



NewsLetter

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Volume LVI

May-June 2020

Pope Francis Adds Saint Faustina Kowalska to General Calendar

The Congregation for Divine Worship and the Discipline of the Sacraments issued a decree on May 18, 2020 (Prot. n. 229/20), announcing the decision of Pope Francis to inscribe the liturgical celebration of Saint Faustina Kowalska, Virgin, to the General Roman Calendar as an Optional Memorial on October 5 each year. In the dioceses of the United States, her Optional Memorial will join that of Blessed Francis Xavier Seelos on that date.

During her years in the Congregation of the Sisters of Our Lady of Mercy, Saint Faustina received apparitions from the Lord Jesus Christ on the themes of the Divine Mercy of God for his people. Spreading that message – which included instructions on a devotional image and chaplet – she was known as the “Apostle of Divine Mercy.” Modern devotion to the Divine Mercy began in her lifetime, and when Saint John Paul II canonized her on April 30, 2000, he also added the subtitle “or of Divine Mercy” to the Mass for the liturgical celebration of the Second Sunday of Easter.

English and Spanish translations of the proper texts must be prepared, followed by their approval by the USCCB and confirmation by the Holy See. The process will take some time to complete; until then, the texts available in the *Roman Missal* and *Liturgy of the Hours* in the appropriate Commons are to be used (Common of Virgins: For One Virgin, or the Common of Holy Men and Women: For Religious). Further information on the inscription of St. Faustina may be found at USCCB.org/about/divine-worship/liturgical-calendar/saint-faustina-kowalska.cfm.

Finally, in light of this change, the 2020 and 2021 editions of the *Liturgical Calendar for the Dioceses of the United States of America* are emended as follows:

October 2020

5 Mon Weekday

green/white/white

[Saint Faustina Kowalska, Virgin;
USA: Blessed Francis Xavier Seelos, Priest]
 Gal 1:6-12/Lk 10:25-37 (461)

October 2021

5 Tue Weekday

green/white/white

[Saint Faustina Kowalska, Virgin;
USA: Blessed Francis Xavier Seelos, Priest]
 Jon 3:1-10/Lk 10:38-42 (462)

CDWDS Confirms Hymnody of the *Liturgy of the Hours, Second Edition*

The English translation of the corpus of hymns for the *Liturgy of the Hours, Second Edition* has been confirmed for the United States by the Congregation for Divine Worship and the Discipline of the Sacraments. The decree of confirmation was dated May 14, 2020 (Prot. n. 6/20) and received by the USCCB at the end of that month.

Encouraged by the Committee on Divine Worship and the Holy See, USCCB Communications has begun work on preparing a hymnal, with technical assistance provided by the International Commission on English in the Liturgy (ICEL). The hymns will be available for immediate liturgical use upon publication, but will remain optional for use in the Divine Office until the completion and implementation of the *Liturgy of the Hours, Second Edition*. As the hymnal project develops, more information will follow in a future *Newsletter*.

History of the Hymns and the Project

The 294 hymns that are included in the present *Liturgia Horarum* represent the long and rich tradition of Catholic hymnody and are drawn from sources both ancient and modern. The earliest works come from the fourth century, such as the frequently-used *Te Deum* and a number of hymns by Saint Ambrose and Prudentius. Three thirteenth century hymns attributed to Saint Thomas Aquinas for the Solemnity of the Most Holy Body and Blood of Christ are also part of the collection: *Pange, lingua, gloriosi* (including the *Tantum ergo* hymn as its last two verses), *Sacris sollemniis*, and *Verbum supernum prodiens* (including its last two verses, the *O salutaris hostia*). These texts have received new liturgical translations, although more familiar translations can still be used, especially for Eucharistic Adoration.

In the twentieth century, the committee working on the reform of the Divine Office after the Second Vatican Council emended and organized the hymnody, also including new hymns composed by Dom Anselmo Lentini, OSB. The most recent hymn was added to the *Liturgia Horarum* in February 2018, when the Holy See issued the hymn *Virgo, mater Ecclesiae* for Evening Prayer of the Memorial of the Blessed Virgin Mary, Mother of the Church.

A “scope of work” for the preparation of a new edition of the *Liturgy of the Hours* was approved by the body of bishops in November 2012. Among other items, it was decided that the future Breviary should contain English translations of the Latin hymns from the *Liturgia Horarum*, and the International Commission on English in the Liturgy (ICEL) began its translation work soon thereafter. ICEL was guided by four overarching principles as it worked on the hymnody: 1) to give the full sense of the Latin text in English; 2) to produce texts that sing well, for those who sing them and who may also wish to use them in other contexts; 3) to produce texts that read well, particularly for those who recite the Hours; and 4) to produce English texts that reflect the sobriety and theological depth of the rich and living tradition of hymnody that is a treasure of the Western Church.

ICEL’s hymn translations began appearing in draft form (“Green Books”) along with other material for the Breviary starting in May 2014, and bishops in the United States and around the English-speaking world provided comments and suggestions to improve the texts. Eventually, the hymns from various sections of the Divine Office were consolidated into one collection, with the final translation (“Gray Book”) transmitted to the Conferences of Bishops in May 2019. The Committee on Divine Worship approved them the following month and presented the hymns to the Latin Church bishops for canonical vote in November 2019. Before the vote, the Committee arranged for a musical demonstration of the hymnody with a small choir from The Catholic University of America and the Fellowship of Catholic University Students, and the bishops sang two of the proposed hymn translations to both Gregorian and metrical settings. Following its approval by the USCCB, the hymns were sent to the Holy See for the requisite confirmation, which has now been received.

Examples of the Hymns

Most hymns in the *Liturgia Horarum* and their new English translations are set in Long Meter (8 8 8 8), and are suited both to Gregorian chant melodies and to many recognizable hymn tunes. Examples of Long Meter tunes include Duke Street (“I Know That My Redeemer Lives”), Erhalt Uns Herr (“The Glory of These Forty Days”), Old Hundredth (“All People That on Earth Do Dwell”), and Winchester New (“On Jordan’s Bank”). One

example of a new hymn translation in Long Meter is *Iesu, auctor clementiae*, attributed to Saint Bernard of Clairvaux, and sung at Morning Prayer on the Solemnity of the Most Sacred Heart of Jesus:

O Jesus, source of clemency,
our hope of full and perfect joy,
the fount of tenderness and grace,
and true delight of ev'ry heart:

Remain with us, O Lord, remain,
dispel the darkened gloom of night
and with your light renew the dawn;
with sweetness fill the world once more.

O Jesus, hope for contrite hearts:
how kind you are to those who ask,
how good to those who humbly seek!
What must you be for those who find?

O Jesus, height of kindness,
true joy so wondrous to the heart
and goodness far beyond our ken,
the love you show us binds us fast.

Your love, O Jesus, is delight,
refreshment for the mind and heart:
it satisfies with no distaste
and brings new hunger to desire.

O Flower of Virgin Mother pure,
O Love that brings us sweetest joy,
O Jesus, endless praise to you,
O Kingdom of all blessedness. Amen.

O Jesus, loved beyond all love
and hope of souls that long for you,
who seek you with devoted tears,
whose inmost heart cries out to you,

Sapphic Meter (11 11 11 5) has been used in poetry throughout the classical and medieval periods, and is the meter for about fifty hymns in the *Liturgia Horarum*. Among other Sapphic Meter tunes, two better-known examples are *Christe Sanctorum* and *Iste Confessor*. Presented here is an example of a new Sapphic Meter hymn translation, a text used for the Office of Readings during Christmas Time (before the Epiphany of the Lord), *Candor aeternae Deitatis alme*. This is a twentieth century composition by Dom Anselmo Lentini, OSB, who was mentioned earlier:

Loving, eternal splendor of the Godhead,
Life, Light, and Mercy, Christ you come among us,
Healer of illness and all human weakness,
Gate of Salvation.

Born to give heaven, our eternal homeland,
our flesh assuming, joined to us for ever;
draw hearts that seek you, mind and soul renewing;
by your love bind us.

Angels in chorus to the earth are singing
tidings from heaven, telling of new ages:
praise to the Father, to our human family
joy, peace, and gladness.

Lord, see us gathered, filled with exultation,
joined to the angels, singing hymns of gladness;
joyous we praise you, one with God the Father,
and Love, your equal. Amen.

Infant so lowly, Lord of all creation,
born of the Virgin, holy, pure, and sinless,
rule all the world now, Jesus Christ, our Master,
ever beloved.

Aside from their prescribed times in the Divine Office, it is appropriate to sing the *Te Deum* hymn in moments of praise and thanksgiving. The approval and forthcoming publication of these venerable hymns for liturgical use presents such a moment for the Church in the United States. Now presented in its newly-confirmed translation, we give thanks to Almighty God as we acclaim:

O God, we praise you; O Lord, we acclaim you.
Eternal Father, all the earth reveres you.
All the angels, the heavens and the Pow'rs
of heaven,
Cherubim and Seraphim cry out to you in
endless praise:
Holy, Holy, Holy Lord God of hosts,
heaven and earth are filled with the majesty of
your glory.

The glorious choir of Apostles sings to you,
the noble company of prophets praises you,
the white-robed army of martyrs glorifies you,
Holy Church throughout the earth proclaims you,
Father of boundless majesty,
with your true and only Son, worthy of adoration,
and the Holy Spirit, Paraclete.

You, O Christ, are the King of glory,
you are the Father's everlasting Son;
when you resolved to save the human race,
you did not spurn the Virgin's womb;

you overcame the sting of death
and opened wide the Kingdom of Heaven
to those who put their faith in you.
You are seated at the right hand of God
in the glory of the Father.
We believe you are the Judge who is to come.
And so we beg you, help your servants,
redeemed by your most precious blood.
Number them among your saints in eternal glory.

Save your people, Lord, and bless your inheritance.
Shepherd them and raise them to eternal life.
Day by day, we bless you
and praise your name for endless ages evermore.
Be gracious, Lord, on this day,
and keep us from all sin.
Have mercy on us, O Lord, have mercy.
May your mercy be upon us, Lord,
as we place our trust in you.
In you, O Lord, I rest my hope:
let me never be put to shame.

Finally, the English translation of the Congregation's decree of confirmation is reprinted here for the benefit of our readers:

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 6/20

UNITED STATES OF AMERICA

At the request of His Excellency the Most Reverend José Horacio Gomez, Archbishop of Los Angeles in California, President of the Conference of Bishops of the United States of America, in a letter dated December 7, 2019, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff FRANCIS, we gladly confirm the English-language translation of the body of Hymns of the *Liturgia Horarum, editio typica altera*, as found in the attached copy.

In printed editions, mention must be made of the confirmation granted by the Apostolic See.

Moreover, three copies of the printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, May 14, 2020, the Feast of Saint Matthias, Apostle.

Robert Card. Sarah
Prefect

✠ Arthur Roche
Archbishop Secretary

Fostering the Liturgical Participation of the Faithful During the Pandemic

Among the many problems it has created, the coronavirus (COVID-19) pandemic has presented unprecedented obstacles for the celebration of the Sacred Liturgy in the United States and around the world. As localities slowly reopen and dioceses resume public celebrations with the faithful, parishes will face new challenges as they strive to serve their people.



One of these challenges is how to provide access to the liturgical texts for those who use participation aids that contain the prayers and readings. In most places, public health officials have urged parishes to remove hymnals and other participation aids from the pews, as these resources are typically used by many different people and cannot be disinfected without damage.

There are a few ways to provide texts that foster participation in the liturgy while following health restrictions:

- Parishes can create a weekly digital or single-use paper participation aid. Gratis permission is granted to include the readings in English and the Mass prayers and readings in Spanish in a downloadable or print worship aid through the conclusion of the current liturgical year (November 28, 2020). The texts must be reprinted verbatim and the appropriate copyright acknowledgment must be provided. Beginning on the First Sunday of Advent, November 29, 2020, licenses will once again be required for print and digital worship aids.
- Families and individuals can be encouraged to bring their own participation aids (hand missals, seasonal or monthly booklets, etc.) to Mass. Parishes or other groups may wish to coordinate bulk purchase and distribution of such resources, since bulk purchases have a much lower per-copy cost and would ensure that people have the same text. Many liturgical publishers are available to assist parishes and individuals with such purchases.
- Worshippers can use a phone or tablet to access the readings in English and Spanish at [USCCB.org](https://www.usccb.org).

In all cases, the relevant liturgical rubrics are to be followed. Finally, although the USCCB has granted free permission for digital and print reproduction as noted above, permission will not be granted to project the texts of the Mass prayers or readings on screens.

June 2020 USCCB Plenary Meeting Cancelled Due to Pandemic

Due to the ongoing coronavirus (COVID-19) pandemic, the June 2020 plenary meeting of the United States Conference of Catholic Bishops was cancelled by its Executive Committee (made up of the principal officers of the Conference) on April 8, 2020, the first such cancellation in the Conference's history. The plenary meeting was originally scheduled for June 10-12 in Detroit. All in-person committee meetings in Detroit, including for the Committee on Divine Worship, were cancelled as well. At the time of the plenary meeting's cancellation, the Committee had not proposed any action items for canonical vote of the body of bishops.

The bylaws of the Conference state that a plenary meeting is to be convened at least once a year. As such, the November 2020 plenary meeting in Baltimore (currently scheduled for November 16-19) would fulfill this requirement.

Days of Prayer and Special Observances Promoted by the Holy See

Since the Second Vatican Council, the celebration of ember and rogation days continue to exist as ways for the Church “to entreat the Lord for the various needs of humanity” (*Universal Norms on the Liturgical Year and the Calendar*, no. 45), though the scheduling of such days was delegated to Conferences of Bishops. In the United States, that authority rests with each Diocesan Bishop (see *General Instruction of the Roman Missal* [GIRM], no. 373), as they are better able to discern what special intentions need to be prayed for in the respective dioceses and regions. Even as each diocese maintains its list of such special observances, the terminology of ember days and rogation days has shifted to that of “Days of Prayer.” The Holy See has also recommended to the universal Church a number of such days, often termed “World Days of Prayer” and frequently promoted by Popes.

Some special observances from the Holy See were started before Vatican II. The World Day of Migrants and Refugees, for example, originated in 1914 under Pope Saint Pius X and Pope Benedict XV out of concern for the spiritual well-being of the growing number of Italians emigrating from their homeland in the years before World War I. It began with a circular letter to the Bishops of Italy calling for an annual day of awareness for the needs of Italian migrants, during which a special collection would be taken up to support their pastoral care abroad, and would over the years grow to include all migrants and later refugees. World Mission Sunday, instituted by Pope Pius XI in 1926, sought to promote missions and take up a collection in support of their material needs. The Week of Prayer for Christian Unity, originally known as “the octave of Christian unity” running from the former feast of the Chair of Saint Peter (January 18) to the feast of the Conversion of Saint Paul (January 25), was originally proposed by an Anglican – later Catholic – priest in 1908. It would soon receive approval from St. Pius X and the Bishops of the United States of America. Pope Benedict XV would later promote its celebration by issuing a plenary indulgence in his 1916 brief *Romanorum Pontificum*, encouraging Catholics to pray every day during this octave for the reunion of Christians. The observance is currently included by the Vatican’s *Directory for the Application of Principles and Norms on Ecumenism* (no. 110) and in the *Manual of Indulgences* (Other Concessions, no. 11).

World Communications Day, dedicated to the responsible use of the various media of social communication both for their own sake and for evangelization, was the only special observance specifically requested by Vatican II (see *Inter mirifica*, no. 18). More recently promoted observances have varied in their recommendations. Pope Benedict XVI, when he announced the World Day of Prayer for the Church in China in 2007, drafted a special prayer for the occasion. Most recently with his *motu proprio Aperuit illis* (covered in the December 2019 *Newsletter*), Pope Francis instituted a “Sunday of the Word of God,” envisioning “a Sunday given over entirely to the word of God” (no. 2). Noting that “various communities will find their own ways to mark this *Sunday* with a certain solemnity,” he made several recommendations, such as enthronement of the Word of God at Mass, a homily directed in particular toward the importance Sacred Scripture, and the promotion of *lectio divina* in the daily life of the faithful (no. 3).

There is only one special observance mandated for the dioceses of the United States: the Day of Prayer for the Legal Protection of Unborn Children on January 22. It began informally as a day of penance and prayer in the years following the nationwide legalization of abortion in 1973, was officially instituted by the USCCB in 2002 during the approval of the third edition of the *General Instruction of the Roman Missal*, and finally given its current name in 2010 as the *Roman Missal, Third Edition* was being approved and implemented. This demonstrates the commitment of the Church in the United States toward inculcating greater respect for the dignity of all human life, especially the unborn. To varying degrees, days or periods of prayer for human life are also celebrated in other countries, especially where abortion has been legalized.

No liturgical texts or requirements are attached to these observances with the exception of the U.S. day of prayer each January 22. However, these important commemorations can certainly be noted in the homily and universal prayer at Mass, and through other community events. Optionally, some of the special observances can be emphasized by drawing from the Masses and Prayers for Various Needs and Occasions in the *Roman Missal*, but those that fall on Sundays of Ordinary Time would require the permission of the Diocesan Bishop for an appropriate Mass (see GIRM, no. 374). On days where an observance coincides with an Optional Memorial or a

weekday in Ordinary Time, a celebrant would be free to select a fitting Mass (see GIRM, no. 377), although consideration must be given to the fact that many Days of Prayer are scheduled on days when the daily liturgy is quite appropriate (i.e., World Day of the Sick on the feast of Our Lady of Lourdes, World Day of Prayer and Awareness against Human Trafficking on the feast of St. Josephine Bakhita, etc.).

From time to time the Secretariat of Divine Worship receives requests for a list of days of prayer and special observances. Although not exhaustive, the following list includes many common observances promoted by the Holy See, and the U.S. Day of Prayer for the Legal Protection of Unborn Children. Dates given are those shared with the universal Church except as indicated, where the USCCB has approved alternate dates in the United States for a couple of the special observances:

World Day of Peace	January 1
Week of Prayer for Christian Unity	January 18–25
[USA] Day of Prayer for the Legal Protection of Unborn Children.....	January 22
Sunday of the Word of God	Third Sunday in Ordinary Time
World Day for Consecrated Life	Sunday following February 2 [USA]
World Day of Prayer and Awareness against Human Trafficking	February 8
World Day of the Sick.....	February 11
World Day of Prayer for the Church in China.....	May 24
World Day of Prayer for Vocations.....	Fourth Sunday of Easter
World Communications Day.....	Seventh Sunday of Easter
World Day of Prayer for the Sanctification of Priests.....	Solemnity of the Sacred Heart
World Day of Prayer for the Care of Creation	September 1
Catechetical Sunday	Third Sunday of September [USA]
World Day of Migrants and Refugees.....	Last Sunday of September
World Mission Sunday.....	Penultimate Sunday of October
World Youth Day	Thirtieth Sunday in Ordinary Time [USA]
World Day of the Poor	Thirty-Third Sunday in Ordinary Time

June 2020 Meeting of the Committee on Divine Worship

The Committee on Divine Worship met on the afternoon of June 15, 2020 via an online meeting platform. Its in-person meeting, originally scheduled for June 9 in Detroit, Michigan, was cancelled due to the coronavirus (COVID-19) pandemic. This was the first meeting led by Hartford Archbishop Leonard P. Blair as Chairman.

After receiving reports from the Chairman, the Chairman of the Subcommittee on Divine Worship in Spanish, Monterey Bishop Daniel E. Garcia, and the Secretariat of Divine Worship, members approved submitting three final translations (“Gray Books”), prepared by the International Commission on English in the Liturgy, to the Administrative Committee for inclusion on the November 2020 USCCB plenary meeting agenda: 1) a consolidated text of additional intercessions and the Psalter concluding prayers for the *Liturgy of the Hours, Second Edition*, 2) proper texts for the Memorial of the Blessed Virgin Mary, Mother of the Church, and 3) the *Order of Penance*.

The Committee also considered several pending editorial decisions identified by the Secretariat regarding the *Order of Christian Initiation of Adults*. Although its base translation was approved by the USCCB in November 2019, the text is being rearranged from the format of the Latin *editio typica* to that of the current U.S. edition. In a related project, members also offered feedback on a draft of the revised *National Statutes on the Catechumenate*, prepared by the Committee on Canonical Affairs and Church Governance. Finally, the Committee responded to various liturgical inquiries from other USCCB offices and other assorted matters.

The Committee’s next meeting is tentatively scheduled for November 15, 2020 in Baltimore, Maryland.

Rev. Randy Stice Completes Term as Secretariat Associate Director

After three years of service with the USCCB, Rev. Randy L. Stice completed his term as Associate Director of the Secretariat of Divine Worship on June 19, 2020 and returned to his home Diocese of Knoxville.

Fr. Stice came to the Conference in July 2017. Much of his work during his time with the Secretariat focused on researching and answering liturgical questions from dioceses and from individuals, and also in the planning and implementation of Committee and USCCB plenary meetings. He also worked closely in collaboration with other departments of the USCCB in the preparation of liturgical resources for special themes and events. Towards the end of his time in the Secretariat, Fr. Stice made significant contributions in the preparation of the future U.S. editions of the *Order of Christian Initiation of Adults* in both English and Spanish.

Ordained to the priesthood in 2007, Fr. Stice worked in pastoral ministry in his diocese, and also authored several books and articles on the liturgy, before coming to the Conference. The Committee on Divine Worship and the Secretariat staff thank Fr. Stice for his faithful service and wishes him a long and happy retirement.

Holy See Responds to Coinciding Solemnities in June 2022

The Congregation for Divine Worship and the Discipline of the Sacraments sometimes gives responses to various questions, or *dubia*. In a *Responsa ad dubia* issued May 11, 2020, it made several dispositions concerning the celebration of Mass and the Divine Office on certain dates during the 2022 liturgical year.

One decision of particular interest concerns a rare coincidence of two solemnities, the resolution of which is not governed entirely by the principles outlined in the liturgical books. On Friday, June 24, 2022, the Most Sacred Heart of Jesus (Friday after the Second Sunday after Pentecost) and the Nativity of Saint John the Baptist (June 24) happen to fall on the same date. Since both hold the same order of precedence in the Table of Liturgical Days – no. 3 – there is no rule governing the way they ought to be observed.

In the past, the Congregation has sometimes left the decision of this kind of question to the various Conferences of Bishops to determine in their own territory. In this instance, however, it has made a determination for the universal Church: the solemnity of the Sacred Heart will be observed on Friday, June 24, and the Nativity of Saint John the Baptist will be transferred to the preceding Thursday, June 23. However, where Saint John the Baptist is the patron saint of a nation, diocese, city, or religious community, the order of the two celebrations is to be reversed, keeping his Nativity on June 24 and transferring Sacred Heart to June 23 instead.

The Congregation's full *Responsa ad dubia* is available at www.CultoDivino.va/content/cultodivino/it/documenti/responsa-ad-dubia/2020/de-calendario-liturgico-2022.html, and the *Newsletter* may provide further detailed guidance when the 2022 liturgical year draws closer.

2022 Liturgical Calendar Available for Purchase

The 2022 edition of the *Liturgical Calendar for the Dioceses of the United States of America* is available for purchase from the USCCB Secretariat of Divine Worship. The calendar lists each day's celebration, rank, liturgical color, Lectionary citations, and Psalter cycle. Calendars are on sale for \$10.00 each.

Due to the ongoing coronavirus (COVID-19) pandemic, orders for 8½ × 11" paperback copies of the *Liturgical Calendar* are not being processed at this time, though future copies may be reserved. An electronic version is available now (Microsoft Word and PDF formats). Current ordering instructions may be found at USCCB.org/about/divine-worship/liturgical-calendar.