

About the Art

This year's artist, Franco Vignazia, seeks to capture how all of time is made special through Christ's Paschal Mystery. He is able to show how salvation history is revealed through the Church's observance of the liturgical seasons and the celebration of Eucharist each Sunday.

You will notice that the outer rim of the calendar notes the season(s) as they occur (please see below under "Using the Calendar"). The seasons of the liturgical year reveal an aspect of the life, death, and Resurrection of Christ—the Paschal Mystery. To help children understand the meaning of these seasons, a narrative from scripture has been illustrated. These stories and illustrations highlight an aspect of the Paschal Mystery celebrated during the particular season (for example, the infancy narrative for Christmas). The center of the calendar does not depict a particular season, but rather Sunday, the center and highpoint of our life as Christians.

Teachers should first refer to the section below under "The Liturgical Year." This section will give educators a more general understanding of the liturgical year. The following explanation will help teachers explain the liturgical year to students by using this year's calendar and the illustrations.

A Short Lesson on the Liturgical Year

Your students will already be familiar with many of the high points of the liturgical year, such as Christmas and Easter; however, they may have a more secularized understanding of these seasons. Use your student's familiarity with secular holidays and seasons to explain how we order time. You might ask the following questions:

1. Can anyone name the four seasons?
2. What holidays do we celebrate throughout the year?
3. What colors do we use during these seasons or holidays?
4. How do we celebrate or remember these special times?

5. Why do you think we celebrate seasons and holidays?

Once you have discussed the different holidays celebrated throughout the year, discuss how the Church also celebrates special days and seasons to remind us of the greatness of God's love, which was revealed through the life, death, and Resurrection of Jesus Christ (the Paschal Mystery). You might ask your students the following questions:

1. Can anyone name the liturgical seasons?
2. What colors represent these liturgical seasons?
3. What traditions or celebrations do your family observe during these seasons? Are there special foods? Special events? Special prayers?
4. Do you know the meaning of the seasons? What aspects of Christ's life do we celebrate?

With older students you will be able to make more of a distinction between secular holidays and Christian holidays. You may also want to discuss how certain religious holidays have become secularized over time. Your discussion of the differences and similarities between how the secularized world celebrates these holidays and how the Church observes these days will help them to understand how Christ and his salvation is central to the seasons and high points of the liturgical year.

Top Left Corner: Advent/Christmas/Ordinary Time during Winter

The angel said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people."

—Luke 2:10

The story illustrated combines the infancy narratives from Luke 2:1–20 and Matthew 12:1–12. Although the image is specific to Christmas, it can also be used to explain Advent and Ordinary Time during Winter.

Advent hinges both on the remembrance of the Incarnation, or birth of Christ, as is depicted in the top left corner, and also on our preparation for the Second Coming of Christ, as is shown in the bottom left corner.

You will want to point out to your students both of these corners to help them remember the full meaning of the season. You may want to highlight the nativity scene first because the imagery will be most familiar to them. Begin by asking them to tell you who the people are: (a shepherd, three wise men, Mary, the infant Jesus, and Joseph).

The left side of the image uses violet with a bluish hue to illustrate Advent. As the calendar turns, the color turns to gold, one of the colors for Christmas.

For **Christmas**, ask students to recall the story of Jesus' birth in their own words and then read them the Gospel accounts. You already discussed some of the people who were at the birth of Christ. Have your students recall these people. The shepherd and the wise men remind us that Christ saves the poor and rich, and those of all races, those from all nations. Christ comes for the salvation of all peoples.

The Virgin Mary, Mother of God and Mother of his Church, reminds us of the humility and faithfulness Mary showed in saying, "Yes," to God when he asked her to bear his Son. And the fact that Jesus chose to come into the world as an infant, and not as the powerful leader the people thought the Messiah would be, shows us that Jesus Christ often revealed himself in ways that we do not understand at first. It also shows us that he who was divine was willing to fully accept his humanity.

Finally, Joseph, patron of the Church, stands with his wife and Christ, and signifies the faithfulness that he showed in marrying Mary and raising Jesus as his son.

You will notice that the golden color in the illustration slowly turns to green on Joseph's cloak. This brief, though noticeable, change in color is meant to represent the short period of time that the Church celebrates between Christmas and Lent—**Ordinary Time** (occurring during the winter). The term *Ordinary Time* refers to the word *ordinal*, which means "numbered" or "counted" time. This is the time of the Church, of the daily

life of every Christian community, and of each one of us. Ordinary Time can be called the season of Sundays. Interspersed by a certain number of holy days of obligation, it allows us to fully celebrate the special character of our original feast day, Sunday, called the Lord's day, the first day, the eighth day, and the day beyond our cycle of time (see below under "The Center" for information about Sunday).

Top Right Corner: Lent, Triduum, Easter

And bowing his head, he handed over the spirit.

—John 19:30

This corner shows Christ's sacrifice on the cross as illustrated in John 19:14–42. "Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala" (John 19:25) and the beloved disciple. These faithful people gathered around Jesus' cross even though they could have been thrown in jail or even killed for following Jesus.

Notice how the colors used in the artwork move from purple to red, and then to gold. This change in color represents how the season of Lent moves into the Paschal Triduum, and then Easter.

Before starting a lesson with the art, ask students to silently think about someone in their life that they love very much. Ask them to talk about the reasons they love that person, pointing out that many of the reasons we love others is because of how they care about us. Now explain to them how much Christ loves us—even to the point of death, death on a cross.

Read the passage from Luke about the Crucifixion. After the reading, ask your students the following:

1. Why did Jesus die?
2. What did his death mean for us?

Explain that **Lent** is a time to reflect upon the death of Christ and what that means for the salvation of the world. When he lived, he showed us how to live just lives in right relationship with

God and each other. When he died, he gave us life! He brought each of us salvation, forgiving the sins of all humanity. Ask your students the following:

1. What is sin?
2. Who does sin hurt?
3. What do you do when you are sorry for your sins?

Lent is the season of grace and conversion, of penance and reconciliation, of renewal of our baptismal promises. Lent is marked with seriousness, consciousness of the poorest of the poor, attention to prayer and liturgy, attentive listening to the Word of God, and intense preparation for Easter. Our Lenten sacrifices prepare us for Easter joy, enabling us to be in touch with our own sin and to reconcile with God, self, and neighbor.

The **Paschal Triduum**, or Three Days, is the heart of our liturgical year and celebrates the heart of our faith, the Paschal Mystery of Jesus Christ: his life, Passion, death, and Resurrection. The cross is the central theme for these three days. In fact, the opening words of the Triduum are "We should glory in the cross. . . ."

One long feast, Triduum goes from sundown to sundown beginning with the Evening Mass of the Lord's Supper, through Good Friday, reaching its high point in the Easter Vigil, and closing with Evening Prayer of Easter Sunday. The Great Easter Vigil is the preeminent liturgy of Easter—the preeminent liturgy of the entire liturgical year. Forty days of Lent prepare us for this Paschal feast. Fifty days unfold afterward in celebration of the season of **Easter**. During the days of Easter, we, the baptized, stand before God in the risen Christ, among Christ's people. The Risen One still bears the wounds from his crucifixion, bringing the very mercy of God into human suffering, injustice, and death—embracing Easter means embracing the cross as well as the Resurrection.

As Christians, we must always remember that the story of the Passion of Christ is not the end. In fact, our hope is that because of Christ's sacrifice on the cross, our sins will not lead us to death, but our faith will lead us to eternal life. Just as the artist represents the kingdom of heaven in the buildings he places to the right of the

picture, so too will we enter into this kingdom after death.

Remind students that we are not only called to practice prayer, fasting, and almsgiving during Lent, but throughout the year. Have students journal and then discuss their experiences of almsgiving during Lent. After they have discussed their experiences, have them divide into groups and discuss the ways in which they will continue to give alms throughout the year. If time allows, have them create a poster that illustrates ways that they can help others in need.

Bottom Right Corner: Ordinary Time during Summer

"Rejoice and leap for joy on that day! Behold, your reward will be great in heaven."

—Luke 6:23

The bottom right corner of the calendar represents Jesus' "sermon on the plain" from Luke 6:17–49. This illustration is used to depict Ordinary Time during the summer months and early part of the fall. While the term *Ordinary Time* may give children (and adults) the sense that this time during the liturgical year is not very special, or as important, it is, however, an extremely important aspect of our faith. It is during this time that, in the readings of the liturgy, we hear of Jesus' public ministry. In these readings we learn how to be in right relationship with God, self, and neighbor—the ways of Christian discipleship. Jesus' ministry to the people, the justice that he seeks to bring into the world through his message of hope, gives us a context from which to more fully understand the great sacrifice of Christ's death on the cross.

Read the sermon on the plain. Ask your students the following questions:

1. What do you think of this reading?
2. What does Jesus say to us?
3. What have you learned about being a Christian?

Bottom Left Corner: Ordinary Time during Fall

“For the Lord himself, with a word of command, with the voice of an archangel and with the trumpet of God, will come down from heaven, and the dead in Christ will rise first.”

—1 Thessalonians 4:16

The illustration in this corner is based on 1 Thessalonians 4:13–18. This reading reinforces our belief that Christ will come again, bringing forth the fullness of salvation. The illustration is Christ’s Second Coming, a belief that is evident in the liturgies that conclude the last part of Ordinary Time.

Be aware that some of the symbols in this picture may not be familiar to many of your students. Jesus Christ is on his throne of glory holding the scripture in his hands. This represents that he is the Incarnation, or the Word of God made flesh. Also notice that behind Christ is a rainbow, a sign of the first covenant made with Noah after the flood. This picture indicates that Christ is the fullness of God’s covenant.

The wounds of Christ, shown on his hand and foot, shows the Messiah promised to us throughout the Old Testament who has suffered, died, and is risen. This is the Messiah, the Christ, who promises to return to raise the dead to new life.

You may point out to students that on the scriptures in Jesus’ hands are two Greek letters: “Α” and “Ω.” These mean Alpha and Omega, reminding us that Christ is “the beginning and the end” and that “all time belongs to him and all ages” (*Roman Missal*).

Surrounding Christ are the symbols used to depict the evangelists. Above Christ’s head is the man used to represent Matthew. At Christ’s feet are the winged lion, winged ox, and eagle, used for Mark, Luke, and John. The images of the Gospel writers remind us that each scriptural account found in the New Testament helps to reveal how Jesus’ life, death, and Resurrection fulfilled the covenant that God made with his people.

Since the liturgical year is circular and ongoing, this depiction of the Second Coming flows into the observance of Advent and a new liturgical year, a season of hopeful and faithful waiting for the return of the Messiah and joyful praise for the gift of the Incarnation.

The Center: Sunday

“And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight.”

—Luke 24:30–31

The story illustrated in the center of the calendar is Luke’s account of the journey to Emmaus (Luke 24:13–35). The disciples are walking along the road and they encounter a stranger who knew nothing of the recent events in Jerusalem. They don’t recognize that this stranger is Jesus. The disciples asked the stranger to stay with them. While they were at supper, the stranger broke the bread and gave it to the disciples (note the connection to Mass). He disappeared from their sight, and the disciples recognized the presence of Christ in the breaking of the bread. Their hearts burned with this realization.

Our celebration of Eucharist invites us to see past, present, and future in a whole new way as moments imbued with the living presence of Christ. Christ is in our midst every week, through our Eucharistic celebrations. Here the art depicts Jesus sharing a meal with his disciples. This is not just any meal that Jesus is sharing with his disciples. This is the meal that Saint Luke tells us that the risen Christ shared with his disciples right after his death while they were on the road to Emmaus. This was the meal that helped them to recognize that it was Christ that had come to console their sorrow and to give them hope that he was still alive. This is our Sunday meal. This is our weekly encounter with the risen Lord—the most important act of our Christian faith. When we celebrate Eucharist, we stand before God acknowledging that we are in need of his help, yet we believe in his love

and power to help us overcome our sin. In return we receive Christ’s body and blood, so that we can be strengthened to live our lives and to more freely share God’s blessings with others.

—Latisse Heerwig

About the Artist



Photo provided by artist

Franco Vignazia was born in Bogliasco, Italy. He now lives and works in Forlì, Italy. Vignazia is a teacher, illustrator, painter, and sculptor. He is married to Rosangela and has three children: Lucia, Giovanni, and Laura.

Vignazia has participated in many different exhibitions and artistic reviews. He has illustrated catechetical and educational books for various publishing companies and contributes to magazines such as *TeePee* and *Piccole Tracce*.

Those who view the paintings of Franco Vignazia can easily identify and relate to the artist’s work. The characters and landscapes provide a sense of familiarity from everyday life. Vignazia’s art reveals a passionate feeling for the human being and for the places that could welcome him or her.

An Illustrated Catechism, The Life of Mary, and Introduction to the Liturgical Year, published by LTP, have also been illustrated by Franco Vignazia. Visit his Web site: <http://www.francovignazia.com/>.

—English translation by Maria Ruvalcaba

The Liturgical Year

“Christ’s saving work is celebrated in sacred memory by the Church on fixed days throughout the year. Each week on the day called the Lord’s Day the Church commemorates the Lord’s resurrection. Once a year at Easter the Church honors this resurrection and passion with the utmost solemnity. In fact through the yearly cycle the Church unfolds the entire mystery of Christ and keeps the anniversaries of the saints” (*General Norms for the Liturgical Year and the Calendar*, 1).

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, Jews, 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 Eucharistic 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. 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.

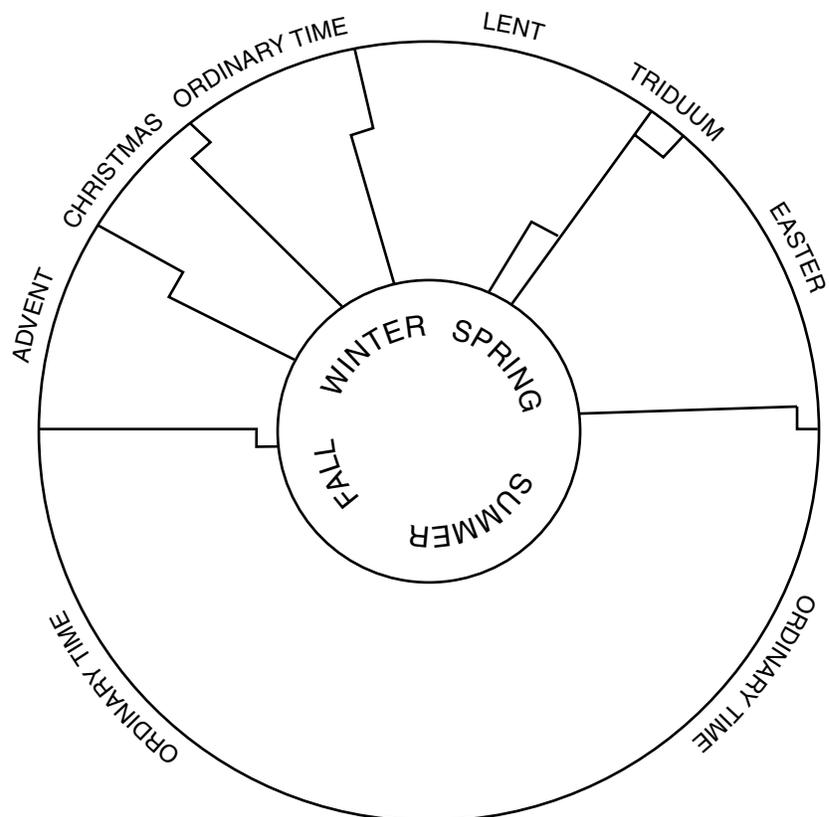
The Seasons

Advent

BEGINS FOUR SUNDAYS BEFORE CHRISTMAS

ENDS AFTER MIDAFTERNOON PRAYER ON CHRISTMAS EVE

We call the days and nights before 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, 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, “he will come again in glory to judge the living and the dead.” And so we wait for his light to completely extinguish our darkness.

Christmas Season

BEGINS WITH EVENING PRAYER ON CHRISTMAS EVE

ENDS WITH 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 Christmas 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 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 season with the telling of Jesus’ baptism in the Jordan by John.

Even after the Christmas season 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 WITH THE CELEBRATION OF THE EVENING MASS OF THE LORD’S SUPPER ON HOLY THURSDAY

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 Forty 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 for 40 days we fast in various ways, perhaps by eating less food and forgoing treats. We give alms, which means that we find ways to share what we have, our time and our goods. And these Forty 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 WITH EVENING PRAYER ON EASTER SUNDAY

Paschal Triduum means the “Three Days of Passover.” 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 between Holy Saturday and Easter

Sunday 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 Season

BEGINS ON EASTER SUNDAY

ENDS WITH EVENING PRAYER ON THE SOLEMNITY OF PENTECOST

Easter is 50 days, seven weeks plus one day, a week of weeks. The Easter season 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 the Easter season we often celebrate Confirmation and first Eucharist, Marriage, and Holy Orders.

Ordinary Time

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

FROM AFTER EVENING PRAYER ON 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 2010 we hear the Gospel according to Luke, with its many stories of miracles and proclamations of Jesus. 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 Divine Worship 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 season in the liturgical year is a different color. Notice the seasons—Advent, Christmas, Lent, Easter. 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 the Christmas season 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 season (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 29, 2009, and ends with Saturday of the Thirty-fourth Week in Ordinary Time, November 27, 2010.

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 [**Holy Innocents**] 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 are noted with 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 seasons. 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).

How to Hang the Calendar

Some years, and this is one of them, this calendar works best with a top and bottom that stay in the same place all year. For other years, the art and the wheel of weeks works best when the calendar is rotated.

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Additional text provided from *Sourcebook for Sundays, Seasons, and Weekdays: The Almanac for Pastoral Liturgy 2010* (© 2009, LTP).

Permission to publish granted January 9, 2009, by Very Reverend John F. Canary, Vicar General, Archdiocese of Chicago.

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 seasons named on the calendar as well as *Sourcebook for Sundays, Seasons, and Weekdays: The Almanac for Pastoral Liturgy*. Order the books or additional calendars from Liturgy Training Publications, 3943 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 2010
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