



NewsLetter

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Robert Cardinal Sarah Retires after Six Years as CDWDS Prefect

Pope Francis accepted the resignation of Robert Cardinal Sarah as Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments on February 20, 2021. Cardinal Sarah turned 75 years old in June 2020, requiring him by canon law to offer his resignation to the Holy Father.

During his more than six years as Prefect, he oversaw the confirmation of several new English translations of liturgical texts approved by the bishops of the United States, including those for Baptism of Children, Confirmation, Matrimony, Dedication of a Church and an Altar, Blessing of Oils, and Exorcisms. The Congregation, under his tenure, also confirmed *The Abbey Psalms and Canticles* – the liturgical Psalter for all future ritual texts including the *Liturgy of the Hours, Second Edition* and a future *Lectionary for Mass* – and the U.S. edition of the *Misal Romano, Tercera Edición*, a major advancement for the Hispanic/Latino Catholic community in this country.

The Committee on Divine Worship thanks Cardinal Sarah for his four decades of episcopal ministry and for his devoted promotion of the Sacred Liturgy and of personal prayer.

CDWDS Confirms *Ordination of a Bishop, of Priests, and of Deacons*, U.S. Mandatory Implementation Set for First Sunday of Advent 2021

The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the ritual book *Ordination of a Bishop, of Priests, and of Deacons* for liturgical use in the United States. Approved by the USCCB at its June 2019 plenary meeting, the text was confirmed on February 22, 2021 (Prot. n. 509/19) and received by the USCCB in mid-March. The Secretariat of Divine Worship is finalizing its customary editorial review of the confirmed text.

Archbishop José H. Gomez, USCCB President, approved a decree dated April 1, 2021 that permits the use of the Ordination ritual edition immediately upon its publication, with obligatory use beginning the First Sunday of Advent, November 28, 2021. The ritual book will be published exclusively by USCCB Communications; more information will follow in a future *Newsletter* as publication approaches.

Finally, for the benefit of our readers, we reprint an English translation of the Congregation's confirmation decree and the USCCB decree of publication:

CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 509/19

UNITED STATES OF AMERICA

At the request of His Eminence Daniel Cardinal DiNardo, Archbishop of Galveston-Houston, then-President of the Conference of Bishops of the United States of America, in a letter dated October 10, 2019, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff FRANCIS, we gladly confirm the text of the revised English translation of the part of the Roman Pontifical entitled *De Ordinatione episcopi, presbyterorum et diaconorum, editio typica altera*, approved on June 12, 2019 by the same Conference of Bishops according to the norm of law, as found in the attached copy, together with the sacramental formula duly approved by the Supreme Pontiff.

In printed editions, this decree, by which the Apostolic See has granted the requested confirmation, must be inserted in its entirety.

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, February 22, 2021, the Feast of the Chair of Saint Peter the Apostle.

✠ Arthur Roche
Archbishop Secretary

Rev. Corrado Maggioni
Undersecretary

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS
DECREE OF PUBLICATION

In accord with the norms established by the Holy See, this edition of *Ordination of a Bishop, of Priests, and of Deacons* is declared to be the definitive approved English translation of *De Ordinatione episcopi, presbyterorum et diaconorum, editio typica altera* (1989), and is published by authority of the United States Conference of Catholic Bishops.

Ordination of a Bishop, of Priests, and of Deacons was canonically approved for use by the United States Conference of Catholic Bishops on June 12, 2019, and was subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on February 22, 2021 (Prot. n. 509/19).

This rite may be used in the Liturgy upon publication, and its use is obligatory as of the First Sunday of Advent, November 28, 2021. From that date forward, no other English translation of the rite 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 April 1, 2021, Holy Thursday of the Lord's Supper.

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

Rev. Msgr. Jeffrey D. Burrill
General Secretary

CDWDS Issues Note on the Celebration of Holy Week 2021

The coronavirus (COVID-19) pandemic continues to affect the celebration of the liturgy, although many churches around the world have begun welcoming greater numbers of the faithful to worship in person. Given the differing circumstances from place to place, the Congregation for Divine Worship and the Discipline of the Sacraments issued a Note on February 17, 2021 regarding the Holy Week celebrations this year.

The Congregation said that the diocesan bishop “is called upon to make prudent decisions in order that the liturgy can be celebrated fruitfully for the People of God and for the good of the souls entrusted to his care, while respecting the safeguarding of health and what has been prescribed by the authorities responsible for the common good.” Of particular interest in the Note was the Congregation’s extension from last year of its permission to modify Holy Week celebrations (the decrees of March 2020 were originally valid for that year only) and its emphasis on the authority of the local bishop to adapt his decisions based on local circumstances. Nevertheless, aside from the safety precautions already in place that have become familiar during the pandemic, most parishes in the United States could observe the celebrations of Holy Week and the Easter Triduum in the usual manner or with only minimal modification.

The Note is available in multiple languages at [CultoDivino.va/content/cultodivino/it/documenti/note/nota-settimana-santa-2021.html](https://cultodivino.va/content/cultodivino/it/documenti/note/nota-settimana-santa-2021.html).

Days of Prayer and Special Observances Promoted by the USCCB

The May-June 2020 *Newsletter* provided a listing of various days of prayer and other special observances promoted by the Holy See, together with general information on how to incorporate them into the liturgy. This second and final part, although not exhaustive, includes additional observances promoted by the USCCB and its committees.

When appropriate within the existing liturgical norms, the *Roman Missal’s* Masses and Prayers for Various Needs and Occasions can be consulted for formularies. Suitable mention of a special observance or day of prayer may also be made at Mass during the homily, the universal prayer, and perhaps in a hymn.

Catholic Schools Week	Last Week of January
World Marriage Day	Second Sunday of February
[including National Marriage Week USA	February 7-14]
Child Abuse Prevention Month.....	April
National Day of Prayer and Remembrance for Mariners and People of the Sea.....	May 22
Religious Freedom Week	June 22-29
Natural Family Planning Awareness Week.....	Week of July 25
Day of Prayer for Peace in Our Communities.....	September 9
National Migration Week.....	Last Week of September
Respect Life Sunday.....	First Sunday of October
[including Respect Life Month	October]
Priesthood Sunday	Last Sunday of October
Black Catholic History Month.....	November

Finally, the Secretariat of Divine Worship has prepared a webpage listing major days of prayer and special observances at USCCB.org/committees/divine-worship/special-observances. The page includes links to resources from other USCCB committees or outside organizations, where applicable, and will be updated as the Secretariat becomes aware of other similar observances in the future.

The Celebration of Mass with One Minister or Alone

Chapter Four of the *General Instruction of the Roman Missal* (GIRM) delineates different forms of celebrating Mass. The first two sections of the chapter discuss the most common ways Mass is celebrated: “Mass with the People” and “Concelebrated Mass,” both of which presume the presence of a community and a variety of ministers exercising their proper roles. The third section of the chapter, however, discusses the celebration of Mass when there is no congregation. Titled “Mass at Which Only One Minister Participates,” the section also makes reference to *another* form of celebrating Mass, namely, the celebration of Mass by a solitary priest, without the presence of a congregation or even a server. Whether celebrated with only one minister or by a solitary priest, both forms are sometimes colloquially referred to as “private Masses” (although that term is sometimes applied also to a Mass celebrated with a small group of the faithful). What follows is a brief background of these two forms of celebrating Mass and a review of current legislation concerning them.

Mass at Which Only One Minister Participates

In the first and second editions of the post-Conciliar *Roman Missal* – the former *Sacramentary* – the usual form of celebrating Mass is termed “Mass with a Congregation” (*De Missa cum populo*). The third edition keeps that same name, albeit with a new English translation (“Mass with the People”). The first and second editions of the *Missal* contrast this form with “Mass without a Congregation” (*De Missa sine populo*), while the third edition changes the title to “Mass at Which Only One Minister Participates” (*De Missa, cuius unus tantum minister assistit*). This background perhaps explains why certain rubrics of the *Missal* still maintain the distinction between Masses with the people and those without the people, as is seen in the rubrics for Thursday of Holy Week and before the Masses and Prayers for Various Needs and Occasions.

All three editions of the *Missal* contain an Order of Mass for celebrations at which one minister assists the priest. The first and second editions seem to reflect certain aspects of the 1962 *Missale Romanum*, such as the recitation of the *Confiteor* at the foot of the altar, and the reverence of the altar and recitation of the Entrance Antiphon following the *Confiteor* but before the Kyrie. Liturgical actions from the Entrance Antiphon through the Universal Prayer are to be carried out at the left side of the altar, before moving to the center of the altar for the remainder of the Mass. The third edition of the *Missal*, however, harmonizes more of these rubrics with the instructions for Masses with the people. The Order of Mass for each form is now more consistent, and references to the chair and the ambo, absent from previous editions, are incorporated into those of the third edition.

Masses with a single minister are permitted except in the following cases: when a concelebration is taking place in the same church or oratory, on Holy Thursday, and for the Mass of the Easter Vigil (see GIRM, no. 199, and *Roman Missal*, Thursday of Holy Week, no. 1). Otherwise, no special reason or necessity is required to justify this form of celebrating Mass.

The Order of Mass with the Participation of a Single Minister (OMPSM) is found in the *Missal* immediately after the chants for the Eucharistic Prayers and before the first Eucharistic Prayer for Reconciliation. Variations from what one sees in the regular Order of Mass include the following:

- The Introductory Rites may occur at the chair *or* the altar (see GIRM, no. 256).
- The *Confiteor* of the Penitential Act uses second person pronouns in the singular (see OMPSM, no. 3). (Curiously, the invitation before the Prayer over the Offerings uses the plural [see no. 18]).
- There is no rubric regarding the Homily.
- While the norm for the Universal Prayer in the regular Order is descriptive (“Then follows the Universal Prayer” [no. 20]), in this case, the norm is permissive: “there may follow the Universal Prayer” (no. 11; see GIRM, no. 264).
- The corporal, purificator, and chalice may be placed on the altar at the usual time *or* at the beginning of Mass (see OMPSM, no. 12, and GIRM, no. 255).
- While the regular Order says that the words at the solemn *depositio* of the bread and wine may be prayed “in a low voice” or “aloud,” here the rubric simply indicates “saying:” before the two prayers (see OMPSM, nos. 13 and 15).

- If the minister is not to receive Holy Communion, the Priest omits the invitation, “Behold the Lamb of God,” and begins immediately with, “Lord, I am not worthy” (see OMPSM, no. 26, and GIRM, no. 268).
- The Concluding Rites occur as usual, but the dismissal is omitted (see GIRM, no. 272).

Masses Celebrated Alone

The *Missal* attends to this form of Mass in a single paragraph of the GIRM: “Mass should not be celebrated without a minister, or at least one of the faithful, except for a just and reasonable cause. In this case, the greetings, the instructions, and the blessing at the end of Mass are omitted” (no. 254; see canon 906). It is important to note the genre of the norm: this is a prohibition that admits of exceptions. Celebrations of the Mass in this form are therefore extraordinary and should be avoided. Nevertheless, the Church’s law also strongly encourages priests to celebrate Mass daily (see canon 904), and should a priest be faced with the choice to celebrate Mass alone or not to celebrate Mass at all, the law recommends his celebration alone.

In various times and places there have been restrictions or even prohibitions against Masses celebrated alone. For example, in the early ninth century, Theodulf, bishop of Orléans, exhorted the priests of his diocese never to say Mass alone.¹ More recently, the 1949 Instruction *Quam plurimum* of the Sacred Congregation for the Discipline of the Sacraments cites several cases in which Mass may be celebrated alone, e.g., during a pandemic, when otherwise a priest would have to abstain from the Eucharist for a lengthy period of time; or when necessary to consecrate a host to be used as viaticum; or if the server were to leave during the Mass.² Clearly, these are not everyday circumstances.

The first and second editions of the *Roman Missal*, as well as other law in force before the promulgation of the 1983 Code of Canon Law, required a serious necessity (*gravis necessitas*) for a priest to celebrate Mass alone. Current law is less restrictive, requiring “a just and reasonable cause.” According to canonist John Huels, “Such a cause would be demonstrated whenever a member of the faithful is unavailable and when the priest is unable to participate in a communal celebration, e.g., as a result of illness, infirmity, or travel.” He adds, “A just and reasonable cause would not be the mere convenience of the priest or his preference for celebrating alone.”³ As is the case for Masses with a single minister, it is also prohibited as noted above: when a concelebration is taking place in the same church or oratory, on Holy Thursday, and for the Mass of the Easter Vigil.

The *Missal* does not provide a special Order for Mass for use when a priest is by himself, and, as mentioned above, the GIRM says only that “the greetings, the instructions, and the blessing at the end of Mass are omitted” (no. 254). Based on this laconic norm, a priest in these circumstances would use the Order of Mass with the Participation of a Single Minister, making the necessary adjustments.



¹ Cf. “Kapitular VII” in *Capitula episcoporum*, vol. 1, ed. P. Bommer (MGH) (Hannover: Impensis Bibliopoli Hahniani, 1984), 129.

² Cf. sec. III, no. 2: *Acta Apostolicæ Sedis* 41 (1949), 493-511, at 507.

³ “The Eucharistic Celebration (cc. 899-933)” in *New Commentary on the Code of Canon Law*, ed. John P. Beal et al. (New York/Mahwah, NJ: Paulist Press, 2000), 1103.

Subcommittee on Divine Worship in Spanish Offers New *Boletín*

The Subcommittee on Divine Worship in Spanish is pleased to offer the *Boletín*, a new, free resource in Spanish for Hispanic/Latino liturgical ministry in the Church in the United States. Published in three online-only issues per year (spring, summer, and fall) with eight pages per issue, the *Boletín* includes original articles in Spanish and translations from the English-language *Newsletter* that are of interest or relevance for the celebration of the liturgy in Spanish. Publication of the *Boletín* was approved by the Committee on Divine Worship at its November 2019 meeting. The coronavirus (COVID-19) pandemic caused the project to be delayed during 2020, but the first issue was released on March 26, 2021.

Among its conclusions, the Fifth National *Encuentro* of Hispanic/Latino Ministry in 2018 discerned a great need for better liturgical formation of the country's Spanish-speaking Catholic community. A deeper understanding of the rites and sacraments which make up the liturgy, and of devotional practices familiar to those cultures, can contribute to a living, active, and vibrant faith life. That understanding and love of the liturgy and popular piety would then be passed on to future generations as a precious heritage.

The *Boletín* may be found at USCCB.org/cultodivino, along with a variety of other liturgical resources in Spanish. In addition, an e-mail subscription form is available so that readers may be notified when each issue is available and posted online.

First Issue: Primavera 2021

Eight articles are included in the first issue of the *Boletín*. An introductory “Welcome to the *Boletín*” article is followed by the “Noticias” (news) section: coverage of the Southwest Liturgical Conference’s 2021 Study Week and four translated articles from past issues of the *Newsletter* – two on the Year of Saint Joseph (November–December 2020), the Theology of the *Prænotandæ* series introduction (March 2017), and the role of deacons at Baptisms within Mass (May 2019). The “Recursos” (resources) section features two books available through USCCB Communications, *Los santos del Misal Romano* and *Súplicas contra el poder de las tinieblas*.



BOLETÍN
SUBCOMITÉ PARA EL CULTO DIVINO EN ESPAÑOL

Volumen 1
Primavera 2021

¡BIENVENIDOS AL BOLETÍN DEL SUBCOMITÉ PARA EL CULTO DIVINO EN ESPAÑOL!

La idea largamente anhelada por el Subcomité para el Culto Divino en español de USCCB de una publicación que facilitara recursos, información y formación a quienes realizan un ministerio litúrgico dentro de la comunidad de habla hispana, tomó incluso más intensidad a raíz de las conclusiones del V Encuentro Nacional de Pastoral Hispana/Latina que, dentro del área ministerial de la Liturgia habían constatado la sed en la comunidad hispana de una mejor formación litúrgica. Las conclusiones dicen, entre otras cosas: “La formación para la liturgia es esencial para mantener la fe viva, operativa y vibrante. Una espiritualidad alimentada en la oración de la iglesia y apoyada por expresiones culturales de la religiosidad juega un papel crucial en el fortalecimiento de la fe y de la misión apostólica de los hispanos en los Estados Unidos”. Las comunidades consultadas en el proceso del V Encuentro constataron la necesidad de ayuda para mejor entender los ritos litúrgicos y los sacramentos, así como de apreciar las devociones populares como preciosa herencia de fe para las futuras generaciones.

El *Boletín* fue aprobado por el Comité para el Culto Divino de USCCB en su reunión de noviembre de 2019, pero la crisis de la pandemia del COVID-19 retrasó el proceso de elaboración y publicación. Ahora el Secretariado del Culto Divino se encuentra ya en posición de ofrecer este importante recurso. La publicación, cuya periodicidad está prevista en tres números anuales (primavera, verano y otoño) de 8 páginas cada uno, recogerá asuntos de la actualidad litúrgica en español, así como piezas de formación sobre los rituales, y sobre diferentes prácticas de la religiosidad popular. El *Boletín* está dirigido a quienes tienen un ministerio litúrgico en las comunidades católicas hispanas en los Estados Unidos, así como a cualquier persona interesada en profundizar en el sentido y el espíritu de la liturgia.

Esta publicación incluirá artículos originales en español y traducciones del *Newsletter* del Comité para el Culto Divino que se publica en inglés que probablemente resultarán de interés o actualidad para la celebración de la liturgia en español. Dichos artículos muy bien pueden ser buenos recursos para la formación litúrgica de los fieles, y se podrán aprovechar en las diversas comunidades para fomentar tal formación. La última página está diseñada especialmente para poder ser copiada gratuitamente y distribuida tanto a ministros como a fieles. Dicha sección explorará algunas de las prácticas de devoción popular que alimentan la cultura y la fe de las diversas comunidades católicas en los Estados Unidos, según los tiempos litúrgicos en los que se publique el *Boletín*.

Esperamos que esta iniciativa demuestre ser un instrumento útil para el ministerio litúrgico en la comunidad hispana. Naturalmente, las iniciativas y sugerencias de los lectores serán siempre bien recibidas.

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The last page of each *Boletín*, “Devociones populares” (popular devotions), is specially designed to be freely copied and distributed both to ministers and the faithful. This section explores various popular devotional practices that nurture the culture and faith of the diverse Catholic communities in the United States, arranged according to the liturgical seasons.

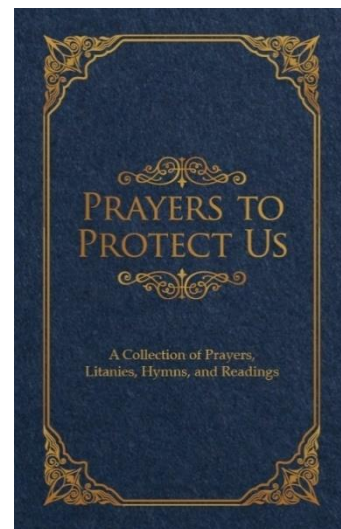
In the first issue, two devotions for Lent and Easter are explored. In Lent and other penitential occasions, the Rosary (or Chaplet) of the Seven Sorrows is a meditation of the Blessed Virgin Mary’s sufferings, each prayed with an Our Father and seven Hail Marys and concluded with the Collect prayer of Our Lady of Sorrows. The celebration of the *cascarón* (“egg shell”) takes place at Easter: eggs are decorated, carefully hollowed out and filled with multicolored confetti, then broken on each other’s heads with the joyful acclamation: “Christ is risen!” The confetti is symbolic of Baptism into the new life of the Lord Jesus.

The Subcommittee and the Secretariat of Divine Worship hope that the *Boletín* will play a helpful role in liturgical formation in the years to come.

USCCB Communications Publishes *Prayers to Protect Us*

In 2017 the USCCB published the first official English translation of *Exorcisms and Related Supplications*, which continues to be available for purchase by Bishops, exorcists, and any others designated by a bishop to do so. That same year, a small paperback volume titled *Prayers Against the Powers of Darkness* was also published. While the ritual book is intended for use by exorcists, it includes an appendix of prayers intended for use by anyone. *Prayers Against the Powers of Darkness* thus made Appendix II of the ritual book available to the public.

In consultation with experts familiar with the kinds of dangers all of us face – and familiar with the kinds of resources that tend to be helpful for those who struggle against the powers of darkness – USCCB Communications has now published an expanded prayer book designed for general use. *Prayers to Protect Us: A Collection of Prayers, Litanies, Hymns, and Readings* contains, as its subtitle indicates, a variety of material meant to strengthen both the mind and the heart in the struggle against evil.



The first chapter of *Prayers to Protect Us* simply reproduces Appendix II of *Exorcisms and Related Supplications*. The second chapter gathers assorted texts from liturgical books, including orations and the renewal of baptismal promises from the *Roman Missal*, as well as Sunday’s Night Prayer from the *Liturgy of the Hours*. Several liturgical prayers from the Eastern Churches are also included.

Chapter Three presents various prayers for protection composed by saints from various eras of history. They experienced the struggle against evil and triumphed over it and are thus good guides for prayer. Chapter Four has a collection of ever-popular litanies. Most are well-known, but one is a new composition for this prayer book. It incorporates into its petitions some of the names the Church has used to describe the devil, especially in the pre-Conciliar form of the Exorcism rite. For example: *From the Traitor of the nations – save us, O Lord. From the Source of discord – save us, O Lord. From the Persecutor of the innocent – save us, O Lord.* The fifth chapter features a series of hymns. Music is a gift of God and can be an effective weapon in the fight against evil. Whether sung or recited, these hymns from East and West emphasize the confidence we ought to have in God’s grace and mercy.

The last two chapters present readings for study and meditation. Chapter Six contains Sacred Scripture: appropriate Gospel passages, Psalms, and excerpts from New Testament letters. The choice of pericopes was guided in part by the options presented in *Exorcisms and Related Supplications*. Finally, Chapter Seven includes readings from the *Catechism of the Catholic Church* and from the writings of saints and Popes of various times. Some are short – St. Teresa of Jesus, for example, reminds us simply that “There must be war in this life” – and others are longer, such as an extended excerpt from Pope Francis’ Apostolic Exhortation *Gaudete et exsultate*. The Holy Father observes:

For this spiritual combat, we can count on the powerful weapons that the Lord has given us: faith-filled prayer, meditation on the word of God, the celebration of Mass, Eucharistic adoration, sacramental Reconciliation, works of charity, community life, missionary outreach. If we become careless, the false promises of evil will easily seduce us. (no. 162)

The *Catechism of the Catholic Church* acknowledges that “It is a great mystery that providence should permit diabolical activity, but ‘we know that in everything God works for good with those who love him’ (Rom 8:28)” (no. 395). This prayer book is offered to the public with the hope that it will provide trustworthy support in the spiritual life. *Prayers to Protect Us* carries the *imprimatur* of Wilton D. Cardinal Gregory, Archbishop of Washington, and includes a foreword from Hartford Archbishop Leonard P. Blair, Chairman of the Committee on Divine Worship. The book is a small and convenient size at 162 pages and is available for \$21.95 at Catholic bookstores and online at store.USCCB.org/prayers-to-protect-us-p/7-578.htm.

Calendar Advisory: Christmas 2021 and Solemnity of Mary 2022

This year, the Nativity of the Lord (Christmas) falls on a Saturday and is immediately followed on Sunday by the Feast of the Holy Family. In cases of consecutive feast days, there are often questions regarding which Mass is to be celebrated on Saturday evening and whether Evening Prayer II of the current day or Evening Prayer I of the following day is prayed at the *Liturgy of the Hours*. The May-June 2016 *Newsletter* presents a more thorough examination of these issues in “The Liturgical Celebration of Consecutive Feast Days (and Nights).”

What day is celebrated is determined by two considerations: the rank of each celebration on the Table of Liturgical Days and whether each celebration is a holy day of obligation. In some cases, e.g., when the Assumption falls on a Saturday, the Mass of the Sunday in Ordinary Time is generally anticipated on Saturday evening because precedence is given to the “feast of precept” – even though the Assumption occupies a higher place on the Table of Liturgical Days.

In the case of Christmas and Holy Family, both are days of precept (the latter because it falls on a Sunday), but Christmas occupies a higher place on the Table of Liturgical Days. Therefore, on the evening of Saturday, December 25, the Nativity Mass during the Day is celebrated with its accompanying readings from the Lectionary, and Evening Prayer II is prayed.

On days such as these, there are also questions regarding the fulfillment of the obligation to attend Mass. This was examined in “The Mass Obligation of the Faithful on Consecutive Feast Days” from the February 2017 *Newsletter*. In short, the prevailing view of many canon lawyers is that each obligation (in this case, one for Christmas and another for Holy Family) must be fulfilled with a separate Mass. The fulfillment of the Mass obligation does not depend upon the Mass prayers and readings but rather on the time of day at which one attends Mass. According to canon 1248 §1, “A person who assists at a Mass celebrated anywhere in a Catholic rite either on the feast day itself or in the evening of the preceding day satisfies the obligation of participating in the Mass.” Evening is commonly understood to begin at 4:00 PM, the earliest time permitted for anticipated Masses by Venerable Pope Pius XII in his 1953 Apostolic Constitution *Christus Dominus*. The following chart may be helpful:

Nativity of the Lord (Christmas)	Holy Family
Obligation may be fulfilled from the evening of Friday, December 24 through Saturday, December 25.	Obligation may be fulfilled from the evening of Saturday, December 25 through Sunday, December 26.
For example, one may attend: <ul style="list-style-type: none"> • Vigil Mass of the Nativity • Mass during the Night (celebrated at any time) • Morning/afternoon/evening Masses on December 25 	For example, one may attend: <ul style="list-style-type: none"> • Afternoon/evening Masses on December 25 (even though the Mass texts will be for the Nativity) • Morning/afternoon/evening Masses on December 26

The situation with the Solemnity of Mary, the Holy Mother of God on Saturday, January 1, 2022 is more straightforward. In the United States, the obligation to attend Mass on the Solemnity of Mary is abrogated when this celebration occurs on a Monday or a Saturday. In this case, because the Solemnity occurs on a Saturday, the Vigil Mass of the Epiphany is celebrated and Evening Prayer I of the Epiphany is prayed at the *Liturgy of the Hours*. Even if both solemnities were holy days of obligation, the Vigil Mass and Evening Prayer I of Epiphany would still be celebrated on the evening of Saturday, January 1. While one is not required to anticipate a Mass on the preceding evening of a Sunday or feast of precept, the Vigil Mass of the Epiphany is not an anticipated Mass but a Vigil. According to the *Universal Norms of the Liturgical Year and the Calendar*, “Some Solemnities are also endowed with their own Vigil Mass, which is to be used on the evening of the preceding day, if an evening Mass is celebrated” (no. 11).