



# NewsLetter

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Volume LVII

February 2021

## **Pope Francis Adds Five Saints to General Roman Calendar**

In two decrees issued by the Congregation for Divine Worship and the Discipline of the Sacraments and made public on February 2, 2021, Pope Francis has ordered the inscription of three new Optional Memorials in the General Roman Calendar for the latest Doctors of the Church – Saints John of Avila, Hildegard of Bingen, and Gregory of Narek – and the addition of Saints Mary and Lazarus to the existing Memorial of Saint Martha on July 29. Information on all the new celebrations is available at [USCCB.org/prayer-and-worship/liturgical-year-and-calendar](http://USCCB.org/prayer-and-worship/liturgical-year-and-calendar).

### **Celebrating the Newest Doctors of the Church**

The first decree, dated January 25, 2021 (Prot. n. 40/21), inscribes the celebrations of St. Gregory of Narek on February 27, St. John of Avila on May 10, and St. Hildegard of Bingen on September 17. All three will be Optional Memorials. Saints John and Hildegard were proclaimed Doctors of the Church by Pope Benedict XVI in 2012, while Pope Francis proclaimed Saint Gregory as a Doctor in 2015.

English translations of each saint's proper liturgical texts must be undertaken by the International Commission on English in the Liturgy, then approved by the USCCB and confirmed by the Holy See. Until that process is complete, each celebration may use texts from a suitable Common in the *Roman Missal* and *Liturgy of the Hours* as given via the website above.

### **Honoring Mary of Bethany and Lazarus**

In the Congregation's second decree, issued January 26, 2021 (Prot. n. 35/21), the July 29 Memorial of Saint Martha has been expanded to become the Memorial of Saints Martha, Mary and Lazarus. The decree speaks of the friendship Jesus found in their household, and notes that "Martha generously offered him hospitality, Mary listened attentively to his words, and Lazarus promptly emerged from the tomb at the command of the One who humiliated death." The Holy See's decree also asserts that previous uncertainty as to the identity of Mary of Bethany – whether Magdalene, or the sister of Martha, or another sinner whose sins Jesus forgave – "has been resolved in recent studies and times, as attested by the current Roman Martyrology, which also commemorates Mary and Lazarus on [July 29]." The Holy Father thus found it appropriate to celebrate all three saints together on the same day.

An interim Mass formulary has been posted online, available as a free PDF download in both English and Spanish. Indications given in the *Lectionary for Mass* for July 29 remain the same, and other texts in the *Liturgy of the Hours* may be supplied by the Common of Holy Men until the approval and implementation of new proper texts that include Sts. Martha, Mary and Lazarus together.

Finally, the 2021 and 2022 editions of the *Liturgical Calendar for the Dioceses of the United States of America* are emended as follows:

February 2021

**27 Sat Lenten Weekday** violet  
*[Saint Gregory of Narek, Abbot and Doctor of the Church]*  
 Dt 26:16-19/Mt 5:43-48 (229)

February 2022

*February 27, 2022 is the Eighth Sunday in Ordinary Time, and so Saint Gregory of Narek is not celebrated that year except as a proper solemnity in churches named in his honor.*

May 2021

**10 Mon Easter Weekday** white/white/white  
*[Saint John of Avila, Priest and Doctor of the Church; USA: Saint Damien de Veuster, Priest]*  
 Acts 16:11-15/Jn 15:26—16:4a (291)

May 2022

**10 Tue Easter Weekday** white/white/white  
*[Saint John of Avila, Priest and Doctor of the Church; USA: Saint Damien de Veuster, Priest]*  
 Acts 11:19-26/Jn 10:22-30 (280)

July 2021

**29 Thu Saints Martha, Mary and Lazarus** white  
*Memorial*  
 Ex 40:16-21, 34-38 (404)/Jn 11:19-27 or Lk 10:38-42 (607)

July 2022

**29 Fri Saints Martha, Mary and Lazarus** white  
*Memorial*  
 Jer 26:1-9 (405)/Jn 11:19-27 or Lk 10:38-42 (607)

September 2021

**17 Fri Weekday** green/white/white  
*[Saint Robert Bellarmine, Bishop and Doctor of the Church; Saint Hildegard of Bingen, Virgin and Doctor of the Church]*  
 1 Tm 6:2c-12/Lk 8:1-3 (447)

September 2022

**17 Sat Weekday** green/white/white/white  
*[Saint Robert Bellarmine, Bishop and Doctor of the Church; Saint Hildegard of Bingen, Virgin and Doctor of the Church; BVM]*  
 1 Cor 15:35-37, 42-49/Lk 8:4-15 (448)

Liturgical Titles in Spanish / Títulos litúrgicos en español (both 2021 and 2022 editions)

<b>Febrero</b>	<b>27</b>	San Gregorio de Narek, abad y doctor de la Iglesia
<b>Mayo</b>	<b>10</b>	San Juan de Ávila, presbítero y doctor de la Iglesia; San Damián de Veuster, presbítero
<b>Julio</b>	<b>29</b>	Santos Marta, María y Lázaro
<b>Septiembre</b>	<b>17</b>	San Roberto Belarmino, obispo y doctor de la Iglesia; Santa Hildegarda de Bingen, virgen y doctora de la Iglesia

**Subscription Renewals for 2021 Newsletter**

Renewal forms for the 2021 *Newsletter* are being mailed to current subscribers in February. Subscribers are asked to return the completed renewal form with their payment by March 31, 2021 to ensure continuing service. Anyone who has not received a renewal notice by March 19 should contact David Ringwald at (202) 541-3060 or by e-mail at dringwald@usccb.org.

New individual subscriptions are available for \$15 a year (hard-copy, Microsoft Word, or PDF formats); requests may be sent to the Secretariat at 3211 Fourth Street, NE, Washington, DC 20017, ATTN: Newsletter Subscriptions. Back issues of the Newsletter from 2016 to 2020 are available at \$1 per issue. Special bulk order prices are available for orders of 20 copies or more.

## USCCB Approves, CDWDS Confirms Translation Change to Collect Prayer Conclusions

The Congregation for Divine Worship and the Discipline of the Sacraments wrote to the English-speaking Conferences of Bishops in May 2020 regarding the concluding doxology of the Collect prayers in the *Roman Missal*. The conclusion of the Collects has three variants, depending on the way they are directed to the Father or the Son. But regardless of the variant, the final line of the conclusion is the same in all Collects, the Latin version reading *Deus, per omnia saecula saeculorum*. Since the promulgation of the *Roman Missal, Third Edition*, the English translation of that line has read “one God, for ever and ever.”

In its letter, the Congregation observed that there is no mention of “one” in the Latin prayer, and that *Deus* in the formulation refers to Christ and not to the Holy Trinity. It also remarked that there could be various ways to translate *Deus* in this context. For example, in Spanish Missals some versions of the Collect conclude with the equivalent of “and is God, for ever and ever,” and certain Collects in the Italian translation have the equivalent of “who is God.” The French and German translators opted for a translation equivalent to “God, for ever and ever.”

The Committee on Divine Worship initially thought the English-speaking Conferences would work together to decide on a common solution, but several other Conferences acted quickly, opting to simply strike the word “one” from the formula, and instituted the change in Advent 2020. Upon learning that the bishops of Canada had likewise decided to strike the word “one” and planned to implement the change on Ash Wednesday of 2021, the Committee decided at its January 2021 meeting to recommend the same course of action in this country. Subsequently, the Latin Church Bishops of the USCCB agreed to the change via an e-mail ballot conducted January 25-29, and the Congregation confirmed the decision in a letter of February 3, 2021 (Prot. n. 228/20). The USCCB then promulgated the change in translation with its effective date of Ash Wednesday, February 17, 2021.

### Origins and Translation

In *The Mass of the Roman Rite: Its origin and development*, noted liturgical historian Rev. Joseph Jungmann S.J. discussed the form and content of the Collect as it developed in the Latin Rite.<sup>1</sup> He observed that the early Church tended to direct its liturgical prayer to the Father, but, after the model of prayer found in the New Testament, did so “through” our Lord Jesus Christ, who “lives forever to make intercession for them” (Heb 7:25). Fr. Jungmann noted that this would have seemed perfectly natural to early Christians, who were familiar with the idea of an attorney who represents a client, or of a friend who delivers a letter to its recipient. The conclusion of a Collect directed to the Father entrusts the Church’s prayer to Jesus, who speaks to him in our name. Of course, this Jesus who mediates for us is himself a divine person, united to the Father and the Holy Spirit. The divinity of Christ is already implied in the prayer’s assertion that he is “our Lord” and the “Son” of the Father, but early in the history of the Roman Rite, this assertion of divinity was further amplified through the addition of the closing phrase: Jesus who intercedes for us is “God, for ever and ever.”

When unofficial English translations of the Collects began appearing, especially in hand missals for the faithful prior to the Second Vatican Council, the conclusion was typically translated “God, for ever and ever.” However, when the first official vernacular English version of the post-Conciliar Missal was approved, using a dynamic equivalency translation style, *in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum* was conflated to “and the Holy Spirit, one God, for ever and ever.” This was the formulary in the *Sacramentary* in use in this country for some forty years. When ICEL prepared the new translation of the Missal currently in use, it was directed by the Holy See to continue to use the phrase “one God” in the final line of the prayer. The Congregation has now reversed that earlier decision.

The essential point to understand is that in the context of the liturgical Collects, the concluding phrase is meant to be a strong assertion of the divinity of Christ. Anyone who prays a liturgical Collect would do well to keep this in mind.

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<sup>1</sup> Trans. F. A. Brunner (original German: *Missarum sollemnia. Eine genetische Erklärung der römischen Messe*, Vienna, 1949), New York, Benziger, 1951-1955; see pages 372-390, especially 381-383.

Finally, in a Note to the bishops upon promulgation of the new text, the Committee on Divine Worship observed that there would not be a need to purchase new Missals or other liturgical books due to this change, suggesting instead that the word “one” can simply be omitted. It should not be difficult for this to become habitual for those who say these prayers. Reprints or new editions of the Missal will eventually reflect the new translation, and publishers of participation aids for the faithful will begin using the new text as soon as possible. The Committee also noted that “one” is omitted wherever that conclusion appears in other liturgical texts (for example, Ordination, the Dedication of a Church and an Altar, and the Blessing of Baptismal Water at the Easter Vigil). Finally, while the current *Liturgy of the Hours* employs an older translation of prayers, the final line is the same as what is found in the current Missal and the change is therefore easy to apply in that context as well.

The USCCB’s decree of promulgation is reprinted for the benefit of our readers:

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS  
DECREE

In accord with the norms established by the Holy See, the following text is declared to be the definitive approved English translation of the *General Instruction of the Roman Missal*, no. 54, and is promulgated by authority of the United States Conference of Catholic Bishops:

*The Collect*

54. Next the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God’s presence and may call to mind their intentions. Then the Priest pronounces the prayer usually called the “Collect” and through which the character of the celebration finds expression. By an ancient tradition of the Church, the Collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit,<sup>56</sup> and is concluded with a Trinitarian ending, or longer ending, in the following manner:

- If the prayer is directed to the Father: *Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever;*
- If it is directed to the Father, but the Son is mentioned at the end: *Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever;*
- If it is directed to the Son: *Who live and reign with God the Father in the unity of the Holy Spirit, God, for ever and ever.*

The people, joining in this petition, make the prayer their own by means of the acclamation *Amen*.  
At Mass only a single Collect is ever said.

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<sup>56</sup> Cf. Tertullian, *Adversus Marcionem*, IV, 9: *Corpus Christianorum, Series Latina* 1, p. 560; Origen, *Disputatio cum Heraclida*, no. 4, 24: *Sources chrétiennes* 67, p. 62; *Statuta Concilii Hipponensis Breviata*, no. 21: *Corpus Christianorum, Series latina* 149, p. 39.

The revised text of the *General Instruction of the Roman Missal*, no. 54, was canonically approved by the United States Conference of Catholic Bishops on January 29, 2021, and was subsequently confirmed by the Apostolic See by a letter of the Congregation for Divine Worship and the Discipline of the Sacraments on February 3, 2021 (Prot. n. 228/20).

The above texts of the concluding formulas enter into use as of Ash Wednesday, February 17, 2021. From that date forward, no other English translation of these texts may be used in the dioceses of the United States of America.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, DC, on February 4, 2021.

✠ José H. Gomez  
Archbishop of Los Angeles  
President, United States Conference of Catholic Bishops

Rev. Msgr. Jeffrey D. Burrill  
General Secretary