



# NewsLetter

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*Staff Assistant*

**USCCB Secretariat of  
Divine Worship**  
**3211 Fourth Street, NE**  
**Washington, DC 20017**  
**Tel: (202) 541-3060**  
**Fax: (202) 541-3088**  
[www.USCCB.org](http://www.USCCB.org)

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## **The Roman Martyrology and Its “Liturgical Saints”**

The *Martyrologium Romanum* was the last major liturgical text issued by the Holy See following the Second Vatican Council. A first edition was promulgated in 2001, which was quickly followed in 2004 by a second edition. The book contains more than 4,600 entries, in addition to rites and prayers for the reading of the *Martyrology* in a liturgical setting. The Vatican decree promulgating the second edition refers to it as an “enormous and ponderous volume” (*tanti ac laboriosi operis*).

The International Commission on English in the Liturgy (ICEL) has been working for several years to prepare an English translation of the book, and in 2022 a first draft (“Green Book”) was distributed to its member-Conferences of Bishops for review. Eventually – perhaps even in 2023 – the final draft (“Gray Book”) will be completed. At that point, Conferences can vote their approval, and with the confirmation of the Holy See it can be published.

It is too early to predict when the finalized version of the text might be available in the United States. As a foretaste of that eventual publication, however, a sampling of some of the entries in ICEL’s Green Book translation may be shared with their permission. It should come as no surprise that many of the entries in the *Roman Martyrology* highlight the zeal and constancy in prayer of the saints and blessed. It is nonetheless interesting to find that some of the entries also make reference to liturgical prayer. For example, several well-known saints who are inscribed in the General Roman Calendar are noted in the *Martyrology* for their promotion of the Sacred Liturgy, including Saints Pius V (April 30), Paul VI (May 29), Peter Julian Eymard (August 2), Pius X (August 21), and Josaphat (November 12).

But there are also a number of entries for lesser-known saints and blessed that specifically mention a devotion or dedication to the Sacred Liturgy, and a number of them are provided below. (The number following the date indicates the place of the entry in the day’s list – for example, St. Canute is the eleventh entry on July 10.) It must be emphasized that these provisional translations may see further adjustment before eventual approval and publication.

**January 1 – 13.** At Rome, Saint Giuseppe Maria Tomasi, Priest of the Order of Clerics Regular (Theatines), and a Cardinal: in his ardent desire for the renewal of divine worship, he spent the greater part of his life researching and editing ancient texts and documents of the Sacred Liturgy, and he devoted time to the catechizing of children.

**February 12** – 3. In the Abbey of Saint Cornelius on the river Inde, in Germany, the passing of Saint Benedict, Abbot of Aniane: he promoted widely the Rule of Saint Benedict, prescribed customs for the monks to observe, and labored much to restore the Roman liturgy.

**February 19** – 10. At Mantua in Lombardy, Blessed Elizabeth Picenardi, virgin: receiving the habit of the Order of Servants of Mary (Servites), she lived a life consecrated to God in her father's house. She received Holy Communion frequently, dedicated herself zealously to the Liturgy of the Hours and meditation on Scripture, and was greatly devoted to the Virgin Mary.

**April 26** – 8. In the Monastery of the Transfiguration at Moscow in Russia, the burial of Saint Stephen, Bishop of Perm: he evangelized the native Komi, inventing a new alphabet to write their language as he deemed appropriate, and celebrating the Liturgy in their native tongue. He destroyed their idols, built churches, and most especially strengthened the truths of the Faith.

**May 21** – 9. At Åbo in Finland, Saint Hemming, bishop: aflame with pastoral zeal, he renewed the discipline of that Church by synodal ordinance, furthered the education of the clergy, enhanced divine worship, and promoted peace among peoples.

**July 10** – 11. At Odense in Denmark, Saint Canute, martyr: a king burning with zeal, he spread divine worship throughout his kingdom, promoted the clerical state, founded the Churches of Lund and Odense, and was ultimately assassinated by certain rebellious citizens.

**July 13** – 19. At San Juan in Puerto Rico, Blessed Carlos Manuel Rodríguez Santiago: he worked tirelessly to renew the Sacred Liturgy and kindle the faith of youth.

**September 8** – 4. In the region of Bagrevand in Greater Armenia, Saint Isaac, bishop: to foster the Christian life of the people, he translated Sacred Scripture and the Liturgy into Armenian. He adhered to the Faith confirmed in the Council of Ephesus, but was soon driven from his see, and died in exile.

Finally, an interesting “liturgical” entry is that of Blessed James Bird, which follows immediately after the entry for St. Margaret Clitherow. Both were martyred on March 25 under Queen Elizabeth I of England, although seven years apart and in different places: St. Margaret was pressed to death in York in 1586, while Blessed James was hanged, drawn, and quartered in Winchester in 1593. His moving entry reads:

**March 25** – 13. At Winchester, also in England, Blessed James Bird, martyr: in the reign of the same Queen, when he was nineteen and had recently become a Catholic, he refused to participate in the liturgy of the established church, and was found worthy to come to the celebration of the heavenly liturgy.

Looking forward to the official English edition of the *Roman Martyrology* in the coming years, we pray: All holy men and women, Saints of God, pray for us!

### **April 2023 Meeting of the Subcommittee on Divine Worship in Spanish**

The Subcommittee on Divine Worship in Spanish met on April 25, 2023 at the Oblate Renewal Center in San Antonio, Texas. For various reasons, it had been over three years since the last meeting. Two members were able to attend, Bishops Mario A. Avilés, CO (Chairman) and Luis M. Romero, M.Id. They were joined by three consultants, Rev. Heliodoro Lucatero, Rev. Juan J. Sosa, and Mr. Luis Espinosa, and two staff members from the Secretariat.

Attendees had an initial discussion on current conditions in regard to Spanish liturgy in this country. Members also indicated a strong desire that when new guidelines and rites for the institution of lay ministries (lector, acolyte, catechist) are finished, they should be offered in both English and Spanish. Finally, the members reviewed possible sources for the various non-Biblical elements of a future Spanish *Leccionario*.

The next meeting of the Subcommittee is scheduled for September 13-14, 2023 in Washington, DC.

## The Transforming Power of the Liturgy: Vocations

In the second Eucharistic Prayer, the Church recalls that God has held her worthy to be in his presence and to minister to him. God, who has no need of the Church's ministry, has nevertheless made her "a chosen race, a royal priesthood, a holy nation, a people of his own" (1 Pt 2:9). In this series on the Transforming Power of the Liturgy, we now reflect upon the liturgy's power to transform us into a people who care for and cultivate vocations in the Church.

### Theology

The public ministry of Jesus begins at his baptism when the Father anoints him with the Holy Spirit and establishes him as priest, prophet, and king (cf. *Catechism of the Catholic Church* [CCC], 783). Almost immediately, he calls others to come after him, to form a community, and to share in these three ministries. Some men he makes apostles (Mk 3:14), other people he invites to announce the Lord's mercy (Mk 5:19), and still others serve the needs of those proclaiming the kingdom (Mk 15:41). In this way, Christ shows that: "God is the sovereign master of his plan. But to carry it out he also makes use of his creatures' co-operation. This use is not a sign of weakness, but rather a token of almighty God's greatness and goodness" (CCC 306). In the communion of the Church, this participation in Christ's priestly, prophetic, and kingly ministries comes about through the sacraments of Initiation and Holy Orders. For some, this participation is further specified, whether by the sacrament of Matrimony or certain blessings, for example, abbots, abbesses, religious profession, virgins, and ministries (cf. CCC 1672). Furthermore, not only does Christ grant others participation in his ministry, but he also calls them to cultivate and cherish these vocations: "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest" (Mt 9:37).

### Liturgy

The sacraments and blessings of vocation take place within liturgies, which are "celebrations of the Church" that "pertain to the whole body of the Church" (*Sacrosanctum Concilium*, no. 26). By participating in these liturgies, the Church shows, enacts, and grows in her care for vocations. This fact is seen in the liturgical celebration itself which takes place within a gathering of the faithful, and before it when the community is prepared for the celebration and prepares for it through prayer. In particular, the ecclesial dimension of these rites is expressed liturgically through the accompaniment of family, fellow religious, or sponsors; through the Litany of Supplication which sometimes precedes the prayer of the sacrament or blessing; and through acclamations following the reception of a sacrament, like those at Baptism and Matrimony.

Among its Masses and Prayers for Various Needs and Occasions, the Roman Missal contains Masses for vocations. In some of these formularies, the Church prays for those living certain vocations, for example, "For Ministers of the Church" or "For the Laity." In others, she celebrates special anniversaries like "On the Anniversaries of Marriage" or "On the Anniversary of Religious Profession." She also prays for vocations like "For Vocations to Holy Orders." These Masses may be freely celebrated on weekdays of Ordinary Time even when an Optional Memorial occurs (*General Instruction of the Roman Missal* [GIRM], no. 375), on other days if there is a real necessity or pastoral advantage (GIRM, no. 376), or on others with the permission of the Diocesan Bishop (GIRM, no. 374).

### Action

One way to care for vocations is to participate in their discernment, preparation, celebration, and ongoing formation. This support may occur through devotions like Holy Hours for Vocations and other individual or group prayers for discernment, by serving as a mentor couple in a marriage preparation program, by participation in a liturgy of vocation, or through involvement in groups like the Serra Club. Small groups for people in similar states of life are helpful means of ongoing formation. Equally important is the ongoing formation which occurs when different vocations and generations connect, for example, when families open their homes to clergy and single persons, or when the elderly and young befriend each other. Support at any stage is a response to Christ's command to ask the master of the harvest for laborers. It is an expression of the care for vocations which the liturgy expresses and enacts.

## *The Divine Office Hymnal: Hymns for the Proper of Saints*

The contrast between the hymns of the Proper of Saints in the current and forthcoming U.S. editions of the *Liturgy of the Hours* will be one of the more dramatic changes found by those who pray the breviary. Continuing the introduction of *The Divine Office Hymnal*, first begun in the February 2023 *Newsletter*, this article explores the changes in hymnody to be expected in the Proper of Saints when the new hymnal is published.

The current *Liturgy of the Hours* in this country has around 40 hymns in the Proper of Saints across the four volumes of the book. Several appear also in other sections of the text and are not necessarily specific to a liturgical day. For example, all the hymns provided for the Solemnity of All Saints are also found in the four-week psalter or in the Commons. Only two celebrations of Apostles have proper hymns – Sts. Peter and Paul and St. Andrew – and in both cases only a single hymn is provided. The only Memorials with proper hymns are St. Joseph the Worker and the Holy Guardian Angels.

In comparison, *The Divine Office Hymnal* and the future *Liturgy of the Hours, Second Edition* boast 115 hymns in the Proper of Saints. Every Apostle and over 20 Memorials have at least one proper hymn, and the vast majority of these hymns are unique to their liturgical celebration. There is some duplication within the section, however. For example, Sts. Joseph and John the Baptist each have two celebrations during the year, and hymns are repeated on those two occasions. There are also instances in which only minor modifications are made to a hymn for use on different days. For example, a hymn for the Office of Readings is shared by two Evangelists and an Apostle, differing only in the first four syllables of the opening verse – “O blessed Mark,” “O blessed Luke,” and “O Barnabas” – but otherwise the hymns are exactly the same. Only two hymns from the Proper of Saints are duplicated in another section of the book, namely two of the hymns provided for the Blessed Virgin Mary, Mother of the Church, which are shared with the Common of the Blessed Virgin Mary on Saturday (albeit with different doxologies).

Consequently, users of *The Divine Office Hymnal* will find tremendous food for thought in the Proper of Saints, unique to individual saints and their liturgical celebrations. For example, St. Catherine of Siena is praised for her influence on souls: “you led them back to better ways / and softened hard and savage hearts.” Biographical details are plentiful, as in the Lauds and Vespers hymn for St. Barnabas: “Gracious and noble, he renounced his farmlands, / that a new people might abound and prosper” (cf. Acts 4:36-37). Vivid imagery is used, as in a hymn for Sts. Joachim and Anne, which observes that the morning star is followed by the dawn which is followed by the sun: Christ is the sun, the Virgin Mary the dawn, “and you, Saint Anne, the morning star.” Likewise vivid is the image of fire that can do great harm or great good, as seen in the Conversion of St. Paul: “The ardent zeal with which he burned / and raged against the name of Christ / then blazed with even greater flame / as he proclaimed Christ’s saving love.” There is even the occasional play on words, as in a hymn for St. Gregory the Great: “Apostle to the Angles’ land / and now the angels’ friend on high.”

While over 70% of the hymns of the *Liturgy of the Hours* are in long meter (LM, or 8.8.8.8), it is curious to note that hymns in other meters tend to be concentrated in the Proper of Saints. Only 7% of the hymns in the entire Proper of Time are in Sapphic meter (11.11.11.5), but 25% of the hymns in the Proper of Saints are in that meter. Thirteen of the sixteen hymns in the breviary that include lines of 12 syllables (such as 12.12.12.8) are found in the Proper of Saints. Thus, some of the more rarely-used melodies in *The Divine Office Hymnal* will be encountered most often in the context of the celebrations of the saints. The Proper of Saints is also home to many of the newer compositions, as nearly a quarter of them were written by Fr. Anselmo Lentini, OSB, a twentieth-century Italian monk who led the subcommittee that chose hymns for the post-conciliar *Liturgy of the Hours*.

*The Divine Office Hymnal* will also include other useful resources, such as an up-to-date liturgical calendar and an alphabetical index of all the saints, with references to the appropriate Common(s) to be used in the absence of proper hymns. When available later in 2023, this rich collection of material, and the musical settings chosen to accompany it, will be a blessing for the Church at prayer.