



# NewsLetter

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### **Guidelines for the Publication of Liturgical Books**

*In preparation for the forthcoming publication of the third edition of the Roman Missal, the Committee on Divine Worship has updated its Guidelines for the Publication of Liturgical Books. They were adopted by the Committee on April 23, and are reprinted here for the benefit of our readers. The document – including its two appendices – is available at the Committee’s website, [www.USCCB.org/liturgy](http://www.USCCB.org/liturgy).*

Prior to the Second Vatican Council the moderation of the liturgy, including the publication and supervision of liturgical books, was the responsibility of the Apostolic See and the local bishop. The Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (December 4, 1963), extended this responsibility also to Conferences of Bishops for their respective territories, to the extent determined in church discipline and law (cf. canon 838 §3 of the *Code of Canon Law*).

As a part of its responsibility, the Committee on Divine Worship, a standing committee of the United States Conference of Catholic Bishops, has authorized the following guidelines for the use and publication of liturgical materials. The Committee, assisted by its Secretariat, wishes to cooperate as fully as possible with all publishers, editors, writers, and composers involved in the development, production and distribution of liturgical materials, from approved books to popular participation aids, in the hope of encouraging excellence in celebration. The Committee remains open to addressing issues that might develop as the *Roman Missal* reaches the final stages of publication.

### **Introduction**

1. The role of the national episcopal conference and its episcopal liturgical commission (in this country the Committee on Divine Worship) has been defined in the Constitution on the Sacred Liturgy (nos. 22, 36, 39-40, 44) and the Instruction *Inter œcumenici*, On the Orderly Carrying Out of the Constitution on the Liturgy (Consilium and the Sacred Congregation for Rites, September 26, 1964, nos. 44-45). The authority, exercised by the Apostolic See for Latin liturgical books and now by the episcopal conferences for the vernacular liturgical books, was further specified in the decree of the Congregation of Rites, January 27, 1966. (See also the decree of the Conference of Bishops of the United States, April 2, 1964, concerning the examination and control of liturgical translations.) *Liturgiam authenticam*, the Fifth Instruction on Vernacular Translations of the Roman Liturgy (issued by the Congregation for Divine Worship and the Discipline of the Sacraments on March 28, 2001), further specifies the role of the Conference of Bishops:

As regards the publication of liturgical books translated into the vernacular which are the property of a given Conference of Bishops, the right of publication is reserved to those editors to whom the Conference of Bishops shall have given this right by contract, with due regard for the requirements both of civil law and juridical custom prevailing in each country for the publication of books. (no. 115)

The Committee on Divine Worship, therefore, has the responsibility of regulating pastoral-liturgical actions under the authority of the United States Conference of Catholic Bishops. This includes the supervision of the publication of approved liturgical books, participation aids, and those prayerbooks which contain liturgical materials. Supervision of the publication of books wholly comprising devotional materials does not fall within the scope of the Committee on Divine Worship and rests with the local Ordinary of the place in which they are published (cf. canon 826 §3 of the *Code of Canon Law*).

2. The purpose of this national episcopal responsibility – and of the present guidelines – is not only to assert authoritative control but to encourage, and collaborate in, the production and publication of the most effective and excellent liturgical books and other materials. The guidelines have been prepared so that all who participate in any form of liturgical publishing may be assured of the willingness of the Committee on Divine Worship to assist and cooperate.
3. The statements of principles and regulations in these guidelines apply to all kinds of liturgical publications issued or distributed in the dioceses of the United States, that is, within the territory subject to the ecclesiastical jurisdiction of the United States Conference of Catholic Bishops.
4. Special attention should be given to the high quality of books used for reading the liturgical texts to the people in the vernacular, so that even the book's appearance may prompt greater reverence for the word of God and for sacred objects (see *Liturgiam authenticam*, no. 120, and the Instruction *Inter æcumenici*, no. 40e.). They should be clear in their arrangement and

typography, worthy in appearance and quality of paper and binding, supplemented by such catechetical and other comments as will encourage effective and dignified celebration, and be faithful to the goals of the liturgical reform. In particular, from the approved liturgical books to the simplest participation aids, publications should provide the greatest possible diversity and options, as expected by the liturgical reform. No publication should limit, directly or indirectly, the breadth of choice open to the priest and other ministers, the leaders of song, parish and community worship committees, or others who participate in planning liturgical celebration. Similarly, no explanation or arrangement of text or rites should misrepresent or distort the approved ritual, as found in the vernacular typical editions approved by the United States Conference of Catholic Bishops and confirmed by the Apostolic See.

5. In these guidelines the term “publisher” is applicable to any person or group, public or private, for-profit or not-for-profit, ecclesiastical, religious, or lay, engaged in the production of liturgical materials for distribution to others. “Publications” refer to such materials by whatever process they may be produced or reproduced, whether for sale or for distribution without charge.
6. For typical vernacular editions, the *recognitio* granted by the Apostolic See is to be indicated in the printed editions together with the *concordat cum originali* signed by the chairman of the liturgical Commission of the Conference of Bishops, as well as the *imprimatur* undersigned by the President of the same Conference (*Liturgiam authenticam*, no. 81).
7. The publication of liturgical texts *iuxta typicam*, that is reproductions of all or part of liturgical texts in other forms such as in participation aids, is governed by a separate canonical norm, canon 826 §2. The requisite attestation that a liturgical book is in conformity with the approved typical edition (in this case, the typical vernacular edition) is supplied by the Ordinary of the place where the liturgical book is published.
8. In addition, it is the responsibility of the publisher to obtain the necessary permission or contract from the copyright holder of any liturgical or

other text which is included in a publication. Such permission should be sought as soon as the material has been chosen and always prior to its publication. Any conditions or requirements established by copyright holders are in addition to these guidelines, including the payment of royalties or other fees, and have their own force.

9. Publishers are reminded that the appropriate copyright notice is to be made, as specified by the copyright holder.

In the case of texts prepared by the International Commission on English in the Liturgy (ICEL), as in the case of the *Roman Missal*, the copyright notice reads:

Copyright © (year or years of publication), International Committee on English in the Liturgy, Inc. All rights reserved.

In the case of texts from the *New American Bible* or the *Lectionary for Mass*, the copyright notice reads:

from the *Lectionary for Mass*:

Excerpts from the *Lectionary for Mass for Use in the Dioceses of the United States of America*, second typical edition © 2001, 1998, 1997, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. No portion of this text may be reproduced by any means without permission in writing from the copyright owner.

from the *New American Bible*:

Scripture texts in this work are taken from the *New American Bible with Revised New Testament and Revised Psalms* © 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. and are used by permission of the copyright owner. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

or:

Scripture texts in this work are taken from the *New American Bible with Revised*

*New Testament* © 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. and are used by permission of the copyright owner. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

10. Ordinarily the authorization to publish or the directions described below apply to both first and subsequent printings, but in every case the Secretariat of Divine Worship should be informed of new printings so that necessary changes or corrections can be incorporated.
11. Any inquiries concerning these guidelines and all other communications should be addressed to the Committee on Divine Worship through its Secretariat (3211 Fourth Street, NE, Washington, DC 20017). Any doubts concerning the application of the guidelines should be resolved in sufficient time before publication.
12. Publishers are requested to place the Secretariat of Divine Worship on their mailing lists so that copies of all publications, releases, advertising and promotional material, *etc.* will be available to the Committee.

Books containing liturgical texts fall into one of three categories:

#### **A. Approved Liturgical Books**

13. "Approved liturgical books" are complete or excerpted editions of the vernacular translations of the Latin *editiones typicae* which have been duly approved for liturgical use in the dioceses of the United States of America by the United States Conference of Catholic Bishops. They are books or excerpts from books which are intended for use by the celebrant or ministers in the celebration of Mass, the sacraments, or other liturgical rites.
14. The Committee on Divine Worship, in consultation with publishers, will determine whether a liturgical book will be published exclusively by a single publisher or will be made available to publishers non-exclusively. In the United States of America, the revised edition of the *Roman Missal* is available to publishers on a non-exclusive basis. Authorization must be obtained in the case of each book but will not be

unreasonably withheld from any publisher who complies with the conditions and requirements of the Committee on Divine Worship.

15. When the ICEL texts are available and their approbation for use in the United States is anticipated, the Committee on Divine Worship will inform publishers and invite them to apply for authorization to publish an approved edition. The projected contents, format, size, number of copies to be printed, estimated selling price, and date of publication should be submitted with the application.
16. The Committee will provide authorized publishers with all necessary adaptations and directives upon approval of the liturgical texts by the episcopal conference and confirmation by the Apostolic See.
17. No publisher may alter the approved text, prescribed arrangement, or required format in any way. The publisher is free to select typefaces, page and book design, and the like which are compatible with the purpose and use of the publication. Publishers are invited to propose rearrangements of texts, additions of supplementary material, graphic designs, *etc.*; however, these may be adopted only with permission of the Committee on Divine Worship.
18. Publishers must submit for the examination of the Secretariat staff of the Committee on Divine Worship three copies of either the complete manuscript or the first galley proofs of the proposed publication, allowing six to eight weeks for review. After the incorporation of changes, corrections, and the like required by the Committee on Divine Worship, a further set of proofs is to be submitted.
19. Final authorization to print will be given in written form only upon the submission of three copies of the final proof pages in which all changes have been incorporated.
20. In the case of a complete edition of an approved liturgical book the Chairman of the Committee on Divine Worship will issue the publisher a formal written authorization to publish.
21. The acknowledgment page of such publications shall include a mention of the approbation and

confirmation of the liturgical book; the copyright page shall state:

Published by authority of the Committee on Divine Worship,  
United States Conference of Catholic Bishops

22. In consultation with all publishers authorized to publish an edition of a newly approved liturgical book, dates of publication and distribution will be set by the Committee on Divine Worship.
23. Immediately upon printing and binding, and prior to distribution, five copies are to be sent to the Secretariat for its use, together with two copies for transmission to the Congregation for Divine Worship and the Discipline of the Sacraments.
24. Royalties payable to the United States Conference of Catholic Bishops and to the Apostolic See through the United States Conference of Catholic Bishops have been treated separately in the USCCB policy on royalties.
25. Copies of all promotional and advertising material related to approved liturgical books are to be submitted prior to printing and distribution to dealers, publications, subscribers, *etc.*
26. See Appendix I: Editorial Requirements for Granting the *Concordat cum originali*, regarding requirements of format and other details of published liturgical books.

#### **B. Other Liturgical Publications**

27. The term, “other liturgical publications,” has been adopted to cover editions of the contents of the above approved books in forms which are not primarily or directly intended for the use of the celebrant and ministers during the actual celebration or as “participation aids” for congregations. Study editions useful in preparation for rites, home or school editions, such as hand missals or other publications which incorporate an entire rite are included in this category of texts *iuxta typicam*. Because such publications are offered to the public as editions containing an entire rite, and because on occasion such books may be employed in place of approved liturgical books, publishers are expected to follow these guidelines.

28. Publishers should provide the Committee on Divine Worship with complete information concerning such projected publications. This should include a definitive outline of the contents and the name of the local Ordinary of the place where the work is to be published. It is the local Ordinary who, in accord with canon 826 §2 of the *Code of Canon Law*, grants the *imprimatur*.

29. The complete manuscript or first galley proofs should be submitted promptly to the Committee, which will communicate any corrections, observations, and the like.

30. When the liturgical texts, upon examination, have been found to be in conformity with the typical edition, the Committee on Divine Worship will inform the publisher and the appropriate local Ordinary.

Such publications may include a notice that the liturgical texts and rites have been approved and confirmed, but not that the publication itself has been authorized or approved by the Committee on Divine Worship.

31. Since the publication of study editions, excerpted portions, and the like must not jeopardize the introduction or use of approved books, after consultation with the concerned publishers, dates of publication and distribution will be set by the Committee on Divine Worship.

32. Five copies of such publications are to be sent to the Secretariat.

### **C. Participation Materials**

33. Publications such as hymnals and popular participation aids which promote and facilitate participation of the people in the liturgy by providing the necessary texts and music to fulfill their active role are included in this third category of texts *iuxta typicam*. Participation materials of this kind are distinct from the approved liturgical books used by the ministers of the liturgy. Because of the impact of such materials upon liturgical celebration, publishers of participation aids are asked to observe the following guidelines. In addition, publishers of participation aids are to observe the special requirements noted in Appendix II: Guidelines for Publication of Participation Aids, also approved by the Committee on Divine Worship of the United States Conference of Catholic Bishops.

34. New liturgical texts, including future revisions of existing liturgical texts, will be supplied by the Committee on Divine Worship to all interested publishers of participation aids in such a way and time so as not to jeopardize the introduction and use of the approved liturgical book.

35. At times the Committee on Divine Worship will provide not only the approved liturgical texts but also a suggested format for popular publications. The latter may include such elements as subheads, running directions or commentary, suggested introductory material, indications of needed supplementary material such as song texts, *etc.* However, it is most desirable that such supplementary material be prepared by editors and publishers themselves.

36. The reformed liturgy offers a variety of options, encourages ministerial creativity, and at times admits a diversity of forms. The participation aid should be so designed as not to establish, once and for all, a single or rigid pattern of liturgical celebration.

37. The arrangement or selection of liturgical texts must not result in the suppression of alternatives and options for the congregation (or for the celebrant and other ministers, as applicable). When a difficulty arises, namely, when the number of options is large, the selection of the minimal options to be included will be made by the Committee on Divine Worship, which should be consulted beforehand. The publisher does not have the authority to make unilateral selection of liturgical texts among the options available.

38. Musical settings should be provided within participation aids. If the aid is to be used over an extended period or by various groups, the music should be arranged in such a way as not to limit other suitable musical selections.

39. Publishers of popular publications are asked to submit to the Committee on Divine Worship completed manuscripts or at least page proofs of all new publications, together with the name of the ecclesiastical authority from which permission to publish will be sought. These proofs or manuscripts are in addition to those required by copyright holders whose requirements must also be met by publishers.

40. The Committee on Divine Worship will return the manuscripts or proofs to the publishers with a report of (a) corrections to be made because of errors in the texts and/or rites, and (b) indications of corrections needed because of inadequacies, unsatisfactory commentary, or the like. Copies of the report will be sent to the appropriate ecclesiastical authority and the copyright holders of texts.

41. Only in the case of error or violation of the approved form of texts or rites will ICEL or other proprietors of copyrighted texts be asked by the Committee on Divine Worship to withhold license to publish. In all other cases the determination will continue to be made by the local ecclesiastical authority.

42. Publishers are reminded of the need of copyright permissions for the publication of participation

aids. This refers not only to the English translation of the various texts but also to all musical compositions and settings.

43. The local Ordinary, in accord with canon 826 §2 of the *Code of Canon Law*, grants the *imprimatur*.

44. See Appendix II: Guidelines for the Publication of Participation Aids, regarding specific requirements for formatting, texts, and other details.

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Bishop of Paterson  
Chairman, Committee on Divine Worship

Msgr. Anthony F. Sherman  
Executive Director, Secretariat of Divine Worship

April 23, 2009

## **Apostolic Penitentiary Grants Indulgences for the Year for Priests**

In a decree dated April 25, 2009, James Cardinal Stafford, Major Penitentiary, granted indulgences for the upcoming Year for Priests, which begins on June 19, 2009, the Solemnity of the Most Sacred Heart of Jesus, and ends on June 19, 2010. The Year for Priests was announced by Pope Benedict XVI in honor of the 150th anniversary of the death of Saint John Mary Vianney, patron saint of priests. The indulgences are as follows:

Under the usual conditions (sacramental confession, reception of the Eucharist, prayers for the Pope's intentions, and total detachment from all sin, including venial sin), all "truly repentant priests" may obtain a plenary indulgence by devoutly praying Morning or Evening Prayer before the Blessed Sacrament (either exposed or in the tabernacle), and by offering themselves "with a ready and generous heart for the celebration of the Sacraments, especially Confession." The plenary indulgence may also be applied to a priest's deceased brethren.

For the faithful, a plenary indulgence may be obtained (under the usual conditions) by devoutly attending Holy Mass and offering prayers to Jesus Christ, the Eternal High Priest, for the priests of the Church, or performing any good work to sanctify and mold them to His Heart. This indulgence may be obtained at the opening and closing days of the Year for Priests, the 150th anniversary of St. John Mary Vianney's death (August 4, 2009), the first Thursday of each month, or on any other day established by the diocesan Bishop. The elderly, sick, and those unable to leave their homes, may also obtain the plenary indulgence on the days concerned if they pray "for the sanctification of priests and confidently offer the illnesses and hardships of their lives to God through Mary, Queen of Apostles" and intend to fulfill the usual conditions as soon as they can.

In addition, a partial indulgence is available for priests (also applicable to their deceased confreres) every time they "devoutly recite the prayers duly approved to lead a holy life and to carry out in a holy manner the offices entrusted to them." The faithful may receive a partial indulgence each time they pray the Our Father, Hail Mary, and Glory Be, or any other duly approved prayer, five times "in honor of the Sacred Heart of Jesus, to obtain that priests be preserved in purity and holiness of life."

To view the indulgence decree, and for more information, please visit the USCCB's Year for Priests website at [www.USCCB.org/yearforpriests](http://www.USCCB.org/yearforpriests).

## Adaptations by the Priest in the Celebration of Mass

The celebration of the Liturgy, carried out in accord with the prescriptions of liturgical texts and rubrics, can act as both a source and a sign of the unity of the Church. Fidelity to liturgical texts on the part of the priest and the other ministers enables the liturgical assembly's participation in the rites. At the same time, the Liturgy is often adapted to particular circumstances "in order to increase its pastoral effectiveness" (*General Instruction of the Roman Missal* [GIRM], no. 23). In addition to the selection among several choices of texts for the various parts of the Mass, the revised *Order of Mass*, from the forthcoming third edition of the *Roman Missal*, and the GIRM provide for specific opportunities within the celebration which can be adapted to particular circumstances, often indicated by the phrase "in these or similar words." Judicious but effective use of such adaptations can further enable the "full, conscious, and active participation" (*paricipatio actuoso*) of the faithful in the Liturgy. The following is a comprehensive list of the particular parts of the Mass that can be adapted to particular circumstances:

### Introductory Rites

After the Sign of the Cross and greeting, the priest (or a deacon or another minister) "may briefly introduce the Mass of the day" (*Order of Mass*, no. 3).

### Penitential Act (Third Form: *Kyrie* with tropes)

The *Order of Mass* contains only one set of invocations for the *Kyrie*. The rubrics allow that "other invocations" could also be used, using the text provided as a model (no. 6). Such invocations are always addressed to Christ. They are not to be an abbreviated form of an examination of conscience, but rather invocations of praise for the salvific work of Christ. The U.S. Adaptations to the *Order of Mass*, pending confirmation by the Holy See, provide seven additional formulae for the Penitential Act.

### Liturgy of the Word

Before the first reading, "the priest may, very briefly, introduce the faithful to the Liturgy of the Word" (GIRM, nos. 31 and 128).

### Universal Prayer or Prayer of the Faithful

The priest begins the Prayer of the Faithful with a brief introduction. The intentions should be "composed freely but prudently, and be succinct, and they should express the prayer of the entire community." The priest concludes with a prayer (GIRM, no. 71). The *Roman Missal* will include sample formulae for the Universal Prayer in an Appendix, and the GIRM, no. 70 offers further details regarding the composition of the intentions.

### Liturgy of the Eucharist

The priest may give a brief introduction to the Eucharistic Prayer before the preface dialogue, through he should never interrupt the Eucharistic Prayer itself to do so (GIRM, no. 31).

### Concluding Rites

In addition to brief announcements which normally take place following the Prayer after Communion (see GIRM, no. 90), the priest may also make "concluding comments to the entire sacred action" before the dismissal (GIRM, no. 31).

In addition, several additional U.S. Adaptations pending confirmation by the Holy See could affect the *Order of Mass* and the choice of certain texts by the priest. Among those proposed adaptations are two additional formulae for introducing the Penitential Act and two additional formulae for introducing the Lord's Prayer. While the rubric in the third edition of the *Roman Missal* does not include the phrase "in these or similar words," the proposed adaptations would allow for choices among several texts.

Priests and those involved in preparing for the Liturgy should use the above opportunities with prudence, recognizing that the homily, as an integral part of the Liturgy, is the most appropriate time within the Liturgy for drawing the members of the liturgical assembly into the mysteries being celebrated. The rubrics cited above often make use of the word "brief." One should choose to make use of such moments sparingly and infrequently, lest they distract from the liturgical action.

## Memorial of Saint Jane Frances de Chantal: Which Date is Correct?

Over the past several years, there has been much confusion regarding the celebration of the memorial of Saint Jane Frances de Chantal. The Secretariat of Divine Worship has carefully researched this issue, and now hopes to resolve the confusion. The timeline of her shifting feast day is presented below:

### 1769-1969 – August 21

Sister Jane Frances de Chantal, co-founder of the religious Order of the Visitation of Holy Mary (commonly known today as the Visitation Sisters), died on December 13, 1641. Two years after her canonization by Pope Clement XIII in July 1767, St. Jane Frances' feast day was fixed on August 21, and remained so until after the Second Vatican Council. (As a result of the Apostolic Letter *Summorum Pontificum* of Pope Benedict XVI, this date is still observed as her class III feast in the Extraordinary Form of the Roman Rite.)

### 1970-1988 – December 12

In the 1969 reform of the liturgical calendar, her feast day was made an optional memorial and set on December 12. (December 13, the date St. Jane Frances died, was already occupied with the memorial of St. Lucy.) In November 1971, however, the Bishops of the United States, wishing to honor the role Our Lady of Guadalupe has played in the Americas, decided to insert Our Lady's memorial – also on December 12 – into the proper calendar for the dioceses of the United States of America. That decision was confirmed by the Congregation for Divine Worship on December 28, 1971 (Prot. n. 2153/71).

Thus in the United States, St. Jane Frances' optional memorial was impeded for 17 years by the obligatory memorial of Our Lady of Guadalupe. Our Lady's memorial was later raised to a feast in the United States by its Bishops in November 1987 (a Marian Year) and confirmed by the Congregation for Divine Worship on January 8, 1988 (Prot. n. 1341/87).

### 1989-2001 – August 18

To allow St. Jane Frances' feast to be celebrated, the Bishops of the United States voted in November 1988 to petition the Holy See to transfer the optional memorial of St. Jane Frances from December 12 to August 18 in the United States – the date recommended by the Visitation Sisters. The request was granted by the Congregation for Divine Worship on January 20, 1989 (Prot. N. 1609/88).

### 2002-present – August 12

Finally, on December 18, 2001, the Congregation for Divine Worship and the Discipline of the Sacraments decreed that, because her memorial was continually being impeded by the celebration of Our Lady of Guadalupe, the optional memorial of St. Jane Frances was transferred in the universal calendar to August 12. This decree (Prot. n. 2492/01/L) has superseded the 1988 request of the U.S. Bishops.

Therefore, in the Ordinary Form of the Roman Rite, the optional memorial of St. Jane Frances de Chantal is **August 12**; on the Extraordinary Form calendar, her class III feast is celebrated **August 21**.

### 2011 Liturgical Calendar Now Available for Purchase

The 2011 edition of the *Liturgical Calendar for the Dioceses of the United States of America* is now 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 – either in 8½ x 11” paperback or e-mailed in Microsoft Word format – are on sale for \$10.00 each. Checks are to be made out to the Committee on Divine Worship and mailed to the Secretariat at 3211 Fourth Street, NE, Washington DC 20017, ATTN: Sr. Clelia Cecchetti, SP.