

Volume LXI
November–
December 2025

Newsletter

Committee on Divine Worship



*Today for us
the King of heaven humbled himself
to be born of the Virgin, to recall the
lost to the heavenly kingdom.
The hosts of Angels rejoice,
for eternal salvation has appeared
to the human race.*

– *Liturgy of the Hours, Second Edition,*
Nativity of the Lord, Office of Readings, First Responsoy

**Merry Christmas & Happy New Year 2026
from the Committee on Divine Worship and Secretariat for Divine Worship!**

DDWDS Confirms *Liturgy of the Hours, Second Edition* for the United States; Implementation Begins Lent 2027 through Advent 2028

In a decree dated October 18, 2025 (Prot. n. 58/24), the Dicastery for Divine Worship and the Discipline of the Sacraments has confirmed the English translation of the *Liturgy of the Hours, Second Edition* for liturgical use in the United States. The final text was received by the USCCB in late November. The Holy See's confirmation now begins the publication and implementation stage of this long-awaited revision of the Divine Office.

After consulting with the Committee on Divine Worship, Archbishop Timothy P. Broglio, USCCB President, signed a decree of promulgation on November 10, 2025, establishing the first-use date of the new breviary as Ash Wednesday, February 10, 2027, and the mandatory-use date as the First Sunday of Advent, December 3, 2028. All four volumes are expected to be published before the end of 2027, but a longer *vacatio legis* was established to allow for the publication of extracted editions—especially the one-

volume edition that includes Lauds and Vespers—for the benefit of permanent deacons and the lay faithful.

An unofficial English translation of the Dicastery's decree of confirmation, and the USCCB's decree of promulgation, are reprinted on the next page for the benefit of our readers.

The first volume to be released for sale will be Volume II (Lent and Easter Time) in January 2027, in time for the first-use date, with subsequent volumes following over the course of 2027. Because the Secretariat, among its other usual duties, will be reviewing the publisher proofs of all four volumes during 2026, as well as preparing a new edition of the *Lectionary for Mass* for canonical vote in November of that year, the one-volume edition will not be published earlier than 2028. It is possible, however, that some minor extracts of the Divine Office (such as the General Instruction, Daytime Hours, or Compline) could be released in late 2027 or early 2028.

Bishops and priests are required to pray daily the entire breviary, permanent deacons in the U.S. must pray daily Lauds and Vespers, and religious communities pray the Divine Office according to their respective rules and constitutions. Lay persons, however, are encouraged to pray the *Liturgy of the Hours*, especially the chief hours of Lauds and Vespers. The publication of the second edition thus represents a great opportunity for the Church in the United

States to deepen the liturgical reform in this regard. To that end, the USCCB will provide catechesis on the Divine Office, and publishers and other parties will also contribute to promoting the use of the *Liturgy of the Hours* among clergy and laity alike. As this final publication and implementation stage of the breviary proceeds, additional information will continue to appear in the *Newsletter*.

DDWDS Confirmation and USCCB Promulgation Decrees for the *Liturgy of the Hours*

DICASTERY FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 58/24

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 29, 2025, and by virtue of the faculty granted to this Dicastery by the Supreme Pontiff LEO XIV, we gladly confirm the text of the English translation of the *Liturgy of the Hours*, second typical edition, approved 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, October 18, 2025, the Feast of Saint Luke, Evangelist.

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 second edition of the *Liturgy of the Hours* is declared to be the definitive approved English translation of the *Liturgia Horarum, editio typica altera* (1985), and is hereby promulgated by authority of the United States Conference of Catholic Bishops.

The various sections of the second edition of the *Liturgy of the Hours* were canonically approved for use by the United States Conference of Catholic Bishops on June 14, 2018, November 12, 2019, June 17, 2021, June 16, 2023, November 15, 2023, and June 14, 2024, and were subsequently confirmed by the Apostolic See by decree of the Dicastery for Divine Worship and the Discipline of the Sacraments on October 18, 2025 (Prot. n. 58/24).

The second edition of the *Liturgy of the Hours* may be used as of Ash Wednesday, February 10, 2027, and its use is obligatory as of the First Sunday of Advent, December 3, 2028. From that date forward, no other English translation of the *Liturgy of the Hours* may be used in the dioceses of the United States of America.

Given at the Plenary Assembly of the United States Conference of Catholic Bishops, Baltimore, Maryland, on November 10, 2025, the Memorial of Saint Leo the Great, Pope and Doctor of the Church.

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

Rev. MICHAEL J.K. FULLER
General Secretary

Ascension, Word on Fire to Publish Four-Volume Editions of the *Liturgy of the Hours*

The Committee on Divine Worship, at its June 2025 meeting, selected Ascension Press and Word on Fire Publishing to be the exclusive publishers of the *Liturgy of the Hours, Second Edition* in the United States. They will be responsible only for producing the four-volume editions of the breviary, while the publication of other extracted editions, both major and minor, will be entrusted to other publishers.

Following the signing of license agreements, the Committee's decision was announced by the two publishers on October 7, 2025. Editions will be available for sale beginning in January 2027, with each volume being released throughout the year. Both publishers also announced the versions to be produced, though pricing, page counts per

volume, and starting date for preorders will be announced in the future. The two publishers' websites for the *Liturgy of the Hours* and general information are reprinted below for the benefit of our readers:

Ascension Press

(AscensionPress.com/pages/liturgy-of-the-hours, 800-376-0520)

- Standard
- Large Print
- Premium

Word on Fire Publishing

(LiturgyOfTheHours.com, 866-928-1237)

- Premium

USCCB Approves Two Liturgical Texts at the November 2025 Plenary Meeting

Two liturgical action items presented by the Committee on Divine Worship were approved by the Latin Church bishops of the USCCB at the November 2025 plenary meeting in Baltimore, Maryland.

By a vote of 205-2 with two abstentions, the bishops approved the addition of seven appendices to the *Roman Pontifical*. Six are drawn from the *Ceremonial of Bishops*—Stational Masses during Lent, Public Prayer after the Desecration of a Church, Apostolic Blessing, Reception of the Bishop in His Cathedral Church, Investiture with the Pallium, and Introduction of a New Pastor—and the final appendix, Order for the Blessing of Those Receiving Ecclesiastical Honors, is taken from the *Book of Blessings*.

Three appendices are especially noteworthy. First, in the rubrics at the start of the Lenten section of the *Roman Missal*, Proper of Time (nos. 1-2), basic instructions are given for processions and stational Masses or other celebrations, especially when led by the bishop; the *Ceremonial of Bishops* (nos. 260-262) mirrors much of what is provided in the Missal. Drawing from these two sources, Appendix I now gathers in one place nine options for an opening Collect prayer and the Litany of the Saints for the procession from the *collectio* to the *statio* where the Mass or other liturgy will take place.

With occasional acts of sacrilege to churches, it is vital for the bishop to have ready access to a suitable penitential rite to help restore a desecrated church to its former dignity. Appendix II presents the first English translation of a Latin text first drafted in the 1980s and previously used as a model for penitential liturgies. Finally, the use of Appendix IV will help standardize the rite of installation of bishops in this country while still allowing different models to be chosen as given in the *Ceremonial*. It is hoped that a complete *Roman Pontifical* will be ready for publication in late 2027.

The second text approved by the bishops, 202-4 with two abstentions, was a Spanish translation of proper liturgical texts for ten celebrations added to the General Roman Calendar from 2014 to 2024. Entitled *Nuevos santos en el Calendario Romano general*, this fascicle includes *Misal Romano* Collect prayers and *Liturgia de las Horas* Second Readings and other texts for two celebrations of the Blessed Virgin Mary—Mother of the Church and Our Lady of Loreto—as well as the optional memorials of Saints Gregory of Narek, John De Avila, Paul VI, Martha, Mary, and Lazarus, Hildegard of Bingen, Faustina Kowalska, John XXIII, and John Paul II.

Both liturgical texts will be sent by the USCCB to the Dicastery for Divine Worship and the Discipline of the Sacraments for the requisite confirmations.

November 2025 Meeting of the Committee on Divine Worship

The Committee on Divine Worship met on November 9, 2025 in Baltimore, Maryland, prior to the USCCB plenary meeting. This was the final meeting under the chairmanship of Bishop Steven J. Lopes. Following his customary update report and those of the Subcommittee on Divine Worship in Spanish, Secretariat of Divine Worship, Federation of Diocesan Liturgical Commissions, and *Instituto Nacional Hispano de Liturgia*, major discussions for the meeting involved the *Lectionary for Mass* and *Liturgy of the Hours, Second Edition*.

Members processed the modifications to the Committee's two amendable action items for the November 2025 USCCB plenary meeting: the Appendices to the *Roman Pontifical* and *Nuevos santos en el Calendario Romano general*, the Spanish translation of proper texts for feasts added to the liturgical calendar from 2014 to 2024.

Discussion then turned to outstanding items for the preparation of the new *Lectionary for Mass*. At an online meeting held on September 22, the Committee approved the final Gray Book translation of the *Order of Readings for Mass*, prepared by the International Commission on English in the Liturgy (ICEL), as well as the Responsorial Psalm refrains from volumes II and III. The Gray Book and all Psalm refrains are scheduled for canonical vote in June 2026, with a final vote on the completed Lectionary planned for next November. Members and consultants discussed a series of questions concerning various

adaptations—*Book of the Gospels*, readings for All Souls' Day and for the celebrations of the U.S. proper calendar, layout of Responsorial Psalms and the Passion readings, and other acclamations and rubrics—and overall arrangement of the volumes.

The Committee reviewed proposals from six publishers and selected four of them to receive exclusive, five-year contracts to publish major extracts of the *Liturgy of the Hours* in single volumes that include Lauds and Vespers. The Committee's decision will be made public at a later date. Members also agreed on the parameters for considering approvals for a variety of digital formats of the Divine Office, including apps, websites, audio, and videos.

All present reviewed and concurred with the feedback of the Subcommittee on Divine Worship in Spanish concerning the invitation from the Conference of the Mexican Episcopate on the "Guadalupan Intercontinental Novena" to prepare for the 500th anniversary of the apparitions of Our Lady of Guadalupe in December 2031. Finally, members approved the ICEL Gray Book translation of the Mass for the Care of Creation and proper texts of St. Teresa of Calcutta as well as Spanish translations of the material. This combined fascicle will be scheduled for canonical vote at the June 2026 plenary meeting.

The next meeting of the Committee is scheduled for June 9, 2026 in Orlando, Florida.

Bishop Michael G. Woost Assumes Committee Chairmanship for 2025-2028

Following the conclusion of the November 2025 USCCB plenary meeting, Cleveland Auxiliary Bishop Michael G. Woost succeeded Bishop Steven J. Lopes of the Ordinariate of the Chair of Saint Peter as the new Chairman of the Committee on Divine Worship. Bishop Woost will serve for three years, until November 16, 2028.

In his first act of business, the Chairman re-appointed six Committee members to another three-year term:

- Archbishop Samuel J. Aquila of Denver
- Archbishop Christopher J. Coyne of Hartford
- Bishop-Designate Mario A. Avilés, CO of Corpus Christi, also re-appointed as Chairman of the Subcommittee on Divine Worship in Spanish

- Bishop John T. Folda of Fargo
- Bishop Douglas J. Lucia of Syracuse
- Bishop Mark J. Seitz of El Paso

Bishop Woost appointed his predecessor as Chairman, Bishop Lopes, to remain on the Committee as a member, due to his role as the USCCB's representative to the International Commission on English in the Liturgy. In addition, Philadelphia Auxiliary Bishop Keith J. Chylinski was appointed as a new member, replacing outgoing member Archbishop Paul S. Coakley of Oklahoma City. (Archbishop Coakley was elected USCCB President on November 11, 2025.)

Seven consultants to the Committee—Christopher J. Carstens, Jennifer Donelson-Nowicka, Maria Perez-Rudisill, Abbot Primate Emeritus Gregory J. Polan, OSB, Rev. Ryan T. Ruiz, James M. Starke, and Rita A. Thiron—were re-appointed, and Bishop Woost appointed one new

consultant: Linda M. Budney, canon lawyer and member of the liturgy planning committees for recent papal visits. Finally, the Chairman thanked Abbot Jeremy Driscoll, OSB, of Mount Angel Abbey in Oregon, who has completed his service as a consultant.

Understanding the *Order of the Anointing of the Sick and of their Pastoral Care: Introduction, Visitation and Communion of the Sick, and Anointing of the Sick*

With the upcoming publication of the revised edition of the *Order of the Anointing of the Sick and of their Pastoral Care*, the *Newsletter* continues a series exploring this ritual, in particular, what is new and which aspects are in need of renewal in pastoral practice over the last forty years. This article explores the Introduction; Chapter I, Visitation and Communion of the Sick, together with Appendix I, Model Rites for the Visitation of the Sick; as well as Chapter II, Order of the Anointing of the Sick.

The basic division of the 1983 edition of *Pastoral Care of the Sick: Rites of Anointing and Viaticum* is two-fold: Pastoral Care of the Sick (Part I) and Pastoral Care of the Dying (Part II). Preceded by a General Introduction, Part I is comprised of four chapters: Visits to the Sick; Visits to a Sick Child; Communion of the Sick; and Anointing of the Sick. In contrast, the revised edition of the *Order of the Anointing of the Sick and of their Pastoral Care* (ASPC), modeled after the Latin edition, is divided only by chapter, and the four chapters of Part I are reduced to two and an appendix: The Visitation and Communion of the Sick (Chapter I); Model Rites for the Visitation of the Sick (Appendix I); and the Order of the Anointing of the Sick (Chapter II).

Introduction

The General Introduction of the 1983 edition (nos. 1-40) closely follows the Latin edition and includes those variations required by the promulgation of the 1983 *Code of Canon Law*. The Introduction of the revised edition retains this while also incorporating minor emendations from the 2021 decree *Postquam Summus Pontifex* (in nos. 38-39). In light of the power granted to Conferences of Bishops in no. 38e – “to adapt and expand the Introduction that appears in the Roman Ritual, if the situation warrants, to promote the conscious and active participation of the faithful” (ASPC translation) – the 1983 edition offers expanded introductions throughout the ritual text. These additions typically reiterate norms already given in the General Introduction but also recommend certain ways of organizing and carrying out pastoral ministry to the sick and dying in a community. They offer guidance on planning the liturgy and on celebrating it in a pastoral way and

sometimes give a theological commentary on the sacrament of Anointing and aspects of its liturgical celebration. In preparing the new English and Spanish editions, the USCCB opted not to repeat norms contained elsewhere in the book or include additional guidelines more appropriate for works of liturgical and pastoral theology. In this light, it will be important to underline in the implementation of the revised edition that the mere absence of certain material does not of itself signal a departure from current norms or appropriate pastoral practices.

One adaptation from the 1983 edition that is retained, however, is that concerning anointing and mental illness. According to no. 53 of the 1983 edition:

Some types of mental sickness are now classified as serious. Those who are judged to have a serious mental illness and who would be strengthened by the sacrament may be anointed (see no. 5). The anointing may be repeated in accordance with the conditions for other kinds of serious illness (see no. 9).

This norm has been incorporated in the revised edition at no. 8, which now reads: “Therefore by every effort and diligence this Sacred Anointing is to be conferred on the faithful who because of sickness, *mental illness*, or age are seriously ill” (emphasis added). The footnote of the 1983 edition at no. 8, which clarifies the meaning of “seriously,” has also been retained with only minor modifications.

Chapter I: The Visitation of the Sick

The Visitation of the Sick consists only of four brief rubrics that describe the care of Christ and the Church for the sick (nos. 42-44) and provide guidelines for a celebration of the word (no. 45).

Appendix I: Model Rites for the Visitation of the Sick

To assist clergy in the preparation of celebrations of the word of God, the revised edition continues to provide model rites for the visitation of the sick (one for a sick adult and the other for a sick child), now in Appendix I, nos. 260-276. There is a footnote at the title that indicates the various rites from which material is drawn, that is, ASPC, Chapters I (nos. 49, 54, 58) and VII (nos. 162, 206, 241), the *Roman Missal* (Masses and Prayers for Various Needs and Occasions, Mass “For the Sick”), and the *Order of Baptism of Children*, nos. 58-59. The 1983 rite—for the most part preserved—has been expanded with a greeting, profession of baptismal faith, intercessory prayer, and solemn blessing. While the 1983 edition provides the profession of baptismal faith only at rites that include Initiation or Viaticum, the USCCB chose to include it here also because of its presence in some rites of visitation of the sick in the Christian tradition, and also because the sick person is unable to attend the celebration of Mass on Sundays where the Creed is professed. Inviting the sick person to renew this profession from time to time capacitates them for the ultimate profession which will take place at Viaticum. As is the case with the 1983 edition, the laying on of hands is reserved to a priest (cf. nos. 268 and 276), who adds a special petition to the litany if he intends to do so (cf. nos. 264 and 272). While laypersons may use this template in preparing celebrations of the word of God, they should be mindful of diocesan norms regarding lay preaching and make other appropriate adjustments, for example, using the dismissal from *Holy Communion and Worship of the Eucharistic Mystery outside Mass* (HCWEMOM), no. 63, and omitting the laying on hands.

Chapter I (continued): Communion of the Sick The Ordinary Rite

As noted in the initial article of this series, laypersons must use the rites for Communion of the Sick found in HCWEMOM; only a priest or deacon uses the rites for Communion of the Sick in ASPC. While the shape of the 1983 rite is preserved in the revised edition, there are some notable differences. First, the cross-references of the Latin edition are generally preserved, directing ministers to the options of Chapter VII for the greeting, Penitential Act (with the exception of Form C), concluding prayer, and final blessing. The readings are slightly different, following the typical edition exactly, and original compositions are not provided for the antiphon at the sprinkling rite and for the invitations at the Penitential Act, Our Father, and

Communion. While there is no longer a rubric indicating the possibility of intercessions, these may be added by the minister when pastorally appropriate.

It is important to keep in mind certain differences between the ordinary rites for Communion for ordinary and extraordinary ministers. First, ordinary ministers use the greeting, “Peace to this house and all here,” “The peace of the Lord be with you,” or other greetings from the Order of Mass. Extraordinary ministers use the greeting, “Peace to this house and all here” or other words from Sacred Scripture. The rite for use by ordinary ministers includes a sprinkling rite and an opportunity for sacramental confession, which are both absent from the rite used by extraordinary ministers. In the rite for ordinary ministers, a brief explanation of the Scripture reading is permitted, a rubric which is absent from the rite for extraordinary ministers. The final blessing differs in the two rites, and ordinary ministers may bless the sick person with the Blessed Sacrament, if any remains.

The Shorter Rite

The Latin edition also provides a shorter rite of Communion of the Sick when Communion is distributed to a number of sick people in different rooms of the same building. The shorter rite of the 1983 edition—Communion in a Hospital or Institution—amplifies the Latin edition with a greeting, a rubric for a Scripture reading, and the Lord’s Prayer, in light of the provision at ASPC, no. 59, for individual ministers to expand the shorter rite with elements from the ordinary one. The revised edition omits these additions in favor of following the Latin edition more closely. One addition that is made, however, is the provision of optional antiphons in Chapter VII (cf. nos. 233A-D); these are taken from the very same rite in HCWEMOM (cf. nos. 201-203).

Chapter II: The Order of the Anointing of the Sick Arrangement

Chapter II of the Latin and revised editions consists of three parts: The Ordinary Rite, The Order of the Anointing within Mass, and the Celebration of the Anointing in a Large Assembly of the Faithful (both outside and within Mass). The 1983 edition collapses the second and third parts into a single chapter, Anointing within Mass, and adds another, Anointing in a Hospital or Institution, a part which does not have an equivalent in the Latin text or the revised edition. This simpler form of Anointing is provided because “the special circumstances of hospital ministry

often make it necessary to abbreviate the rite” (*Pastoral Care of the Sick*, no. 149). While there are two versions of Communion of the Sick in the typical edition which vary depending upon the *location* of the celebration, the two versions of Anointing of the Sick in the typical edition are distinguished not by place but rather by the *condition* of the sick person. For those in danger of death but not imminently dying (regardless of their location), the Ordinary Rite is used. For those who are close to death, Chapter IV of the typical edition is used, The Order of Offering the Sacraments to a Sick Person Who Is in Imminent Danger of Death.

The abbreviated rite of Anointing within a Hospital or Institution in the 1983 edition contains the essential elements of the sacrament of Anointing but does not provide for those elements which may dispose the faithful to the fruitful reception of this sacrament, such as the optional sprinkling with holy water, the Penitential Act, a Scripture reading, and other prayers. Those who are not imminently dying are sometimes deprived of the full celebration of this liturgy because they happen to be in a hospital or institution.

To balance the rights of the Christian faithful to the integral celebration of the liturgical rites and the needs of pastoral ministers, the USCCB has added the following rubric in the revised edition at no. 67: “In a hospital or institution, a Priest who confers the Anointing upon a large number of sick persons in separate rooms may omit the reading from Sacred Scripture (no. 72), the Litany (no. 73), and the Prayer of Thanksgiving over the Oil (no. 75A).” This rubric preserves the possibility of a celebration like that given in Anointing within a Hospital or Institution, while underlining the exceptional nature of these celebrations.

The Ordinary Rite

As with the Ordinary Rite for the Communion of the Sick, the shape of the Ordinary Rite of Anointing is preserved in the revised edition, with some of the same notable differences: absence of original compositions for the antiphon at the sprinkling rite and for the invitations at the Penitential Act and Our Father, and preservation of Latin cross-references. For example, while the 1983 edition provides the rites for Communion at nos. 127-129, the revised edition includes only a cross-reference directing the minister to the necessary texts from Chapter I. Additionally, while the 1983 edition provides four original prayers after Anointing (no. 125A, E, F, and G), the revised edition only

includes the six of the typical edition. The prescribed Scripture reading is also different (the healing of the centurion’s servant from Matthew 8:5-10, 13a), with the option to use texts from Chapter VII, where the three 1983 options are found (nos. 207, 210, and 214).

Similar to the Latin and 1983 editions, the plenary indulgence at the moment of death (Apostolic Pardon) is not included in this chapter of the revised edition but only at Chapter III (Viaticum), Chapter IV (Sacraments in Danger of Death), and Appendix IV (The Emergency Rite). The ritual is arranged in this way since the Ordinary Rite of Anointing is administered only to those who have begun to be in danger of death (*in periculo mortis*), and the plenary indulgence may only be received at the point of death (*in articulo mortis*). When the recipient is in proximate danger of death (*in proximo mortis*), the rites of Chapter III or IV are used, chapters where the Apostolic Pardon is provided since it may be given.

The formula of the sacrament in the revised edition has not changed from the 1983 English and 1984 Spanish editions:

- “THROUGH THIS HOLY ANOINTING / MAY THE LORD IN HIS LOVE AND MERCY HELP YOU / WITH THE GRACE OF THE HOLY SPIRIT. / R. Amen. / MAY THE LORD WHO FREES YOU FROM SIN / SAVE YOU AND RAISE YOU UP. / R. Amen.”
- “POR ESTA SANTA UNCIÓN / Y POR SU BONDADOSA MISERICORDIA / TE AYUDE EL SEÑOR CON LA GRACIA / DEL ESPÍRITU SANTO. / R. Amén. / PARA QUE, LIBRE DE TUS PECADOS, / TE CONCEDA LA SALVACIÓN / Y TE CONFORTE EN TU ENFERMEDAD. / R. Amén.”

The Order of the Anointing within Mass

This section in the revised edition is intended for use with a single sick person or a small group and consists of three rubrics that describe the Mass and readings to be used and the rite to be carried out, directing ministers to the appropriate prayers from the Ordinary Rite of Anointing. Whenever it is permitted, the minister uses the “Mass for the Sick” from the *Roman Missal*. The 1983 edition, on the other hand, provides a complete Ritual Mass for Anointing. This formulary includes two Collects, two Prayers over the Offerings, a Preface, special intercessions for Eucharistic Prayers I, II, and III, two Prayers after Communion, and a Solemn Blessing—different from the two already present in the *editio typica*. These prayers were subsequently placed in Appendix VII of the *Sacramentary* (1985). In the

preparation and approval of the *Roman Missal, Third Edition*, however, the decision was made not to include this Mass formulary, and in light of the present arrangement of the Missal and the typical edition of Anointing, these texts are not provided. Once the new edition becomes mandatory, they may no longer be used.

The Celebration of the Anointing in a Large Assembly of the Faithful

There are certain special matters to consider whenever the Anointing of the Sick is celebrated in a large assembly of the faithful. First, it is for the diocesan bishop to permit the celebration of the sacrament with large assemblies and to establish prescripts for its celebration (cf. no. 83). Indeed, according to the *Code of Canon Law*, “The communal celebration of the Anointing of the Sick for many of the sick at once, who have been suitably prepared and are properly disposed, can be performed according to the prescripts of the Diocesan Bishop” (canon 1002). If the diocesan bishop has permitted such celebrations, it is for him or his delegate to ensure with vigilance that the liturgical and sacramental norms are carefully observed. The revised edition is a welcome opportunity to promulgate or to review and, if necessary, revise diocesan norms for these celebrations.

For the Reception of the Sick, the ritual directs the minister to express “in a friendly way, the concern of Christ for human illness [...] along with the role of the sick within the People of God” (no. 87). In this light, the 1983 edition provides sample texts at no. 135 and the revised edition does the same at no. 87, using a newly-composed text:

- “Today the Church gathers to implore the Lord’s merciful kindness / for you our brothers and sisters who are ill. / Through the Sacrament of Anointing, / Christ shows his special care for you and all the sick. / He saves you and raises you up. / By this Sacrament, you join him in his Passion and Death, / and there contribute greatly to the good of the People of God.”
- “Hoy la Iglesia se reúne para implorar la bondad misericordiosa del Señor / para ustedes, nuestros hermanos y hermanas que están enfermos. / A través del sacramento de la Unción, / Cristo muestra su especial cuidado por ustedes y por todos los enfermos. / Él les concede la salvación y los conforta en sus enfermedades. / Por medio de este sacramento, ustedes se unen a él en su Pasión y muerte, / y así contribuyen grandemente al bien del Pueblo de Dios.”

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Members

Most Rev. Michael G. Woost, *Chairman*
Most Rev. Samuel J. Aquila
Most Rev. Mario A. Avilés, CO

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Most Rev. John T. Folda

Most Rev. Steven J. Lopes
Most Rev. Douglas J. Lucia
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Consultants

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Maria Perez-Rudisill
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Matthew M. Godbey

Roxana F. Hall
Rev. David R. Price
David K. Ringwald



United States
Conference of
Catholic Bishops

Committee on
Divine Worship

3211 Fourth Street, NE, Washington, DC 20017
Web: USCCB.org/committees/divine-worship
Phone: (202) 541-3060