

Using the Calendar

This year's calendar presents an artistic theology of Mary and the saints. You can use this calendar to explain this theology to children and adults. Activities and discussion starters have been provided. With these beautiful images of Mary and the saints, this calendar can also be used for prayer and meditation. This calendar works best with a top and bottom that stay in the same place all year.

About the Art: Walking with the Saints

Splashed across this year's calendar are vibrant colors, lines, and forms depicting the saints, centering the viewer's eye on a resplendent image of Mary with the child Jesus. It is rather fitting that the artist has returned to the time-honored belief in the Communion of Saints as more and more people, especially the young, search for heroes and heroines to emulate. From the writings of the early Church Fathers to the wisdom of the medieval mystics to the theological inquiry of contemporary theologians, the Communion of Saints was and is a source of profound inspiration, spiritual support, and prayerful reflection.

What does this central belief—the Communion of Saints—ultimately mean? According to the *Catechism of the Catholic Church* (CCC), it is a belief “in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church” (CCC, 962). Drawing on older traditions and catechesis, the Communion of Saints is defined as the Church Militant (faithful on earth), Church Suffering (souls in purgatory), and Church Triumphant (souls in heaven). All who have been baptized in Christ, both the living and dead, form one family of faith, one Communion of Saints, transformed by the redemptive love of God.

Although we are all called to be saints, people emerge during different ages and places that somehow capture the human imagination. They demonstrate heroic virtue and possess a wisdom that transcends time; therefore,

the Church officially bestows upon them the title “saint” through the process of canonization. These canonized saints teach us in unique ways how to “persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith” (Hebrews 12:1b–2, NAB). By invoking their names in prayer, we are made stronger in our own spiritual quest for truth and healing. Together, the canonized with the entire Communion of Saints stand on the sidelines of our lives, encouraging us, loving us, and supporting us toward the ultimate gift of salvation in Jesus Christ. Allow the saints to be your walking companions throughout the coming year . . . throughout your life!

When introducing the Communion of Saints to the young or old, draw upon age-appropriate analogies that enhance understanding. For example, comparing the Communion of Saints to a sports team or group projects within school may be a better analogy for grade school or high school students rather than adults. Adults may better understand a comparison to close friendships, support groups, or collaborative coworker initiatives. Also, lift up saints that are relatable to the experiences of your students or catechumens and candidates for full initiation. Highlight extraordinary aspects of the saint's lives to capture the passionate, emotive element of the heart, but also explore the ordinary, practical ways the saints followed the Gospel message.

Catechetical Activities and Discussion Starters

The following activities will help guide your initial discussions regarding the Communion of Saints:

- Facilitate a group discussion, focusing on times when participants experienced greater success in collective rather than individual endeavors. Connect their experiences to Saint Augustine's maxim, “Before all else, live in harmony and be of one mind and one heart on the way to God” (*Rule of Saint Augustine* 1:1).
- Invite students to brainstorm role models they admire, eventually instructing them to make a list of the positive attributes the role models exhibit. Once they have compiled a

list, ask them to find three saints that illuminate similar traits and attributes in a more extraordinary way.

- Have each student research a particular saint and give an oral presentation on the findings.
- Assign students or candidates with the task of interviewing family members or friends about their favorite saints.

The Center

“May it be done to me according to your word” (Luke 1:38, NAB). Spoken by the Virgin Mary, these simple, yet courageous and bold, words changed the course of salvation history. Even though Mary was filled with anxiety and fear regarding the angel Gabriel's invitation to bear the Son of God, she said, “yes” with all her soul and might. This single act of faith is the foundation for all holiness; thus Mary, the *Theotokos* (God-bearer), is the archetype of sanctity. To model one's life on Mary is to become a prism of God's love and light to a world darkened by sin and selfishness.

Our artist places Mary with the child Jesus at the center of the calendar, pointing to the fact that “sainthood” is grounded in humility and an ability to overcome human limitations that stand in the way of God's saving plan. When gazing upon the image of Mary with the child Jesus, take note that the focal point is Jesus. The whole of Mary's life was devoted to bringing others to Jesus Christ, not to herself. She was a vessel through which the Mystery of the Incarnation, the Word made flesh, became a reality. A saint, like the Virgin Mary, realizes that faith and action have little to do with self and personal esteem, but they are ultimately about building a harmonious, cosmic community in praise of the Creator.

Devotion to the Mother of God is an integral part of the life of the Church. With personal and communal prayer, Mary's name is called upon under the titles of Benefactress, Advocate, and Mediatrix. Through her intercession, Mary mediates grace and brings “us the gifts of eternal salvation” (CCC, 969). May crownings, Rosaries, medals, songs, prayer cards, icons, feast days, holy days of obligation, and

Church patronages are dedicated to the handmaiden who became Queen of Heaven. Whether through prayer or writing, many saints have committed their lives to the Blessed Virgin in very special and unique ways. As witnessed by our ancestors in faith, imitation of and devotion to Mary can only lead to one thing—eternal happiness with our Trinitarian God—Father, Son, and Holy Spirit!

Catechetical Activities and Discussion Starters

In order to fully emphasize Mary's role in salvation, as well as her exemplary sanctity, incorporate one of the subsequent activities into lesson plans and groups discussions:

- Invite group to read the Canticle of Mary, the Magnificat (see Luke 1:46–55). Facilitate a discussion around the virtues Mary demonstrates in her canticle, ultimately empowering the group to form a character sketch of what it means to be a saint.
- Introduce students or candidates to the many apparitions of Mary throughout history; for example, Lourdes, Fatima, and Tepeyac. For young children, use art to teach the essentials of the apparitions. Either use Marian images the students can color or allow them to draw various aspects of the apparitions, specifically focusing on the face of Mary revealed in each vision. For adults, explore the overall message of each apparition. How are the messages of the apparitions similar and different? What course of action is necessary for one to grow in holiness and wisdom?

Top Left Corner

As the days grow shorter, seemingly giving way to pervasive darkness, we begin the liturgical year with a sense of watchfulness for the arrival of the true Light, Jesus Christ. We enter Advent ready to clean and prepare the corridors of our hearts for the luminescent splendor of God revealed in the flesh. Many holy people grace the sanctoral cycle during this special time of year, but the artist has chosen two men who profoundly shaped the Christian story: Saint Nicholas (December 6) and Saint Juan Diego

(December 9). Saint Nicholas, the “Wonderworker,” was moved by the plight of the poor so he secretly delivered gold to a family in need, which sparked a tradition of charitable giving and service. Saint Juan Diego, a poor Aztec Indian, was graced with a series of apparitions of the Virgin Mary. Even when others, including Church leaders, did not believe him regarding the visions, he remained ardent in spreading Our Lady's message. Both men lived Advent hope and awareness, seeking to make the kingdom of God visible on earth.

During these 12 days of Christmas joy, the artist has chosen to celebrate the spiritual accomplishments of one woman, Saint Elizabeth Ann Seton (January 4). Notable for many contributions to the life of the Church, Mother Seton is attributed with founding the first group of women religious in the United States (Sisters of Charity) and laying the foundation for the United States parochial school system. Through religious vows and education of the poor, Mother Seton called people from near and far to bow before the Word of God, lying in a humble manger. Even though there are no saints depicted from Ordinary Time in winter, there is a plethora of spiritual companions to emulate, from Bishops Saints Timothy and Titus to the martyrs Saints Paul Miki and his companions. When the Christmas decorations have been removed and the presents are a distant memory, Ordinary Time invites the person of faith to recognize the sacred in every moment and every day, perhaps even seeing beauty in what is perceived as “ordinary” and routine.

Catechetical Activities and Discussion Starters

Enhance catechetical ideas and discussions with the following activities:

- **Advent:** Provide students with an image of an Advent wreath or the *tilma* (cape) of Juan Diego. Invite students to write on each candle or within the cape ways they can prepare for the coming of Jesus. Decorate the classroom with images!
- **Christmas Time:** In either a large or small group setting, explore the gifts each person has been given to participate in bringing about the kingdom of God.

- **Ordinary Time:** Choose lesser known saints (i.e., Saint Angela Merici, Saint Scholastica, or Saint Josephine Bakhita) to demonstrate how the simplest act on behalf of humanity can transform the daily realities of life.

Top Right Corner

What do a wealthy heiress, a Bishop of Ireland, and a Jewish carpenter have in common? Not only are they the subject of our art, but each implemented the ancient Lenten practices of prayer, fasting, and almsgiving into their spiritual journeys. Saint Katharine Drexel (March 3) “fasted” from the worldly treasures of her childhood to found a community of sisters, the Sisters of the Blessed Sacrament, dedicated to the Eucharist and the education of Native and African Americans. Upon liberation from an extensive period of slavery, Saint Patrick (March 17) spent his life giving alms to the materially and spiritually poor. Saint Joseph (March 19) pondered in prayer the call to wed the Virgin Mary and be the foster father to Jesus, which he eventually accepted even in the face of public scorn and skepticism. Saints Katharine Drexel, Patrick, and Joseph proclaim in word and deed the necessity to fast, give alms, and pray if one truly wants to know the freedom found in Christ.

On Sunday, April 1 (Palm Sunday), we enter the holiest week of the liturgical year, culminating in the Resurrection of our Lord and Savior, Jesus Christ, on Holy Saturday, with the great Easter Vigil. The heart of Holy Week is the Paschal Triduum, the three days we commemorate the last moments of Jesus' public ministry, and we stand in vigil, ready to roll away the stone to reveal an empty tomb. As we journey through these most sacred days, the saints of God stand with us around the altar of life on Holy Thursday, kneel with us at the foot of the cross on Good Friday, and pray with us as we keep watch outside the tomb on Holy Saturday. Finally, all the angels and saints sing “Alleluia” with us as we rejoice in the greatest truth ever dreamed or spoken—God's Word triumphs over death and sin.

Catechetical Activities and Discussion Starters

- **Lent:** Divide students into three groups, assigning each a Lenten practice (prayer, fasting, almsgiving). Have each group decide one way they are going to integrate the spiritual practice into their Lenten journey. At the end of Lent, invite students to share their personal successes and struggles with the implementation of the particular practice. Then, encourage students to continue the practice throughout the entire year.
- **Easter Time:** Read the Resurrection narratives found in the Gospel according to John. Reflect on these two questions: How can our contemporary world (i.e., science, technology, education) support or inhibit belief in the power of God? How do the saints, specifically our Lenten sojourners, overcome doubt and fear?

Bottom Right Corner

Most people look forward to summer as a time of relaxation, rejuvenation, and reflection. Within the Church it is a time to embark on an inward journey to the caverns of the restless soul in order to engage in deep interior work. Our three saints—Saint Benedict (July 11), Blessed Kateri Tekakwitha (July 14), and Saint Teresa Benedicta of the Cross (August 9)—truly understood the importance of tending to the longings of the interior world. In the opening line of *The Rule of Saint Benedict* (RB) Saint Benedict asserts, “Listen carefully . . . to the master’s instructions, and attend to them with the ear of your heart” (“Prologue,” RB, 1980). Recognizing the deafening distractions of the surrounding world, Saint Benedict chose to live as hermit, eventually establishing a monastic community and way of life, so he and other like-minded individuals could “listen” for the voice of the “master”—God.

Blessed Kateri Tekakwitha, the first Native American to be beatified, vowed her life as a virgin to live exclusively for God through prayer and service to the poor and uneducated. Her daily repertoire included Mass, contemplation and meditation, fasting, and devotional prayers. She was an

introspective woman who knew that peace and truth could only exist in the world if it existed within the hearts and minds of humanity.

After converting from Judaism to Catholicism and entering a Carmelite convent, Saint Teresa Benedicta of the Cross (Edith Stein), fell prey to the heinous ways of the anti-semitic Nazi regime, which ultimately led to her death. From the moment of her conversion to the very end of her earthly life, she wrote prolifically, regarding the wisdom revealed in “kenotic” (self-emptying) love, focusing specifically on the cross of Christ. Three holy souls, one vision—a reconciled and unified interior life—paves the way for enlightenment in God.

Catechetical Activities and Discussion Starters

Allow the lives of the saints to speak to your students and candidates by integrating the following activities:

- Lead small or large group discussion based on these two reflection questions: What distractions blind and deafen us to the presence of God? In light of the demands of school, family, and work, how can you set aside time for prayer and attentiveness to God?
- Research other saints and holy people (e.g., Saint Maximilian Mary Kolbe [August 14]) who were victims of Nazi persecution. Present their stories to the group, emphasizing their spiritual practices as well as heroic virtue.

Bottom Left Corner

Autumn is a beautiful time of year. Leaves change color, temperatures shift, and the earth prepares for hibernation. Mirroring this reality is the spiritual call to embrace change, letting the sin and brokenness “fall away” to become a bountiful harvest of gratitude for the many blessings of God. These final days of Ordinary Time are filled with many witnesses to the power of change and conversion, specifically the three well-known saints illustrated at the bottom left corner of the calendar: Saints Thérèse of the Child Jesus (October 1), Francis of Assisi (October 4), and Cecilia (November 22). The whole of Saint Thérèse’s life and spirituality

focused on making every act, small or large, a prayer to God. In her “little way,” every opportunity, whether washing dishes or caring for an elderly nun, were moments to grow closer to the beloved, Jesus. Each time a simple act is performed with grace and humility, a person is changed for the better—made new in Christ.

Following a conversion experience, Saint Francis chose to abandon the privilege and prestige of his youth to make the natural earth his castle and the leper his regal brother and sister. In spite of his father’s disapproval, Saint Francis followed his heart into the countryside where love, not money, could heal the sores and scars of humanity. He’s featured on this calendar with a wolf, depicting his great love for creation and commitment to peacemaking and reconciliation. Saint Cecilia, the patron of musicians, was beheaded because she would not forsake her virginal commitment to Christ for the prevailing polytheistic beliefs. Her association with music, consecrated virginity, and martyrdom point to a holy soul that underwent radical transformation. These three saints, along with the entire Communion of Saints, are especially present as we prepare to celebrate the solemnity of All Saints (November 1) and the Commemoration of All the Faithful Departed (All Souls, November 2). Let us sing with all those who have gone before us, the “great . . . cloud of witnesses” (Hebrews 12:1, NAB), the praise and wonder of God’s redeeming name.

Catechetical Activities and Discussion Starters

Highlight the call to conversion and importance of the saints by employing the following activities and discussion starters:

- Share life-changing experiences that drew the saints closer to God, ultimately enabling them to openly embrace change in the future.
- Create costumes and attire, honoring the saints depicted on this calendar and other favorite saints discussed in class. Wear them in an All Saints procession throughout the school.

—Robert C. Rabe

Sunday and the Week

The first story in the book of Genesis tells 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 he found it very good” (Genesis 1:31). And on the seventh day, God rested.

For ages and ages, then, 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 Holy Communion. When we gather for any meal, we thank God for food and for all of God’s blessings. On Friday, the day Jesus died on the cross, we often fast by trying to eat less food and so begin our preparation for Sunday by

letting ourselves be hungry. But fasting is also a way to remind ourselves to do good works, to help those in need, and to do penance for our sins.

Liturgical Time

Advent

BEGINS FOUR SUNDAYS BEFORE THE NATIVITY OF THE LORD

ENDS AFTER MIDAFTERNOON PRAYER ON THE EVE OF THE NATIVITY OF THE LORD

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 in joyful hope 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.

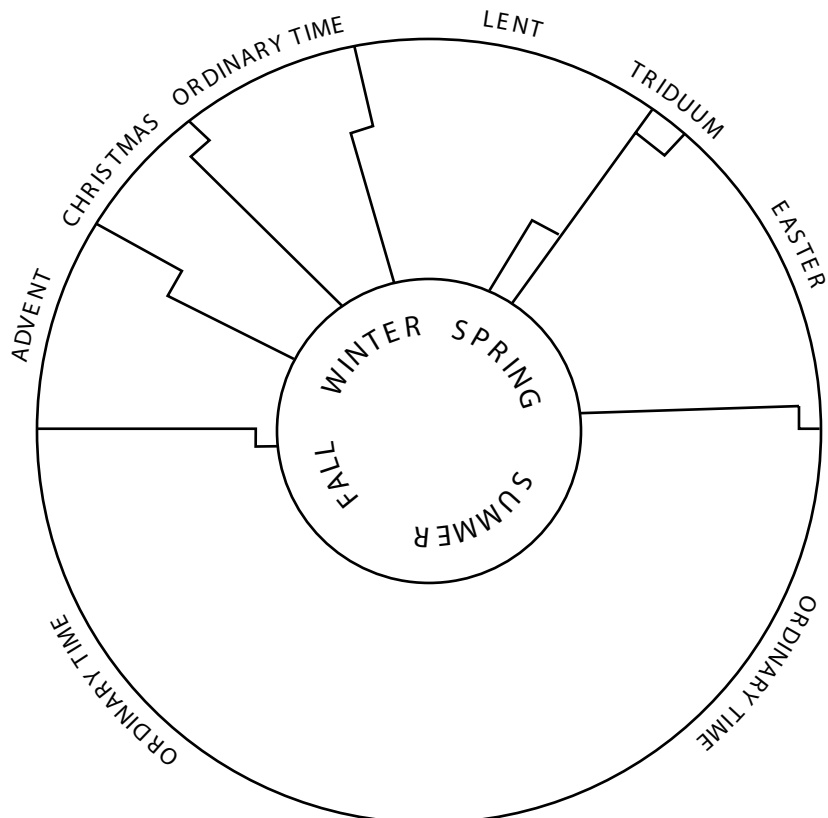
Christmas Time

BEGINS WITH EVENING PRAYER ON THE EVE 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 Savior, 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 Mary, the Holy Mother of God. A few days later, on Epiphany (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 the Nativity of the Lord 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, but 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 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 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 baptized on the greatest night of the year, when we celebrate the great Easter Vigil.

The Paschal Triduum

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

ENDS AFTER EVENING PRAYER ON EASTER SUNDAY

Paschal 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 then 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 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 ON EASTER SUNDAY 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's 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 Eucharist, Marriage, and Holy Orders.

Ordinary Time

FROM AFTER EVENING PRAYER ON THE FEAST OF THE BAPTISM OF THE LORD UNTIL ASH WEDNESDAY

FROM AFTER EVENING PRAYER ON THE SOLEMNITY OF PENTECOST UNTIL EVENING PRAYER 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* comes from 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. Each of these Gospel accounts is read for one year in the Church's three-year cycle of Sunday Mass readings. In the year 2012 we read the Gospel according to 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 prescribed by the U.S. Bishops' Committee on the Liturgy and the Canadian Conference of Bishops.

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 color. Notice the liturgical times Advent, Christmas Time, Lent, Easter Time. Between Lent and Easter you will find the 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 year arrives.


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 (for example, the *Fourth Sunday of Lent* or the *Twenty-ninth Sunday in Ordinary Time*). The liturgical year begins with the First Sunday of Advent, November 27, 2011, and ends with Saturday of the Thirty-fourth Week in Ordinary Time, December 1, 2012.


Complete this calendar by marking the days that are important in your home, your parish, and your school. Put stickers or stars on birthdays and name days (feast day of the saint after whom a person is named) and the anniversary of events you want to remember.


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 [Saint Elizabeth of Hungary] 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 secular observances [New Year's Day] for Australia, Canada, Mexico, and the United States of America. Observances particular to a country have the following parenthetical notes: (A) for Australia; (C) for Canada; (M) for Mexico; and (U) for the United States of America.

 A **fish** has been placed on the days of the Lenten fast, the Paschal fast, and on Fridays that fall outside festive times. On these days Christians are challenged by their tradition to eat less food and perform works of mercy.

 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 and feasts of the Lord that are not holy days of obligation.

 A **bread and cup** has been placed on Sundays and other days of importance (holy days of obligation).

About the Artist



Joseph Malham has been an artist in residence at St. Gregory the Great Church in Chicago for nearly a decade. His icons have been acquired by parishes, institutions, and religious communities around the country for

liturgical and private devotion. Malham also gives talks, conducts workshops, and holds retreats on the subject of sacred art, and is the author of *By Fire Into Light: Four Catholic Martyrs or the Nazi Camps*.

In accordance with c. 827, permission to publish is granted on November 1, 2010, by the Very Reverend John F. Canary, Vicar General of the Archdiocese of Chicago. Permission to publish is an official declaration of ecclesiastical authority that the material is free from doctrinal and moral error. No legal responsibility is assumed by the grant of this permission.

The liturgical days for the United States of America on this calendar are taken from the Liturgical Calendar for the Dioceses of the United States of America, published by the Secretariat of Divine Worship, United States Conference of Catholic Bishops.

Calendars come in two sizes: the notebook size (11 inches x 17 inches) and the poster size (26 inches square). Calendars can be purchased in paper or laminated. *Companion to the Calendar* by Mary Ellen Hynes is a book that gives information about most of the days and liturgical times named on the calendar as well as *Sourcebook for Sundays, Seasons, and Weekdays: The Almanac for Pastoral Liturgy*. Order the book or additional calendars from Liturgy Training Publications, 3949 South Racine Avenue, Chicago IL 60609; 1-800-933-1800, fax 1-800-933-7094, e-mail orders@ltp.org. See our Web site at www.LTP.org and www.YearofGrace.com.

THE YEAR OF GRACE 2012
© 2011 Archdiocese of Chicago
Liturgy Training Publications

