

Sr. Mary of the Visitation

Liturgical Calendar

What is Liturgy?

- **Etymology:** Greek *ergos* (=work) and *leitōn* (=people) → “public work or work done on behalf of the people”; always referred to an **organized community**... “holy work”
- **Origin:** Ancient Greek rituals or festivals of gods, Hellenistic culture designed services offered by citizens (cult worship), Jewish feasts and festivals, diverse meanings in New Testament
- **All liturgy centered on Holy Trinity:** *To the Father, through the Son, in the unity of the Spirit*
- Every liturgical celebration is an action of Christ the High Priest and of His Mystical Body (Church & Holy Spirit), in which the history of salvation is continuously renewed through effective signs (Sacraments), sanctification, and worship; it gives the most perfect worship to God and communicates man’s salvation.
- **Liturgy encompasses:** Mass, Liturgy of the Hours, Sacraments, Rites, Blessings, Stations of the Cross, etc.

Celebrating the Liturgy

Who?

- The Body of Christ (those Baptized) animated by the Holy Spirit
- The ordained act *in persona Christi*

How?

- Full, conscious and active participation
- Using abundance of signs, symbols, and rituals to help us experience God's invisible presence

When?

- Sundays (The Lord's day, rest and recreation)
- Throughout the Year

Where?

- Churches dignified to reflect the importance of what takes place there
- **CCC 1181:** "a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshiped the presence of the Son of God our Savior"



1) What are the four seasons?

2) What are signs of each season?

3) What do YOU like to do in each season?

Ecclesiastes 3: 1-15

“There is an appointed time for everything,
and a time for every affair under the heavens.

A time to give birth, and a time to die;
a time to plant, and a time to uproot the plant.

A time to kill, and a time to heal;
a time to tear down, and a time to build.

A time to weep, and a time to laugh;
a time to mourn, and a time to dance.

A time to scatter stones, and a time to gather
them;

a time to embrace, and a time to be far from
embraces.

A time to seek, and a time to lose;
a time to keep, and a time to cast away.

A time to rend, and a time to sew;
a time to be silent, and a time to speak.

A time to love, and a time to hate;
a time of war, and a time of peace.

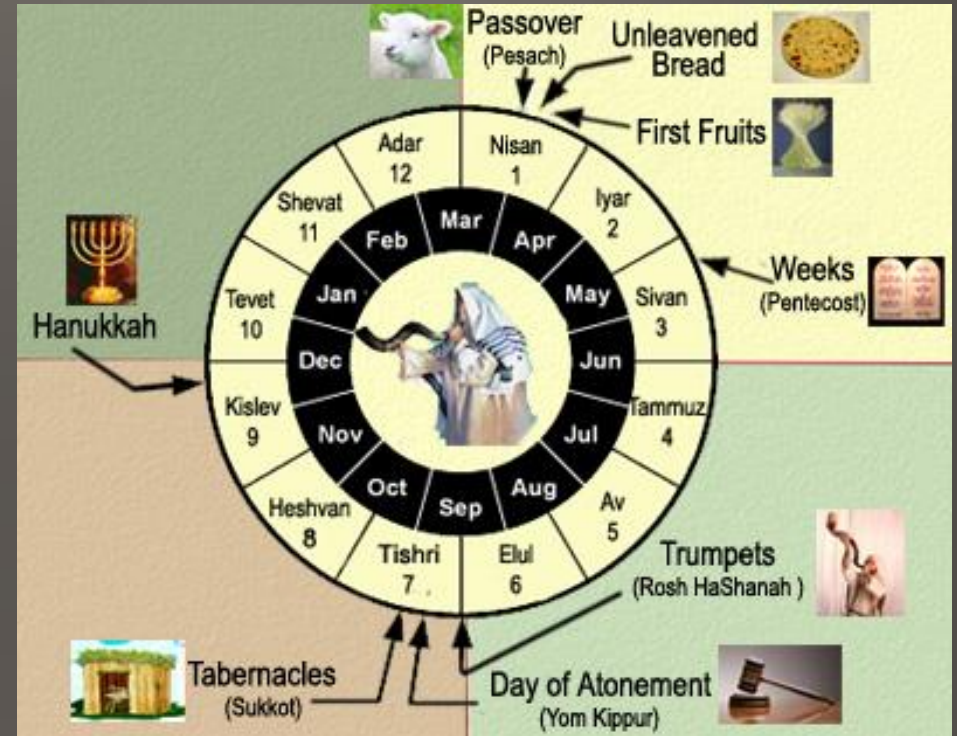
God has made everything appropriate to its time,
but has put the timeless into their hearts so they
cannot find out, from beginning to end, the work
which God has done.

I recognized that there is nothing better than to
rejoice and to do well during life. Moreover, that
all can eat and drink and enjoy the good of all
their toil—this is a gift of God.

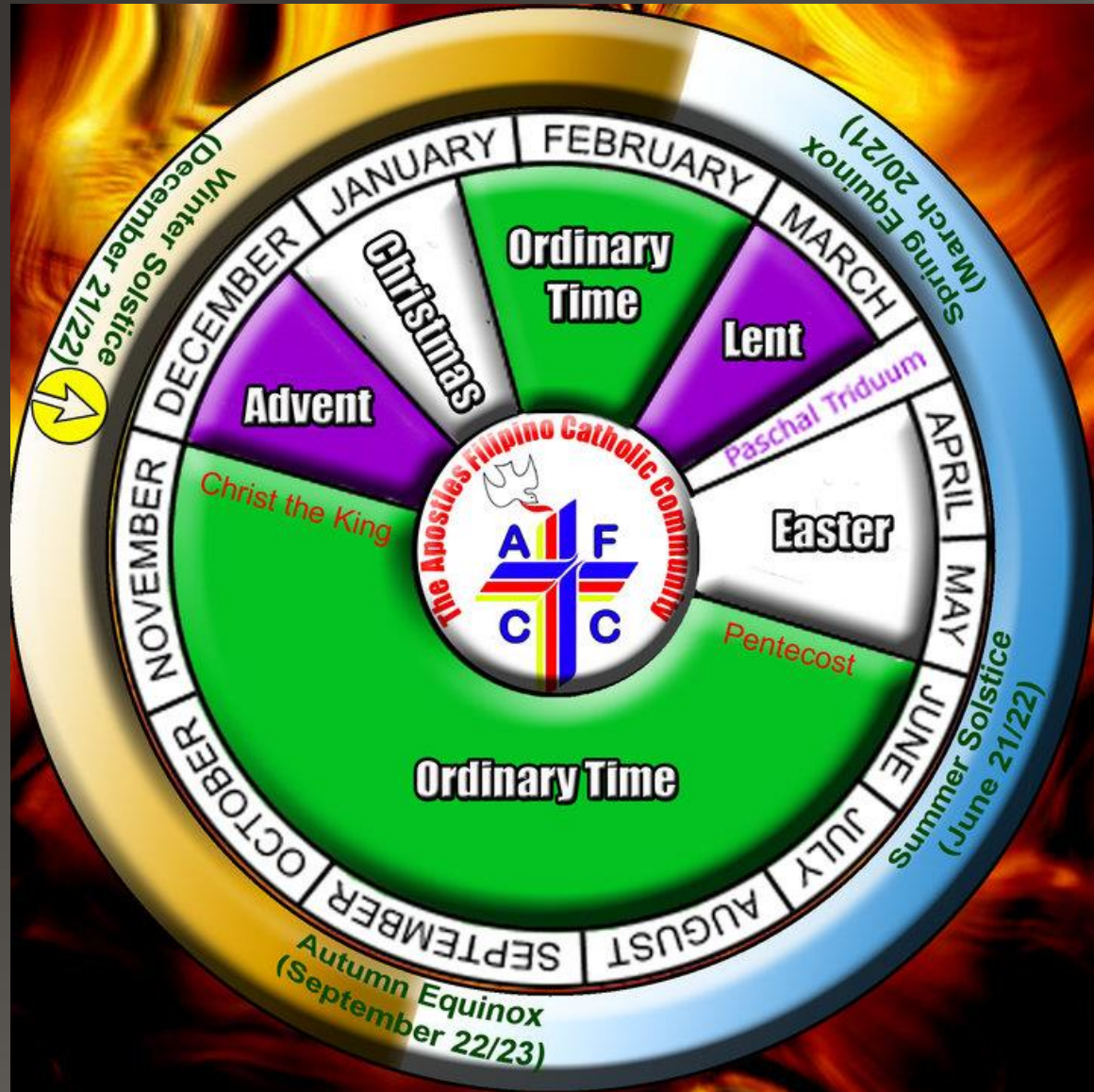
I recognized that whatever God does will endure
forever; there is no adding to it, or taking from it.
Thus has God done that he may be revered. What
now is has already been; what is to be, already is:
God retrieves what has gone by.”

Jewish Roots

CCC 1164: “From the time of the Mosaic Law, the People of God have observed fixed feasts, beginning with Passover, to commemorate the astonishing actions of the Savior God, to give Him thanks for them, to perpetuate their remembrance, and to teach new generations to conform their conduct to them. In the age of the Church...the liturgy celebrated on fixed days bears the imprint of the newness of the mystery of Christ.”



LITURGICAL CALENDAR



Throughout the year Catholics recall important events in Christ's life. When we gather to remember and celebrate, we are responding yes to God's invitation to be close to Him. (Goal: Union with God)

Catholic worship follows a pattern. Our yearly cycle of seasons and feasts is called the **liturgical year**.

Throughout the liturgical year, we celebrate the Paschal Mystery—Jesus' life, Passion, Death, Resurrection, and Ascension. With these seasons we experience the joy, wonder, and hope of the Catholic Church.

Catechism of the Catholic Church

#1163: “Holy Mother Church believes that she should celebrate the saving work of her Divine Spouse in a sacred commemoration on certain days throughout the course of the year. Once each week, on the day which she has called the Lord’s Day, she keeps the memory of the Lord’s Resurrection. She also celebrates it once every year, together with His Blessed Passion, at Easter, that most solemn of all feasts. In the course of the year, moreover, she unfolds the whole mystery of Christ...Thus recalling the mysteries of the Redemption, she opens up to the faithful the riches of her Lord’s powers and merits, so that these are in some way made present in every age; the faithful lay hold of them and are filled with saving grace.”
(*Sacrosanctum Concilium*, 102)



ORDINARY TIME

LITURGICAL COLOURS AND SEASONS

Celebrating the Church's year



PENTECOST



ADVENT



CHRISTMAS



LENT



EASTER

#1168: "...the year is transfigured by the liturgy...The economy of salvation is at work within the framework of time..."

#1171: "In the liturgical year the various aspects of the one Paschal mystery unfold. This is also the case with the cycle of feasts surrounding the mystery of the Incarnation (Annunciation, Christmas, Epiphany)."

From Rev. Msgr. Richard B. Hilgartner, Executive Director of the USCCB Secretariat of Divine Worship

- The General Instruction of the Roman Missal reminds us that in the cycles of readings and prayers proclaimed throughout the year in the sacred liturgy “the mysteries of redemption are celebrated so as to be in some way made present.” Thus may each celebration of the Holy Eucharist which is served by this calendar be for the Church in the United States of America “the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit.”

Advent



The liturgical year begins with Advent.

During the 4 weeks of Advent, we wait and prepare to celebrate Jesus' birth at Christmas and the second coming of Jesus at the end of time. During Advent, we read special Scripture readings at Mass.

Purple – Waiting, penance

Pink – Rejoice

“On the 12th Day of Christmas...”



The Christmas season celebrates the birth of Jesus. Christmas begins on the evening of Christmas Eve (December 24th) and continues through the Feast of the Baptism of the Lord on the Sunday after January 6th.

White – Celebration, life

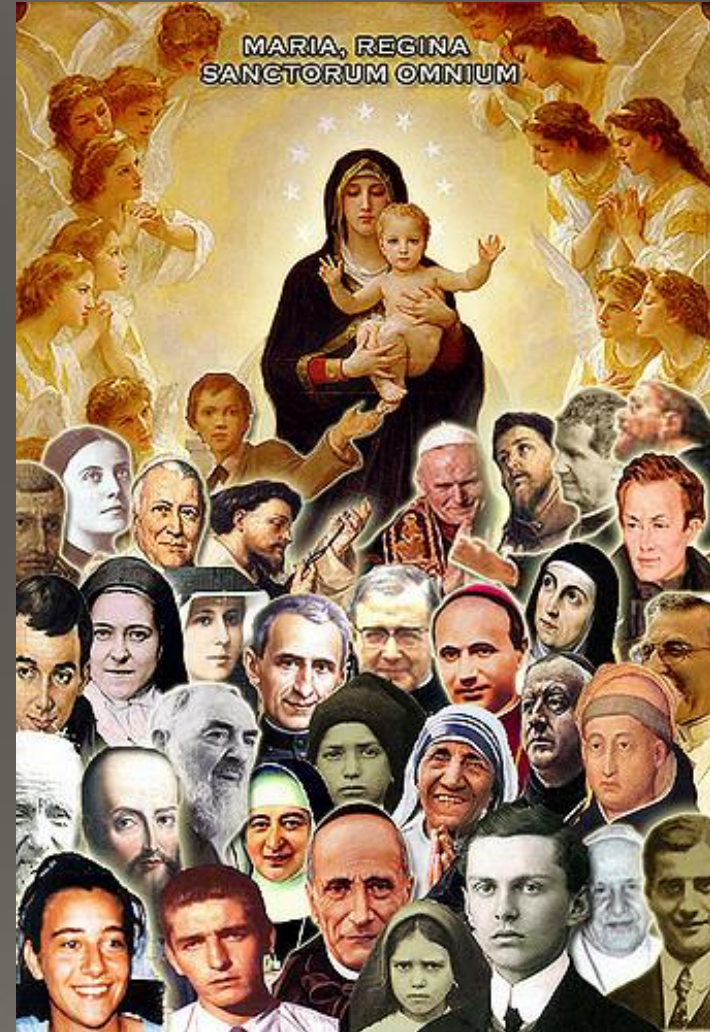
Ordinary Time

- First occurrence: between Christmas and Lent.
 - Second occurrence: between Pentecost and Advent
 - During this time we grow in our understanding of Jesus Christ and our mission as his disciples.
 - Emphasis on missions, works of mercy, and charity
 - Green – growth of spiritual life, hope
 - Other celebrations occur (to celebrate solemnities, feast days, and memorials of Saints)
- Different Celebrations:
 - Solemnity
 - Feast
 - Memorial
 - Optional Memorial

Mary and the Saints

1172: “In celebrating this annual cycle of the mysteries of Christ, Holy Church honors the Blessed Mary, Mother of God, with a special love. She is inseparably linked with the saving work of her Son.”

1173: “When the Church keeps the memorials of martyrs and other saints during the annual cycle, she proclaims the Paschal mystery in those ‘who have suffered and have been glorified with Christ. She proposes them to the faithful as examples who draw all men to the Father through Christ, and through their merits she begs for God’s favors.”



Lent



Lent is a holy time that leads to the season of Easter.

Lent begins on Ash Wednesday, 40 days before Easter, not counting Sundays. Catholics observe Lent by fasting, praying, and helping those in need by giving alms or doing good works.

Purple – Penance, waiting

HOLY WEEK



The week before Easter Sunday is called Holy Week. Holy Week is a solemn time of prayer and worship. The Mass and other services recall the events leading to the Death and Resurrection of Jesus. It begins on Palm Sunday. The Mass on Holy Thursday commemorates Jesus' Last Supper and His celebration of the First Eucharist. A special service on Good Friday observes the Passion and Death of Jesus. Holy Week ends on Holy Saturday with the Easter Vigil.

EASTER



Easter is the celebration of Jesus Christ's Resurrection from the dead. The Easter season lasts **50 days** and ends with the Feast of Pentecost. Pentecost marks the coming of the Holy Spirit to the Church.

#1169: "...the 'Feast of Feasts,' the 'Solemnity of solemnities'...the 'Great Sunday'

Check for Understanding

- 1) What is the cycle of seasons and feasts in the Catholic faith?
What do we recall throughout this time?
- 2) What season marks the beginning of the Church year?
What are we waiting and preparing for during this season?
- 3) What are some ways people observe Lent?
- 4) What season recalls the beginning of the Holy Catholic Church?
- 5) What season occurs twice during the liturgical year?



The Mass

Mass begins with the Procession where all of our attention is brought forward to the Sanctuary and to the Altar where the holy sacrifice of the Mass will take place

The Mass is a prayer and so we begin Mass as we begin all things with the Sign of the Cross, the Sign of the Cross is a prayer even in itself, so it is not something we do lightly. It is an outward act to express our inward faith in the Trinity.

The Liturgy of the Word

When does it begin?

- When we sit down to hear the First Reading

Why do we sit down to hear the readings?

- Because our Church in her infinite wisdom understands human beings. We sit so that we can listen well and be hearers of the word so that we can go forth and be doers of the word.

What do we hear?

- We hear words from Holy Scripture (the inspired and inerrant work of God)

The First Reading

The first reading is usually from the Old Testament but will sometimes be from one of the books of the New Testament

- By knowing the liturgical seasons it will also help you to understand why we are reading specific readings

For example: During the Easter season we read from the book of Acts which are the works of the Apostles after Jesus' resurrection and assumption into heaven

The Old Testament are the 46 books of Scripture written by the Israelites before the coming of Jesus Christ

The First and Second Readings

- Before the readings the lector will tell us where the passage is from
- After the reading the lector will say “The word of the Lord.”
- We respond with “Thanks be to God.”

Responsorial Psalm

- After the first reading we usually sing the Psalm; if not sung then recited. The Psalms are a collection of 150 songs/poems mostly written by King David. By praying with the Psalms we are praying just as Jesus did. Jesus prayed the Psalms and as a good Jew he would have had them memorized.

Pray the words of the Responsorial as you sing them!!

The Second Reading

- The second reading is always from one of the Epistles, or the books of Acts or Revelation.

Epistles are the letters that Saints Paul, Peter, James, and John wrote to help the people of their time when they could not be there present with them. These letters are still extremely relevant to us today.

The second reading begins in the same way the first did and we respond the same manner at the end of the reading with "Thanks be to God."

Gospel



- The Gospel is no ordinary reading, these are the words of Jesus himself and so we stand to hear these beautiful words.
- The Gospel can only be read by a Priest or Deacon.

This Sunday when you go to Mass observe the great reverence that is given to the reading of the Gospel!

- Incense
- Candles
- The Sign of the Cross
- He kisses the book at the end of the Gospel reading
- The ALLELUIA

POP QUIZ

In what liturgical season do we not sing
the Alleluia?

Why?

Alleluia

The Alleluia is a song of praise and Lent is a time of fasting, just as Jesus did in the desert. Not singing the Alleluia is one of the many ways we make present the crucifixion of our Lord to our prepare our hearts for the beauty of the resurrection on Easter Sunday. The Alleluia on Easter Sunday is a glorious sound to our ears after 40 days of not hearing it sung.

What the Priest/Deacon say

- If a deacon is reading the Gospel you will see him come and stand before the priest before he goes to the ambo to proclaim the Gospel. The deacon profoundly bows before the priest saying, "Your blessing Father." The priest says in a low voice, "May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well in the name of the Faith and the Son and of the Holy Spirit. " The deacon makes the sign of the cross and replies, "Amen."
- If a deacon is not present the priest bowing before the altar says quietly, "Cleanse my heart and my lips, almighty God that I may worthily proclaim your holy Gospel.

What we say

- Once the priest is at the ambo he will say to us, "The Lord be with you."
- We respond, "And with your spirit."
- He will then say "A reading from the holy Gospel according to..."
(At this time he makes the sign of the cross on the book and on his forehead, lips and chest and we shall also make the sign of the cross on our forehead, lips and chest.)
 - We make the **sign of the cross on our forehead** so that the Word of God may be in our thoughts and purify our mind.
 - We make the **sign of the cross on our lips** so that our speech may be holy and incline us to share the Gospel with others
 - We make the **sign of the cross on our heart** to invite God to strengthen our love for Him and others.

What we say, continued

- After the priest/deacon says, “A reading from the Gospel..”, we respond with “**Glory to you, O Lord.**”
- At the end of the Gospel the priest/deacon will say, “The Gospel of the Lord.” We respond, “**Praise to you, Lord Jesus Christ.**”
- The priest/deacon will then kiss the book and say quietly, “Through the words of the Gospel may our sins be wiped away.”

The Gospels

- The Gospels are written by the four Evangelists: Matthew, Mark, Luke and John. (Matthew and John were Apostles) (Luke also wrote the book of Acts)
- The Evangelists were enlightened by the action of the Holy Spirit to write only what God wanted and nothing more. Each gospel writer has their own style. No matter their style the message of Salvation and Love is the same and is Divinely Inspired!!
- As you listen to these words of Jesus place yourself in the story. Prepare for Mass by reading the Gospel ahead of time, so that it is familiar to you!!



The Homily



The readings in Mass are connected. They are not chosen randomly but that we may see both the Old and the New together as one. The priest is there to help us do this!

What it all means
and
How to live it

The Creed

- The symbolon of faith
- MEMORIZE IT!!! It is what we believe as Catholics!!
- It is what the martyrs of our Church die for.
- St. Peter of Verona
- Apostles Creed vs. Nicene Creed

The Prayers of the Faithful

- In the Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal Priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world.
- **The series of intentions is usually to be:**
 - a) for the needs of the Church;
 - b) for public authorities and the salvation of the whole world;
 - c) for those burdened by any kind of difficulty;
 - d) for the local community.

What should I take away from this:

- To miss out/zone out on the Liturgy of the Word is to miss **God's love story for you!**
- We are called to be co-workers with God in His Divine Plan. God won't do it without us and we can't do it without Him! Therefore, we are called to be not just present at Mass but participators that we are not just hearers of the words but doers!
- The Liturgy of the Word because it is God's words to us prepares us for the Liturgy of the Eucharist where we receive God's body and blood in us! We cannot have one without the other.