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Pope Francis Reforms Roman Curia, Renaming CDWDS to the Dicastery for Divine Worship and the Discipline of the Sacraments

In the culmination of a long process of study and review, Pope Francis has announced a thorough reform of the organization of the Roman Curia. The Apostolic Constitution *Prædicare evangelium* was issued on March 19, 2022, the Solemnity of St. Joseph and the ninth anniversary of Francis' inauguration as Pope. The new charter will take effect on Pentecost Sunday, June 5, replacing the 1988 Apostolic Constitution *Pastor bonus* of St. John Paul II. (As of this writing, the text is only available in Italian.)

As the title of the document implies, the Holy Father reorganized the Curia with a goal of strengthening the evangelizing mission of the Church in its current circumstances. For centuries Popes have made changes and adjustments of this nature in response to the challenges of their own times. Pope Francis wants to see the Church preach the gospel more effectively, and to do so with a spirit of service and communion. The Roman Curia, he insists, must not come *between* the papacy and the bishops of the world, but must rather exist in service to both.

Pope Francis notes the need as well for the Curia to employ the expertise not only of clergy and religious, but also that of lay men and women, who often have a more immediate experience with family life and the challenges that confront the faithful living in the world. In a notable change from earlier legislation, the constitution now admits the possibility that any of the faithful might lead an office of the Roman Curia. Whatever authority might be exercised in the Curia is not derived from a cleric having received Holy Orders, but rather from the authority of the Holy Father, who vicariously delegates others to assist him in his mission.

Departments until now called Congregations and Pontifical Councils have been renamed as "Dicasteries," and have a certain juridical equality with one another. The number of departments has been reduced, and certain responsibilities have been redistributed to new or existing Dicasteries. Among the more significant changes in this regard is the creation of the Dicastery for Evangelization, a merger of the Congregation for the Evangelization of Peoples and the Pontifical Council for the Promotion of the New Evangelization. Another new department is the Dicastery for the Service of Charity, with the Papal Almoner serving as its Prefect.

To some extent, many curial departments will continue with their current functions. This is largely true for the Dicastery for Divine Worship and the Discipline of the Sacraments. Nevertheless, among the Dicastery's various responsibilities, described in Articles 88-97, there are several interesting changes from its current mission.

Like *Pastor bonus*, the new constitution introduces its discussion of Divine Worship by highlighting the promotion and regulation of the Sacred Liturgy. New, however, is a specific emphasis on the promotion of the liturgy as it was renewed following the Second Vatican Council. The mission of the Dicastery is not only to promote the liturgy, but also to strive vigilantly to ensure that liturgical laws are faithfully observed.

In certain respects, the constitution appears to widen the scope of the Dicastery's mission. Whereas *Pastor bonus*, art. 62, emphasized the regulation of the sacraments, *Prædicare evangelium* speaks in a more generic way about the governance of the liturgy (art. 88). Thus, the constitution indicates that the Dicastery is to provide assistance to diocesan bishops and Conferences of Bishops in matters pertaining to the Eucharist as well as the other sacraments and liturgical acts (art. 89 § 3), and also mentions the proper celebration of sacramentals (art. 90). In contrast, art. 64 § 1 of *Pastor bonus* tended to emphasize the Eucharist and made no specific mention of sacramentals.

The new constitution also places a greater emphasis on collaboration with local Churches. Among the twelve principles guiding the work of the entire Roman Curia, two refer specifically to its service to the mission of the bishops and the support of local Churches and Conferences (section II, nos. 3–4). These principles are reflected in the section pertaining to the Dicastery for Divine Worship through a stronger emphasis on the way it is to *assist* the bishops. According to article 89 § 3 of *Prædicare evangelium*, the Dicastery assists the promotion of liturgical pastoral activity that diocesan bishops and Conferences of Bishops carry out. Article 96 describes the direct assistance that the dicastery provides to the bishops, and article 97 notes that it will take advantage of collaboration and periodic discussion with Episcopal Commissions for Liturgy and mixed commissions for liturgical translation in order to carry out its duties in the best possible way. This level of emphasis is not found in *Pastor bonus*.

According to article 91, the Dicastery will now be involved in the promotion and celebration of International Eucharistic Congresses, as well as offering its assistance in the celebration of National Eucharistic Congresses. Since the current Pontifical Committee for International Eucharistic Congresses is not mentioned in *Prædicare evangelium*, it appears that its duties will be assumed entirely by the Dicastery. The current President of the Pontifical Committee, Rev. Corrado Maggioni, S.M.M., is a former Undersecretary for the Congregation for Divine Worship.

Finally, a significant change with respect to *Pastor bonus* was previously announced by the *motu proprio Traditionis custodes*: the Dicastery is to oversee the use of the liturgical books in force before the reforms following the Second Vatican Council (art. 93). This authority was previously carried out by the Congregation for the Doctrine of the Faith, and before that it was the mission of the Pontifical Commission *Ecclesia Dei*.

Other duties of the Dicastery appear to remain consistent with its current mission. This includes matters such as the granting the title of Minor Basilica, updating and revising liturgical books, and the confirmation and recognition of liturgical translations and adaptations.

Act of Consecration of Russia and Ukraine to the Immaculate Heart of Mary

On March 25, 2022, Pope Francis consecrated the human race, especially the peoples of Russia and Ukraine, to the Immaculate Heart of the Blessed Virgin Mary, in response to the ongoing war between those two nations that began one month earlier. The bishops, clergy, and lay faithful throughout the world were invited to join in the act of consecration at the same time. As a spur to continued prayer for the restoration of peace and true justice in that region, the English translation of the Act of Consecration released by the Holy See is reprinted for the benefit of our readers:

O Mary, Mother of God and our Mother, in this time of trial we turn to you. As our Mother, you love us and know us: no concern of our hearts is hidden from you. Mother of mercy, how often we have experienced your watchful care and your peaceful presence! You never cease to guide us to Jesus, the Prince of Peace.

Yet we have strayed from that path of peace. We have forgotten the lesson learned from the tragedies of the last century, the sacrifice of the millions who fell in two world wars. We have disregarded the commitments we made as a community of nations. We have betrayed peoples' dreams of peace and the hopes of the young. We grew sick with greed, we thought only of our own nations and their interests, we grew indifferent and caught up in our selfish needs and concerns. We chose to ignore God, to be satisfied with our illusions, to grow arrogant and aggressive, to suppress innocent lives and to stockpile weapons. We stopped being our neighbor's keepers and stewards of our common home. We have ravaged the garden of the earth with war and by our sins we have broken the heart of our heavenly Father, who desires us to be brothers and sisters. We grew indifferent to everyone and everything except ourselves. Now with shame we cry out: Forgive us, Lord!

Holy Mother, amid the misery of our sinfulness, amid our struggles and weaknesses, amid the mystery of iniquity that is evil and war, you remind us that God never abandons us, but continues to look upon us with love, ever ready to forgive us and raise us up to new life. He has given you to us and made your Immaculate Heart a refuge for the Church and for all humanity. By God's gracious will, you are ever with us; even in the most troubled moments of our history, you are there to guide us with tender love.

We now turn to you and knock at the door of your heart. We are your beloved children. In every age you make yourself known to us, calling us to conversion. At this dark hour, help us and grant us your comfort. Say to us once more: "Am I not here, I who am your Mother?" You are able to untie the knots of our hearts and of our times. In you we place our trust. We are confident that, especially in moments of trial, you will not be deaf to our supplication and will come to our aid.

That is what you did at Cana in Galilee, when you interceded with Jesus and he worked the first of his signs. To preserve the joy of the wedding feast, you said to him: "They have no wine" (Jn 2:3). Now, O Mother, repeat those words and that prayer, for in our own day we have run out of the wine of hope, joy has fled, fraternity has faded. We have forgotten our humanity and squandered the gift of peace. We opened our hearts to violence and destructiveness. How greatly we need your maternal help!

Therefore, O Mother, hear our prayer.
Star of the Sea, do not let us be shipwrecked in the tempest of war.
Ark of the New Covenant, inspire projects and paths of reconciliation.
Queen of Heaven, restore God's peace to the world.
Eliminate hatred and the thirst for revenge, and teach us forgiveness.
Free us from war, protect our world from the menace of nuclear weapons.
Queen of the Rosary, make us realize our need to pray and to love.
Queen of the Human Family, show people the path of fraternity.
Queen of Peace, obtain peace for our world.

O Mother, may your sorrowful plea stir our hardened hearts. May the tears you shed for us make this valley parched by our hatred blossom anew. Amid the thunder of weapons, may your prayer turn our thoughts to peace. May your maternal touch soothe those who suffer and flee from the rain of bombs. May your motherly embrace comfort those forced to leave their homes and their native land. May your Sorrowful Heart move us to compassion and inspire us to open our doors and to care for our brothers and sisters who are injured and cast aside.

Holy Mother of God, as you stood beneath the cross, Jesus, seeing the disciple at your side, said: "Behold your son" (Jn 19:26). In this way he entrusted each of us to you. To the disciple, and to each of us, he said: "Behold, your Mother" (v. 27). Mother Mary, we now desire to welcome you into our lives and our history. At this hour, a weary and distraught humanity stands with you beneath the cross, needing to entrust itself to you and, through you, to consecrate itself to Christ. The people of Ukraine and Russia, who venerate you with great love, now turn to you, even as your heart beats with compassion for them and for all those peoples decimated by war, hunger, injustice and poverty.

Therefore, Mother of God and our Mother, to your Immaculate Heart we solemnly entrust and consecrate ourselves, the Church and all humanity, especially Russia and Ukraine. Accept this act that we carry out with confidence and love. Grant that war may end and peace spread throughout the world. The “Fiat” that arose from your heart opened the doors of history to the Prince of Peace. We trust that, through your heart, peace will dawn once more. To you we consecrate the future of the whole human family, the needs and expectations of every people, the anxieties and hopes of the world.

Through your intercession, may God’s mercy be poured out on the earth and the gentle rhythm of peace return to mark our days. Our Lady of the “Fiat”, on whom the Holy Spirit descended, restore among us the harmony that comes from God. May you, our “living fountain of hope,” water the dryness of our hearts. In your womb Jesus took flesh; help us to foster the growth of communion. You once trod the streets of our world; lead us now on the paths of peace. Amen.

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The Observance of Memorials in the *Liturgy of the Hours*

The development of the Church’s practices regarding the way the saints are remembered, honored, and implored in the Sacred Liturgy has a fascinating history. The liturgical changes introduced following the Second Vatican Council marked a significant point in this development. One aspect of this revision was the introduction of the new rank of “Memorial” among the liturgical commemorations of the saints. Yet even some fifty years after this change, those who pray the Divine Office daily can sometimes find the celebration of Memorials confusing. The present article aims to provide an overview of the current legislation as it applies to these days in the liturgical calendar. Parenthetical references that follow refer to the instructions found in the *General Instruction of the Liturgy of the Hours* (GILH).

Preliminary Observations

Three initial observations on the celebration of Memorials are helpful. First, the liturgical calendar includes both Obligatory and Optional Memorials, but there is no difference in the way the two are celebrated (no. 234). The latter can be freely passed over, of course, but if one chooses to observe an Optional Memorial then it is celebrated with exactly the same possibilities available to an Obligatory Memorial. Thus, all references to “Memorial” refer both to Obligatory Memorials and those Optional Memorials that one has chosen to observe.

Second, when a Memorial is observed, any texts that are proper to the celebration are used (no. 235), but, as described below, the way they are used can vary at different times of the year. Typically, the only proper texts provided on Memorials are the reading for the Office of Readings and the concluding prayer, although a significant number of Memorials also include proper antiphons for the Gospel Canticles of Morning and Evening Prayer. Less frequently, a Memorial might have proper texts for the psalmody or other elements of those hours. For example, the October 2 observance of the Holy Guardian Angels has the rank of Obligatory Memorial, but there are proper texts for the entirety of Morning and Evening Prayer, as one might expect to see on a Solemnity or Feast. This is certainly an exception to the norm.

Finally, the celebration of Memorials has no bearing on Daytime Prayer or Night Prayer (no. 236), except on the rare occasion in which there are proper texts for Daytime Prayer on a Memorial. Otherwise, these hours are taken from the current day, as if there were no saint on the calendar.

Whether they are Obligatory or Optional, there are two categories of Memorials: those that fall on more “ordinary days” and those that fall in “privileged times.” Many Memorials tend to fall in the same category from year to year, while others will vary frequently with the cycles of the years. The category into which a Memorial falls in a year determines the way the Office of Readings and Morning and Evening Prayer are celebrated.

Memorials on Ordinary Days

Unfortunately, the current edition of the *Liturgy of the Hours* for the United States uses imprecise language to describe the two categories of Memorials. The first category is described under the heading at no. 235, referring to “Memorials during Ordinary Time.” However, the Latin text of the heading reads *De memoriis diebus ordinariis occurrentibus*. The Spanish translation of the Divine Office used in Latin America reads “Las memorias que tienen lugar en días ordinarios” and the French translation uses “Mémoires tombant à des jours ordinaires.” Based on how “privileged times” are later defined, this “ordinary” category is much broader than the liturgical season of Ordinary Time. Coinciding with no. 13 of the Table of Liturgical Days (the final grouping in the table), this category of Memorials includes not only those that fall in Ordinary Time, but also those in Advent through December 16, Christmas Time after January 1, and Easter Time after the Octave – except for the Sundays, Solemnities, and Feasts that occur in these periods.

During these “ordinary days,” the psalmody of a Memorial is that of the current day, unless there are proper elements of the psalmody provided (no. 235a), and the concluding prayer in the Office of Readings, Morning Prayer, and Evening Prayer is that of the saint (no. 235c). In a situation where a Memorial has been inscribed in the calendar but no proper concluding prayer is available, a prayer from the appropriate Common would be used (cf. no. 224).

The celebration of the Office of Readings on these days is straightforward. The Invitatory antiphon and the hymn can come from either the day or from the appropriate Common (no. 235b). The longer reading from Scripture is to come from the office of the day, while the reading assigned to the saint replaces the patristic reading (no. 235d). If no proper reading has been assigned for a saint’s Memorial, then the patristic reading of the day is used – not a reading from the Common, as might be expected (no. 235d).¹ After the saint’s reading, the proper responsory is used, or else one is taken from the appropriate Common. The *Te Deum* is not said on Memorials.

Finally, there are decisions to be made for the rest of the texts to be used at Morning and Evening Prayer. As mentioned above, the psalmody of the day is used (except when proper texts are given), but for everything else there is a choice: the various elements for which no proper text is supplied may be taken either from an appropriate Common or from the current day.² This applies to the Invitatory antiphon, the hymn, the short reading (with its responsory), the Gospel Canticle antiphon, and the Intercessions (no. 235b). Many people will take an “all or nothing” approach to this decision: aside from any proper texts for the saint, they either take everything from the Common and nothing from the current day, or vice versa. Both options are perfectly valid. The GILH, however, does not require an “all or nothing” approach, and one could, to give one example, take the hymn from the Commons but everything else from the proper and the current day.

Memorials during Privileged Times

The second category of Memorials is introduced at no. 237 with the Latin heading *De memoriis tempore privilegiato occurrentibus*. Here again, however, the current English translation used in the U.S. – “Memorials during Privileged Seasons” – is somewhat misleading and could lead one to think that it refers to the liturgical seasons of Advent, Christmas, Lent, and Easter. Translated in Latin American Spanish as “Las memorias que tienen lugar en un tiempo privilegiado” and in French as “Mémoires tombant dans un temps privilégié,” the

¹ In response to a *dubium*, the Holy See observed that the Second Readings in the Commons are intended for Solemnities and Feasts when there is a need; if these readings were used on Memorials there would be too much repetition, and hence the instruction to use the patristic reading of the day when there is no proper reading for the saint. Cf. *Notitiae* 12 (1976), 46.

² In the *editio typica* of the *Liturgia Horarum*, there is a discrepancy between GILH no. 235b and the Ordinary regarding the choice of Gospel Canticle antiphons on Memorials. While on ordinary days, the GILH gives freedom to choose the antiphons from either the Common or the current weekday, the Ordinary in all four volumes seem to limit that freedom. In volumes I (Advent-Christmas) and II (Lent-Easter), the Ordinary states that the Gospel Canticle antiphons are taken from the current weekday, an instruction that ignores the distinction between ordinary days and the “privileged times” – Memorials fall in both periods in both these volumes – while in volumes III and IV (Ordinary Time), the Ordinary states that the antiphons on Memorials come from the Commons. Since a basic principle of the Church’s law favors an expansive interpretation whenever possible, it would seem that the instruction in the GILH should prevail: on ordinary days throughout the year, whenever a proper antiphon is not given, one may still choose between the Commons or the current weekday.

periods referred to in this section are more narrowly defined. Thus, it is more accurate to consider this category of Memorials in terms of certain privileged *times* rather than *seasons*. These times are delineated into two groups.

The first grouping of “privileged times” are those in which all Memorials are suppressed: every Sunday, Solemnity, and Feast (even in Ordinary Time), and Ash Wednesday, Holy Week, and the Octave of Easter (no. 237). Note that since Solemnities, Feasts, and Memorials are never inscribed on the same date in the calendar, a conflict can only arise for those that are movable. The movable Solemnity of the Most Sacred Heart of Jesus (Friday after the second Sunday after Pentecost) is probably the most likely to suppress a Memorial from time to time, although other conflicts of this nature can arise on rare occasions. For example, in the year 2066 Pentecost will fall on May 30. Presuming there are no major changes to these days in the calendar, the movable Memorial of the Blessed Virgin Mary, Mother of the Church – celebrated the day after Pentecost – will be suppressed that year, since May 31 is the Feast of the Visitation of the Blessed Virgin Mary.

The second grouping of privileged times are the Advent weekdays after December 16, the Octave of Christmas, and the weekdays of Lent. Corresponding with the Table of Liturgical Days, no. 9, Obligatory or Optional Memorials falling in these times are all observed solely as Optional Memorials (no. 238). For example, the (Obligatory) Memorial of Saint Agatha is inscribed in the calendar on February 5. When Ash Wednesday falls on its earliest possible date – February 4 – her celebration then takes place in Lent and is therefore observed as an Optional Memorial that year. She can still be commemorated in the liturgy as described below, but there is no requirement to do so.

When one chooses the option to celebrate a Memorial during a privileged time, there are some interesting adjustments to the organization of the Office of Readings and Morning and Evening Prayer. In the Office of Readings, the reading assigned for the saint does not replace the second reading (*Lectio altera*) of the day, as it would during ordinary days throughout the year. Rather, the first and second readings of the day are read as usual, followed by the saint’s reading as a *third* reading (no. 239a). This change is reflected in the titles used in the liturgical books. For example, the Memorial of Saints Perpetua and Felicity (March 7) can fall in either Ordinary Time or Lent. In Volume III of the breviary (Ordinary Time), the title “Second Reading” precedes the moving account of their martyrdom. But in Volume II (Lent–Easter), the title before that same text is simply “Reading.”³ If these holy martyrs are commemorated in Lent, the person who prays the Office of Readings will first read the Scripture reading assigned for the day (*Lectio prior*), then the assigned patristic reading (*Lectio altera*), and finally the saint’s reading (*Lectio*), each with its respective responsory. The Office of Readings then concludes with the prayer of the saint.

The celebration of Morning and Evening Prayer on these days also has an interesting variant, which has its roots in the observance of commemorations in the pre-Conciliar *Breviarium Romanum*. The entire hour is prayed with the texts of the day, just as if there were no saint on the calendar, up until the concluding prayer. To commemorate the saint, the ending of the concluding prayer of the day is omitted, the antiphon provided in the proper or Common for the saint is read, and finally the saint’s concluding prayer is said (no. 239b).⁴ By way of example, in 2022 the Optional Memorial of Saint Patrick (March 17) fell on Thursday of the second week of Lent. Those who commemorated him at Morning Prayer would have concluded the hour like this:

Our Father...

God of love,
bring us back to you.

³ In Volume II, this is true for celebrations that can only fall in Lent (February and March). Beginning in April, Memorials that could be observed in either Lent or Easter Time carry the usual title “Second Reading,” which is the function for which the text would be used in Easter Time.

⁴ Note that the translation of the concluding prayers in the current *Liturgy of the Hours* for the United States can sometimes make it difficult to separate its ending from the body of the prayer. The forthcoming translation of the *Liturgy of the Hours, Second Edition* should remedy this situation.

Send your Spirit to make us strong in faith
and active in good works.

Go, and teach all nations,
baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

God our Father,
you sent Saint Patrick
to preach your glory to the people of Ireland.
By the help of his prayers,
may all Christians proclaim your love to all men.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
God, for ever and ever. **R.** Amen.

(Followed by the appropriate dismissal.)

Three small details in the liturgical books reflect this adjustment as well. First, there are around fifteen Memorials in the General Roman Calendar that could fall in either Lent or Ordinary Time, depending on the date of Ash Wednesday. The *Liturgy of the Hours* thus provides texts for those celebrations in two volumes: Lent–Easter (II) and Ordinary Time (III). In the Ordinary Time volume, less than half of these celebrations include proper antiphons for the *Benedictus* and *Magnificat*. However, in the volume for Lent, every one of them includes two antiphons. This is because in Ordinary Time these antiphons are somewhat superfluous and serve only to provide additional proper material for a celebration – especially for better-known saints – whereas in Lent there is a need for these antiphons for the sake of this special way of concluding the hours.⁵

Second, when antiphons are provided for Memorials that could fall in either Lent or Ordinary Time, the Ordinary Time volume of the Latin edition refers to them as antiphons *Ad Benedictus* and *Ad Magnificat*, whereas in the volume for Lent they are simply referred to as antiphons. During Lent, the Gospel Canticle antiphon is always taken from the day – found in the *Proprium de tempore* – and the antiphons found for Memorials in Lent in the Proper of Saints are intended only for the optional conclusion to the hours. Unfortunately, this subtle distinction was overlooked in the current edition of the *Liturgy of the Hours* for the United States, and the antiphons for some of the volume II Lenten Memorials carry the subheadings “Canticle of Zechariah” and “Canticle of Mary.”

Finally, with one exception, Memorials in the universal calendar that could be celebrated in either Lent or Easter Time (i.e., those that fall between March 30 and April 17) have a rubric before these antiphons that says “For a commemoration during Lent.” This indicates that the only purpose for those antiphons is for use in the special conclusion to Morning and Evening Prayer during Lent. In years when those Memorials fall after the Easter Octave, they are not considered proper to the celebration. If one wishes to do so in those years, the Gospel Canticle antiphons found in the appropriate Common (which include the word “alleluia”) would be used, not the antiphons printed with the concluding prayer of the saint. (The sole exception during this period is the April 2 observance of Saint Francis of Paola, for which the printed antiphons are indeed proper, whether for the special conclusion in Lent or for the Gospel Canticles in Easter Time.)

This can all seem like a lot of liturgical minutiae, but there is a logic to the Church’s ordering of her public prayer in the celebration of the Memorials of Saints. This rationale is meant to strike a balance between, on the one hand, drawing our attention to the faithful witness of these holy men and women, and, on the other hand, focusing our worship on the events of the Paschal Mystery of the Lord Jesus Christ during more privileged times of the year. An understanding of the law – and the reasons for it – not only helps us to pray in union with the rest of the Church but can also help us pray in a more fruitful manner.

⁵ In volume II, all Lenten celebrations in the universal calendar include antiphons printed in the Proper of Saints; however, it would be necessary to draw from the Commons to do the special conclusion for the Lenten celebration of saints or blessed in local or religious calendars.

CDWDS Defers to Conferences on Norms for Holy Week 2022, Urges Prayer for Peace

In a note to bishops and Conferences of Bishops on March 25, 2022 (Prot. n. 182/22), the Congregation for Divine Worship and the Discipline of the Sacraments announced that it would not offer specific guidelines for the liturgical celebrations of Holy Week this year, in view of the ongoing slowdown of the coronavirus (COVID-19) pandemic in many places around the world. While reminding all concerned to observe the ritual norms involved, it has deferred to the experience gained over the past two years by bishops and Episcopal Conferences to issue any prudent norms for risk reduction, if necessary. The note goes on, “Every assessment and decision should always be made in agreement with the Episcopal Conference, which will take into due consideration the regulations that the competent civil authorities of the various countries adopt.”

Signed by the Congregation’s Prefect and Secretary, Archbishop Arthur Roche and Archbishop Vittorio Francesco Viola, OFM, respectively, the note also draws attention to the ongoing war between Russia and Ukraine, as well as the many unceasing conflicts throughout the world, “a situation which Pope Francis has described as a *piecemeal third world war*.” The note draws attention to the ninth and tenth Solemn Intercessions on Good Friday, in which the Church prays for those in public office and those in tribulation, inviting all concerned to “make these prayers our own for all our brothers and sisters who are experiencing the horror of war, particularly in Ukraine.” Finally, diocesan bishops are reminded of the relevant rubric from the *Roman Missal*: “In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention” (Friday of the Passion of the Lord, no. 13).

For Holy Week 2022, the USCCB Committee on Divine Worship will defer to diocesan bishops concerning norms relative to COVID-19 and any special intention for peace in Ukraine and the world. The text of the Congregation’s note, in multiple languages, is available at [CultoDivino.va/content/cultodivino/it/documenti/note/nota-settimana-santa-2022.html](https://cultodivino.va/content/cultodivino/it/documenti/note/nota-settimana-santa-2022.html).



Bishop Donald W. Trautman, Former Committee Chairman, Dies at 85

Bishop Donald W. Trautman passed away on February 26, 2022 at the age of 85. He was ordained Auxiliary Bishop of Buffalo on April 16, 1985 and was later installed as the 9th Bishop of Erie from 1990 until his retirement in July 2012. Trautman served as Chairman of the then-Committee on the Liturgy for two terms: 1993-1996 and 2004-2007. A tireless advocate for the post-Conciliar liturgical reforms, his tenure was principally marked by two separate translation revisions of the *Missale Romanum*. For his commitment in his ministry to promoting the full, conscious, and active participation of the faithful in the Sacred Liturgy, the Federation of Diocesan Liturgical Commissions awarded Trautman with the 2003 Frederick R. McManus Award.

For the eternal rest of his soul, we pray:

*Lord God, open the arms of your mercy
to your servant Bishop Donald,
so that by the power of the Eucharist
he may be welcomed for ever into the presence of Christ,
in whom he trusted and whose gospel he preached.
We ask this through Jesus Christ our Lord. Amen.*