the Election or Enrollment of Names” (the formulary, however, may not be used on days listed in nos. 1-4 of the Table of Liturgical Days) or even take place outside of Mass. In the revised text, a rubric which first appeared in the second typical edition of the *Roman Missal* (1975) has been added: “The Mass of the Friday of the Fourth Week of Lent may also be used.” This adaptation is one of many which update the OCIA (1972) in light of the current edition of the *Roman Missal*.

### **Ritual Indications for the Rite for Entrance into the Catechumenate**

The introduction of the Rite for Entrance notes that this rite may be followed by the Eucharist (no. 44), and at the rite’s conclusion there is a rubric that details what takes place if the Eucharist is celebrated after the dismissal of the catechumens (no. 68). Nevertheless, neither the typical edition nor the current English or Spanish editions describe what takes place at the beginning of the Mass when the Rite for Entrance is joined to it. In the new editions, a new paragraph has been inserted in no. 44:

When combined with the Eucharist, the Rite of Introduction (nos. 48-60) replaces the usual Introductory Rites of the Mass. The Gloria, when prescribed, and the Collect of the Mass follow. On days when Ritual Masses are permitted, the readings may be taken from the *Lectionary for Mass*, no. 743. Following the Homily, intercessions are offered for the catechumens (no. 65), who afterwards are dismissed (no. 67). Mass continues as usual (no. 68).

The adapted text does not mention the *Kyrie* because, when something additional takes place at the beginning of Mass, the Penitential Act is omitted, normally including the *Kyrie* as well. The Gloria and the Collect occur between nos. 60 and 61.

### **Inscription of Catechumens**

At no. 46, the OCIA describes the register in which is written the names of those who enter the catechumenate, the minister and sponsors, and the day and place of admission. Norm 14 of the new *National Statutes for the Christian Initiation of Adults* (NSCIA) adds:

- §1. The register of those who have entered the catechumenate is to be kept in the parish archive.
- §2. In addition to those things required by OCIA 46, the pastor is to see that the date and place of birth of the catechumens are inscribed in the register.

The inscription of this ritual act is critical as it carries certain prerogatives and duties (cf. *Code of Canon Law*, canons 1170 and 1183 §1; OCIA, no. 47; NSCIA, Norm 9 §§1-2). A Register of Catechumens may be purchased from F.J. Remy Church Goods at [RemeyChurchGoods.com/product/91](http://RemeyChurchGoods.com/product/91). In its current edition, there is not a column for the date and place of birth, so that record should be made in the remarks section.

### **Role of the Deacon in the Celebration of the Rites**

The OCIA notes the role that deacons have in the formation of individuals for Christian Initiation as well as the liturgies at which they may preside. Still, the ritual book is mostly silent when it comes to the way deacons assist the priest celebrant at these rituals. One new adaptation – which appears throughout the entire edition – occurs first at no. 67A-C: “The Deacon or the celebrant dismisses them in these or similar words” (67A). This emendation addresses what appears to be an oversight in the typical edition. While there are moments when the priest celebrant does what a deacon would otherwise normally do, for example, the proclamation of the Gospel at the Handing On of the Lord’s Prayer, liturgical dismissals are given by the deacon when he is present.

### **Use of Psalmody**

Psalmody is a regular feature of liturgical celebrations. In addition to the Responsorial Psalm of the Liturgy of the Word, psalmody also frequently accompanies movement or symbolic action. Some Latin liturgical books provide the text of psalms when they are used in this manner, for example, the *Order of the Dedication of a Church and an Altar*. In other books, however, the rubrics merely provide the citation for the psalm that may be used. The Latin and current U.S. editions of the OCIA fall into this latter category. Nevertheless, after the pattern of other recently published liturgical books in English and Spanish, the revised edition of the OCIA gives both the citation and the text itself according to the translation of *The Abbey Psalms and Canticles*. At the Rite for Entrance into the Catechumenate, psalmody is given at the Preliminary Introduction (no. 49) and the Introduction into the Church (no. 60); and at the Rite of Election, psalmody is given at the Enrollment of Names (no. 132). The presence of these texts in the ritual edition will aid choirs and cantors, and, in their absence, other ministers.