The Year of Grace 2027

About the Art

As we begin a new year of meditation upon the mystery of God and our invitation to live in the light of God's love, we contemplate the gift of the psalms. Words of prayer proclaimed and handed on over thousands of years and recorded for us in the Bible, the psalms are still used by Jews and Christians in their worship of God today. These 150 prayers—written to be sung, as they very often are—have been brought before God by people across the earth in sorrow and in joy and have been proclaimed communally in the liturgy and prayed quietly in the home. They have shaped our understanding of who God is and of what it means for us to be God's people. Jesus would have prayed these words throughout his life; they were used in the rites of the Temple and in the celebration of the important feasts of Judaism as well as being recited in personal prayer; Jewish people today also proclaim the psalms in the synagogue and in their homes. Contemporary Christians also pray the psalms communally and individually.

For Catholics the poetry of the psalms becomes their own prayer language in both the Liturgy of the Hours and the Mass. There are psalms for all seasons, songs of praise, and songs uttered in profound distress. The psalms are, therefore, an ideal way to meditate on time, and on how this *Year of Grace 2027* is an invitation to be drawn ever more deeply into communion with God, with our neighbor, and with the whole of creation. Let it be an invitation to you to meditate both on the grandeur of God, who sets the heavens in place, and on the intimate and specific love God provides each human person, mindful of us, crowning us with glory and honor. Each corner of the wheel illustrates psalms that are prayed at Mass throughout the liturgical year, during this Year B.

Center

In the center of the calendar, we see the first words of Psalm 96 in Hebrew: "Sing to the LORD a new song" (1). The use of Hebrew letters reminds us that the gift of the psalms, like the knowledge of God, was first given to the Jewish people. The rich, layered prayer language continues to be vital in the Jewish worship of God. The Jewish people, however, have not kept this treasure for themselves alone. We hear why in the text of the psalm that is illustrated. Traditionally, the use of the opening words of a psalm are meant to refer not only to the opening phrase itself, but also to the psalm in its entirety. The Jewish people are called in this psalm to "Tell his glory among the nations; / among all peoples, his wondrous deeds." The gift God has given them—knowledge of and relationship with the creator of the universe—is a gift to be shared with all the peoples of the earth. The psalm is one of praise and invitation, that all might come to worship God. God is continually calling us to grow in love of God and one another. This psalm reminds us that this is a call for us and it is a call that we are meant to share.

Also depicted are the marvels of the heavens, the work of God's hands. As we look at the beauty of the earth and the sky, we might feel awe at the vastness of the universe and our own smallness. We might feel in this awe a call to worship God, the giver of every good gift that we have received. We see a representation of the Holy Land, reminding us of the particularity of the context in which these prayers came into the world.

There are two figures in the center of the calendar. One, crowned and playing the harp, signifies David, the shepherd, king, musician, and psalmist who is the traditional author of many of the psalms. The prophets of Israel proclaimed that a messiah, a new king, would come who would be both like David and from his own family, and that this messiah would bring about a kingdom of perfect justice, perfect love, perfect peace. Christians know this messiah to be Jesus of Nazareth, a man like us in all things but sin, the son of Mary who is also God, and who has come into the world to reveal God's very self to the whole world.

Here is the second, foregrounded, figure, Jesus of Nazareth. He wears traditional garments of Jewish prayer, reminding us of his identity as a Jewish man for whom the Old Testament, including and especially the psalms, would have held an incredible importance. He is holding an oil lamp, a sign of God's Word. When we read Scripture, we learn how God has acted in salvation history. We begin to recognize what God's presence and action looks like, enabling us to hear God's call, inviting us to participate in the great work of bringing all human beings into communion with God and one another. An early name for Christianity was the Way. Christians frequently discuss discipleship as a journey. Imaging that path illuminated by the light of God's Word for us, the Bible, the psalmist helps us find language for the experience of feeling God's providence guiding us. We are then able to grow in understanding, able to see God's presence and action in our lives. For Christians, this path is not one we must create for ourselves. Jesus is "the way and the truth and the life" (Jn 14:6). Christians follow his path, knowing that it is one of self-sacrificing love, love to the end. In praying with the psalms, we pray as Jesus did, offering the gift of prayer to the Father as we unite our words to his.

QUESTIONS FOR CHILDREN

• When discerning which path to follow, Scripture can help us understand which way we are to go. Have you ever had an experience where you felt sure of what God was calling you to? How did you recognize it? What psalm has helped you understand which way you are to go?

• What new step on the path of discipleship are you called to take in this new Year of Grace?

QUESTIONS FOR ADULTS

• What does it feel like in the dark? Have you ever walked around in a dark room, even a room you know well, and bumped into things? It is easy to lose our way in the dark. This is a little bit like life. Sometimes it is easy to know how to make decisions, but at other times it can be very difficult. God's Word can be a bright light that shows us which way we are to go in a dark world. Have you ever felt God's light guiding you to make a decision?

• We see some Hebrew letters in the image at the center of the calendar. In English, we can translate them to mean "Sing to the LORD a new song!" (Ps 96:1). People have been singing and praying this psalm for thousands of years. How might this song be new for us today? How are our prayers the same as those of people long ago? How are they new?

Upper Left

Each year, Christians throughout the world meditate on the whole of Jesus' earthly life through the feasts and seasons of the liturgical year—from Mary's yes to the ascension and the descent of the Holy Spirit at Pentecost. When we consider the whole history of life on earth, these short decades seem like a tiny speck. But it was in them that God gave the greatest of all gifts—the gift of the incarnation and the sharing in the divine life that was to come through the resurrection. Therefore, we meditate on these mysteries in the context of everything that came before them—God's careful work of preparing the world to receive Jesus. In the psalms, one can see resonances, prefigurations, and prophecies of the incarnation. The Church lifts up some of these images in the psalms that are chosen for the liturgies of Advent and Christmas. These psalms of praise remind us of the wonders that God has done and our proper response of praise for the new thing that God is doing in the incarnation. We see a depiction of the epiphany and its resonance with Psalm 72: "Justice shall flower in his days, . . . May he rule from sea to sea" (7a, 8a). The Magi, non-Jewish seekers who come to worship the messiah, represent the spread of God's light beyond the womb of Israel, until God's light will fill the earth as water fills the sea.

In the upper left corner, we see the newborn savior (Psalm 96) as the heavens are glad and the earth rejoices. The plains are joyful, and the trees of the forest lift their voices in exultation. We also see the visit of the Magi, the kings who come bearing tribute (Psalm 72). The scene makes clear that the saving power of God has been revealed to the farthest reaches of the earth (Psalm 98).

QUESTIONS FOR CHILDREN

• In the psalms, we hear about who God is and what God has done in the world. Read Psalm 96 aloud. What did you hear? What does it tell you about who God is? What does it tell you about God's love?

• The world is filled with wonderful and beautiful things that God has made. When you think about how God has given these things as a gift, how do you feel? What might you do in response to these gifts?

QUESTIONS FOR ADULTS

• What would the world look like if all the ends of the earth were transformed by God's power? One of the gifts God has given to people is the ability to imagine that which does not yet exist and bring it into being. Imagine the world suffused with adoration of God and united in love of God and neighbor. How would it be different? What does this imagining tell you about where the world is most in need of Christ's transformative light? How is God calling you to respond in the face of this need?

• Meditate on the words of Psalm 96. What words or phrases stand out to you? Why? How is God speaking to you in these words today? When you consider Jesus praying with these words, how do you feel?

Upper Right

The liturgical year reaches its climax in the celebration of the Sacred Paschal Triduum, prepared for in Lent and celebrated for fifty days of the Easter season. In these seasons, we see the fullness of human experience expressed in prayer through the psalms in the lectionary. Repentance, lament, anguish, humiliation, longing, praise, and joy are expressed as elements of the paschal mystery into which each Christian is invited. Conforming ourselves to Christ, we can pray the words that he prayed in the face of every human emotion, for we know he was like us in every way but sin. At times, it can seem that our prayers go unanswered. Yet we know that Jesus called out to the Father in anguish, and the Father did not remove his suffering but transformed it. Likewise, our suffering may be transformed by God. Darkness and death cannot have the final word because Christ is risen and offers us the gift of risen life. When we pray the psalms in sorrow and in joy, we invite God into whatever we are experiencing, asking that every moment of our lives may be united with the sacrifice of Christ, offered for the life of the world.

In the upper right corner, we encounter the psalms of Holy Week. The figure on the ground has become an object of reproach, ridiculed by neighbors and feared even by friends (Psalm 31). Others gather around him, mocking and scoffing; he is surrounded on every side, with dogs among those who encircle him, while his clothing is divided among them (Psalm 22).

QUESTIONS FOR CHILDREN

• Many times, people think of prayer as a type of wish list. It is very good for us to bring our hopes and needs before God in an explicit way, asking for whatever we need. But equally, in our need, we can bring our whole selves before God, inviting God to be part of both the good and bad moments in our lives. When we read the psalms, we see one side of a dialogue between two friends, expressed in all different types of moods and situations. How can you grow in friendship with God through praying the psalms? Could these words become your words?

• Read Psalm 22 together. What words stand out to you? How can they help you grow in your love of God and neighbor?

QUESTIONS FOR ADULTS

• In the psalms, we hear praise for God that comes even in the midst of deep suffering and anguish. What crosses are you carrying right now? How might you offer them as a sacrifice of praise to God in union with Jesus?

• Pray the words of Psalm 22, which Jesus prayed from the cross. What stands out to you? What is God calling you to in these words?

Lower Right

Throughout history, people have encountered God through the created world, seeing the hand of the creator in the wonders of nature. The psalms are beautiful responses to this encounter that have been shared as prayer language and have resonated with millions of people as expressions of their wonder at the grandeur of God's works. When we read this pastoral imagery today, there can be a bit of a disconnect because so much of modern life is mitigated by technology. Yet even secular people express that they feel the natural world to be imbued with the presence of God. Yet it is not only in seeds, nautilus shells, stars in the vast universe, or the tiniest cells that we see the power of God. It is in us as well, knit in our mothers' wombs, fearfully and wonderfully made.

In the lower right corner, God is praised for the gift of the earth and all creation. God's name is marvelous throughout the world, known to the beasts of the field, the birds of the air, and all that move through the waters (Psalm 8). Mountains and hills, storms and clouds all lift their praise to the Lord (Psalm 148). We are also shown that when seed falls on fertile ground, it produces an abundant and fruitful harvest (Psalm 65).

QUESTIONS FOR CHILDREN

• There are many beautiful images of the natural world in the psalms. In Ordinary Time, the psalms meditate on the moon and the stars, birds, fish, sheep, oxen, harvests, vineyards, and the beauty of each human being, made in the image and likeness of God. Spend some time thinking about or walking in nature and then make some art that helps you think about the beauty that we find in the natural world, the same beauty that inspired the psalmist's words.

• Copy some or all of Psalm 8 and illustrate some of the beautiful images you find there.

QUESTIONS FOR ADULTS

• Have you ever had a profound experience of God in the natural world? Pray the words of Psalm 8. Then spend some time in nature: gazing at the stars, examining a leaf or flower, walking in the woods, and then return to the words of the psalm. What strikes you anew?

• Human beings are made in the image and likeness of God and therefore all human life has an inherent dignity—crowned with glory and honor, the psalmist says. Does praying the psalms renew your respect for human life and dignity?

Lower Left

During Ordinary Time, we meditate on the mysteries we have experienced so that we might grow and be transformed by them. In the psalms as proclaimed liturgically in the fall, we see meditations on the relationship between God and human beings. On All Souls' Day, when we remember those who have gone before us marked by the sign of faith, we encounter in the liturgy the famously beautiful image of God as a shepherd who guides the sheep along the right paths and provides for their needs with the greatest of care. These psalms demonstrate the tenderness of God's love. We know that God desires communion with all human beings and constantly calls us to the work of unity and communion in the world. We also know the desire people have for communion with God, what St. Augustine described as the restlessness of our hearts. In the psalms, human beings' desire for God is expressed as hunger and thirst, illustrating that our need for God is as fundamental as our most important bodily needs.

In the lower left corner, as morning breaks, people lift their hands in praise (Psalm 63) and move toward the house of the Lord with joy (Psalm 122). In the distance, we see the deer longing for flowing streams (Psalm 42), and we behold the Lord as shepherd of the flock, who walks without fear even through the darkest valley (Psalm 23).

QUESTIONS FOR CHILDREN

• Read Psalm 23. What do you notice? What words stand out to you? What do you think it feels like to be a sheep of this shepherd? How does the Good Shepherd care for his sheep?

• As we pray through the liturgical seasons, we also notice the seasons change in the natural world. How do you experience God's presence in the liturgical year? How do you experience God's presence in the changing meteorological seasons? Maybe you would like to write your own psalm of praise to God that incorporates the natural world in the season of autumn.

QUESTION FOR ADULTS

• Meditate on the words of Psalm 23 as though hearing them for the first time. What do you notice? How do you see God's tenderness expressed in the words of the psalm? When have you most felt God's tender care for you?

• Psalm 23 is proclaimed liturgically as we commemorate our beloved dead. How can meditation on the image of the Lord as a shepherd and the people as his flock increase our understanding of the hope of resurrection, so that we might follow where Christ has led?

About the Author

Kathryn Ball-Boruff is the upper elementary catechist at Good Shepherd Montessori School in South Bend, Indiana. With more than a decade of professional ministry experience, she has worked with children ages 3 to 18. She is the mother of three and holds undergraduate and master's degrees in theology from the University of Notre Dame.

Sunday and the Week

The Book of Genesis tells us what God was doing on the first day that ever was, then on the second and third and fourth and fifth and sixth days. Genesis tells us that after six days of work, "God looked at everything he had made, and found it very good" (Genesis 1:31). And on the seventh day, God rested. Jewish people, Christians, and Muslims have been counting the days in groups of seven. That's our basic way of dividing time, and we call it "the week."

We read in the Acts of the Apostles that the followers of Jesus used to meet on the first day of the week. This was the day the Romans called the "Day of the Sun" or "Sunday." For Christians, Sunday was not only the day when God began creation; it was also the day when our Lord Jesus Christ was raised from the dead; and it was the day when the Holy Spirit came upon Jesus' disciples.

These followers of Jesus began to call Sunday the "Lord's Day." On this day they came together to read aloud from the books of Scripture and to pray to God for every need they could name. They gave food and money to the poor, then they put bread and wine on a table and stood together around it. One of them, the bishop or someone who had been sent by the bishop, led the whole assembly in giving thanks and praise to God. They lifted up their hearts in song and remembered all the ways God had shown love for the world, especially in the death and resurrection of Christ. Then they ate the consecrated bread and drank the consecrated wine from the cup—bread and wine that had become the Body and Blood of Christ. This was what made Sunday, the first day of the week, into the Lord's Day.

This is what we Christians still do. We make the first day of the week our gathering to celebrate the Eucharist.

On the other days of the week, we pray in the morning and in the evening and at night. We participate in daily Communion. When we gather for any meal, we thank God for food and for all of God's blessings. And we participate in acts of charity and justice.

The Liturgical Times

Advent

BEGINS FOUR SUNDAYS BEFORE THE SOLEMNITY OF THE NATIVITY OF THE LORD (CHRISTMAS)

ENDS BEFORE EVENING PRAYER FOR THE VIGIL OF THE SOLEMNITY OF THE NATIVITY OF THE LORD (CHRISTMAS)

We call the days and nights before the Nativity of the Lord (Christmas) *Advent*, which means "coming." The Church reads and sings about God's promises. We tell the stories of many holy people: Mary and John the Baptist, Nicholas, and Lucy. We strive for the time when God's love will be seen in all of us, when peace will come through people's acts of justice and love for each other. But, primarily, we wait. We wait for the coming of our Savior, Jesus Christ, when all will be one, and the kingdom of God will flourish. The Son of God already came to us, born in the city of David. This is what we celebrate at Christmas Time; in Advent we ready ourselves and our hearts for this birth. But we also wait for his coming again. We pray in the creed each Sunday that we look forward to eternal life. And so we wait for his light to completely extinguish our darkness.

Christmas Time

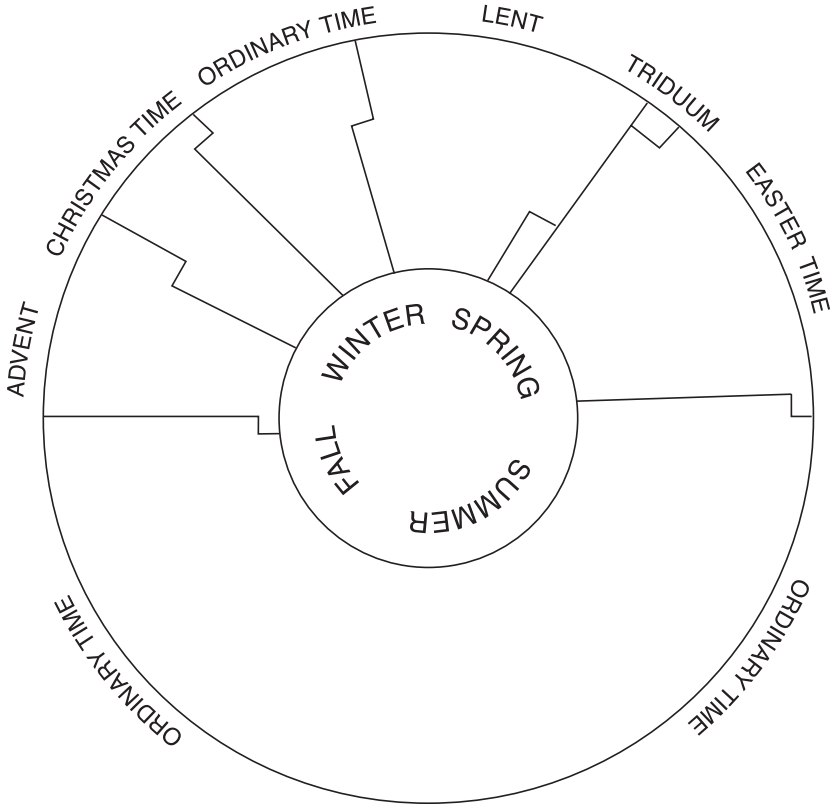
BEGINS WITH EVENING PRAYER ON THE VIGIL OF THE SOLEMNITY OF THE NATIVITY OF THE LORD

ENDS AFTER EVENING PRAYER ON THE FEAST OF THE BAPTISM OF THE LORD

Christmas is a celebration of the Lord's birth, of God becoming man. God loved us so much that he gave us his only Son to be one with us, to dwell among us, and to show us how to live in that love. He came to bring peace, to heal division, to end all pain, and to bring us into his eternal light.

And so we celebrate the gift of his love. We fill the long darkness with beautiful lights. We sing carols and eat delicious food. Around the festive trees—trees right inside our houses!—we give one another gifts because God has given such good gifts to us, and we open our homes to guests because God has opened heaven to us.

All through these days of the Nativity of the Lord, we tell Christmas stories. We celebrate the first martyrs and the sacredness of the holy family



of Jesus, Mary, and Joseph. On New Year's Day we celebrate the Solemnity of Mary, the Holy Mother of God. A few days later, on the Solemnity of the *Epiphany* of the Lord (a word that means "the great manifestation of God to the world"), we remember the Magi who sought the Promised One, the Christ, just as we do today. And we end the liturgical time with the telling of Jesus' baptism in the Jordan by John.

Even after Christmas Time is over, we celebrate Jesus' infancy once more, 40 days after Christmas Day, on February 2, the Feast of the Presentation of the Lord, when we remember how Mary and Joseph brought Jesus to the temple in Jerusalem, where Simeon and Anna rejoiced in the Lord's coming.

Lent

BEGINS ON ASH WEDNESDAY

ENDS BEFORE THE CELEBRATION OF THE EVENING MASS OF THE LORD'S SUPPER ON HOLY THURSDAY

The 40 days of Lent are not literally 40. Rather, the number evokes all other uses of 40 in the Scriptures. For 40 days Jesus fasted and prepared to proclaim the Good News. Long before Jesus, Moses, and Elijah had their 40-day fasts, it rained on the earth and on Noah's ark for 40 days, and the earth had a new beginning. And for 40 years the people of Israel wandered in the wilderness toward the Promised Land. In the Bible, the number 40 means that something important is taking place.

In the Northern Hemisphere, Lent begins in winter. But when the cold days are over, we know that the warmth and new life of spring are surely coming. We enter Lent with ashes on our heads, and we fast in various ways, perhaps by eating less food and forgoing treats. We give alms, which means that we find ways to share what we have, our time and our goods. And these days have their own ways for us to pray and sing (but without ever singing or saying the "Alleluia"—that word waits for Easter). In these ways we remember our baptism and so try to grow more deeply in the Christian life.

Each Sunday during Lent we listen to some of the most important stories in the Gospel, and we pray for the people who will be baptized on the greatest night of the year, when we celebrate the great Easter Vigil.

The Sacred Paschal Triduum

BEGINS ON HOLY THURSDAY WITH THE EVENING MASS OF THE LORD'S SUPPER

ENDS AFTER EVENING PRAYER ON EASTER SUNDAY

Triduum means the "Three Days." For the Jewish people, Passover celebrates the great event when God delivered the people of Israel from slavery. The followers of Jesus proclaim that in the life, passion, death, and resurrection of Jesus, God has freed and saved us.

When Lent ends, we stand at the heart of the liturgical year. On the night of Holy Saturday we keep the Easter Vigil. We gather to light a great fire and a towering candle, to listen to our most treasured Scriptures, to sing psalms and other songs. Then we gather around the waters of the font as those who have been preparing for new life in Christ receive the sacraments of initiation. The newly baptized are next anointed with fragrant oil called *chrism*; and, at last, with these newly baptized, who are now called *neophytes*, we celebrate the Eucharist.

We prepare for this Vigil by celebrating the institution of the holy Eucharist on Holy Thursday and by commemorating the Lord's passion by adoring the Cross on Good Friday. We also prepare by keeping the paschal fast, the special fast of Good Friday and Holy Saturday. The Church fasts—from food, from entertainment, from chatter, from work—so we have time to ponder deeply the death and resurrection of the Lord, the mystery of faith that we will celebrate in our Vigil.

Easter Time

BEGINS WITH THE EASTER VIGIL

ENDS AFTER EVENING PRAYER ON THE SOLEMNITY OF PENTECOST

Easter Time is 50 days, seven weeks plus one day, a week of weeks. Easter Sunday is to the year what Sunday is to the week. We live as if God's kingdom has already come—because it has. We put aside our fasting for feasting and celebration. We bless ourselves with baptismal water to remind us of our share in Jesus' passion, death, and resurrection. "Alleluia" is our song because we delight to praise the Lord. The stories we read from Scripture are of Thomas' and Mary Magdalene's encounters with the risen Lord, of meals with Jesus, of the Good Shepherd, and of the outpouring of the Holy Spirit.

As the Church baptized new Christians during the Easter Vigil, so now in Easter Time we often celebrate confirmation and first Communion, marriage, and holy orders.

Ordinary Time

BEGINS AFTER EVENING PRAYER ON THE FEAST OF THE BAPTISM OF THE LORD UNTIL THE DAY BEFORE ASH WEDNESDAY

RESUMES AFTER EVENING PRAYER ON THE SOLEMNITY OF PENTECOST UNTIL BEFORE EVENING PRAYER I OF THE FIRST SUNDAY OF ADVENT

For a few weeks in January and February, and then all through the summer and fall, the Church is in Ordinary Time. *Ordinary* is related to the word *ordinal* and means "counted." In other words, each of the weeks has a number (for example, the *Third* Sunday in Ordinary Time).

During Ordinary Time, the Sunday Gospel follows Jesus from story to story in Matthew, Mark, or Luke (and sometimes John). Each of these Gospel accounts is read for one year in the Church's three-year cycle of Sunday Mass readings. In 2027, the primary evangelist is Mark. Sunday after Sunday we also read through the various letters of Paul and others in the New Testament.

Ordinary Time is full of solemnities, feasts, and memorials of the Lord and the saints. In its last weeks, we keep All Saints Day on November 1, and All Souls' Day on November 2. The whole month of November becomes a time to rejoice in the Communion of Saints and to remember that our true home is in the heavenly Jerusalem.

Using the Calendar

This calendar provides the liturgical celebrations for the dioceses of the United States of America and for the dioceses of Canada.

Each spoke in this calendar wheel represents a week. Weeks begin on the Lord's Day, Sunday (the outer rim of the wheel), and end on Saturday (the inner hub). Each period of liturgical time in the liturgical year is a different color. Notice the liturgical times Advent, Christmas Time, Lent, and Easter

Time. Between Lent and Easter Time you will find the Sacred Paschal Triduum, the Three Days that are the center of the liturgical year. Now notice the two spans of Ordinary Time. One of them comes in the winter and is rather short. The other comes after Pentecost and lasts all summer and fall. Then, after the last Sunday in Ordinary Time, Advent of a new liturgical year arrives.

The colors used on the wheel serve to illustrate the various liturgical times. The colors are not meant to point out individual days. Shades are chosen to be as close to the color of the liturgical time as possible while blending with the shades used in the art. Because of this, the shades will vary from year to year. Shades of violet are chosen for both Advent and Lent (a bluer shade for Advent and a redder shade for Lent). Different shades of gold are used to differentiate between Christmas Time and Easter Time (the official liturgical color for Christmas Time and Easter Time is white; however, gold and silver may also be used). Green is used for the different stages of Ordinary Time. There is no seasonal color for Triduum—each day has its own color. In order to differentiate Triduum from Easter Time, red (the color for Good Friday) was selected.

Except during Christmas Time and on Pentecost, each Sunday has a large number on it. The name of a Sunday is usually a combination of its number and the liturgical time.

In some cases, the names of saints have been abbreviated or eliminated because of space constraints.

The days of the liturgical year are ranked according to importance to the faith life of the Church. The typeface used on this calendar indicates this ranking. The great solemnities of the liturgical year are set in the largest typeface **[PENTECOST]**. These include each Sunday, solemnities of the Lord and of the saints, and feasts of the Lord. The next largest type **[St. Andrew]** is used for feasts of the saints. A smaller type [St. Francis] is used for both obligatory and optional memorials of the saints and the beatified who are celebrated on the general calendar for the dioceses of the United States of America and for Canada.

The smallest type is used for federal holidays [New Year's Day] for Canada and the United States of America. Observances particular to a country have the following parenthetical notes: (C) for Canada, and (U) for the United States of America.

A **cross** has been placed on Ash Wednesday and Good Friday, which are days of abstinence and fasting.

A **fish** has been placed on the Fridays of Lent, which are obligatory days of abstaining from meat.

A **rose** has been placed on the Saturdays of Ordinary Time on which an optional memorial of Mary may be celebrated.

An **oil lamp** has been placed on the vigils of the great solemnities that by custom begin at sundown. This includes the celebration of Sunday, the Lord's Day.

Candles have been placed on solemnities that are not obligatory, feasts of the Lord, octave days, and high holydays such as Holy Thursday, Good Friday, and the Easter Vigil.

A **bread and cup** have been placed on Sundays and holydays of obligation.

Using This Year's Calendar

- Hang in classrooms, choir rooms, parish offices, and other parish community rooms.
- Provide families with copies of the notebook calendars (laminated or paper).

About the Artist



Courtesy of the Artist

Rebeca Luciani was born in La Plata, Argentina, in 1976. She studied drawing and painting at the School of Fine Arts at the National University of La Plata. In 2000, she traveled to Barcelona, where she graduated from the Faculty of Fine Arts. In recent years, she has focused on illustrations, giving workshops, and teaching illustration in Barcelona, São Paulo, Santiago de Chile, and Buenos Aires. In 2006, she was featured in the White Ravens list. In 2008, her work was shortlisted for the First International Compostela Prize. She was awarded the Premi Serra d'Or in 2011 and the Açorianos Prize for best book of the year in 2012.

Nihil Obstat Deacon David Keene, PhD, JCL Chancellor, *Imprimatur* Most Rev. Robert G. Casey, Vicar General, Archdiocese of Chicago—declare the material free from doctrinal or moral error; thus on February 5, 2026, is granted permission to publish according to c. 827. No legal responsibility is assumed by the grant of this permission. The liturgical days on the wheel are from the General Calendar for the Dioceses of the United States of America and Canada.

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Calendars come in two sizes: the notebook size (11 inches x 17 inches) and the poster size (26 inches squared). Calendars can be purchased in paper or laminated versions. Find information about most of the days and liturgical times named on the calendar in *Companion to the Calendar, Second Edition* and *Sourcebook for Sundays, Seasons, and Weekdays: The Almanac for Pastoral Liturgy*.

Order these books or additional calendars from LTP, 3949 South Racine Avenue, Chicago, IL 60609; 800-933-1800; fax: 800-933-7094; email: orders@ltp.org; www.LTP.org.

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