



NewsLetter

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DDWDS Confirms English and Spanish *Order of the Anointing of the Sick and of their Pastoral Care*; Implementation Set for Early 2026

In decrees dated November 30, 2024 (Prot. n. 334/23 and Prot. n. 342/23), the Dicastery for Divine Worship and the Discipline of the Sacraments has confirmed the English translation of the *Order of the Anointing of the Sick and of their Pastoral Care* and the Spanish translation of the *Ritual de la Unción de los enfermos y de su atención pastoral* for liturgical use in the United States. The decrees and confirmed texts were received by the USCCB in December.

Following a customary editorial review period by the Secretariat of Divine Worship, Archbishop Timothy P. Broglio, USCCB President, issued decrees of promulgation on January 23, 2025 establishing the implementation timeline. The new Anointing rites may be used from February 11, 2026 (the memorial of Our Lady of Lourdes and annual World Day of the Sick), and must be used as of Easter Sunday, April 5, 2026.

The International Commission on English in the Liturgy translated the *Order of the Anointing of the Sick*, while the Spanish translation approved for Mexico was used as the base text of the *Ritual de la Unción de los enfermos*. Both texts will replace the current Anointing rituals in use since the early 1980s, *Pastoral Care of the Sick: Rites of Anointing and Viaticum* (PCS) and its Spanish counterpart, *Cuidado pastoral de los enfermos: Ritos de la Unción y del Viático*.

Compared with the Latin typical edition, *Pastoral Care of the Sick* was rearranged in a manner suitable for both clergy and lay ministers, and included a multitude of options for prayers and readings. The *Order of the Anointing of the Sick* restores the typical edition's arrangement and includes options that are fewer in number. By reorienting the use of this ritual book to only priests and deacons, the new translation will be much easier for clergy to use in pastoral settings. As implementation approaches, however, the USCCB will ensure that lay ministers continue to have access to those texts which they use in ministry to the sick and homebound.

Along with the English and Spanish translations, the Holy See also confirmed several ritual and textual adaptations for this country. First, the new edition retains several adaptations present in the current text concerning the qualifications for the reception of the sacrament (for example, PCS no. 53), though simplified and incorporated into no. 8 of the introduction. Additionally, although the typical edition does not include a "short form" of Anointing for use in hospitals and institutions, the USCCB added a rubric at the beginning of the Anointing of the Sick chapter allowing priests to omit some elements from the ordinary rite of Anointing when visiting multiple patients in a

hospital or institution. Also, some material not present in the typical edition but included in *Pastoral Care of the Sick* has been retained in the new Anointing rites. Model rites for visiting a sick adult and a sick child, Christian Initiation in danger of death (cf. *Order of Christian Initiation of Adults*, nos. 370-399), prayers after death (cf. *Order of Christian Funerals*, nos. 101-108), and the emergency rite of Penance, Anointing, and Viaticum will appear as Appendices I-IV in the *Order of the Anointing of the Sick*, respectively.

The *Newsletter* will provide additional news and catechesis as the *Order of the Anointing of the Sick* approaches publication. An unofficial English translation of the Dicastery's confirmation decree and the USCCB decree of promulgation, both for the English edition, are reprinted for the benefit of our readers:

DICASTERY FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 334/23

UNITED STATES OF AMERICA

At the request of His Excellency the Most Reverend Timothy Paul Broglio, Archbishop Military Ordinary and President of the Conference of Bishops of the United States of America, in a letter dated May 11, 2023, and by virtue of the faculty granted to this Dicastery by the Supreme Pontiff FRANCIS, we gladly confirm the text of the English translation of the part of the Roman Ritual entitled *Ordo Unctionis infirmorum eorumque pastoralis curæ*, approved on November 16, 2022 by the same Conference of Bishops according to the norm of law, as found in the attached copy, with recognized legitimate adaptations.

In printed editions, this decree must be inserted in its entirety. Moreover, two copies of the printed text should be forwarded to this Dicastery.

All things to the contrary notwithstanding.

From the offices of the Dicastery for Divine Worship and the Discipline of the Sacraments, November 30, 2024, the Feast of Saint Andrew, Apostle.

Arthur Card. Roche
Prefect

✠ Vittorio Francesco Viola, OFM
Archbishop-Secretary

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS DECREE OF PROMULGATION

In accord with the norms established by the Holy See, this edition of the *Order of the Anointing of the Sick and of their Pastoral Care* is declared to be the definitive approved English translation of the *Ordo Unctionis infirmorum eorumque pastoralis curæ, editio typica* (1972), and is hereby promulgated by authority of the United States Conference of Catholic Bishops.

The *Order of the Anointing of the Sick and of their Pastoral Care* was canonically approved for use by the United States Conference of Catholic Bishops on November 16, 2022, and was subsequently confirmed by the Apostolic See by decree of the Dicastery for Divine Worship and the Discipline of the Sacraments on November 30, 2024 (Prot. n. 334/23).

This rite may be used in the Liturgy as of February 11, 2026, the Memorial of Our Lady of Lourdes, and its use is obligatory as of April 5, 2026, Easter Sunday of the Resurrection of the Lord. From that date forward, no other English translation of the rite may be used in the dioceses of the United States of America.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, DC, on January 23, 2025, the Memorial of Saint Marianne Cope, Virgin.

✠ Timothy P. Broglio
Archbishop for the Military Services, USA
President, United States Conference of Catholic Bishops

Rev. Michael J.K. Fuller
General Secretary

Pope Francis Appoints New DDWDS Members, Including Committee Consultant

Pope Francis appointed four new members of the Dicastery for Divine Worship and the Discipline of the Sacraments on January 11, 2025, three of whom are Americans. Among those appointed was the Right Rev. Jeremy Driscoll, OSB, Abbot of Mount Angel Abbey in Oregon and a consultant to the Committee on Divine Worship since November 2016. Prior to this appointment, Abbot Driscoll had served as a consultor for the Dicastery for twenty years, first appointed by Pope John Paul II in 2005.

The other two Americans appointed as DDWDS members are Dr. Mary Healy, professor of Sacred Scripture at Sacred Heart Major Seminary in Detroit; and Dr. Donna L. Orsuto, a professor at the Pontifical Gregorian University and director of the Lay Centre at Foyer Unitas in Rome. Finally, the Holy Father also appointed Archbishop Diego G. Ravelli, Master of Pontifical Liturgical Celebrations, as a member.

Implementing the *Order of Christian Initiation of Adults*: Preparing Baptized Adults for the Sacraments and Order of Reception into Full Communion

With the 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 sixth article explores the rites of Chapter V, Preparing Adults for Confirmation and the Eucharist Who Were Baptized as Infants and Did Not Receive Catechesis, and Chapter VI, the Order of Reception into the Full Communion of the Catholic Church of Those Already Validly Baptized.

Chapters I through IV of the *Order of Christian Initiation of Adults* contain pastoral guidelines and liturgical rites for the Initiation of unbaptized persons, whether adults, children, or those in special circumstances. The final two chapters of the OCIA, on the other hand, provide material for the celebration of sacraments with those who are baptized, commonly called “candidates” in the U.S. Chapter V is for uncatechized Catholic adults who were baptized as infants, and Chapter VI is for those validly baptized in another Christian community. The fact that these persons are baptized informs both the catechesis they receive and the liturgies in which they participate. As the OCIA notes, “their conversion is based on Baptism already received, the strength of which they should further develop” (no. 400). While the instruction of uncatechized Catholics “corresponds for the most part to the one set forth for catechumens,” it should nevertheless be accommodated to the particular needs of each individual. This accommodation is all the more necessary for those baptized in other Christian communities, upon whom “no further burden is imposed than what is necessary to restore communion and unity” (no. 473). Indeed, “a doctrinal and a spiritual preparation of the candidate is required, according to pastoral needs accommodated to individual cases” (no. 477). The individual’s needs and circumstances should guide the celebration of those liturgies in Chapter V (cf. nos. 407, 478).

Pastoral Guidelines of Chapters V and VI (nos. 400-410 and 473-486)

Chapter V, “Preparing Adults for Confirmation and the Eucharist Who Were Baptized as Infants and Did Not Receive Catechesis,” begins with pastoral guidelines (nos. 400-410). In the typical edition of *Christian Initiation*, these paragraphs concern only baptized but uncatechized adult Catholics. The U.S. edition of the previous RCIA (1988), however, also applied these guidelines to baptized members of other Christian communities who did not receive catechesis: “adults who were baptized as infants *either as Roman Catholics or as members of another Christian community* but did not receive further catechetical formation” (emphasis added). In the preparation of the new edition, it was deemed appropriate to rearrange no. 400, moving the reference to validly baptized Christians to the end of the paragraph. This new arrangement avoids any impression that validly baptized Christians are *de facto* uncatechized. It also underlines that the proper guidelines for Reception into full communion are found in Chapter VI, “The Order of Reception into the Full Communion of the Catholic Church of Those Already Validly Baptized;” Chapter V’s guidelines require adaptation whenever they are used for any group other than uncatechized Catholic adults baptized as infants. The changes to no. 400 are detailed below:

RCIA, no. 400	OCIA, no. 400
The following pastoral guidelines concern adults who were baptized as infants either as Roman Catholics or as members of another Christian community but did not receive further catechetical formation nor, consequently, the sacraments of confirmation and eucharist. These suggestions may also be applied to similar cases, especially that of an adult who recovers after being baptized in danger of death or at the point of death (see no. 374).	The following pastoral advice pertains to those adult Catholics who, having been baptized as infants, did not afterwards receive catechesis, and therefore have not received Confirmation and the Eucharist. It may, however, be adapted to similar cases, especially that of an adult who was baptized in danger of or at the point of death (cf. no. 374), or who was validly baptized in another Christian community.

Preparatory Rites for Baptized Persons

Retained as U.S. textual adaptations from the previous edition, Chapter V also contains four rituals which sanctify the period of preparation for each group of candidates (cf. nos. 405-407 and 478). Rite A, “Rite of Welcoming the Candidates,” welcomes baptized but uncatechized adults into the community and recognizes the share that they already have in it through Baptism (cf. nos. 405 and 411). Three other rites follow which “may also be used in accordance with the individual needs and circumstances of the candidates” (no. 407).

There are two significant changes in this section, and the first occurs at Rite B, “Rite of Sending the Candidates for the Calling to Continuing Conversion.” In the previous U.S. edition of the RCIA, this rite was formerly called the “Rite of Sending the Candidates for Recognition by the Bishop and for the Call to Continuing Conversion” or “Rite of Sending the Candidates for Recognition” for short. In the new edition, “recognition by the bishop” has been removed from the full and the abbreviated title. Additionally, there were certain instructions or invitations which emphasized recognition over and above the call to conversion, for example, “as they go forth for recognition” or “Those who are to be recognized, come forward” (RCIA, no. 439), and these texts have also been amended. Finally, at no. 441, the candidates are now sent to the Calling to Continuing Conversion; in the previous edition, they had been sent to the bishop. Each of these changes underlines that the rite’s primary purpose is the calling to continuing conversion and not a meeting with the bishop. Mention of recognition remains (cf. nos. 435, 439, 452, 454), but in these places its full meaning is more apparent: the Church, in the person of the bishop or the pastor, recognizes the candidates’ desire for full participation in the sacramental life of the Church and calls them to conversion.

Another significant change in the rites of this chapter concerns the time of celebration. The RCIA (1988) took for granted that these rites would be celebrated during the season of Lent. While it is presumed that uncatechized Catholic adults receive proximate preparation in Lent and are initiated at the Easter Vigil (cf. nos. 408 and 409), the same is not true for candidates from other Christian communities. To facilitate the use of these rites with each group of candidates, the rubrics and texts of the rites are altered in order to provide for their celebration outside of Lent (nos. 442, 448, 451, 453, 454, 455, 469). For example: “That these candidates may (embrace the discipline of Lent as a means of purification and) approach the Sacrament of Penance with trust in God’s mercy, let us pray to the Lord” (no. 455).

Celebration of Sacraments of Initiation with Baptized Persons

Before the celebration of sacraments of Initiation, each group of candidates should celebrate the sacrament of Penance (cf. nos. 408 and 482). For Catholic adults, the rites for the sacraments of Confirmation and the Eucharist are found in the *Order of Confirmation* or Appendix I.4 of the OCIA, suitably adapted. These candidates normally receive the sacraments at the Easter Vigil, and ministers must be sure to receive the faculty to confirm from the Diocesan Bishop (cf. no. 409). The Reception of validly baptized Christians into the full communion of the Catholic Church, however, may take place on any day, and priests to whom the bishop has entrusted the celebration has the faculty of confirming by law (cf. no. 481).