

Intentions for the Holy Sacrifice of the Mass

Saturday, February 20, I Sunday of Lent (Vigil)

5:00 pm Alice & William Stuart
(Birthday Remembrance)

Sunday, February 21, I Sunday of Lent

9:00 am Rev. Msgr. Daniel A. Peake
12:00 pm All Souls

Monday, February 22, Chair of Peter

12:00 pm Distino Louis & Josephine Rivera

Tuesday, February 23, St. Polycarp

12:00 pm Carlo Antonio Apicallo

Wednesday, February 24, Lenten weekday

12:00 pm Mike Weadock

Thursday, February 25, Lenten weekday

12:00 pm Alice Mullaly

Friday, February 26, Lenten weekday

12:00 pm Roslyn Savoca
7:00 pm Stations of the Cross

Saturday, February 27, II Sunday of Lent (Vigil)

5:00 pm Robert Imbornoni

Sunday, February 28, II Sunday of Lent

9:00 am Jane Leonard (Birthday)
12:00 pm Alice Stuart (26th Anniversary)

Attendance and Collections for the Sixth Sunday in Ordinary Time (February 14)

Our attendance was 175; the collection was \$1289; our second collection for the Restoration Fund was \$740. This Sunday's second collection is for "Peter's Pence," the annual collection taken up for the charitable works of the Pope. Thank you for your generosity.

Please Pray for the Sick of Our Parish

Please pray for our sick parishioners: Patti Adcroft, Mary Barone, Mary Billings, Johnathan Caban, Anne Cahill, Kara Jean Fleming, Margaret Flynn, Sister Eileen McCabe, Carol Mohler, Jacqueline O'Grady, Clara Rancier, Fred Serafini. If you know of a parishioner who is sick, please contact the Rectory.

Visit to the Sick, Homebound, or Hospitalized

If you or someone you know is sick, homebound, or hospitalized and would like a visit from a priest for Confession, Communion, or Anointing of the Sick, please call the Rectory.

Stations of the Cross for Lent

There will be Stations of the Cross on the Fridays of Lent at 7:00 pm. The object of the Stations is to make in spirit, as it were, a pilgrimage to the chief scenes of Christ's Passion, by passing from Station to Station, with prayers at each and devout meditations on the scenes, with the singing of a stanza of the *Stabat Mater* while passing from one Station to the next.

Use our Catholic Nuns' Bookstore for Lent

Lent starts on Ash Wednesday, February 17, and invites us to a deeper following of the Lord. The Sisters and Staff of Pauline Books and Media, 64 West 38th Street, offer a great service and a wide selection of books, DVDs, and CDs to enrich our living of Lent. The Blessed Sacrament Chapel at the Center provides a welcome space for quiet time with the Lord as well. For more information, please call 212-754-1110.

The Archdiocesan Stewardship Appeal

Next week will mark the introduction of the 2010 Archdiocesan Stewardship Appeal at Guardian Angel. At some point, you will be receiving a letter from Archbishop Dolan asking for your support of the vital ministries, programs, and services provided through the Appeal each year. When you receive your letter, please fill out your pledge card and send it in. Your generosity is greatly appreciated. As Lent begins, we are reminded of our obligation to pray, to fast, and to give alms. Part of giving alms is to live out our vocation of Stewardship, which is the responsibility of all those baptized into Christ.

Lent

The Teutonic word "Lent," which we employ to denote the forty days' fast preceding Easter, originally meant no more than the spring season, coming from the Germanic root for "long" and "length" (as in German *Lenz* and Dutch *lente*), because in the Spring the days visibly lengthen. "Lent" has been used from the Anglo-Saxon period to translate the more significant Latin term *quadragesima* (French *carême*, Italian *quaresima*, Spanish *cuaresma*), meaning the "forty days," or more literally the "fortieth day." This in turn imitated the Greek name for Lent, *tessarakoste* (fortieth), a word formed on the analogy of Pentecost (*pentekoste*), which last was in use for the Jewish festival before New Testament times and means "fifty." Historically and symbolically related to the Jewish harvest festival of Shavuot, which commemorates God giving the Ten Commandments at Mount Sinai fifty days after the Exodus, Pentecost now also commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus after his Ascension into heaven and is described in the second chapter of the Acts of the Apostles.

this to mean that Ordinary Time begins on Sunday night, while others, including The General Norms for the Liturgical Year and the Calendar, specifically mention the first period of Ordinary Time beginning on the Monday after the Baptism of the Lord. Either way, the point is the same. The next Sunday is still reckoned "The Second Sunday in Ordinary Time," because it is the Sunday of the second week in Ordinary Time. The reckoning can be confusing, and has many asking, "what happened to the first Sunday in Ordinary Time?" This first period of Ordinary Time runs until the Tuesday evening before Ash Wednesday. The Second period of Ordinary Time runs from the Monday after Pentecost until Evening Prayer is said the night before Advent begins. This includes Christ the King Sunday, the final Sunday of Ordinary Time.

Ordinary time does not need to be "ordinary," and is not meant to mean that somehow we get a break from the Liturgical Year. The opposite is true: Ordinary Time celebrates "the mystery of Christ in all its aspects." Many important liturgical celebrations fall during Ordinary Time, including, Trinity, Corpus Christi, All Saints, the Assumption of Mary, and Christ the King. In addition, the Church continues to celebrate Saints days and other events such as The Octave of Christian Unity. The major feasts, when occurring on a Sunday, trump the regular Ordinary Time Sunday lessons and liturgy. In the American Catholic Church, Corpus Christi is usually transferred to a Sunday, so often there are fewer than the 33 or 34 Sundays labeled "Sundays of Ordinary Time," although these Sundays still fall within Ordinary Time. We also may remember and celebrate the parts of Jesus' life that were ordinary, much like our own lives. The color of green is appropriate because it is the most ordinary color in our natural environment.

During the Liturgical Year, the Scripture readings for Seasons of Lent, Easter, Advent, and Christmas have prominent themes. During Ordinary Time the readings are not chosen according to a theme. Rather, they present in a continuous fashion: the life and work of Jesus Christ as proclaimed in the Gospels of either Matthew, Mark, or Luke. John's Gospel is read principally during the liturgical seasons.

During the Christmas season, the gospels recount the birth and early life of Jesus. On the Second Sunday of Ordinary Time, the gospel begins to speak about the ministry of Jesus though the text about the wedding feast at Cana and two other passages from the Gospel of John. Then, with the Third Sunday, the life and preaching of Jesus unfold in each of the Gospels.

The readings from the Old Testament were chosen to correspond to the Gospel passages and to bring out the unity between the Old and the New Testaments. The selections were made so that many of the principal pages of the Old Testament would be read on Sundays. The readings are arranged in a logical order, but according to

Ordinary Time

With last week's Feast of the Baptism of the Lord, we end the Christmas Season and begin "Ordinary Time."

The Latin *Tempus Per Annum* ("time throughout the year") is rendered into English as "Ordinary Time." Many sources, online and in print, suggest that Ordinary Time gets its name from the word ordinal, meaning "numbered," since the Sundays of Ordinary Time, as in other seasons, are expressed numerically. However, others suggest the etymology of "Ordinary Time" is related to our word "ordinary" (which itself has a connotation of time and order, derived from the Latin word *ordo*). Ordinary Time occurs outside other liturgical time periods, periods in which specific aspects of the mystery of Christ are celebrated. According to The General Norms for the Liturgical Year and the Calendar, the days of Ordinary Time, especially the Sundays, "are devoted to the mystery of Christ in all its aspects." Ordinary Time, depending on the year, runs either 33 or 34 weeks.

Basically, Ordinary Time encompasses that part of the Christian year that does not fall within the seasons of Advent, Christmas, Lent, or Easter. The Catholic Church celebrates two periods of the year as Ordinary Time. The first period begins after the Feast of the Baptism of the Lord (the Sunday after Epiphany) has ended. Some interpret

what the gospel reading requires.

During Ordinary Time, the Letters of Paul and James are read in a sequential manner. (The Letters of Peter and John are read during the Easter and Christmas seasons.) Because of the length of the First letter to the Corinthians and the diverse issues it addresses, the selections from it are read at the beginning of Ordinary Time over the three years of the lectionary cycle. The Letter to the Hebrews is divided into two parts. The first part is read in year B and the second in Year C.

The feast of Christ the King is the last Sunday of Ordinary Time and of the liturgical year. The liturgical color for Ordinary Time is green, a sign of hope. The Chi Rho is a Christian symbol that dates from the early Church. It is comprised of the first two letters of the Greek word for Messiah, Christos—the letter Chi looks like the letter "X", and the letter Rho looks like the letter "P." This abbreviation became a symbol representing Jesus Christ.

