



NewsLetter

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Volume LX

July-August 2024

Tenth National Eucharistic Congress Celebrated in Indianapolis



NATIONAL Eucharistic Revival

Over 50,000 Catholics gathered in Indianapolis, Indiana from Wednesday, July 17 to Sunday, July 21, 2024 to celebrate the Church's eucharistic faith at the tenth National Eucharistic Congress. This congress took place 129 years after the first National Eucharistic Congress and was the first in 83 years. A part of the National Eucharistic Revival, the congress was an event of prayer, study, and service, and included a variety of liturgical celebrations.

Two months before the congress, a series of Eucharistic processions took place along four pilgrim routes, each of which ended in Indianapolis. At the congress' opening session on Wednesday evening at Lucas Oil Stadium, the "perpetual pilgrims," those who traveled a route in its entirety, entered the stadium, and Exposition and Benediction of the Blessed Sacrament followed. Subsequent evening sessions also included Exposition and Benediction. From Wednesday through Sunday, perpetual Exposition of the Blessed Sacrament took place at St. John the Evangelist Church, and the Sacrament of Reconciliation was offered at the Indiana Convention Center. On Thursday, Friday, and Saturday mornings, three different Masses were celebrated: one each in English and Spanish and another for youth. On Saturday morning, the faithful carried out the Holy Qurbana of the Syro-Malabar Catholic Church. Masses were also celebrated in the afternoons on Thursday and Friday, and these Masses included a Byzantine Divine Liturgy, Mass in Latin according to the 1962 *Missale Romanum*, and another in Vietnamese. On Saturday afternoon, a Eucharistic procession went from the Indiana Convention Center to the Indiana War Memorial Plaza, and the closing Mass was celebrated on Sunday by Luis Antonio Cardinal Tagle, papal envoy to the National Eucharistic Congress.

At the daily English Masses held in Lucas Oil Stadium, the proper Entrance, Offertory, and Communion antiphons of the *Roman Missal* were sung. Music styles ranged from traditional to contemporary and Gospel. While the majority of the music at these Masses was carried out in English, there was also a small portion in Latin, Spanish, and Tagalog. The Mass settings used included the chants of the *Roman Missal* and the *Mass of Peace* by Dave and Lauren Moore.

The National Eucharistic Revival is now in its third and final year, the "Year of Mission," from July 2024 to June 2025. More information may be found at EucharisticRevival.org/year-of-mission.

Dicastery for Evangelization Issues Liturgical Texts and Guidelines for the Jubilee Year

In early July, the Dicastery for Evangelization's Section for the Fundamental Questions regarding Evangelization in the World issued liturgical texts and guidelines for the celebration of the Jubilee Year 2025 and the integral text of the Decree on the granting of the Jubilee Indulgence. While the rites for the Opening and Closing of the Year are only being made available to bishops and offices of worship, the USCCB has made publicly available the formularies and related options of the Mass "For the Holy Year" in English, Spanish, and Latin.

General Norms for the Rites of the Opening and Closing of the Jubilee Year

On Sunday, December 29, 2024, the Feast of the Holy Family of Jesus, Mary and Joseph, particular Churches will celebrate the beginning of the Jubilee Year with a solemn Rite of Opening. On the following Feast of the Holy Family, Sunday, December 28, 2025, these Churches will celebrate a solemn Rite of Closing. These two rites are to be celebrated only by the Diocesan Bishop and only in the cathedral. In dioceses with duly erected co-cathedrals, however, the Diocesan Bishop may permit another celebration of the Opening and Closing Rite by a bishop or priest of the diocese whom he has designated. These rites take place in the context of a stational Mass (cf. *Ceremonial of Bishops*, Chapter 1, nos. 119-170), and special care should be given to the convocation of a large gathering of the faithful of the diocese.

Rite of the Opening of the Jubilee Year

The distinguishing mark of the Rite of Opening is the entrance procession of a prominent cross lifted high by the clergy and faithful of the diocese, a scene that evokes in one sense the Jubilee 2025 logo and theme, "Pilgrims of Hope." It consists of three moments: the *collectio* or gathering of the faithful in a nearby church or other suitable place; the pilgrimage procession; and the entrance into the cathedral. The *collectio* should occur in a place that is large enough to accommodate the gathering of the faithful and far enough away from the cathedral to enable a true pilgrimage procession to it. If the gathering takes place after sunset, candles and lights may be used. While the Jubilee Hymn or another chant is sung, the bishop, vested in a white cope and accompanied by other ministers vested in white, approaches the gathering. A cross of significance for the local Church – which will remain near the altar in the cathedral's sanctuary for the entire Jubilee Year – is adorned and carried with candles. A deacon bears the Book of the Gospels and another minister carries the thurible. After the greeting, the bishop invites those gathered to bless and praise God, addresses the assembly, and offers the opening prayer. A deacon then proclaims the Gospel (Jn 14:1-7), and, after a brief period of silence, a lector reads an excerpt from the Bull of Indiction.



Following the reading of the Bull, the bishop imposes incense in the thurible and the deacon bids those gathered to make pilgrimage to the cathedral. During the pilgrimage, those gathered sing the Litany of the Saints or appropriate songs or psalms accompanied by antiphons. At the cathedral, the pilgrimage procession approaches the principal door, and, at its threshold, the bishop raises the cross carried in procession and invites all to venerate it with an acclamation. Entering the church, the bishop goes to the baptismal font, and, after all the faithful have taken their places, leads those gathered in a commemoration of Baptism. Special indications are given if the baptistery is outside or if the commemoration of Baptism is unable to take place at the font. Following this commemoration, the bishop sprinkles himself and all the faithful as the cross, Book of the Gospels, and other ministers precede him to the sanctuary; antiphons or other suitable chants are sung.

Upon reaching the sanctuary, the deacon places the Book of the Gospels on the altar and the ministers place the cross in the sanctuary. The bishop, taking off the cope and putting on the chasuble, reverences the altar and incenses it together with the cross, which may be accompanied by a Christmas antiphon, a suitable chant, or musical instruments. The bishop then goes to the cathedra and the *Gloria in excelsis Deo* begins immediately, followed by the Collect of the Mass for the Feast of the Holy Family.

Rite of the Closing of the Jubilee Year

Before the celebration of the Mass which closes the Jubilee Year, the cross which commemorates the Year should again be adorned. The liturgical texts include a proper greeting, opening address, Penitential Act, Prayer over the People or Solemn Blessing, and Dismissal. A sample of the Universal Prayer is provided in the resource given to bishops, and the community is encouraged to formulate its own petitions which proclaim the particular graces it has received during the Jubilee. In the model given, the individual petitions are carried out by a deacon and a lector, the deacon giving the invitation (e.g., Let us pray for the Church), and the lector proclaiming the intention (e.g., May the Church, custodian of the plan of salvation...). Following Communion, the bishop, using the address provided, invites those gathered to sing the *Te Deum* or another hymn of thanksgiving. The introduction of the rite encourages the presentation of offerings for the poor alongside the presentation of the gifts and the distribution of Communion under both kinds.

Other Liturgical Texts for the Holy Year

In a decree dated May 13, 2024 (Prot. n. 276/24), the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed three new Mass formularies, “For the Holy Year,” available in Latin and several vernacular languages, including English and Spanish (see the next pages for the texts in English). These Masses may be celebrated whenever special celebrations are held during the Jubilee, except on solemnities, Sundays and feasts, during Holy Week and the Easter Triduum, days within the Octaves of the Nativity and of Easter, Advent weekdays from December 17 to December 24 inclusive, the Commemoration of All the Faithful Departed (All Souls’ Day), and Ash Wednesday. The proper readings provided may only be used in Ordinary Time; during the seasons of Advent, Christmas, Lent, and Easter, the usual daily readings are required. In addition to the Mass prayers and readings, the Dicastery also provides five samples for the Penitential Act, and four invitations, responses, and concluding orations for the Universal Prayer. These liturgical resources are available at USCCB.org/prayer-and-worship/the-mass/votive-masses-and-various-needs/mass-for-the-holy-year.

While many of the prayers are new compositions, several depend in whole or in part upon prayers from the *Roman Missal*:

- **Formulary A** – the Prayer over the Offerings belongs to several Masses of Easter Time as well as the Mass “In Any Need;” the Prayer after Communion is a modified version of that oration from the Votive Mass of All Saints; and the Solemn Blessing is the familiar “Ordinary Time I” from Numbers 6:24-26.
- **Formulary B** – the Prayer after Communion belongs to the Mass “For the Evangelization of Peoples” (B); and the Prayer over the People is no. 19.
- **Formulary C** – the Collect borrows from the Mass “For the Unity of Christians” (B); the Prayer over the Offerings is a slightly modified version of the one from “For the Evangelization of Peoples” (A); the Prayer after Communion borrows a phrase from “For Holy Church” (A); and the Solemn Blessing is “Ordinary Time II” from Philipians 4:7.

The sources of these prayers are helpful in determining the various themes of the prayers “For the Holy Year.”

In light of the Jubilee’s theme, “Pilgrims of Hope,” the prayers naturally stress the themes of pilgrimage and hope. Incorporated into Christ, the faithful are a Body of believers, filled with hope. They look forward to the Lord’s coming in the present and at the end of the ages, an expectation which gives them an eternal vision and moves them to make pilgrimage to God and neighbor. The titles of the Prefaces underline the Christocentric meaning of the Jubilee Year: “Christ, our sole hope,” (Form A); “Christ, our true hope,” (Form B); and “Christ, God and man, the Savior of all” (Form C).

The readings provided for this Mass are nearly identical to those of the annual Chrism Mass (*Lectionary for Mass*, no. 260): Isaiah 61:1-3a, 6a, 8b-9; Psalm 89:21-22, 25 and 27; and Luke 4:16-21. In Isaiah, the prophet declares that he has been anointed by the Lord “to announce a year of favor,” and, in the Psalm, God speaks about his servant David: “with my holy oil [I have] anointed him.” These passages culminate in the Gospel passage from Luke, where Christ, at the beginning of his public ministry, reads the prophecy of Isaiah (61:1-2) and declares it fulfilled: “The Lord has sent me to announce a year of favor.” In addition to these selections, there is one additional option for the First Reading, Romans 5:5-11, whose verse 5 opens the Bull of Indiction: “Hope does not disappoint.”

Mass “For the Holy Year,” Three Formularies for the Jubilee Year 2025

A

Entrance Antiphon Ps 27 (26):14
Wait for the Lord; be strong;
be stouthearted, and wait for the Lord (E.T. alleluia)!

Collect
Almighty ever-living God,
fervent desire of the human heart,
look with favor upon your people
who make their pilgrim journey in this year of grace,
so that, bound to Christ the rock of salvation,
they may happily attain
the goal of blessed hope.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the
Holy Spirit,
God, for ever and ever.

Prayer over the Offerings
Accept in compassion, Lord, we pray,
the offerings of your family,
so that under your protective care
they may never lose what they have received,
but attain the gifts that are eternal.
Through Christ our Lord.

Preface Christ, our sole hope
It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.
For in this time of grace,
you gather your children into one family,
so that, enlightened by the Word of Life,
they may joyfully celebrate
the mystery of your Son crucified and risen.

He is salvation, ever invoked and awaited,
who calls all to his table,
heals the wounds of body and spirit,
and to the afflicted gives joy.

Through all these signs of your favor,
we are reborn with living faith to a more certain hope,
and we offer ourselves to our brothers and sisters in
loving service,
as we await the return of the Lord.

Through him, with the Angels and all the Saints,
we sing the hymn of your praise,
as without end we acclaim:

Communion Antiphon Cf. Lk 4:18, 19
The Spirit of the Lord is upon me,
he has sent me to preach the good news to the poor,
to proclaim the year of the Lord’s favor (E.T. alleluia).

Prayer after Communion
O God, who refresh us with the one Bread
and sustain us with one hope,
strengthen us likewise, we pray, by your grace,
that, made one body and one spirit in Christ,
we may rise with him to glory.
Who lives and reigns for ever and ever.

Solemn Blessing
May the Lord bless you and keep you.
R. Amen.
May he let his face shine upon you
and show you his mercy.
R. Amen.
May he turn his countenance towards you
and give you his peace.
R. Amen.

B

Entrance Antiphon Cf. Ps 90 (89):1-2
O Lord, you have been our refuge,
from generation to generation;
from age to age, you are (E.T. alleluia).

Collect
O God, who in the fullness of time
sent your Son into the world as our Savior,
grant that, making our pilgrim way through history,
the light of his paschal mystery
may lead us to encounter you, our only hope.
Through our Lord Jesus Christ, your Son...

Prayer over the Offerings
O Lord, may the offerings that we present
on your altars in joyful celebration of this holy year
be acceptable in your sight,
so that we may come to share in the eternal life of him
by whose mortality we are saved from death,
Jesus Christ our Lord.
Who lives and reigns for ever and ever.

Preface Christ, our true hope
It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,

Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For your Son, begotten before all ages,
born in time of the Virgin Mary,
and anointed by the Holy Spirit,
proclaimed a year of favor in your name,
bringing consolation to the afflicted,
redemption to captives,
salvation and peace to the whole human race.

He is the one true hope,
surpassing every human hope,
that shines forth in every age.

And so, with all the Angels and Saints,
we praise you, as without end we acclaim:

Communion Antiphon Ti 2:12-13
Let us live justly and devoutly in this age,
as we await the blessed hope
and the coming of the glory of our great God (E.T.
alleluia).

Prayer after Communion

May our participation at your table sanctify us,
O Lord, we pray,
and grant that through the Sacrament of your Church
all nations may receive in rejoicing
the salvation accomplished on the Cross
by your Only Begotten Son.
Who lives and reigns for ever and ever.

Prayer over the People

Be near to those who call on you, O Lord,
and graciously grant your protection
to all who place their hope in your mercy,
that they may remain faithful in holiness of life
and, having enough for their needs in this world,
they may be made full heirs of your promise for
eternity.
Through Christ our Lord.

C

Entrance Antiphon Ti 3:5, 7
God has saved us through the bath
that gives rebirth and renewal in the Holy Spirit,
that, justified by his grace, we may become heirs
with the hope of eternal life (E.T. alleluia).

Collect

O God, who through your Only Begotten Son
brought to the human race
the remedy of salvation and the gift of eternal life,
grant to all who are reborn in Christ
the desire and the strength to do what you command,
so that the people called to your Kingdom
may be firm in faith, joyful in hope, and active in
charity.

Through our Lord Jesus Christ, your Son...

Prayer over the Offerings

Look, O Lord, upon the face of your Christ,
our only hope,
who handed himself over as a ransom for all,
so that through him,
from the rising of the sun to its setting,
your name may be exalted among the nations
and in every place a single offering
may be presented to your majesty.
Through Christ our Lord.

Preface *Christ, God and man, the Savior of all*
It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,

Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For in him your ancient promises are fulfilled,
shadows give way to light,
the world finds itself reborn,
and humanity is created anew.

By his offering once for all upon the Cross,
he wished to gather into one all your children who
were scattered,
and, lifted up in glory, the firstborn among many,
he spreads before us the hope of eternal joy.
And so, Lord, with all the Angels and Saints,
we, too, give you thanks, as in exultation we acclaim:

Communion Antiphon Mt 28:20
Behold, I am with you always, says the Lord,
even to the end of the age (E.T. alleluia).

Prayer after Communion

Strengthened by heavenly Bread, we ask, O Lord,
that, by adhering constantly to the Gospel of life,
we may become for the human family
a life-giving leaven and a means to salvation.
Through Christ our Lord.

Solemn Blessing

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

Note on the Opening of Holy Doors during the Jubilee Year 2025

On August 1, 2024, the Dicastery for Evangelization's Section for the Fundamental Questions regarding Evangelization in the World released a Note in response to questions about the possibility of opening Holy Doors in cathedrals, shrines, and other significant places of worship during the Jubilee Year 2025. An English translation of the Dicastery for Evangelization's Note is available at [Jubilaum2025.va/en/notizie/comunicati/2024/porte-sante-basiliche-papali.html](https://jubilaum2025.va/en/notizie/comunicati/2024/porte-sante-basiliche-papali.html).

Despite the worthy pastoral and devotional reasons motivating these requests, the Dicastery underlines the directions given by Pope Francis in the Bull of Indiction, *Spes non confundit*: Holy Doors are to be opened at the Papal Basilicas of St. Peter, St. John Lateran, St. Mary Major, and St. Paul Outside the Walls (no. 6) and possibly also at a prison (no. 10). The distinguishing mark of the Jubilee Year, notes the Dicastery, is the Jubilee Indulgence, received through the Sacrament of Penance and acts of charity and hope. The various ways and many places where this indulgence may be obtained are outlined in the Apostolic Penitentiary's Decree on the Granting of the Jubilee Indulgence, issued May 13, 2024 and available at [Vatican.va/roman_curia/tribunals/apost_penit/documents/rc_penitenzieria-ap_20240513_norme-indulgenza-giubileo2025_en.html](https://vatican.va/roman_curia/tribunals/apost_penit/documents/rc_penitenzieria-ap_20240513_norme-indulgenza-giubileo2025_en.html); this document also contains a link to the Bull of Indiction. Additional information about the Jubilee is found in the May 2024 *Newsletter*.

Publications of the Dicastery for Divine Worship and the Discipline of the Sacraments

The Dicastery for Divine Worship and the Discipline of the Sacraments has recently updated its website with two new documents, both available at [CultoDivino.va](https://cultodivino.va):

- at “*Rivista Notitiae*” – the 2022 edition the Dicastery's official journal, *Notitiae*, was released. Their annual journal includes various acts of the Holy Father and of the Dicastery, as well as a summary of the Dicastery's decrees, responses to questions for clarification (*responsa ad dubium*), scholarly articles (*studia*), and remembrances of the deceased (*in memoriam*).
- at “*Documenti*” then “*Atti del Dicasterio*” – the Dicastery has made available the summary of its decrees from January to April 2024. This document includes various acts of approval, such as the approval of liturgical texts and calendars, bestowal of the title of Minor Basilica, and granting of various permissions.

Plenary Indulgence for U.S. Celebration of World Day for Grandparents and Elderly

The World Day for Grandparents and the Elderly was established by Pope Francis in 2021, on the fourth Sunday of July because of that day's proximity to the Memorial of Saints Joachim and Anne, the grandparents of Jesus. Since 1978, however, the United States has observed National Grandparents Day on the Sunday after Labor Day. Thus, in 2022, the U.S. bishops approved the transfer of the World Day for Grandparents and the Elderly to the Sunday after Labor Day so that it coincides with the well-established national celebration. This year's U.S. celebration occurs on Sunday, September 8, with the theme “Do not cast me off in my old age” (cf. Psalm 71:9).

On August 19, 2024, Bishop Krzysztof J. Nykiel, Regent of the Apostolic Penitentiary, granted a plenary indulgence to all those who will participate in the various activities in this country on September 8. On this day, the same indulgence is extended to those who visit the elderly in need or in difficulty (whether in person or virtually) and to the elderly, sick, and those homebound for serious reasons who unite themselves to the celebrations on this day.

More information about the World Day for Grandparents and Elderly, its U.S. observance, and the Apostolic Penitentiary's decree of the plenary indulgence, is available at [USCCB.org/topics/marriage-and-family-life-ministries/grandparents-elderly](https://usccb.org/topics/marriage-and-family-life-ministries/grandparents-elderly).

Implementing the *Order of Christian Initiation of Adults*: Periods of Purification and Enlightenment and of Mystagogy

With the upcoming publication of the revised edition of the Order of Christian Initiation of Adults (OCIA) in English and Spanish, the Newsletter continues the 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 second article explores the Periods of Purification and Enlightenment and of Mystagogy, along with the step that serves as the hinge between these two periods, the Celebration of the Sacraments of Initiation.

After Election, the process of Christian Initiation continues through the rites of the Periods of Purification and Enlightenment and of Mystagogy: the three Scrutinies; the Handing On of the Creed and of the Lord's Prayer; the Rites of Immediate Preparation; the Celebration of the Sacrament of Initiation; and the Masses for the neophytes.

Communal Celebration of the Rites

A sometimes-overlooked aspect of the rites of Christian Initiation is their communal celebration. The Introduction of the OCIA describes the ministries and offices which are carried out during Christian Initiation, and this section begins with the ministry exercised by the entire Church: "the People of God, represented by the local Church, should always realize and show that the Initiation of adults is its own concern and a matter for all the baptized" (OCIA, Introduction, no. 9). Only after treating the Church as a whole – both laity and clergy – does the Introduction attend to individual ministries and offices: sponsors and godparents (nos. 10 and 11), the clergy (nos. 12-15), and catechists (no. 16). This treatment is not meant to diminish the unique role of the clergy in the rites of Initiation but to underline the celebrations as "celebrations of the Church" (Vatican II, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 26).

The ecclesial nature of these rites should be reflected in their celebration. The Introduction notes that the Christian faithful should attend and take an active part in the celebrations of the Periods of the Catechumenate, of Purification and Enlightenment, and of Mystagogy (OCIA, Introduction, nos. 9.2, 9.4, and 9.5). The Christian faithful should, when appropriate, give testimony about the catechumens on the day of their Election (no. 9.3). Additionally, it is important that all members of the Christian faithful "exercise their function according to the Order or ministry they have received" (*General Instruction of the Roman Missal*, no. 114). At the celebration of the Scrutinies, for example, it is not appropriate for the lay faithful to assume the gestures of the celebrant by extending hands during the prayer of Exorcism. The faithful participate by praying after the invitation, "Let us pray," and while the celebrant lays hands; they participate by sealing each prayer with their "Amen" and even by singing a chant following the ritual action. The participation of the faithful does not need to look like that of the clergy in order for it to have dignity and value.

"Presentation" vs. "Handing On" of the Creed and the Lord's Prayer

One of the more noticeable differences in the revised English translation is the rendering of the Latin *traditio*. In the first English editions promulgated following the Second Vatican Council, this word was frequently translated "presentation": the presentation of the Book of the Gospels and of the Gifts at Ordination; the presentation of the Creed and of the Lord's Prayer at Christian Initiation; the presentation of the Insignia and of the Liturgy of the Hours at the Consecration of Virgins; and the presentation of the Insignia at Religious Profession. Since the second English edition of the *Rites of Ordination* (2003), however, *traditio* has consistently been translated "handing on," and that pattern is reflected in the new English edition of the OCIA: the Handing On of the Creed and the Handing On of the Lord's Prayer.¹ This English translation better reflects the fact that the Lord's Prayer and the Creed are gifts that Christ and the Church offer to the elect, who, in turn, receive, treasure, and continuously return them. "Handing On" connects these moments with the declaration of St. Paul to the

¹ The new *Order of Consecration of Virgins* and *Order of Religious Profession*, approved by the USCCB in November 2023, translate the Latin *traditio* as "bestowal."

Corinthians: “For I handed on to you as of first importance what I also received” (1 Cor 15:3). A similar change does not occur in the Spanish edition, which translates *traditio* as “entrega.”

Timing of the Anointing with the Oil of Catechumens

In the dioceses of the United States, the Anointing with the Oil of Catechumens may take place during the Periods of the Catechumenate and of Purification and Enlightenment, and it is omitted in the Rites of Immediate Preparation and at the celebration of the Sacraments of Initiation (cf. no. 33.7).² The revised *National Statutes for the Christian Initiation of Adults* no longer include a norm regarding the Oil of Catechumens – as did the previous Statutes – because the revised Statutes do not repeat what is already contained in the ritual text. While the oil blessed by the bishop at the Chrism Mass is normally used, a priest may, for pastoral reasons, bless the oil immediately before the anointing, and the anointing must always be administered by a priest or deacon.

Music for the Celebration of Initiation

For the Celebration of the Sacraments of Initiation in Chapter I, the new English and Spanish editions include musical notation for the Celebrant’s Instruction (no. 220), the Litany of the Saints (no. 221), the Blessing of Water (no. 222), the Invitation for Confirmation (no. 233), and the Laying On of Hands (no. 234). Providing these engravings in the ritual book facilitates the solemn celebration of the Sacraments of Initiation and eliminates the need to employ other books or to insert copied settings into the OCIA. For the most part, these engravings are taken from the *Roman Missal* and the *Order of Confirmation*, and, where corresponding texts appear in subsequent chapters of the OCIA, most published editions include parenthetical references to the music of Chapter I. Another instance of musical notation in the new English edition is the prayer for the Blessing of the Oil of Catechumens (no. 102) taken from the *Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism*.

Celebrant’s Address before “Behold the Lamb of God”

The typical editions of the OCIA and the *Roman Missal* note that the priest celebrant may address the neophytes before their first reception of Holy Communion, reminding them about “the preeminence of so great a Sacrament, which is the climax of their Initiation and the center of the whole Christian life” (OCIA, no. 243; cf. *Roman Missal*, Easter Vigil, no. 64). To assist presiders, the new English and Spanish editions provide a sample text based on an Italian text used in contemporary papal celebrations of the Easter Vigil:

Dear neophytes,
(on this most sacred night)
you have been reborn by water and the
Holy Spirit,
and will receive, for the first time,
the Bread of life and the Chalice of salvation.

May the Body and Blood of Christ the Lord
help you all to grow deeper in his friendship
and in communion with the entire Church;
may it be your constant food for the journey of life
and a foretaste of the eternal banquet of heaven.

Behold the Lamb of God...

Queridos neófitos,
(en esta noche santísima)
ustedes han renacido del agua y del
Espíritu Santo,
y, por primera vez,
recibirán el Pan de vida y el Cáliz de salvación.

Que el Cuerpo y la Sangre de Cristo el Señor
los conduzca a profundizar en su amistad
y en la comunión con toda la Iglesia;
que sea su alimento a lo largo de todo su camino
de la vida,
y un anticipo del eterno banquete celestial.

Éste es el Cordero de Dios...

² A contrary indication in the *Roman Missal* – “If the anointing of the adults with the Oil of Catechumens has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment” (Easter Vigil, no. 48) – does not have effect in the United States, because the ritual adaptation approved in the Introduction of the OCIA, no. 33.7, has control in this situation.