



NewsLetter

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USCCB Approves Three Liturgical Items at June 2017 Meeting

During the June 2017 USCCB plenary meeting, the nation's Latin Church bishops approved three liturgical action items presented by the Committee on Divine Worship. The English translation of the rite of blessing the oils at the Chrism Mass and a Spanish-language collection of proper blessings for the dioceses of the United States will be sent to the Congregation for Divine Worship and the Discipline of the Sacraments for the requisite confirmation. The third item, a revised set of guidelines for celebrating the sacraments with persons with disabilities, will be published by the USCCB this summer.

Bishops approved the final "Gray Book" translation of the *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism*, prepared by the International Commission on English in the Liturgy (ICEL) by a vote of 178 to 3. The Gray Book was received from ICEL in December 2016 and approved by the Committee on Divine Worship the following month. The ritual for blessing the oils, celebrated once a year at the Chrism Mass, was retranslated using the principles of *Liturgiam authenticam*. When implemented, it will replace the translation used in the United States since the 1970s.

A new *sexta parte* (Part VI) of the Spanish-language *Bendicional*, containing proper blessings for use in the United States, was approved by a vote of 172-2 with two abstentions. If confirmed, it will be added to the existing five parts of the *texto único* (common text) of the *Bendicional* and published for use in this country.

Finally, a revised edition of the *Guidelines for the Celebration of the Sacraments with Persons with Disabilities* was approved by the body of bishops by a vote of 180-1. The first edition was approved by the body of Bishops in June 1995. Medical and technological advancements, together with renewed emphasis on the inclusion of persons with disabilities, suggested the preparation of a new version, with assistance provided from the National Catholic Partnership on Disability as well as several USCCB offices.

Whereas the first edition contained an introduction, preface, and 39 paragraphs, the revised edition contains an expanded introduction, preface, 46 paragraphs, and a conclusion. Enhancements appear throughout the *Guidelines*, including one addition concerning the distribution of Holy Communion involving persons who have feeding tubes, gluten intolerances, or age-related dementias. Years of pastoral practices and consultation with experts in disability-related fields have resulted in a much-improved edition. The full text will be published by USCCB Communications, and also appear in the July-August 2017 *Newsletter* as well as the USCCB website.

June 2017 Meeting of the Committee on Divine Worship

The USCCB Committee on Divine Worship met in Indianapolis, Indiana on June 13, 2017. This was the first meeting under the chairmanship of Archbishop Wilton D. Gregory of Atlanta. In addition, Rev. Randy L. Stice, Associate Director-Designate, attended the meeting as an observer to prepare for the start of his USCCB service in July 2017.

Items for November 2017 Plenary Meeting

Members of the Committee approved four items to receive a canonical vote of the Latin Church bishops of the USCCB at the November 2017 plenary meeting. Final translations (“Gray Books”) prepared by the International Commission on English in the Liturgy (ICEL) include the first three segments of the *Liturgy of the Hours, Second Edition* – Advent-Christmas, Lent-Easter, and Ordinary Time – and the *Order of Baptism of Children*.

The three *Liturgy of the Hours* Gray Books form major portions of the Proper of Time section. Each “seasonal fascicle” contains translations of the original Latin hymns, *Benedictus* and *Magnificat* antiphons, and intercessions for Morning and Evening Prayer. The *Order of Baptism of Children* does not entail changes to the ritual itself, but is simply a new translation of the Latin second edition, following the principles of *Liturgiam authenticam*. In addition to the Gray Book text common to the ICEL member Conferences of Bishops, the Committee instructed the Secretariat to draft proper U.S. adaptations to the Baptism ritual. These technical adaptations will allow the ritual to continue being celebrated by ministers in the United States as they have been for many years.

Proper Calendar Requests

After careful consideration, the Committee declined to approve two requests for new inscriptions to the Proper Calendar for the Dioceses of the United States of America; one involved a blessed and the other was a devotional Marian feast. Members expressed a desire to give greater emphasis on particular calendars in the various local Churches, while reserving the national calendar for truly widespread celebrations and saints known to all. To better guide the development of diocesan and other proper calendars, the Committee asked the Secretariat to provide catechesis in this issue of the *Newsletter* on the inscription of saints and blessed on diocesan, provincial, and regional proper calendars.

Consultation on Other Projects

Members reviewed proposed projects from other USCCB committees and offices that required consultation from the Committee on Divine Worship. The Committee on Laity, Marriage, Family Life and Youth is developing a pastoral plan for marriage and family life consistent with the USCCB strategic plan for 2017-2020, while the Committee on Clergy, Consecrated Life and Vocations has drafted a revised *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*. As work continues toward a liturgical Bible for use in the United States, the Confraternity of Christian Doctrine requested the Committee’s assistance concerning a review of the *New American Bible* Old Testament. Finally, USCCB Communications proposed two prayer books to enhance Catholic devotional life.

The next meeting of the Committee is scheduled for November 11, 2017 in Baltimore, Maryland.

Celebration of Saints and Blessed on Diocesan and Other Proper Calendars

The Committee on Divine Worship is entrusted with recommending any changes to the Proper Calendar for the Dioceses of the United States of America. These recommendations are voted on by the Latin Church Bishops of the USCCB and presented to the Congregation for Divine Worship and the Discipline of the Sacraments for the requisite confirmation. Many requests over the years have been presented to the Committee – from dioceses, religious orders, and members of the lay faithful – to inscribe various saints and blessed in the national calendar. While some have been accepted and ultimately added to the calendar, others have presented a challenge due to their more limited devotion. The contents of the calendar should in some manner match the *cultus* of saints and

blesseds, and various legislation and norms enacted since the Second Vatican Council can assist the Committee, dioceses, and others interested in the promotion of saints and blesseds to ensure that the right celebrations are inscribed in the right calendars.

In the Apostolic Letter *Mysterii Paschalis* (February 14, 1969), Blessed Paul VI promulgated the *Universal Norms on the Liturgical Year and the Calendar* (UNLYC), a document that dedicates one of its two chapters to the subject of particular calendars and the way to inscribe celebrations in them: “[p]articular calendars... contain celebrations of a more proper character, appropriately combined organically with the general cycle. For individual Churches or religious families show special honor to those Saints who are proper to them for some particular reason” (UNLYC, no. 49). Expanding on the UNLYC, the Holy See issued the instruction *Calendaria Particularia* (CP) the following year, which opens by highlighting again the need for proper calendars: “appropriate celebrations of other saints should be observed only in those places where special reasons justify their being honored, that is, in the individual countries, dioceses, and religious institutes to which these saints more properly belong” (CP, introduction).

These two documents give concrete expression to the desires of the Second Vatican Council, whose Fathers stated: “Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance” (*Sacrosanctum Concilium*, no. 111). Extending that principle to the U.S. proper calendar, only feasts of saints should be extended to the national Church who are truly of national importance.

At the November 1992 NCCB plenary meeting, the Bishops of the United States approved a policy statement prepared by the then-Committee on the Liturgy for responding to the many requests to have saints included in the national calendar. The statement, entitled “On the Inclusion of Saints and the Blessed in the Proper Calendar for the Dioceses of the United States of America,” was subsequently published in the December 1992 *Newsletter*. Together with general norms drawn from the UNLYC, no. 53, cautioning against overburdening proper calendars and prescribing that saints and blesseds should be added where they have particular significance, four additional guidelines govern the inclusion of saints or blesseds in the U.S. proper calendar, especially those from religious communities:

1. As a general practice, before being considered for inclusion on the national calendar, saints or the blessed of a religious community must first be included on diocesan calendars for a significant period of time (usually 5 to 10 years) in order to insure that they have a genuine *cultus* in the United States.
2. The *cultus* of the saint or blessed must exist in a significant number of dioceses throughout the country before the saint or blessed may be proposed for inclusion on the national calendar. This *cultus* must be broader than in a particular area or region of the country in order to demonstrate that the saint or blessed is of significance to the entire country.
3. Normally the saint or blessed must have served in the United States of America.
4. Such commemorations of saints or the blessed will ordinarily be given the rank of optional memorial.

Of those saints added to the national calendar, most served in the United States, such as Saints Junípero Serra, Elizabeth Ann Seton, and John Neumann. Others are included because of their significance to certain communities, such as Our Lady of Guadalupe due to our proximity to Mexico (this celebration was subsequently raised to a Feast in light of her patronage of the Americas), Saint Peter Claver, who ministered to slaves in Latin America, and the farmer Saint Isidore due to the prevalence and importance of agriculture in the nation’s history.

Requests to add additional commemorations on the national calendar show a praiseworthy desire to recognize those saints for the significant impact they have had on the Church, but the temptation exists for many to inscribe a saint onto the calendar as a means of promoting devotion. The 1992 guidelines—and the exclusion of certain saints who do not meet the criteria stipulated by it—should not be seen as minimizing the life and work of these saints or as hindering their promotion, but rather as recognizing that the celebration of these particular feasts is better realized in those places where their feasts will truly be celebrated. For this reason, an established national *cultus* is a significant requirement before inscription on the U.S. proper calendar.

The preparation of proper calendars was heavily promoted by the UNLYC and the instruction *Calendaria Particularia*, and also by two subsequent letters, *Novo Calendario Romano* (1974) and *Calendaria et Propria* (1977), that urged the completion of proper calendars for dioceses and religious institutes “as quickly as possible.” This task was perhaps simplest in Europe, which can boast of almost two millennia’s worth of saints, where many towns take pride in their own local saints and for years have celebrated their stories, lives, and festivals. North America, on the other hand, has had considerably less time—and fewer Catholics—to build such a martyrology, but that should not rule out creating a rich diocesan or provincial calendar that affirms and celebrates the particular identity of the local Church.

The decisions involved in drawing up or editing a proper calendar should be subject to careful discernment and “[t]horough theological, historical, and pastoral research” (CP, no. 4). For certain solemn celebrations or saints highly regarded by the people, it may be desirable to have proper texts for Mass and the *Liturgy of the Hours* approved by the Congregation for Divine Worship and the Discipline of the Sacraments. If proper texts already exist in Latin or another vernacular language, they may be obtained and, if necessary, translated for the approvals process. In the increasingly rare case of saints and blessed for whom no proper texts exist at all, the diocese may compose them, ideally proposing a Latin text from which other translations may be derived, and submit them for the Holy See’s confirmation. (Confirmation is also required when borrowing an existing proper text.) The Congregation and/or the Secretariat of Divine Worship could be consulted for assistance in determining the existence of proper texts.

Calendaria Particularia recognizes two types of proper celebrations which may be entered into a more local calendar: “those that must be observed *ipso iure* or those granted by indult” (CP, no. 7). Diocesan celebrations observed by the law itself are automatically inscribed on their calendar without need of a further indult, and are announced by the Diocesan Bishop, usually through his liturgical office. These celebrations include a feast – or for pastoral reasons, a solemnity – for the diocese’s principal patron, a feast for the anniversary of the dedication of the cathedral, and a memorial for a secondary patron of the diocese (see CP, no. 9). Analogous celebrations for the universal Church already exist in the General Roman Calendar with the solemnity of Saint Joseph, patron of the Catholic Church, and the feast of the Dedication of the Lateran Basilica, proclaimed by a plaque at its entrance as “the mother and head of all churches in the city and the world.” Fostering the devotion of a diocese’s patron saints and “mother church” can bring about a fuller realization of the identity of a diocese as a particular Church “fashioned after the model of the universal Church” (*Lumen Gentium*, no. 23).

Within a diocese itself there may be celebrations proper even to smaller parts of the diocese. All churches in a city or town may celebrate the feast of that city’s patron as a solemnity, and a memorial for any secondary patron saints it may have (see CP, no. 10). A church itself celebrates two solemnities – its titular saint and the anniversary of its dedication – as well as memorials for any saints in the martyrology who are buried in the church (see CP, no. 11). The patron saint of a region or wider geographical area that may encompass multiple parishes may also have a feast, and a secondary patron may have a memorial celebrated (see CP, no. 8). There are also rules governing the celebrations observed *ipso iure* of religious institutes and their provinces: titles, founders, patrons, and members who are canonized or beatified may be added to the proper calendar of that religious institute (see CP, no. 12).

In addition, a diocese may request from permission from the Holy See to celebrate those saints and blessed who for one reason or another have a genuine *cultus* among its people. Aside from the obvious choice of saints with a personal connection to that region, others might be chosen in recognition of our country’s deep appreciation for its diverse cultural heritage. In the past, America saw heavy influxes of Catholic immigrants: Irish, Italian, and Polish, among others, who came to this country and established historically significant cultural communities, and in many places that heritage is still celebrated today by the generations many times removed from those first immigrants. Including saints and blessed special to those first communities, as well as those from more recent immigrations, can be a powerful means of celebrating that tradition as part of the diocese’s historical identity, and effective in welcoming and integrating newer populations into the diocese and fostering greater unity. In summary, the importance of diocesan and other proper calendars should not be underestimated as powerful expressions of the identity, unity, and pride of each particular Church.

Theology in the *Praenotandae*: The Mass

Building upon the ancient axiom that there is a reciprocal relationship between prayer and belief (lex orandi, lex credendi), "Theology in the Praenotandae" explores that relationship as it is reflected in the praenotandae (Introductions) of the liturgical rites of the Church. Each article of the series highlights some of the theological themes that are integral to the celebrations of the rites and provides examples of the way in which the relationship between belief and worship is seen in the text of the rites. Considered here are two praenotandae that govern the celebration of the Mass: the General Instruction of the Roman Missal and the Introduction to the Lectionary for Mass.

The Mass

The Mass "is the center of the whole of Christian life," both for the individual Christian and for the Church, so much so that the other "sacred actions and all the activities of the Christian life... are bound up with it, flow from it, and are ordered to it" (*General Instruction of the Roman Missal* [GIRM], no. 16). It is comprised of two parts, the Liturgy of the Word and the Liturgy of the Eucharist, which are "so closely interconnected that they form but one single act of worship" (no. 28). The community of faith gathers together to offer their prayers according to their proper roles and to unite their offering of praise to God. The Liturgy of the Word opens to the faithful the mystery of God's saving and redeeming work, "offering them spiritual nourishment" (no. 55), and prepares them to receive the Eucharist faithfully. The Liturgy of the Eucharist brings together the offering of praise the faithful make with Christ's sacrificial offering to the Father. "In the word of God the divine covenant is announced; in the Eucharist the new and everlasting covenant is renewed. On the one hand the history of salvation is brought to mind by means of human sounds; on the other it is made manifest in the sacramental signs of the Liturgy" (*Lectionary for Mass*, Introduction [LFM], no. 10). The celebration of Mass draws the faithful more deeply into God's salvific plan, so that strengthened by the Word and the Eucharist, they can proclaim God to the world (see GIRM, no. 90).

Lectionary for Mass (LFM)

Sacred Scripture is an essential element of the Church's liturgical celebration. "Always," says the *praenotanda*, "...Christ is present in his word, as he carries out the mystery of salvation, he sanctifies humanity and offers the Father perfect worship" (LFM, no. 4). The Second Vatican Council recognized its importance and reestablished "the use of Sacred Scripture in every celebration of the Liturgy" (no. 1). There is a unity between Sacred Scripture and the liturgy, because "the word of God unceasingly calls to mind and extends the economy of salvation, which achieves its fullest expression in the Liturgy. The liturgical celebration becomes therefore the continuing, complete, and effective presentation of God's word" (no. 4). Though Sacred Scripture was written millennia ago, God's message remains the same: Christ is the path of our salvation and through him we are made adopted sons and daughters of God.

Through the presence of Christ and the working of the Holy Spirit, "the liturgical celebration... becomes a new event and enriches the word itself with new meaning and power" just as "Christ himself read and explained the Sacred Scriptures, beginning with the 'today' of his own coming forward in the synagogue and urging all to search the Scriptures" (no. 3). Because God's word is living and effective, it accomplishes his purpose in the lives of those who hear it and respond to it (see no. 4). "[T]he participation of the faithful in the Liturgy increases to the degree that, as they listen to the word of God proclaimed in the Liturgy, they strive harder to commit themselves to the Word of God incarnate in Christ" (no. 6). Thus, the liturgical celebration of the word of God "expresses the Father's love that never fails in its effectiveness toward us" (no. 4).

Furthermore, the Church, "in doctrine, life, and worship... keeps alive and passes on to every generation all that she is, all that she believes" (no. 8). The *praenotanda* mentions seven different elements of the Liturgy of the Word that highlight the way in which the word of God functions in the community: the biblical readings, the responsorial psalm, the Gospel acclamation, the homily, silence, the profession of faith, and the universal prayer (see nos. 11-31). Each part is an opportunity for the faithful to hear God's word and, through the support and inspiration of the Holy Spirit, for the word to become "the foundation of the liturgical celebration and the rule and support of all our life" (no. 9).

General Instruction of the Roman Missal (GIRM)

“Christ the Lord instituted the Eucharistic Sacrifice of his Body and Blood and entrusted it to the Church, his beloved Bride, as the memorial of his Passion and Resurrection” (GIRM, no. 17). What Christ entrusted to the Church she has faithfully passed down from generation to generation through the Apostolic Tradition and has deepened her understanding of what the Lord entrusted to her. The Eucharist is more than a simple act of remembrance of Christ’s Last Supper or his sacrifice on the Cross. It is the way in which “the Sacrifice of the Cross is continuously made present in the Church” (no. 72). The Mass is “the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit” (no. 16).

Because of its nature as the memorial of Christ’s sacrifice, the celebration of the Eucharist should be “planned in such a way that leads to a conscious, active, and full participation of the faithful both in body and in mind, a participation burning with faith, hope, and charity, of the sort which is desired by the Church and demanded by the very nature of the celebration, and to which the Christian people have a right and duty by reason of their Baptism” (no. 18). The Eucharist is connected to Baptism because the Eucharist is the culmination of the sacraments of initiation (see *Rite of Christian Initiation of Adults*, no. 217). Christians, by their Baptism, are the “People of God, purchased by Christ’s Blood, gathered together by the Lord, nourished by his word” (GIRM, no. 5). As such, it is fitting that the worship they offer, which they participate in fully, consciously, and actively, is an expression of thanksgiving (literally, *eucharistia*) for what God has given to them through the sacraments.

The Eucharist is celebrated by the whole body of Christ, head and members. While the ministerial priesthood (priests and bishops) is a visible actor in the rite itself, the GIRM also describes the faithful as the “royal priesthood” who have an active role in the rites as well, uniting their spiritual offering with the prayers of the celebrant, who, in turn, offers up the prayers of the Church to be united with Christ’s sacrificial offering (no. 5). The entire People of God, then, “whether they are ordained ministers or lay Christian faithful, in fulfilling their office or their duty, should carry out solely but completely that which pertains to them” (no. 91). The rites of the Liturgy of the Eucharist demonstrate this unity of action and purpose. As with many parts of the Mass, there is a dialogical quality to the prayers of the Liturgy of the Eucharist that reveals “they are not simply outward signs of communal celebration, but [that they] foster and bring about communion between priest and people” (no. 34).

GIRM no. 72 notes the three main “movements” of the Liturgy of the Eucharist: the preparation of the gifts concluding with the prayer over the offerings, the Eucharistic Prayer, and the Communion Rite, which includes the Lord’s Prayer, the rite of peace, the fraction, and Holy Communion (see nos. 72-89). These rites prepare the faithful to offer their sacrifice of praise and thanksgiving to God and unite it with Christ’s offering, enact Christ’s command to celebrate the Eucharist, and partake of Body and Blood of Christ, “so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated” (no. 85). Thus, “the Church’s rule of prayer (*lex orandi*) corresponds to her perennial rule of belief (*lex credendi*), by which namely we are taught that the Sacrifice of the Cross and its sacramental renewal in the Mass... are one and the same, differing only in the manner of offering, and that consequently the Mass is at once a sacrifice of praise and thanksgiving, of propitiation and satisfaction” (no. 2).



CDWDS Issues Circular Letter to Bishop on Matter for the Eucharist

On June 15, 2017, the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi), the Congregation for Divine Worship and the Discipline of the Sacraments issued a circular letter to the Bishops of the world on the subject of the matter used for the celebration of the Eucharist, that is, the bread and wine (Prot. n. 320/17). This letter is reprinted below for the benefit of our readers:

1. At the request of the Holy Father, Pope Francis, the Congregation for Divine Worship and the Discipline of the Sacraments is writing to Diocesan Bishops (and to those who are their equivalents in law) to remind them that it falls to them above all to duly provide for all that is required for the celebration of the Lord's Supper (cf. Lk 22:8, 13). It is for the Bishop as principal dispenser of the mysteries of God, moderator, promoter and guardian of the liturgical life in the Church entrusted to his care (Cf. CIC can. 835 § 1), to watch over the quality of the bread and wine to be used at the Eucharist and also those who prepare these materials. In order to be of assistance we recall the existing regulations and offer some practical suggestions.

2. Until recently it was certain religious communities who took care of baking the bread and making the wine for the celebration of the Eucharist. Today, however, these materials are also sold in supermarkets and other stores and even over the internet. In order to remove any doubt about the validity of the matter for the Eucharist, this Dicastery suggests that Ordinaries should give guidance in this regard by, for example, guaranteeing the Eucharistic matter through special certification.

The Ordinary is bound to remind priests, especially parish priests and rectors of churches, of their responsibility to verify those who provide the bread and wine for the celebration and the worthiness of the material.

It is also for the Ordinary to provide information to the producers of the bread and wine for the Eucharist and to remind them of the absolute respect that is due to the norms.

3. The norms about the Eucharistic matter are given in can. 924 of the CIC and in numbers 319-323 of the *Institutio generalis Missalis Romani* and have already been explained in the Instruction *Redemptionis Sacramentum* issued by this Congregation (25 March 2004):

a) "The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition. It follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament. It is a grave abuse to introduce other substances, such as fruit or sugar or honey, into the bread for confecting the Eucharist. Hosts should obviously be made by those who are not only distinguished by their integrity, but also skilled in making them and furnished with suitable tools" (n. 48).

b) "The wine that is used in the most sacred celebration of the Eucharistic Sacrifice must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances. [...] Great care should be taken so that the wine intended for the celebration of the Eucharist is well conserved and has not soured. It is altogether forbidden to use wine of doubtful authenticity or provenance, for the Church requires certainty regarding the conditions necessary for the validity of the sacraments. Nor are other drinks of any kind to be admitted for any reason, as they do not constitute valid matter" (n. 50).

4. In its *Circular Letter to the Presidents of the Episcopal Conferences regarding legitimate variations in the use of bread with a small quantity of gluten and the use of mustum as Eucharistic matter* (24 July 2003, Prot. n. 89/78 - 17498), the Congregation for the Doctrine of the Faith published the norms for the celebration of the Eucharist by persons who, for varying and grave reasons, cannot consume bread made in the usual manner nor wine fermented in the normal manner:

a) "Hosts that are completely gluten-free are invalid matter for the celebration of the Eucharist. Low-gluten hosts (partially gluten-free) are valid matter, provided they contain a sufficient amount of gluten to

obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread” (A. 1-2).

b) “*Mustum*, which is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature (for example, freezing), is valid matter for the celebration of the Eucharist” (A. 3).

c) “The Ordinary is competent to give permission for an individual priest or layperson to use low-gluten hosts or mustum for the celebration of the Eucharist. Permission can be granted habitually, for as long as the situation continues which occasioned the granting of permission” (C. 1).

5. The same Congregation also decided that Eucharistic matter made with genetically modified organisms can be considered valid matter (cf. Letter to the Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, 9 December 2013, Prot. n. 89/78- 44897).

6. Those who make bread and produce wine for use in the Mass must be aware that their work is directed towards the Eucharistic Sacrifice and that this demands their honesty, responsibility and competence.

7. In order to facilitate the observance of the general norms Ordinaries can usefully reach agreement at the level of the Episcopal Conference by establishing concrete regulations. Given the complexity of situations and circumstances, such as a decrease in respect for the sacred, it may be useful to mandate a competent authority to have oversight in actually guaranteeing the genuineness of the Eucharistic matter by producers as well as those responsible for its distribution and sale.

It is suggested, for example, that an Episcopal Conference could mandate one or more Religious Congregations or another body capable of carrying out the necessary checks on production, conservation and sale of the Eucharistic bread and wine in a given country and for other countries to which they are exported. It is recommended that the bread and wine to be used in the Eucharist be treated accordingly in the places where they are sold.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 15 June 2017, Solemnity of the Most Holy Body and Blood of Christ.

Robert Card. Sarah
Prefect

✠ Arthur Roche
Archbishop Secretary

Archbishop John R. Quinn, Former Committee Chairman, Dies at 88

The Committee on Divine Worship mourns the loss of former San Francisco Archbishop John R. Quinn, who passed away on June 22, 2017 at the age of 88. He served as the sixth Chairman of the then-NCCB Committee on the Liturgy from 1975 to 1977, and later as NCCB President from 1977 to 1980. We pray for the repose of his soul:

*Grant, we pray, almighty God,
that the soul of your departed servant John Raphael,
to whom you committed the care of your family,
may, with the manifold fruit of his labors,
enter into the eternal gladness of his Lord.
Who lives and reigns for ever and ever. Amen.*