



NewsLetter

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Pope Francis Promulgates New Legislation for the Celebration of the Pre-Conciliar Liturgy

With *Traditionis custodes*, an Apostolic letter issued *motu proprio* on July 16, 2021, Pope Francis has modified the conditions under which the Sacred Liturgy may be celebrated according to the liturgical books in use prior to the reforms following the Second Vatican Council. The Apostolic Letter was accompanied by a letter from the Holy Father, dated the same day, addressed to the bishops of the world and providing a fuller explanation for the rationale behind the new legislation.

In the letter, Pope Francis observes that Pope St. John Paul II and Pope Benedict XVI permitted ongoing use of the pre-conciliar liturgy for the sake of healing schism and with the intention of fostering unity in the Church. This permission was given by popes who believed that it would undermine neither the legitimacy of the liturgical reforms called for by the Council Fathers nor the authority by which the reformed books were promulgated. Pope Benedict was particularly optimistic that the co-existence of the older and newer forms of worship would not cause division in parishes and that the two forms “would enrich one another.”

Pope Francis, however, expresses a sadness that, with the passage of time, he believes the generosity of his predecessors “was exploited to widen the gaps, reinforce the divergences, and encourage disagreements that injure the Church, block her path, and expose her to the peril of division.” Therefore, he has decided to abrogate some of the earlier permissions and to place greater oversight in this area under the authority of each diocesan bishop. At the same time, the Holy Father reminded the bishops of their duty to “be vigilant in ensuring that the liturgy be celebrated with decorum and fidelity to the liturgical books promulgated after Vatican Council II.”

The full text of the Apostolic Letter is available at Vatican.va/content/francesco/en/motu_proprio/documents/20210716-motu-proprio-traditionis-custodes.html, and its accompanying letter may be found at Vatican.va/content/francesco/en/letters/2021/documents/20210716-lettera-vescovi-liturgia.html.

For the benefit of our readers, the norms articulated in *Traditionis custodes* are excerpted here:

Art. 1. The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* of the Roman Rite.

- Art. 2. It belongs to the diocesan bishop, as moderator, promoter, and guardian of the whole liturgical life of the particular Church entrusted to him,⁵ to regulate the liturgical celebrations of his diocese.⁶ Therefore, it is his exclusive competence to authorize the use of the 1962 Roman Missal in his diocese, according to the guidelines of the Apostolic See.
- Art. 3. The bishop of the diocese in which until now there exist one or more groups that celebrate according to the Missal antecedent to the reform of 1970:
- § 1. is to determine that these groups do not deny the validity and the legitimacy of the liturgical reform, dictated by Vatican Council II and the Magisterium of the Supreme Pontiffs;
 - § 2. is to designate one or more locations where the faithful adherents of these groups may gather for the eucharistic celebration (not however in the parochial churches and without the erection of new personal parishes);
 - § 3. is to establish at the designated locations the days on which eucharistic celebrations are permitted using the Roman Missal promulgated by Saint John XXIII in 1962.⁷ In these celebrations the readings are proclaimed in the vernacular language, using translations of the Sacred Scripture approved for liturgical use by the respective Episcopal Conferences;
 - § 4. is to appoint a priest who, as delegate of the bishop, is entrusted with these celebrations and with the pastoral care of these groups of the faithful. This priest should be suited for this responsibility, skilled in the use of the *Missale Romanum* antecedent to the reform of 1970, possess a knowledge of the Latin language sufficient for a thorough comprehension of the rubrics and liturgical texts, and be animated by a lively pastoral charity and by a sense of ecclesial communion. This priest should have at heart not only the correct celebration of the liturgy, but also the pastoral and spiritual care of the faithful;
 - § 5. is to proceed suitably to verify that the parishes canonically erected for the benefit of these faithful are effective for their spiritual growth, and to determine whether or not to retain them;
 - § 6. is to take care not to authorize the establishment of new groups.
- Art. 4. Priests ordained after the publication of the present *Motu Proprio*, who wish to celebrate using the *Missale Romanum* of 1962, should submit a formal request to the diocesan Bishop who shall consult the Apostolic See before granting this authorization.
- Art. 5. Priests who already celebrate according to the *Missale Romanum* of 1962 should request from the diocesan Bishop the authorization to continue to enjoy this faculty.
- Art. 6. Institutes of consecrated life and Societies of apostolic life, erected by the Pontifical Commission *Ecclesia Dei*, fall under the competence of the Congregation for Institutes of Consecrated Life and Societies for Apostolic Life.
- Art. 7. The Congregation for Divine Worship and the Discipline of the Sacraments and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, for matters of their particular competence, exercise the authority of the Holy See with respect to the observance of these provisions.
- Art. 8. Previous norms, instructions, permissions, and customs that do not conform to the provisions of the present *Motu Proprio* are abrogated.

[Footnotes 1-4, part of the introductory paragraphs of Traditionis custodes, are omitted here.]

⁵ Cfr. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, December 4, 1963, n. 41: AAS 56 (1964) 111; *Cæremoniale Episcoporum*, n. 9; Congregation for Divine Worship and the Discipline of the Sacrament, Instruction on certain matters to be observed or to be avoided regarding the Most Holy Eucharist, *Redemptionis Sacramentum*, March 25, 2004, nn. 19-25: AAS 96 (2004) 555-557.

⁶ Cfr. *CIC*, can. 375, § 1; can. 392.

⁷ Cfr. Congregation for the Doctrine of the Faith, Decree *Quo magis* approving seven Eucharistic Prefaces for the *forma extraordinaria* of the Roman Rite, February 22, 2020, and Decree *Cum sanctissima* on the liturgical celebration in honor of Saints in the *forma extraordinaria* of the Roman Rite, February 22, 2020: *L'Osservatore Romano*, March 26, 2020, p. 6.

Publication of *Ordination of a Bishop, of Priests, and of Deacons:* An Occasion for a Renewed Liturgical Celebration

An English translation of the second typical edition of *De Ordinatione Episcopi, presbyterorum et diaconorum*, carried out according to the principles of *Liturgiam authenticam*, has been in use in the dioceses of the United States since 2003. The upcoming publication of a new English translation (in fall of 2021), while not structurally distinct from the previous translation, is nevertheless an occasion for a renewed celebration of the sacrament of Holy Orders in the United States, especially in its ecclesial aspects.

Holy Orders as a “Celebration of the Church”

According to the Constitution on the Sacred Liturgy, “Liturgical services are not private functions, but are celebrations of the Church, which is the ‘sacrament of unity,’ namely, the holy people united and ordered under their bishops” (*Sacrosanctum Concilium*, no. 26). The minister of the sacrament of Holy Orders is a bishop, and the whole Church gathers with him to celebrate the liturgy of ordination.

This ecclesial aspect of ordination, a “celebration of the Church,” is repeatedly emphasized in the ritual book. For example, all the faithful are reminded of the “duty” to pray for those to be ordained, especially in the Universal Prayer of the Mass and in the Intercessions of Evening Prayer (*Ordination of a Bishop, of Priests, and of Deacons*, nos. 15, 103, 179). As the ordination approaches, the Church throughout the diocese is invited to “be made ready” for the celebration (nos. 20, 107, 181). The ordination itself should take place “in the presence of as large a gathering of the faithful as possible” (nos. 22, 109, 184).

Once the homily and the promises of the elect have taken place, those gathered participate in the Litany of Supplication, and following it, rise or remain standing. This posture signifies the assembly’s attentive participation in the elements which follow. At the ordination of a bishop, the principal ordaining bishop and all bishops lay hands. At the ordination of a priest, the ordaining bishop and all priests lay hands. At the ordination of a deacon, the bishop alone lays hands. During these actions, the faithful stand in silent prayer (no. 7). While the ordaining bishop proclaims the Prayer of Ordination (with all bishops speaking the sacramental formula of the Prayer of Ordination to the episcopate), the whole Church listens to it, and affirms it with the concluding acclamation “Amen” (no. 7).

The Litany of Supplication as an Act of Ecclesial Anticipation

In the sacraments, the Church worships God. She is built up and her members are made holy. These truths are vividly expressed in the Litany of Supplication at the liturgies of ordination, carried out by the whole Church immediately before the bishop lays hands and offers the Prayer of Ordination. The earliest orders of Roman ordination to the diaconate, presbyterate, and episcopate also include this element, in the very same position. In the post-conciliar liturgies of the Latin Church, a similar litany is also prayed at Christian Initiation at the Easter Vigil, the Commendation of the Dying, an Exorcism, the Blessing of an Abbot or Abbess, a Religious Profession, the Consecration of a Virgin, and the Dedication of a Church and an Altar. While the litany may accompany a procession at Christian Initiation, in these other liturgies it is carried out while stationary.

In praying these litanies, the Church joins the communion of saints in the prayerful anticipation of the Holy Spirit, modeled by the apostles, Mary, and other disciples in the upper room at Pentecost. All who are present at an ordination “implore” (no. 24) and “plead” (nos. 111, 186) for those to be ordained. In a moving series of intercessions near the end of the ordination litany, the Church begs the Lord to “bless,” “bless and sanctify,” and “bless, sanctify, and consecrate” those to be ordained. All this prayerful anticipation is followed immediately by the essential matter and form of the Sacrament: the laying on of the hands and the words of the consecratory prayer. With this, the prayer of the Church is answered: Holy Orders has been conferred “to nourish the Church with the word and grace of God” (no. 1).

The First Exercise of Holy Orders in the Eucharist, the Sacrament of Ecclesial Unity

Both historically and today, the sacrament of Holy Orders is celebrated in the context of Mass at which the bishop presides, surrounded by the presbyterate, ministers, and God's holy people (no. 9). The General Introduction gives the following rationale: "In this way the preeminent manifestation of the Church and the conferral of Holy Orders are joined with the Eucharistic Sacrifice, the source and summit of the whole Christian life" (no. 9).

Additionally, the connection of these two sacraments is shown through the proximity of ordination and the liturgy of the Eucharist. Participation in the Eucharist is one of the first acts of the newly ordained. Having been clothed in sacred vestments after the Prayer of Ordination (or, in the case of a bishop, having received the insignia of his office), the first acts of the newly ordained minister are to exchange a kiss of peace and exercise his eucharistic ministry. Following the Prayer of Ordination to the diaconate, the newly ordained deacon receives the book of the Gospels and exchanges a kiss with the bishop and the other deacons. He then stands at the bishop's right, where he assists at the celebration of the Eucharist for the first time. A newly ordained priest exchanges a kiss with the bishop and the priests and then stands among the presbyterate, where he concelebrates the Eucharist for the first time. A newly ordained bishop exchanges a kiss with the principal ordaining bishop and the other bishops who are present. Then he concelebrates at the Eucharist, either as presider or else as the first among the concelebrants. Having received the grace of Holy Orders, the newly ordained man's first act is to establish ecclesial communion through the kiss of peace and carry out the sacrament of ecclesial communion according to the order received.

The introduction of each post-conciliar rite of ordination highlights this truth as well: "In the Liturgy of the Eucharist the newly ordained Priests [Deacons] exercise their ministry for the first time" (nos. 114, 189); and "Within his own diocese it is most fitting that the newly ordained Bishop preside at the concelebration of the Liturgy of the Eucharist" (no. 27). The celebration of the Eucharist is the preeminent act for these orders at the service of communion since it is the Eucharist that brings about the unity of Christ's Mystical Body. May those already in Holy Orders, and those to be ordained with the new edition of the ritual book, keep this truth close to their hearts as they carry out their ministries.

Chant Settings of *Ordination of a Bishop, of Priests, and of Deacons*

The first Latin typical edition of the post-conciliar rites of Ordination was published by the Vatican Press in 1968, and that book included Gregorian chant settings for several texts, including the introductions and conclusions of the litanies, the Prayers of Ordination, chants for use during the fraternal kiss and other ritual actions, and the proper texts of the *Hanc igitur* to be inserted in the Eucharistic Prayer. However, when ICEL published its definitive English translation of these rites in *The Roman Pontifical* in 1978, the only texts set to music were the three Prayers of Ordination, for deacons, for priests, and for a bishop.

The second Latin typical edition published by the Holy See in 1990 likewise included the same chants, except that the proper texts for insertion into the Eucharistic Prayers were no longer set to music. The English translations based on this new edition would follow the lead of the Latin edition much more closely when it came to the musical settings. Both the USCCB edition of the *Rites of Ordination* published in 2003 and *The Roman Pontifical* published in 2012 by the *Vox Clara* Committee of the Congregation for Divine Worship and the Discipline of the Sacraments included musical settings for all the texts that were set to music in the typical edition. These settings accompanying the English texts were largely inspired by the Gregorian melodies of the typical edition.

The new edition soon to be published by USCCB Communications will continue this recent practice of following the musical standard set by the typical edition. The chants of *Ordination of a Bishop, of Priests, and of Deacons* are similar to those found in the 2003 and 2012 editions, but since the translation is new, ICEL commissioned musicians to prepare new versions of the chants. As it did for the chants prepared for the recent edition of the *Order of the Dedication of a Church and an Altar* (described in the May 2018 *Newsletter*), ICEL again worked to adapt faithfully the melodies of the Gregorian tradition to the English text and aimed to present them in a manner that would be accessible to parish musicians.

The edition being published for use in the dioceses of the United States of America will have a few differences in the music with respect to the earlier editions. For example, when a Psalm accompanies an antiphon, the text of the Psalm (taken from *The Abbey Psalms and Canticles*) will be pointed and accompanied by a Psalm-tone, whereas the previous English editions presented these texts in modern notation with chords. The new edition will also include in its Appendix musical settings for the entirety of the litanies. Since the cantors lead the invocations of the litany, the body of the ritual text does not need to provide music for the bishop who presides. However, the inclusion of the complete music for the litany in the Appendix might be useful for musicians who assist in the ceremony. Finally, in a departure from previous editions, the musical settings of the *Veni, Creator Spiritus* and the *Te Deum* in the Appendix will use English rather than Latin texts, drawn from the new translation of the hymns recently confirmed for the *Liturgy of the Hours, Second Edition*, currently in preparation.

The new USCCB edition will feature one significant difference from the music of the typical edition. In response to the suggestion of several bishops, separate chants were prepared for both the singular and plural versions of the Prayers of Ordination and the prayers before and after the litanies. Earlier editions of the rites of Ordination, including the Latin typical editions, set just one version of a text to music. For example, the Prayer of Ordination of one bishop is typically set to music, but not the Prayer of Ordination to be used when several bishops are ordained in the same ceremony. Similarly, the Prayers of Ordination for several priests and several deacons are set to music, but not the versions used when only one man is to be ordained. Some editions of the Ordination rites include parenthetical variants within the chant to account for the alternate version, but other books expect the presiding bishop to be able to make those adjustments spontaneously. The chants in the new USCCB edition are arranged in a more user-friendly manner for a bishop who wishes to chant these important texts, and also to help minimize the need to flip between different sections of the book during the course of the ceremony.

“He is the One whom the Father will send you.”

Finally, another minor difference in this new edition with respect to earlier English editions – of interest perhaps only to musicologists! – is the interpretation of the responsory provided for optional use at the fraternal kiss during the ordination of priests. The chant, *Iam non dicam vos servos* (“I call you servants no longer”), draws from Jesus’ words at the Last Supper in St. John’s Gospel and was traditionally used in the liturgy in association with the celebration of Pentecost. The text in the new English translation reads:

- I call you servants no longer, but my friends,
because you know all that I have done in your midst (alleluia).
 - * Receive the Holy Spirit, as an Advocate among you.
 - + He is the One whom the Father will send you (alleluia).
- V. You are my friends, if you do what I command you.
 - * Receive the Holy Spirit, as an Advocate among you.
 - + He is the One whom the Father will send you (alleluia).
- V. Glory be to the Father, and to the Son, and to the Holy Spirit.
 - + He is the One whom the Father will send you (alleluia).

There is some debate regarding the response following the first versicle, “You are my friends.” The Latin chant abbreviates this response as simply * *Accipite* (equivalent in the English translation to “* Receive”) and abbreviates the response to the second versicle as simply + *Ille est* (“+ He is”). Earlier translators interpreted the first abbreviation to refer only to the first half of the response, with the second referring to the second half of the response. However, in carefully researching the history and musical form of this responsory, ICEL’s consultants concluded that the intention of the typical edition is that the abbreviation for the response to the first versicle is meant to signify entire response, while the abbreviation for the response to the second versicle signifies only the second half of the response. This interpretation is now reflected in the text above.

The Lenten version of this responsory as it will appear in the USCCB edition of *Ordination of a Bishop, of Priests, and of Deacons* is given below. Note especially the beautiful melodic refrain that echoes through the chant, at “know... Spirit... friends... Spirit... be” (lines 2, 3, 5, 6, and 8, respectively). This moving text is certainly fitting for this moment of an ordination, and the traditional Gregorian melodies can stir the soul in prayer and devotion.

I call you servants * no long - er, but my friends,
 be-cause you know all that I have done in your midst.
 * Re - ceive the Ho - ly Spir - it, as an Ad - vo - cate a -
 mong you. † He is the One whom the Fa - ther will send you.
 V. You are my friends, if you do what I com - mand you.
 * Re - ceive the Ho - ly Spir - it, as an Ad - vocate a - mong
 you. † He is the One whom the Father will send you. V. Glo - ry
 be to the Father, and to the Son, and to the Ho -
 ly Spir - it. † He is the One whom the Father will send you.

The Secretariat of Divine Worship has made the new chants of *Ordination of a Bishop, of Priests, and of Deacons* available as free PDF downloads on the USCCB website to assist musicians preparing for these important liturgies. They are available at [USCCB.org/prayer-and-worship/sacraments-and-sacramentals/holy-orders/obpd-music](https://www.usccb.org/prayer-and-worship/sacraments-and-sacramentals/holy-orders/obpd-music).

Personal Ordinariates Publish *Divine Worship: Pastoral Care of the Sick and Dying*

In the spring of 2020, the Personal Ordinariates established under the 2009 Apostolic Constitution *Anglicanorum cœtibus* – Our Lady of Walsingham (United Kingdom), the Chair of Saint Peter (North America), and Our Lady of the Southern Cross (Oceania) – published *Divine Worship: Pastoral Care of the Sick and Dying*, its third ritual book after *Divine Worship: The Missal* and *Divine Worship: Occasional Services*. This book includes rituals for the Visitation of the Sick and Blessing of a Sick Child; Communion of the Sick (Ordinary and Shorter Rites); Anointing of the Sick Outside of Mass; Continuous Rite of Penance, Anointing, and Viaticum; Supplication for the Dying and Commendation of a Soul; as well as additional prayers which may be used with the above rites. In

these rites, the Ordinariates express their liturgical patrimony in the care for the sick, while incorporating other Roman elements never or only briefly expressed in that patrimony. Its sources include the Roman rite used at Sarum, the major revisions of the Church of England's Book of Common Prayer (BCP), the Roman Ritual of 1614, the Episcopal Church's 1928 BCP as well as the Manual for Priests of the American Church, the Anglican Church of Canada's 1962 BCP, and the Roman Rite's 1972 *Pastoral Care of the Sick: Rites of Anointing and Viaticum*.

Outline of the Rites

In general, the rites of *Pastoral Care* observe one of two ritual structures: one based on the Order of Visitation found in the use of Sarum and the Book of Common Prayer, and another which more closely follows the contemporary structure of the post-conciliar Roman Rite, borrowing elements from *Divine Worship: The Missal's* Order of Mass. Visitation of the Sick follows the first structure. It begins with an Introductory Rite consisting of a greeting, a Sentence of scripture, the Our Father (preceded by a litany and followed by a responsory), and an oration. A common recitation of psalmody follows and then the sick person's profession of baptismal faith with the option of confession of sins and absolution. The priest may then anoint the sick person; otherwise, the priest or deacon lays his hand upon him. The rite concludes with a proper blessing.

Communion and Anointing of the Sick follow the second pattern. These rites begin with a greeting and a sprinkling rite, modeled after the 1614 Roman Ritual. The confession and absolution of sins may follow; otherwise, the Penitential Rite occurs, following the form of the Order of Mass. At Communion of the Sick, this introductory rite concludes with the Collect of the day or for the sick. In both rites, readings from Sacred Scripture follow. The assigned Gospel for Communion of the Sick is the same as the 1549 Book of Common Prayer. That of Anointing is the first of several options in the 1614 Roman Ritual's Visitation of the Sick.

In Communion of the Sick, the readings from Sacred Scripture are followed by the Rite of Holy Communion, following the form of the Order of Mass. The Postcommunion Prayer is nearly identical to an oration of Sarum, the 1614 Roman Ritual, as well as the post-conciliar Roman rites of Communion for the Sick. The rite concludes with a blessing after the form of the Order of Mass, and a reposition of the Blessed Sacrament, modeled after the 1614 Roman Ritual.

At Anointing of the Sick, the Rite of Anointing follows the Gospel. This rite begins with a litany, whose structure and style are Anglican and whose petitions resemble those of the contemporary Roman rite. The Priest then lays hands on the sick person and may accompany this gesture with an exorcistic prayer from the 1614 Roman Ritual. Structurally, this prayer occupies the same place as the Blessing or Thanksgiving of Oil in the contemporary Roman Rite. The anointing formula follows and is identical to the Roman Rite. Then, the same Our Father unit from the Visitation of the Sick is carried out and concludes with an oration that recalls God's declaration through the Apostle James regarding care for the sick, and implores God to heal and forgive the sick person that he may be restored to his former way of life. This element of Our Father-and-oration is nearly identical to that of Anointing in the 1614 Roman Ritual. The rite concludes with a blessing after the form of the Order of Mass.

Particular Elements

Further attention to certain elements from *Pastoral Care* stands to enrich the celebration of care for the sick in the Roman Rite.

Use of Scripture – *Pastoral Care* makes wide use of Sacred Scripture as antiphons, responsories, and readings. *Pastoral Care* also utilizes the direct recitation of psalmody by those gathered at the Visitation of the Sick and the Blessing of a Sick Child, similar to the use of psalmody in the *Liturgy of the Hours*. This use of psalmody is a common feature of both the Anglican and Roman traditions of pastoral care. In the post-conciliar Roman rites of care for the sick, psalmody is used most frequently in responsorial form. Nevertheless, its direct, common recitation is not excluded, especially in the Visitation of the Sick and the Commendation of the Dying.

Profession of baptismal faith – The Order of Visitation of the Sick used at Sarum includes a lengthy exposition of the articles of the Catholic faith by the priest followed by a creedal interrogation of the sick person. The confession and absolution of sins follows. This pattern of profession and confession remains in the major

revisions of the Book of Common Prayer, greatly simplified and patterned after the creedal interrogations of Christian Initiation. *Pastoral Care* includes this ritual unit in its rite of Visitation of the Sick. Both elements are also included in the Continuous Rite of Penance, Anointing, and Viaticum, though here confession and absolution precede the profession of baptismal faith. The creedal interrogations follow the text of the Apostles' Creed in *Divine Worship: The Missal*. The prominence of these creedal interrogations in the Visitation of the Sick, their ritual connection to confession and absolution, and their persistence throughout the Anglican tradition is one way that these rites differ from those of Rome. In introductory rubrics, the 1614 Roman Ritual directs priests to recite the Creed for the sick person and to elicit acts of faith from those who are dying. *Pastoral Care of the Sick: Rites of Anointing and Viaticum* includes the profession of baptismal faith at the reception of Holy Communion as Viaticum and immediately after confession and absolution in its Continuous Rite of Penance, Anointing, and Viaticum. Again, while not a feature of the post-conciliar Roman rites, the profession of faith's more frequent use is not excluded. As an introductory rubric of the Visitation of the Sick notes: "When visiting the sick, a Priest may construct a common prayer from appropriate elements in a form of brief celebration of the Word of God."⁸ This common prayer could certainly include the element of the profession of baptismal faith. Its more frequent use might assist the sick person in renewing baptismal faith and capacitate them for its ultimate profession at reception of Holy Communion as Viaticum.

Laying on of the hand(s) – *Pastoral Care* includes the laying on of hands in two distinct forms. In the Visitation of the Sick, the priest or deacon lays his hand on the sick person accompanied by an indicative formula and an oration. At Anointing, the Priest lays hands with an accompanying exorcistic oration immediately before anointing with oil and its deprecatory formula. Neither the rite used at Sarum nor the major revisions of the Book of Common Prayer include this element though it does begin to appear in 20th century Anglican books. The 1614 Roman Ritual includes a laying on of the hand with prayer at the end of its rites for Visitation of the Sick and an extension of the right hand over the head of the sick person at the exorcistic oration immediately before anointing. The post-conciliar rites incorporate this symbolic action at both Anointing and the Visitation of the Sick. At Anointing, this gesture is carried out in silence, shortly before the application of oil with prayer. At the Visitation of the Sick, this gesture may occur as the case requires. *Pastoral Care*'s regular use of this symbolic action in the Visitation of the Sick highlights its importance for all Christian care of the sick.

Carmen Aguinaco Completes Term as Multicultural Specialist

Ms. Carmen Aguinaco, who has served as Multicultural Specialist of the Secretariat of Divine Worship since February 2016, has concluded her service with the USCCB and retired after decades of ministry with the Hispanic/Latino communities of the Church. Her final day at the Conference was August 20, 2021. She came to the USCCB with 30 years of experience as an author, editor, teacher, and translator, and worked in the past for Claretian Publications and the *Instituto de Liderazgo Hispano* of the University of St. Mary of the Lake. Before working in the Secretariat, Ms. Aguinaco served previously as a consultant to the Subcommittee on Divine Worship in Spanish, and at the Conference was its staff liaison.

In her five years with the USCCB, she provided key editorial work for the publication of the *Misal Romano, tercera edición*, an emended edition of the *Ritual para el Bautismo de los niños*, and two ritual texts planned for future publication, the *Ritual de la Iniciación cristiana de adultos* and the *Bendicional*. Ms. Aguinaco also contributed to the success of the V National *Encuentro* of Hispanic/Latino Ministry in 2018; based on the gathering's recommendations in the fields of liturgy and catechesis, she was instrumental in the launch of the Subcommittee's new *Boletín* earlier this year. While the authorship of USCCB Communications' *Los santos del Misal Romano* (store.USCCB.org/products/los-santos-del-misal-romano) has been officially anonymous, it can be revealed that Ms. Aguinaco wrote most of the text. Finally, she contributed in a very important way to the ongoing revision of the *Biblia de la Iglesia en América*, the Spanish-language liturgical Bible that will be the basis of a future U.S. *Leccionario*. The Secretariat wishes her a happy and well-earned retirement in her native Spain!

⁸ Roman Ritual, *Ordo Unctionis Infirmorum eorumque Pastoralis Curæ* (1972), no. 45