



NewsLetter

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New CDWDS Members and Consultors Appointed; Prefect Archbishop Roche Named Cardinal

Pope Francis appointed the new membership of the Congregation for Divine Worship and the Discipline of the Sacraments on June 1, 2022, four days before the Congregation's renaming as a Dicastery per the Apostolic Constitution *Prædicare Evangelium*. Of the twenty-two members, three have ties to the United States: Blase J. Cardinal Cupich of Chicago; Kevin J. Cardinal Farrell, Prefect of the Dicastery for Laity, Family, and Life (and former Bishop of Dallas); and Archbishop J. Augustine Di Noia, O.P., Adjunct Secretary of the Dicastery for the Doctrine of the Faith. The Chairman of the International Commission on English in the Liturgy, Bishop Hugh E. Gilbert, O.S.B. of Aberdeen, Scotland, was also named to the Dicastery.

On June 11, 2022, Pope Francis appointed the Dicastery's new consultors, including two Americans: Rev. Paul Turner, a priest of the diocese of Kansas City–St. Joseph and director of its Office of Divine Worship, and Dr. Mary Healy, professor of Sacred Scripture at Sacred Heart Major Seminary in Detroit.

In addition, the Holy Father on May 29 announced his intention to elevate Archbishop Arthur Roche, Dicastery Prefect, to the College of Cardinals at a consistory scheduled for August 27, 2022. Cardinal-Designate Roche has served as Prefect for the past year, and before that was the Secretary of the Dicastery from 2012 to 2021.

The Committee on Divine Worship congratulates Cardinal-Designate Roche on his naming to the College of Cardinals and looks forward to a fruitful collaboration on ongoing liturgical projects and to continue deepening the liturgical renewal in the Church in the United States.

CDWDS Provides Update About Lay Ministries

On May 24, 2022, Archbishop Arthur Roche, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, clarified certain details about the Rite of Institution of Lectors, Acolytes, and Catechists in a letter to the Presidents of the world's Conferences of Bishops. Last year, Pope Francis issued the Apostolic Letters *motu proprio Spiritus Domini* and *Antiquum ministerium*. In the first, he opened the instituted ministries of Lector and Acolyte to women, and in the second formally established the ministry of Catechist. On December 3, 2021, the Congregation issued the first Latin typical edition of the Rite of Institution of Catechists. An accompanying letter indicated that a revised typical edition of the Rite of Institution of Lectors,

Acolytes, and Catechists with an accompanying *praenotanda* would be issued sometime in 2022, but the Prefect now notes that this ritual “will not be published at the moment.” In the meantime, the current Rite of Institution of Lectors and Acolytes is still to be used, with the necessary changes of gender if women are being instituted. The Rite of Institution of Catechists, however, may not be used in the dioceses of the United States until the USCCB completes its work of clarifying the description and role of the ministry, the shape of an adequate formation program, and ways to form communities to understand this ministry’s service. The ritual itself must also be translated, approved, and confirmed for liturgical use. The text of Archbishop Roche’s letter, in multiple languages, is available at www.CultoDivino.va/content/cultodivino/it/documenti/lettere-circolari/chiarimenti-sul-rito-di-istituzione-dei-ministeri.html.

The Chairmen of the Committees on Divine Worship, Evangelization and Catechesis, and Canonical Affairs and Church Governance communicated the letter to the body of bishops on June 23. The USCCB’s current complementary norm regarding the age and qualifications for the ministries of Lector and Acolyte remains in force and may serve as a guide for the discernment of candidates. The Committee on Canonical Affairs and Church Governance has recently begun the task of revising this norm, which, once completed, requires the approval of the USCCB and the *recognitio* of the Holy See. A working group on the ministry of Catechist is currently preparing a document with the clarifications called for by the Holy See and hopes to present this document to the USCCB for its approval next year.

June 2022 Meeting of the Committee on Divine Worship

The Committee on Divine Worship met in San Diego, California on June 12, 2022, just before the special retreat meeting of the USCCB.

Five liturgical rituals were approved for submission to the Administrative Committee to be included for the vote of the bishops at the November 2022 plenary meeting. First, the Committee approved English and Spanish translations of the *Order of the Anointing of the Sick and of Their Pastoral Care*. The two versions are close in content and organization to the Latin typical edition, although a few adaptations will be proposed to the bishops. The English base text was prepared by the International Commission on English in the Liturgy (ICEL), while the Spanish base text was recently approved by the bishops of Mexico. Next, the Committee approved English and Spanish texts of *Lay Ministry to the Sick*, a proposed ritual book for the United States consisting of excerpts drawn from existing liturgical rites intended for use by lay persons who minister to the sick. Those rites and prayers which may lawfully be used by lay persons are found in the previously mentioned Anointing ritual, as well as the *Order of Christian Initiation of Adults*, *Order of Christian Funerals*, and *Holy Communion and Worship of the Eucharist outside Mass*. Finally, the Committee approved the ICEL Gray Book of proper liturgical texts in honor of Pope Saint Paul VI and Our Lady of Loreto.

The members agreed to support a proposal from the Committee on Ecumenical and Interreligious Affairs to require a new pastoral note in liturgical participation aids regarding St. John’s account of the Passion on Good Friday, aimed at avoiding antisemitic interpretations of the text. The precise formula of the note will be developed in the coming months and will replace an earlier pastoral note originally printed in worship aids about 20 years ago. The Committee also had a lengthy discussion related to remote preparation of the forthcoming *Liturgy of the Hours, Second Edition*, especially with issues related to the chanting of psalmody and various adaptations to the text. Finally, the Committee also had an initial discussion of elements for the future English and Spanish editions of the *Lectionary for Mass*.

The Committee’s next meeting is scheduled for November 13, 2022 in Baltimore.

Eucharistic Processions: Role of the Diocesan Bishop and Basic Form

The National Eucharistic Revival began on June 19, 2022, the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi). Dioceses and parishes across the country participated through the celebration of Mass, adoration of the Blessed Sacrament, and eucharistic processions. This first year is dedicated to Diocesan Revival – a year of renewal for diocesan clergy and leaders, which provides resources for them to invite the faithful to an encounter with the Lord Jesus Christ in the Eucharist. As a part of this diocesan year, it may be helpful to review the Diocesan Bishop’s role regarding eucharistic processions in his local Church as well as the basic form of these processions. A future *Newsletter* article will explore the meaning of eucharistic processions in the Church’s life.

The Role of the Diocesan Bishop

The Diocesan Bishop has both an administrative and liturgical role regarding these processions. Administratively, he first determines whether eucharistic processions through the public streets can take place.¹ He considers a variety of factors in his discernment, including whether a public procession is appropriate in light of the present-day circumstances of the place and whether it can be a sign of common faith and adoration.² There may be some contexts in which processions could be provocative, e.g., where civil authorities severely limit the freedom of the Church to worship publicly or where significant conflict exists between different Christian groups. In these contexts, the Diocesan Bishop may determine that a procession through the public streets is not opportune. If a eucharistic procession through the public streets cannot occur on Corpus Christi in a particular place, alternative ways of holding it are strongly encouraged. For example, one might hold it at a shrine or, with the civil authority’s permission, a public garden.³ If no form of procession is possible on this day, it is fitting to have other public celebrations for the city or its principal districts in the cathedral or other suitable places.⁴ Nevertheless, if the Diocesan Bishop determines that processions *can* be done, they *should* be held, especially on the Solemnity of the Most Holy Body and Blood of Christ.⁵ Diocesan Bishops sometimes give clergy permission to carry out processions in their faculties.

Secondly, the Diocesan Bishop establishes regulations to ensure both the dignity of the procession and the reverence due to the Most Blessed Sacrament.⁶ These regulations will contain the time of processions – possibly including whether and in which cities more than one may take place on Corpus Christi⁷ – as well as their location and form.⁸ More about the regulations which the Diocesan Bishop may establish regarding the form of eucharistic processions are addressed below.

In addition to this administrative role, the Diocesan Bishop also has a liturgical one, especially on Corpus Christi. He is frequently to preside at the Eucharist in the cathedral church or other churches of the diocese, especially on Solemnities, and the Solemnity of the Most Holy Body and Blood of Christ is singled out alongside Christmas, Holy Week, Easter, and Pentecost as a day when he is not to be absent from the diocese except for a grave and urgent cause.⁹ On this day, the Church also limits the duplication of eucharistic processions in cities¹⁰ – much as it limits the duplication of liturgies during Holy Week in cathedral and parish churches, e.g., the Procession on Palm Sunday, the Evening Mass of the Lord’s Supper on Holy Thursday, the Celebration of the Passion of the Lord on Good Friday, and the Mass of the Easter Vigil on Easter Sunday. In this light, the importance of this day in the life of the bishop and the local Church becomes clear. The Church gathers for a single celebration in the city – though there may be others in very large ones. The liturgical role of the bishop is to celebrate the Corpus Christi Mass surrounded by his presbyterate, deacons, and lay ministers, with the People of God participating; to prolong the celebration by walking with the Lord in procession; and to conclude the entire celebration with benediction.

¹ *Code of Canon Law*, canon 944, §1; *Holy Communion and Worship of the Eucharist Outside Mass* (HCWEOM), no. 101.

² HCWEOM, nos. 101-102.

³ *Redemptionis sacramentum*, no. 144.

⁴ HCWEOM, no. 102.

⁵ *Code of Canon Law*, canon 944, §1; HCWEOM, no. 102.

⁶ *Code of Canon Law*, canon 944, §2; HCWEOM, no. 101.

⁷ HCWEOM, no. 102.

⁸ HCWEOM, no. 101; *Eucharisticum mysterium*, no. 59.

⁹ *Code of Canon Law*, canons 389 and 395, §3.

¹⁰ HCWEOM, no. 102; cf. 1917 *Code of Canon Law*, canon 1291.

The Basic Form of Eucharistic Processions

Exposition may take place in those churches and oratories where it is permitted to reserve the Blessed Sacrament.¹¹ Consequently, it is from these churches and oratories that eucharistic processions may begin. The basic form of eucharistic processions is found in *Holy Communion and Worship of the Eucharist Outside Mass* (HCWEOM), nos. 101-108, and the *Ceremonial of Bishops*, nos. 385-394. The rubric at the conclusion of the Mass of Corpus Christi in the Roman Missal – new to the third typical edition – is a combination of HCWEOM no. 103 and the *Ceremonial of Bishops*, nos. 397 and 389-390: “It is desirable that a procession take place after the Mass in which the Host to be carried in the procession is consecrated.” This arrangement helps to maintain the unity of celebration, procession, and benediction. There may also be a period of adoration after Mass and before the procession. While the liturgical books are silent about the possibility of a eucharistic procession that follows neither Mass nor Mass and adoration, this, too, is permitted – even if not the fullest form of celebration.

When the procession immediately follows Mass, after the Communion of the faithful is completed, the monstrance is brought to the altar and the consecrated host is placed in it. The Prayer after Communion takes place at the chair, and the Concluding Rites are omitted. The celebrant of the Mass may then continue to wear the vestments used for Mass or change into a white cope. If the procession does not begin immediately after Mass, the celebrant wears a white cope. He goes to the altar, kneels, and incenses the Blessed Sacrament, while the hymn *O salutaris Hostia* or another eucharistic hymn is sung. The humeral veil is brought to the celebrant, who goes to the altar, genuflects, and takes the monstrance with his hands covered by the humeral veil. The procession forms, which is more or less complex depending upon which members of the Church are present. In non-episcopal processions, the order is: crossbearer with two servers carrying candles, other ministers, deacons of the Mass, attending priests wearing copes, concelebrating priests, two ministers with incense, the priest carrying the Blessed Sacrament (which is escorted by candles), the book bearer, and all the faithful carrying candles. The arrangement of episcopal processions is found at *Ceremonial of Bishops*, nos. 391 and 1100.

It is desirable that the procession go from one church to another, which manifests the unity of Christians in a city, the relationship of the Church and the city, and the missionary aspect of the Christian life. If circumstances require it, the procession may return to the church at which it began. A procession, however, is not permitted to be held within the walls of the Church building, since “processions within the body of the church are not true processions.”¹² A procession that does not leave the church property, while not prohibited, is not the fullest expression of a eucharistic procession. During the procession there are songs and prayers which express the faith of participants and focus attention on the Lord alone.

At the church or other suitable place at which the procession ends, the celebrant places the monstrance on the altar and carries out benediction in the usual way.¹³

Adaptations of the Basic Form in Local Churches

As noted above, the Diocesan Bishop establishes regulations regarding the form of eucharistic processions. In doing this, he takes HCWEOM and the *Ceremonial of Bishops* as his starting point. In general, he is careful to provide for the faithful’s participation in the procession, to ensure that processions are carried out in a dignified way, and to promote adoration by the faithful.¹⁴ He will also be attentive to guard against certain issues particular to the place, e.g., a spirit of competition among participating groups.¹⁵

In particular, he may issue regulations concerning those aspects of the ritual book which take place according to local tradition: the use of lights, incense, and canopy; the decoration of public squares and streets; the order of other participants in the procession; and the use of stations during the procession, at which benediction may given. He could prescribe certain prayers and songs during the procession, as well as the form of the rites that occur at each station, e.g., proclamation of a Gospel, verse, oration, and benediction.

¹¹ *Code of Canon Law*, canon 941, §1.

¹² *Notitiæ* 11 (1975), 64.

¹³ HCWEOM, nos. 97-100.

¹⁴ *Code of Canon Law*, canon 944, §2; *Redemptionis sacramentum*, no. 142.

¹⁵ *Directory on Popular Piety and the Liturgy*, no. 162.