

ST IGNATIUS
& ST LUKE'S

19 January 2020



The Marriage Feast at Cana
Juan de Flandes [1500]

ORDINARY TIME

Besides the times of year that have their own distinctive character, there remain in the yearly cycle thirty-three or thirty-four weeks in which no particular aspect of the mystery of Christ is celebrated, but rather the mystery of Christ itself is honoured in its fullness, especially on Sundays. This period is known as Ordinary Time.

Universal Norms for the Liturgical Year and Calendar, 43

The Church year hangs on two great feasts of our Lord, Christmas and Easter, and their preparatory seasons of Advent and Lent. Easter, as the commemoration of Jesus' victory over suffering and death, is the pre-eminent feast of the Church, the highest-ranking solemnity of the Church year. Indeed, every Sunday, the day upon which Christ rose from the dead, is a little Easter; since the time of the Apostles, Christians have gathered for the breaking of the bread on the first day of the week, which they called The Lord's Day, rather than on the Jewish sabbath.

So the commemoration of our Lord's Incarnation, which may be regarded as running from the First Sunday of Advent until the Feast of the Epiphany, and the commemoration of his Death and Resurrection, beginning on Ash Wednesday and lasting through Lent and Eastertide until the Feast of the Pentecost, are the most distinctive seasons of the Christian liturgical year.

The remainder of the Church year is taken up with the season of Ordinary Time, so called not because it is common but because the weeks of Ordinary Time are numbered. The name is related to the word "ordinal" and emphasizes that these weeks are counted, from the 1st week of Ordinary Time to the 34th week. [In Church documents in Latin the season is referred to *tempus per annum*, time through the year.]

Thus, the numbered weeks of Ordinary Time, in fact, represent the ordered life of the Church—the period in which we live our lives neither in feasting (as in the Christmas and Easter seasons) or in more severe penance (as in Advent and Lent), but in watchfulness and expectation of the Second Coming of Christ. Ordinary Time is celebrated in two segments: from the day following the Feast of the Baptism of Our Lord up to Ash Wednesday; and from Pentecost Monday to the First Sunday of Advent. This makes it the largest season of the liturgical year. As a whole, it focuses on the life of Christ during his three years of

public ministry, with Gospel readings covering his miracles and teaching.

After Ordinary Time opens by reflecting on the beginning of Jesus' public ministry at his Baptism in the Jordan, the Second Sunday of Ordinary Time follows suit, focusing on the Wedding Feast at Cana, (Jesus' first public miracle), his identification by John the Baptist as the promised Lamb of God, or on his calling of his first disciples. Ordinary Time continues until the Tuesday (in the 4th, 5th, 6th, 7th, 8th, or 9th week of Ordinary Time) that immediately precedes Ash Wednesday.

Ordinary Time is then interrupted by Lent and Eastertide and resumes on the Monday after the Solemnity of Pentecost, the 50th day of Eastertide. The last Sunday of Ordinary Time is the Feast of Christ the King, the season concluding on the afternoon before the first Sunday of Advent. The second period of Ordinary Time can thus sometimes last as much as seven months.

Each year during Ordinary Time we read through one of the Gospels at Sunday masses. This year we are reading cycle A which concentrates on readings from the Gospel of St. Matthew. Next year we will turn to Cycle B the focus of which is St. Mark's Gospel, and the third year we have readings from St. Luke's Gospel. The Gospel of St. John is read throughout Easter, and is used for other liturgical seasons including Advent, Christmas, and Lent where appropriate.

The color for this liturgical season is green, which is most associated with growth. Ordinary Time is then viewed as a time of growing in our knowledge and love of Jesus. It is a time "ordered" to spiritual growth, walking in the footsteps of Jesus's public life.

In the Divine Worship Missal, the use of the term Ordinary Time does not occur. Instead the first portion of what the Roman Missal calls Ordinary Time is called Epiphanytide because the Sundays are called the *n*th Sunday after Epiphany; this portion continues until the Gesima Sundays of pre-Lent. The period of Ordinary Time which follows the Easter season is called Trinitytide in the Ordinariates, which number the Sundays following Paschaltide as the *n*th Sunday after Trinity. These designations resemble more the pre-Vatican II names in the Roman rite. Nonetheless, the lectionary readings in the Ordos of both the Roman Missal and the Divine Worship Missal coincide.

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Wesley Jackson, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Joyce Doyle, Patricia Ransom, David Hoppe, Jacqueline Chancio, Victoria P.; C. M., C.A., E.D., E.G., W.B., J.M., and J.G.

*Please call or email the office to add a name to the prayer list. **Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.***

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

MASS READINGS THIS WEEK

19 January *Second Sunday in Ordinary Time*

Isaiah 49: 3, 5-6; Psalm 40: 2, 4, 7-10;

1 Corinthians 1: 1-3; John 1: 29-34

20 January *Fabian, Pope and Martyr; Sebastian, Martyr*

1 Samuel 15: 16-23; Psalm 50: 8-9, 16-17, 21, 23; Mark 2: 18-22

21 January *Agnes, Virgin and Martyr*

1 Samuel 16: 1-13; Psalm 89: 20-22, 27-28; Mark 2: 23-28

22 January *Day of Prayer for the Legal Protection of Unborn Children*

1 Samuel 17: 32-33, 37, 40-51; Psalm 144: 1-2, 9-10;

Mark 3: 1-6

23 January *Vincent, Deacon and Martyr; Marianne Cope, Virgin*

1 Samuel 18: 6-9; Psalm 56: 2-3, 9-13; Mark 3: 7-12

24 January *Francis de Sales, Bishop and Doctor of the Church*

1 Samuel 24: 3-21; Psalm 57: 2-4, 6, 11; Mark 3: 13-19

25 January *Conversion of St. Paul the Apostle*

Acts 22: 3-16; Psalm 117: 1-2; Mark 16: 15-18

26 January *Third Sunday in Ordinary Time*

Isaiah 8: 23— 9: 3; Psalm 27: 1, 4, 13-14;

1 Corinthians 1: 10-13, 17; Matthew 4: 12-23

MASS INTENTIONS

Saturday, 18 January

Anticipated Mass for Sunday

4:30 pm Gregory Shields [Joe and Jackie Chancio]

Sunday, 19 January

The Second Sunday after the Epiphany

8 am Laura Esther Johnson + [Ladies of Charity]

9:30 am Regina Ryan [Jane Slattery]

11 am Pro populo

Monday, 20 January

Fabian, Pope and Martyr

Sebastian, Martyr

9 am *no public mass*

Tuesday, 21 January

Agnes, Virgin and Martyr

9 am Paul and Helen Michalco + [Rebecca Michalco]

Wednesday, 22 January

Day of Prayer for the Legal Protection of Unborn Children

9 am Msgr. William J. O'Donnell +

Thursday, 23 January

Vincent, Deacon and Martyr

Marianne Cope, Virgin

9 am Msgr. William J. O'Donnell +

Friday, 24 January

Francis de Sales, Bishop and Doctor of the Church

9 am for mercy on all those damaged by the sin of abortion

Saturday, 25 January

Anticipated Mass for Sunday

4:30 pm Sharon Hughes [Joe and Jackie Chancio]

Sunday, 26 January

The Third Sunday after the Epiphany

8 am Pro populo

9:30 am Teotimo Ritumban + [Susie Martinez]

11 am Esther Johnson + [Rosemary Coller]

historic
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