

# POSITION STATEMENT RESULTS: 2021

2021-A

*Restoring the Cup to the Faithful*

*PASSED 72%*

## PREAMBLE

Whereas, sacred realities are conveyed through the use of perceptible signs, and the sanctification of women and men who participate in liturgy occurs through signs perceptible to the senses (SC 41; GIRM 20);

Whereas, there are aspects to the Lord's Real Presence revealed in the form of the Precious Blood to the believing Christian which, although present, are not necessarily revealed in sign value in the same way as in the form of His Sacred Body;

Whereas, there is a richness to the theology of the Eucharistic Chalice, including: its meaning as the cup of the new covenant in the Lord Jesus (*cf.* 1 Cor 10:21; Lk 22:20); that drinking from the Chalice is to be filled with the Holy Spirit (*cf.* Eucharistic Prayers III and IV); that the Chalice expresses the festivity of the Eucharistic meal (*cf.* Ps 23:5; Ps 104:15); that drinking from the Chalice is an explicit way of uniting oneself to Christ's redemptive suffering (Mk 10:38-39; Mk 14:36); and that the Chalice expresses the meaning of the Eucharist as the heavenly banquet of eating and drinking (Mk 14:25; Lk 22:18; Mt 26:29; 1 Cor 11:26; second acclamation of "The Mystery of Faith" in the Eucharistic Prayer);

Whereas, the Institution Narrative in all Eucharistic Prayers are very clear: *"Take this, all of you, and eat of it, for this is my Body, which will be given up for you"* and *"Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me."*

It is the position of the delegates to the 2021 Meeting of Diocesan Liturgical Commissions that:

1. In preparation for all aspects of celebrating the Eucharist returning to normal after the pandemic,
2. a recommendation be made to the United States Conference of Catholic Bishops in light of their upcoming Eucharistic Revival.
3. to undertake a concentrated and systematic program to restore the practice of Holy Communion under both kinds becoming the normative practice for the celebration of the Eucharist in all parishes in the United States;
4. That this program be led and implemented by the Federation of Diocesan Liturgical Commissions, with the strong and ardent support of the USCCB, in conjunction and cooperation with Diocesan Worship Offices;
5. That the FDLC and diocesan worship offices will take responsibility for the specific tasks necessary for creating and implementing programs of catechesis and liturgical formation,
6. including practical recommendations, guidelines, and target dates, as necessary.

Upon approval by the Federation, we request that a timeline be established by the Board of Directors at their January 2022 Board Meeting.

PREAMBLE

Whereas, Jesus Christ commanded his followers to make disciples of all nations (Mt. 28: 19),

Whereas, the Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations (*Sacrosanctum Concilium* no. 14);

Whereas, there is limited systematic presentation of the Order of Christian Initiation of Adults in the seminaries across the country,

Whereas, the publication of a new translation of the *Order of Christian Initiation* is expected within a few years,

Whereas, the newest edition of the *Directory for Catechesis* reminds us that the catechumenate is the inspiration for all catechesis,

Whereas, the “priests have the responsibility of attending to the pastoral and personal care of the catechumens” and “they are to be diligent in the correct celebration and adaptations of the rites throughout the entire course of Christian Initiation (RCIA nos. 13 and 35),

POSITION STATEMENT

It is the position of the delegates of the 2021 National Meeting of the Federation of Diocesan Liturgical Commissions that

1. resources be developed by the FDLC’s OCIA Task Force
2. which provide specific direction and pastoral assistance to bishops, priests, deacons, and seminarians
3. and which promote liturgical formation and the authentic celebration in collaboration with lay ministers and pastoral teams
4. of the Rites of Christian Initiation of Adults and Children of Catechetical Age.

We request that a timeline be established by the Board of Directors at their January 2022 meeting.

PREAMBLE

Whereas, the *Constitution on the Sacred Liturgy* states:

- “The Church, therefore, earnestly desires that Christ’s faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers should take part in the sacred service conscious of what they are doing, with devotion and full involvement” (SC 48).
- “No other person, not even if he is a priest, may on his own add, remove, or change anything in the liturgy” (22).
- “Both in attitude and in practice the liturgical life of the parish...must be fostered among the faithful and clergy; efforts must be made toward a lively sense of community within the parish, above all in the shared celebration of Sunday Mass” (42).

Whereas, the *Constitution on the Sacred Liturgy* teaches that in-person worship has no substitute; and the return of the faithful to physical presence in church is primary above all else. (cf. #2, 6, 7.)

Whereas, *ars celebrandi* concerns more than just the priest celebrant; it is about the liturgical celebration of the entire assembly of the faithful. (cf. *Constitution on the Sacred Liturgy* #14, 30)

Whereas, the pandemic caused certain practices within worship to be temporarily altered, suspended or eliminated.

## POSITION STATEMENT

It is the position of the delegates to the 2021 national meeting of diocesan liturgical commissions that

1. The FDLC Board of Directors and membership,
2. in concert with the Bishops' Committee on Divine Worship,
3. in light of both the theme of the FDLC 2022 National Meeting,
4. and the upcoming national Eucharistic Revival proposed by the U.S. Catholic Bishops,
5. develop materials to promote, advance and catechize
6. about the *ars celebrandi* that fosters the active participation of the faithful, especially in the Eucharistic Sacrifice,
7. with special emphasis, when the time comes, on eliminating the temporary adaptations to the liturgy that were necessary due to the Covid-19 pandemic,
8. and on the ongoing return of the faithful to physical in-person participation in the Sunday Eucharist.

Upon approval by the Federation, we request that a timeline be established by the Board of Directors at their January 2022 Board meeting.

**2021- D The Importance of the Homily and Preaching Programs**

**PASSED 75%**

## PREAMBLE

Whereas the pandemic has underscored the need for quality liturgy and understandable preaching;

Whereas the people of God have a right to the best Liturgical experience, most especially the ministry of preaching.

Whereas “The homily is to be highly esteemed as part of the liturgy itself...” (*Sacrosanctum Concilium*, n. 52)

Whereas the Decree on the Ministry and Life of Priests states, “it is the first task of priests as co-workers of the bishops to preach the Gospel to all men” (4);

Whereas many dioceses rely upon the use of priests and deacons native to other countries whose language and cultures differ from typical U.S. experiences which may make it difficult for the ministry of preaching to be effective on many levels;

Whereas *Fulfilled in Your Hearing* states “Preachers who are conscious of their representative role strive to preach in a way that indicates they know and identify with the people to whom they are speaking. Their preaching is pastoral, displaying a sensitive and concerned knowledge of the struggles, doubts, concerns, and joys of the members of a local community” (II, page. 9).

#### POSITION STATEMENT:

It is the position of the delegates to the 2021 National Meeting of the Federation of Diocesan Liturgical Commissions, that

1. the FDLC Board of Directors in collaboration with the Secretariat of Divine Worship of the USCCB
2. and the Secretariat of Clergy, Consecrated Life, and Vocations of the USCCB
3. enter into a process to establish
4. new Preaching Programs for all clergy and seminarians,
5. so they can minister more effectively among the People of God.

We ask that a timeline be established by the Board of Directors at their January 2022 meeting.

*2021-E An Online Forum to Discuss Best Practices*

*FAILED 6%*

#### PREAMBLE

Whereas the reform of the Sacred Liturgy has been ongoing since the Second Vatican Council;

Whereas many important practices faithful to the mind of the Council have been well implemented into parish celebrations;

Whereas a number of these practices have been suspended or altered in light of the recent COVID-19 pandemic;

Whereas restrictions are being lifted, allowing for greater numbers at Sunday Mass and for its fuller celebration;

Whereas the Sunday celebration fosters and nourishes full participation in the life of the parish;

Whereas this post pandemic period offers a unique opportunity to continue and to deepen our understanding and participation in the Church's liturgy:

It is the position of the Delegates to the National Meeting of Liturgical Commissions that

1. the Board of Directors of the Federation of Diocesan Liturgical Commissions
2. create an online forum that is separate and unique from existing forums
3. for members and other liturgical leaders to discuss best practices in post-pandemic liturgical celebrations
4. and to provide a resource for them as they work within their dioceses
5. to return assemblies to the outward expression of full, conscious and active participation in the liturgy
6. and therefore promote the centrality of liturgical life in the local churches.

Upon approval by the Federation, we request that a timeline be established by the Board of rectors at their January 2022 Board meeting.

## PREAMBLE

Whereas, “the Spirit of the Lord Jesus, the perennial source of the Church’s life and mission, distributes to the members of the People of God the gifts that enable each one, in a different way, to contribute to the edification of the Church and to the proclamation of the Gospel. These charisms, called ministries because they are publicly recognized and instituted by the Church, are made available to the community and to her mission in a stable form” (*Spiritus Domini*);

Whereas, some non-ordained ministries have been “instituted in the Church and entrusted through a non-sacramental liturgical rite to individual members of the faithful, by virtue of a particular form of exercise of the baptismal priesthood, and in aid of the specific ministry of bishops, priests and deacons” (*ibid.*);

Whereas, the implementation of the Holy Father’s Apostolic Letter, *Spiritus Domini*, will require the revision of the liturgical rite of institution, the revision of complementary norms related to Canon 230, and the establishment of standards for the proper formation of the candidates for institution;

Whereas, the institution of these ministers carries with it “stability, public recognition, and a mandate on the part of the Bishop which are meant to strengthen the Church’s work of evangelization” (letter of Pope Francis to Cardinal Ladaria);

Whereas, it will fall to the Conference “to establish appropriate criteria for the discernment and preparation of men and women candidates” (*ibid.*);

Whereas, the Federation of Diocesan Liturgical Commissions is uniquely positioned to assist in the process of formation, since its members already serve their Bishops in the training of liturgical ministers, the continuing education of clergy, and the preparation and celebration of pontifical liturgies;

## POSITION STATEMENT

It is the position of the delegates to the 2021 national meeting of diocesan liturgical commissions that

1. the Executive Director and select members of the Board
2. collaborate with the Bishops Committee on Divine Worship and other USCCB committees
3. in establishing conference-wide norms for the formation of candidates, men and women, for the role of institutedlectors and acolytes;
4. that FDLC share these standards with local diocesan offices and commissions;
5. and provide coherent resources to assist in a consistent process of formation.

We request that a timeline be established by the Board of Directors at their January 2022 meeting.