

ORDINARY TIME - Summer and Autumn

The 2nd period of Ordinary Time begins on the Monday after Pentecost & ends the Saturday before the 1st Sunday of Advent.

It is the longest season of the liturgical calendar & its color is green.

Several Sundays bear the name of feasts or solemnities.

The focus is on various aspects of the faith, especially the mission of the church in the world.



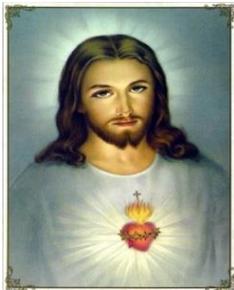
1st SUNDAY
of 2nd OT

TRINITY SUNDAY: Trinity Sunday falls one week after Pentecost Sunday, and it is the day that the Catholic Church has set aside to honor the most fundamental of Christian beliefs – the Holy Trinity. Traditionally, the **Athanasian Creed** was recited in Masses on Trinity Sunday.



2nd SUNDAY
of 2nd OT

FEAST of CORPUS CHRISTI: The Feast of Corpus Christi, or the Feast of the Body and Blood of Christ (as it is often called today), goes back to the 13th century, but it celebrates something far older: the institution of the Sacrament of Holy Communion at the Last Supper. Many parishes have a procession on this day.



19 Days
after
Pentecost

FEAST of the SACRED HEART of Jesus: The Sacred Heart of Jesus represents not simply His physical heart but His love for all mankind.

The Feast is celebrated on this day as a result of a vision which took place on June 16, 1675, during the octave of the Feast of Corpus Christi. In that vision, Christ asked St. Margaret Mary to request that the Feast of the Sacred Heart be celebrated on the Friday after the octave (or eighth day) of the Feast of Corpus Christi, in reparation for the ingratitude of men for the sacrifice that Christ had made for them.



1st Saturday
after the Feast
of the Sacred
Heart of Jesus

FEAST of the IMMACULATE HEART of Mary: This devotional name refers to the interior life of Mary: her joys & sorrows, her virtues & hidden perfections, & above all, her *virginal* love for God the Father, her *maternal* love for her son Jesus, and her *compassionate* love for all people.

In this devotion to Mary, we are drawn to the love of her heart for Jesus and for God. The aim of the devotion is to unite ourselves to God through Mary's heart. The object of the devotion being to love God and Jesus better by uniting one's self to Mary for this purpose and by imitating her virtues.

MAY 31



FEAST of the VISITATION: On this day, we celebrate the day on which the Blessed Virgin Mary, having been told at the Annunciation by the angel Gabriel that she had been chosen to bear the Son of God, went to visit her cousin Elizabeth, who herself was pregnant with John the Baptist.

As Mary greets her cousin, the baby leaps in Elizabeth's womb, & Elizabeth cries out in the words that make up the second sentence of the Hail Mary: "Blessed art thou among women, & blessed is the fruit of thy womb!" Mary, overflowing with joy herself, responds with the Magnificat, a wondrous canticle (a biblical hymn) extolling the greatness of God & thanking Him for the favor He has shown her.

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AUGUST 6

FEAST of the TRANSFIGURATION: The feast of the Transfiguration of Christ celebrates the revelation of Christ's divine glory on Mount Tabor in Galilee (Matthew 17:1-6; Mark 9:1-8; Luke 9:28-36). After revealing to His disciples that He would be put to death in Jerusalem (Matthew 16:21), Christ, along with Ss. Peter, James, and John, went up the mountain. There, St. Matthew writes, "he was transfigured before them. And his face did shine as the sun: and his garments became white as snow."

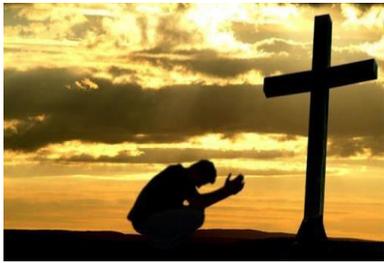


AUGUST 15

ASSUMPTION of MARY: The Solemnity of the Assumption of the Blessed Virgin Mary is a very old feast of the Church, celebrated universally by the sixth century. It commemorates the death of Mary and her bodily assumption into Heaven, before her body could begin to decay - a foretaste of our own bodily resurrection at the end of time.

This is a Holy Day of Obligation.

SEPTEMBER 14



FEAST of the EXALTATION of the HOLY CROSS: The Feast of the Exaltation of the Holy Cross celebrates three historical events: the finding of the True Cross by Saint Helena, the mother of the emperor Constantine; the dedication of churches built by Constantine on the site of the Holy Sepulcher and Mount Calvary; and the restoration of the True Cross to Jerusalem by the emperor Heraclius II. But in a deeper sense, the feast also celebrates the Holy Cross as the instrument of our salvation. This instrument of torture, designed to degrade the worst of criminals, became the life-giving tree that reversed Adam's Original Sin when he ate from the Tree of the Knowledge of Good and Evil in the Garden of Eden.

NOVEMBER 1



ALL SAINTS DAY: All Saints Day is a surprisingly old feast. It arose out of the Christian tradition of celebrating the martyrdom of saints on the anniversary of their martyrdom. When martyrdoms increased during the persecutions of the late Roman Empire, local dioceses instituted a common feast day in order to ensure that all martyrs, known and unknown, were properly honored. The practice eventually spread to the universal Church.

This is a Holy Day of Obligation.

NOVEMBER 2



ALL SOULS DAY: Often overshadowed by the two days preceding it, Halloween (October 31) and All Saints Day (November 1), All Souls Day is a solemn feast in the Roman Catholic Church commemorating all of those who have died and now are in Purgatory, being cleansed of their venial sins and the temporal punishments for the mortal sins that they had confessed and atoning before entering fully into Heaven.

34th Sunday
in Ordinary Time



CHRIST the KING: The feast of Jesus Christ the Universal King was instituted by Pope Pius XI in 1925 and is observed on the last Sunday of the Roman Catholic Liturgical Year. It causes us to meditate on the Second and Final Coming of Christ, the last Judgment, and the end of the world.

The feast of Christ the King celebrates the fact that there is one who is remarkably different. He came to serve all, even His enemies. He truly was a Son of Man, with a vulnerable human nature. But He was also truly Son of God. Not in some mythological sense, like the Pharaohs, or the wishful thinking sense, like the Caesars, but really and truly, the Immortal, the Eternal, taking the form of a mortal man in a specific time in history.