

How to use the Year of Grace Calendar 2022

Using the Calendar

This calendar provides the liturgical celebrations for the Dioceses of Australia and New Zealand.

Each spoke in this calendar wheel represents a week. Weeks begin on the Lord's Day, Sunday (the outer hub on the wheel), and end on Saturday (the inner hub). Each liturgical time in the liturgical year is a different colour. Notice the liturgical times Advent, Christmas Time, Lent, Easter Time. Between Lent and Easter Time you will find the Sacred Paschal Triduum, the Three Days that are the centre of the liturgical year. Now notice the two spans of Ordinary Time. One of them comes in the summer and is rather short. The other comes after Pentecost and lasts all winter and spring. Then, after the last Sunday in Ordinary Time, Advent of a new liturgical year arrives.

The colours used on the wheel are used to illustrate the various liturgical times. The colours are not meant to point out individual days. Shades are chosen to be as close to the colour 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 colour 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" colour for Triduum—each day has its own colour. In order to differentiate Triduum from Easter



Time, red (the colour 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 [**EASTER SUNDAY**]. 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 Australia and New Zealand.


The smallest type is used for secular observances [New Year's Day] for Australia and New

Zealand. Observances particular to a country have the following parenthetical notes: (A) for Australia and (NZ) for New Zealand.

 A **fish** has been placed on Ash Wednesday and Good Friday as a reminder of the obligation to fast.

 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 feasts of the Lord and solemnities that are not Holydays of Obligation.

 A **bread and cup** has been placed on Sundays and Holydays of Obligation.

Sunday and the Week

The Book of Genesis tells us what God was doing on the first day that ever was, and 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, and 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 Jesus. 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, and 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, "I look forward to the resurrection of the dead / and the life of the world to come." And so we wait for his light to completely extinguish our darkness.

Christmas Time

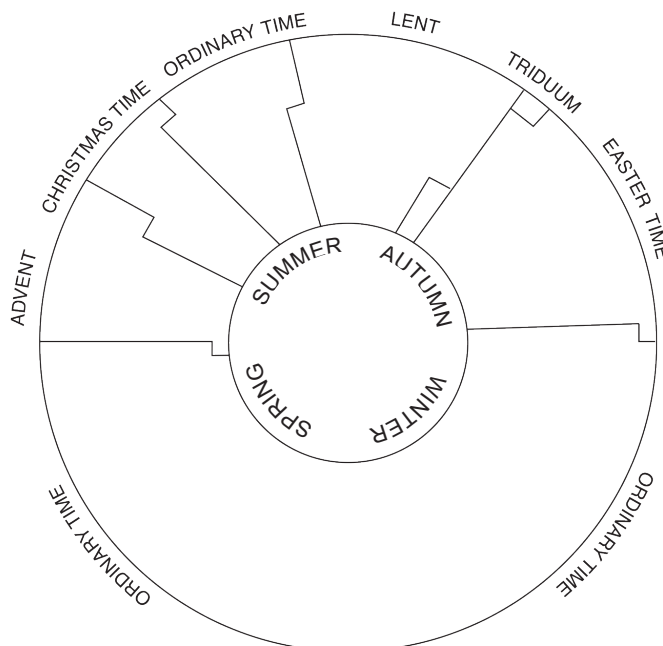
BEGINS WITH EVENING PRAYER ON THE VIGIL OF THE SOLEMNITY OF THE NATIVITY OF THE LORD

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

On December 25 we proclaim, "Today is born our Saviour, Christ the Lord." And so begins 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, 40 days after Christmas Day, we celebrate Jesus’ infancy once more 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 near the end of winter, but in the southern hemisphere, Easter falls in or around the start of autumn. While the association between renewal and spring is clear for those celebrating Easter in the Northern Hemisphere, for those of us in the Southern Hemisphere, the connection may not seem so straight forward. Upon reflection, however, we are witness to the renewal of life in nature when the first autumn rains quench the scorched earth of summer. There is a promise of new life with the planting of autumn wheat, and the seeds and bulbs which we hope will flower in our southern spring. We enter Lent with ashes on our heads, and we fast in various

ways, perhaps by eating less food and foregoing 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 baptised 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 baptised are then anointed with fragrant oil called *chrism*; and, at last, with these newly baptised, 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 venerating 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 baptised new Christians during the Easter Vigil, so now in Easter Time we often celebrate Confirmation and first Eucharist, 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 OF THE FIRST SUNDAY OF ADVENT

For a few weeks in January and February, and then all through the winter and spring, 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 the year 2022 the primary evangelist is Luke 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.

About the Art

God's Mercy and Our Works of Mercy

Throughout the seasons and feasts of every liturgical year, we celebrate God's great love and mercy. The story of our salvation – from the creation to God's self-revelation to humankind (especially in Scripture), to our liberation and redemption through Christ – is the story of God's mercy. God's loving and merciful initiative is what enables and enlivens us to act mercifully. Mercy, the concrete way that God's love is revealed to the world, is truly at the heart of the Christian life. Pope Francis, in his papal bull that introduced the Extraordinary Jubilee Year of Mercy for 2015-2016, emphasizes that mercy is the ultimate and supreme act through which God comes to meet us, and he encourages us to constantly contemplate the mystery of mercy, because our salvation depends on it.¹

Now is a good time to contemplate God's gift of mercy and our own call to act mercifully in a world still trying to heal from a devastating pandemic. The art for this 2022 *Year of Grace* calendar,

by James B Janknegt, helps us do just that.

The Works of Mercy

In addition to sacred Scripture, God gives us other guidance in living a moral life. These include grace, the gift of the Holy Spirit, the example of the lives of the saints, and the guidance of the teachings of the Church. We also find support in the corporal and spiritual works of mercy gleaned from the many acts of mercy seen in both the Old and the New Testaments. This calendar art focuses on the corporal works of mercy, which include feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the homeless, visiting the sick, visiting the imprisoned, burying the dead, and caring for the earth. As Pope Francis wrote in his introduction to the Year of Mercy, "The mercy of God is not an abstract idea but a concrete reality where he reveals his love."² The corporal works of mercy are just that – concrete acts of mercy oriented towards human life and wholeness. These works of mercy, portrayed in the four corners of the calendar, are our responses to first being loved and shown mercy by God. In each particular, concrete act of mercy, God's love is made visible and sacramental through us to a world in great need.



CENTRE Teachings about Mercy

Two of the most important passages in Scripture that teach how we are to live our lives are the giving of the Ten Commandments to Moses at Mount Sinai from the Book of Exodus and Jesus delivering the Beatitudes in the Gospel according to Matthew.

On the left, Moses points to the tablets where God has written the Ten Commandments. In this wilderness landscape, the attentive Israelites have eagerly awaited Moses' return from his encounter with God. Before Moses received the Ten Commandments, the Israelites had entered into a covenant with God, whom they had slowly learned to trust after God set them free from slavery and accompanied them in the wilderness. They promised to obey God, keep the covenant, and in return, be God's treasured and chosen people (Exodus 19:5).

The Ten Commandments God gave to the Israelites would help them know how to keep the new covenant – the specific things they must do to live as a people redeemed by God. These commandments, and the covenant code that followed them, were a gift of God's love and mercy, intended to help them flourish. As the *Catechism of the Catholic Church* explains, taken as a whole, the Ten Commandments are a path to life. They show how moral existence is a response to the Lord's loving initiative, and how religious and social life are brought into unity.³

The commandments show – for the ancient Israelites and for us too – how closely related love of God is with love of neighbor, and that being in relationship with God involves the whole of our lives, not just targeted moments of worship or moralism. As the moral code and law were expanded in the Old Testament, we see how concrete works of mercy are characteristic of Jewish life lived in fidelity to God and how God's love and mercy is made tangible through these acts.

On the right, Jesus is delivering the Sermon on the Mount, which begins with the Beatitudes. Like Moses handing on God's Ten Commandments at the beginning of the covenant relationship, Jesus is preaching to the newly gathered crowd toward the beginning of his ministry in Matthew's Gospel. His outstretched hand invites and welcomes the people, who are

1. *Misericordiae vultus* (MV), 2.

2. MV, 6.

3. See paragraphs 2057, 2062, and 2069.

eager to find out who he is and what he is about. His hand pointing to the sky and his blue cloak signal the union of heaven and earth in his own person. He has attracted the crowd with his preaching and healing, and he now lays out for them the values of the kingdom of God.

Like the Ten Commandments, the Beatitudes encompass more than just a set of rules to follow. They, too, point to a path of life with the values of the kingdom of God at its center. They also show the new followers of Jesus where God is at work: in surprising places of suffering and need – times of mourning, poverty, persecution – all the places where mercy is needed and shown. At the heart of the Beatitudes is a call to respond mercifully to those in need, a vision for the faith community living in right relationship, and the promise of God’s transformation of those difficult times. As we see later in Matthew (25:31–46), the parable of the Last Judgement, the thrust of the Beatitudes, merciful living, is not just one other thing for Christians to practice, but a requirement for salvation.

Questions for Younger Disciples: Imagine being in the crowd and listening to Jesus telling you about the Beatitudes. How do you think his voice might sound? Have you ever felt especially close to Jesus when you have had a bad day or something painful or sad has happened? What questions would you ask Jesus about God’s love?

Question for Adults: Have you ever considered the giving of the Ten Commandments and the Beatitudes an act of God’s mercy? When have you appreciated having some concrete moral guidance in your life, either from Scripture or tradition? How did it enlighten your reflection on what you ought to do?



**UPPER LEFT CORNER
Feeding and Clothing the Hungry**

In the upper-left corner, we see four of the corporal works of mercy: feeding the hungry, giving drink to the thirsty, clothing the naked, and giving shelter to the homeless. Pictured in this scene is an immigrant aid center on the United States-Mexico border. Crowds of asylum seekers in the background are waiting to get in, and people of many ages, including children, are receiving food. Some people are picking out clothes that have been donated, and temporary shelter is provided while their most basic physical needs are attended to.

The need for food, shelter, and clothing – a sign of great dependence – prompts us to assist our neighbors in ways that respect their dignity. By giving food to the hungry, we can enter into communion with them, since sharing a meal echoes the sharing of Eucharist – as the church tower in the background suggests. Apart from the physical needs that call out to be met in this setting, the offer of hospitality addresses other human needs: the longing to belong, to be comforted, and to be offered rest. In this scene, the helpers not only feed, shelter, and clothe. They create community.

The Christian tradition has a long history of honoring the practice of hospitality. The early Church fathers often mention the practice of mercy in charitable actions as beneficial to personal spiritual growth. Monasteries from the Middle Ages to the present are places of great hospitality, where the residents mercifully

attend to the corporal and spiritual needs of others. Many religious orders, begun and sustained by the charism of mercy, have brought relief to the world in profound, concrete ways – both institutionally and in one-on-one acts of charity.

As we consider our own call to feed the hungry, give drink to the thirsty, shelter the homeless, and clothe the naked, we can pray that God will open our hearts to those in our own midst who need hospitality and welcome.

Questions for Younger Disciples: Think of someone you have seen who was in need of food or money. How would you imagine Jesus looking at that person? What would Jesus say to them? How could you help them?

Question for Adults: Think back through all your encounters from the past week and consider if anyone you met might have been in need of hospitality and welcome either because of physical needs or spiritual and emotional ones. Going forward, how can you be more attentive and responsive to the physical needs of others?



**UPPER RIGHT CORNER
Visiting the Sick**

Here we see another corporal work of mercy: visiting the sick. Two patients are undergoing treatment in the hospital: a young girl and an elderly gentleman. The girl’s spirits are raised by the visit of a friend and a sympathetic dog. The elderly man is comforted by his wife and a volunteer who is accompanying their singing with his guitar. A nurse waits patiently in the doorway, and another visitor for the girl looks on. Objects of

thoughtfulness and comfort are everywhere in the scene – the balloons,⁴ a rosary on the table, a card, and flowers for both patients. Overseeing everything is the cross of Christ on the wall.

It is interesting that this corporal work of mercy is called visiting the sick – not healing the sick or even caring for those who are ill, but visiting. Sick people are vulnerable on many levels: they are often not in control of their own care and must solely rely on others; they are isolated from their loved ones, both physically and emotionally; they are uncertain of their future, and they are disconcerted by physical pain and discomfort. Our presence with those who are sick is an act of mercy that lets them know they are not left behind. Visitors help to ward off discouragement and loneliness. The very presence of others helps them feel incorporated into their faith community and human family at a time they are most isolated.

We can become more aware of those around us who are suffering and find ways to let them know they are not alone. If we can't physically visit, we can still express solidarity through our prayer and thoughtfulness. In whatever way possible, we try to be the presence of Christ's healing love for all who are ill.

Questions for Younger Disciples:

Can you think of a time when you really lifted the spirits of someone by being with them? Try to think of someone you know who is sick. What can you do to help lift their spirits?

Question for Adults:

Consider the word visit in this corporal work of mercy. Who in your life would benefit from your being present to them in their sickness? How can you truly be with them in their most vulnerable times?



LOWER RIGHT CORNER Solidarity with Those Who Are in Need Across the World

The lower-right corner of the calendar features three different scenes that show the path of donations from those with resources to those far away in precarious situations. It also shows the collaboration necessary to make that help possible. At the top of the scene a child's hand puts a coin in a Catholic Relief Services' "rice bowl" box.⁵ Giving alms is a long Christian tradition. Here we see what happens next.

The donations are used to purchase items for kits that are then assembled in the United States by volunteers (seen in the lowest part of 2 the scene). We see kitchen pots, personal care items, bedding, and socks placed in the boxes. To the right of the volunteers, a plane flies the boxes overseas to be distributed to refugees in dire need – in this case, at a Rohingya refugee camp in Southeast Asia. Considered a grave humanitarian crisis of our time, the Rohingya camp on the border of Myanmar and Bangladesh is pictured here with extremely crowded living quarters in the background. Catholic Relief Services has been providing relief to the refugees here and in many other places all over the world.

This scene helps us understand that when we act collaboratively – giving alms, volunteering, or praying – we forge connections of solidarity with those who are poor throughout the world. We contribute to ensuring the protection and dignity of some of the world's most vulnerable peoples.

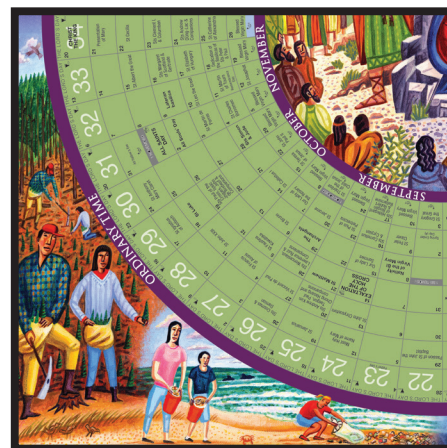
We look for ways to join in solidarity with those suffering throughout our world by giving alms, not just during Lent, but as an approach to life lived in gratitude and union with all. As we consider how to give our time, talent, and treasure, we can educate ourselves about those in need throughout the world and enter into solidarity through our knowledge of their situation and through our prayer. Although it's easy to feel overwhelmed with the great need of the world and feel that our small contribution will make little difference, our faith tells us that our acts of charity and mercy, no matter how small or how great, are a participation with and witness to the communion of life and love with God at its center.

Questions for Younger Disciples:

Have you ever learned about a sad situation and wanted to do something to help? What are ways that you could help? How can learning about problems and praying about them make a difference?

Question for Adults:

Spend some time researching one of the areas served by Catholic Relief Services. In that particular situation, how can you help?



LOWER LEFT CORNER Care for Our Common Home

This final piece of art in the lower-left corner might seem surprising in relation to the other corporal acts of mercy that focus on human beings. Here we see two scenes that address major global environmental issues: deforestation and garbage in the oceans. In the upper half of the scene, a father and daughter are

4. Eco-friendly, biodegradable balloons are always recommended.

5. Catholic Relief Services carries out the commitment of the bishops of the United States to assist the poor and vulnerable overseas. The Canadian Catholic Organization for Development and Peace carries out the same mission for the Canadian bishops.

planting seedlings in hopes of reclaiming part of a devastated forest; and in the lower scene, a mother and children are picking up plastic garbage that has collected along the beach from the ocean. Deforestation has many negative effects on the earth, including climate change and the harm to food production. Garbage in our oceans causes risks to sea life that become entangled in debris, and it causes chemicals from plastics and other materials to compromise the balanced eco-system of the oceans. The long-term effects of these environmental issues cause great damage to our common home. The primary negative impact of these problems falls on the poor and vulnerable who are already struggling, and ultimately those problems endanger the health of all species on the planet. This art portrays what Pope Francis named in 2016 as an eighth work of mercy – both corporal and spiritual – care for the earth, our common home.

From the encyclicals, audiences, and writings of Pope Francis, we see his concern for honoring the interconnectedness of all of creation and all peoples and for seeing how care for the earth is a priority in our strivings for mercy. He often points out that issues affecting the poor are natural consequences of the degradation of the environment. He affirms that to exploit nature is to exploit other people and that, conversely, to care for a world in which we live means to care for ourselves and others.⁶

While our art depicts two practical ways we can care for our common home, this work of mercy also involves contemplation on our interconnectedness with creation and one another, which

inspires our care for the earth. When we bring this thoughtfulness to our daily lives, we are able to see many ways we can care for the earth each day: conserving electricity, water, and other resources, minimizing waste, picking up litter, and the like. We can also commit ourselves to education, advocacy, and action to protect our common home.

Question for Younger Disciples and Adults:

In what ways do you think care for the earth is an act of mercy? How are the poor and vulnerable the first to be affected by poor environmental conditions? What is one thing you can commit to every day that will have a positive impact on the state of our environment? What is your prayer for the health of our common home today?

Conclusion

This year's calendar art inspires us to consider how God is merciful to us, how Jesus reveals the mercy of God in its fullness, and in turn, how we are called to be merciful in our relationships with one another. These depictions of works of mercy, rooted in Scripture (particularly the Ten Commandments and Beatitudes) and tradition, give us both hope and resolve to not only practice works of mercy, but to have a mercy-driven way of leading our lives. As we consider the entire liturgical year, each day imbued with the mystery of God's love, let us consider how we value the sacredness and dignity of all human life and concretely and tangibly bring God's love and mercy to a world in such great need of it.

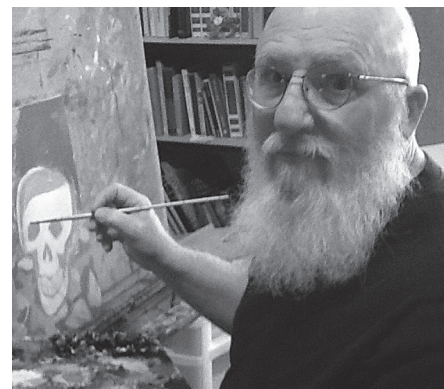
6. *Fratelli tutti*, 17.

Using This Year's Calendar

This year's calendar provides unique opportunities for parishes, schools, and Catholic faith communities:

- Hang in classrooms, parish offices, and other parish or community rooms.
- Use the art to talk about the prophets of Scripture and those of today in the classroom or during adult faith formation sessions.

About the Artist



James B Janknegt lives and paints in a small Texas town about thirty miles from Austin. He has exhibited his paintings widely throughout Texas, in Washington, DC, and in the Museum of Biblical Art in New York. He has a bfa from the University of Texas at Austin and ma and mfa degrees from the University of Iowa. See more of his work at: www.bcartfarm.com

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Tracy Rodenborn has a master of divinity degree from the University of Notre Dame. She has worked in ministry positions in Catholic parishes and high schools throughout the United States, including as director of RCIA at a parish in Austin, Texas. Recently Tracy and her family have moved to East Greenwich, Rhode Island, where she continues to work with the University of Notre Dame's Satellite Theological Education Program.



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The Year of Grace 2022 Calendar

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