

# Mystagogical Reflections on the Collect & Prayer after Communion for Solemnities of the Lord in early Ordinary Time

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## MYSTAGOGY ON THE MASS TEXTS FOR SUNDAYS, SOLEMNITIES, AND HOLYDAYS

"Mystagogy", simply put, is the study of mystery. For Christians, it focuses on the Paschal Mystery of the Lord Jesus Christ. It is an ancient and beloved Church method for reflecting on the experiences of worship, prayer, and the Christian life.

Collect or Opening Prayer	Prayer after Communion
<p>The Collect is introduced by the words "Let us pray" and followed by a few moments of silence to allow us to quietly compose our own prayers. These are then gathered or "collected" by the Priest and offered to God through Jesus Christ.</p> <p>Catherine Combier-Donovan Archdiocese of Baltimore</p>	<p>The single purpose of the Prayer after Communion is to recapitulate in prayer every word, action, and belief that has led us to (and will soon send us from) the Eucharist fashioned (by profound sacred words and actions) and received by those gathered. Although not words of our choosing, but rather those supplied by the Church, it attempts to verbally express what we have experienced and believe.</p> <p>Father Jim Bessert Diocese of Saginaw</p>



The Federation of Diocesan Liturgical Commissions [FDLC] formed an Ad Hoc Committee for Mystagogical Reflection. The committee task is to provide help for reflecting on texts of the *Roman Missal, Third Edition*. The 2013 effort focused on the Collect or Opening Prayer for Sunday, Solemnity, and Holyday Masses. The 2014 work addressed the Prayer after Communion with implications for discipleship. This work is on the FDLC website in PDF: <http://www.fdlc.org> – click the Mystagogical Reflections button.

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## Federation of Diocesan Liturgical Commissions [FDLC]

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First Sunday after Pentecost

THE MOST HOLY TRINITY, **Solemnity**

#### **Collect:**

God our Father, who by sending into the world  
the Word of truth and the Spirit of sanctification  
made known to the human race your wondrous mystery,  
grant us, we pray, that in professing the true faith,  
we may acknowledge the Trinity of eternal glory  
and adore your Unity, powerful in majesty.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

#### **Reflection:**

Although the *Gelasian Sacramentary* had a preface in honor of the Trinity, this feast was not added to the universal calendar until 1334 by Pope John XXII while in Avignon. The present prayer is an amplification of the prayer found in the 1962 Missal.

It begins by addressing God as Father, the only Sunday Collect which addresses God as Father, a unique understanding of the Trinity as Father, Son, and Holy Spirit. The Son is addressed as the Word of truth and the Spirit as the Spirit of sanctification, both sent into the world by the Father to make known to the human race the wondrous mystery of the essence of God as Trinity.

There is no mention of the Son being involved in the sending of the Spirit, no *filioque* controversy, which up until our time was a source of irritation to the Orthodox. The prayer continues by declaring that in professing the true faith, that of God as a marvelous trinity of persons, we might acknowledge both the eternal glory of the Trinity and adore its powerful unity.

#### **Prayer:**

May our prayer echo the Communion Antiphon: that we may be children of God who have in our hearts the Spirit of the Son who cries out Abba, Father. May we be a community of persons, united in the grace of the loving Trinity, a community of love and unity, who know that God is our Father and the Father of all.

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First Sunday after Pentecost  
THE MOST HOLY TRINITY, *Solemnity*

**Prayer after Communion:**

May receiving this Sacrament, O Lord our God,  
bring us health of body and soul,  
as we confess your eternal holy Trinity and undivided Unity.  
Through Christ our Lord.

**Reflection:**

This brief prayer from our Roman tradition encapsulates the essence of what it means to participate in the Eucharist: that the Body and Blood of Christ we have shared heals the sin we carry and the divisions that keep us separated from one another. Therefore, we who have been reconciled to God and to one another are sent to announce to the world that the sin and enmity that continue to divide humankind are also healed in the unifying love of God.

Like the Trinity, health of body and soul is not a static, enclosed condition meant only for one's own benefit. God's healing is not an end in itself. Rather, healing is for the glory of God. Healing reunites us into the midst of the assembly that together we might confess and proclaim God's reconciling love for all and draw others into this union with God. That is what we witness in the undivided Unity of the Trinity – not a mathematical conundrum but an ever-giving, self-sacrificing offer of love for the Other.

If we listen carefully, these prayers after Communion in myriad ways remind us of this essential Christian mission. We who have been drawn into the healing love of the Trinity are sent to be that love for others that they too might be one with us in the eternal life of God.

**Prayer:**

Healer of body and soul, may we who have been reconciled by divine Love draw others by our word and deed into your life-giving Unity so that all may be eternally one in you. Amen.

Submitted by:  
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[In the Diocese of the United States]

Sunday after the Most Holy Trinity

THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI), **Solemnity**

**Collect:**

O God, who in this wonderful Sacrament  
have left us a memorial of your Passion,  
grant us, we pray,  
so to revere the sacred mysteries of your Body and Blood  
that we may always experience in ourselves  
the fruits of your redemption.  
Who live and reign with God the Father  
in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

Everything we are and believe as Christ's followers is defined by Eucharist. It is the dynamic action of God's grace and our gratitude that transforms us into the one Body that is Christ. This lovely prayer reminds us that we have gathered to remember and to revere, to experience the joy of Communion – each of us consuming Christ and becoming one with him.

And how are we to prepare ourselves for this great feast of becoming? St. Augustine declared that “Christ is the bread, awaiting hunger.” He is telling us Christ is always there for us in the bread, a constant source of nourishment and healing. Our part is to show up hungry. We bring to the table all that is keeping us separate and divided – our pride, anger, fear, impatience. We bring whatever is broken in us, whatever pulls us away or down. We bring it eagerly and reverently, a gift for the table, hungry for what awaits us there. And we leave the table as “satisfied” as the crowds who gathered to hear Jesus speak, carrying Christ to the waiting world where God's abundant love will bear fruit.

**Prayer:**

Loving God, as we approach the table of your love for us, let us remember to bring the burdens of our lives, there to be transformed by the mysteries of your Body and Blood into the grace that redeems both us and the world.

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[In the Diocese of the United States]

Sunday after the Most Holy Trinity

THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI), Solemnity

**Prayer after Communion:**

Grant, O Lord, we pray,  
that we may delight for all eternity  
in that share in your divine life,  
which is foreshadowed in the present age  
by our reception of your precious Body and Blood.  
Who live and reign for ever and ever.

**Reflection:**

Those who pray this prayer have shared in the Body and Blood of the Lord at Communion from the Table of the Eucharist and have a foretaste of the heavenly banquet. Those praying are paying attention to the Holy Presence encountered in the entire Communion procession. It is the assembly walking together in *life-procession* seeking to satisfy the hungers which cannot be satisfied in any other way. There is more here than meets the eye!

Having shared in Communion, we acknowledge that our hungers are satisfied not only as individuals but as a community. The *divine life foreshadowed in the present age* is available to us now through the conscious act of surrender, reception, and openness to receive. In that act, we become *one with* the One whom we receive. We practice this communal act week after week until that day when, at the last, we will take this Body and Blood, this *divine life*, for the final time, as *viaticum*, that is, *food for the journey*.

**Prayer:**

O God,  
we hunger for so much in this world that is not you.  
Order our desires to hunger for you  
that our delight and contentment  
may be complete with you, this side of heaven,  
and, at the last, before your holy face. Amen.

Submitted by:  
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Friday after the Second Sunday after Pentecost  
THE MOST SACRED HEART OF JESUS, **Solemnity**

**A  
Collect:**

Grant, we pray, almighty God,  
that we, who glory in the Heart of your beloved Son  
and recall the wonders of his love for us,  
may be made worthy to receive  
an overflowing measure of grace  
from that fount of heavenly gifts.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

What does it mean to “glory in” a bodily organ, even one belonging to Christ? We may confidently quell any reservations our modern minds might harbor about the imagery of the Sacred Heart of Jesus, for the physical heart of Jesus is not, in a literal sense, the object of our devotion this day. Our “glory in the Heart” of Jesus here is what theologian Karl Rahner called a primordial image: one which represents the fundamental core of the person of Jesus Christ. And that core is pure love, for love is the heart of the mystery of our faith.

As we begin this celebration, as we begin to “recall the wonders” of the radical love of Christ Jesus, this Collect A directs us to pray that we be made worthy to receive that abundance of grace which flows freely from the fount of Christ’s love for us. We ask for “an overflowing measure” so that we may, in imitation of Christ, gratuitously bestow this self-sacrificial love upon the world.

**Prayer:**

Wash us in the river of grace, Lord, which flows from the Heart of your Son Jesus. Help us manifest his wondrous love, most of all in places where hatred holds sway. In us, let your love conquer all.

Submitted by:  
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Friday after the Second Sunday after Pentecost  
THE MOST SACRED HEART OF JESUS, Solemnity

**Or B:**

**Collect:**

O God, who in the Heart of your Son,  
wounded by our sins,  
bestow on us in mercy  
the boundless treasures of your love,  
grant, we pray,  
that, in paying him the homage of our devotion,  
we may also offer worthy reparation.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

This older of the two Collects for the Sacred Heart of Jesus gives significant attention to our human sinfulness, yet even more, to the mercy of God as expressed in the love of Christ. The very Heart that has been wounded by our sinfulness becomes the fount of God's "boundless treasures" of love for us. Truly, as the hymn goes, there is a wideness in God's mercy which, to our limited imaginations, only a vast ocean can begin to signify.

God's mercy is highlighted in the second part of the prayer as well. For how could we ever offer "worthy reparation" for our sins against Christ? Who could forget what he endured in his Passion and Death? That we refuse to forget – that we find glory in the Cross and make our earnest devotion to the Heart which we ourselves have wounded – is attributable not to our piety or goodness, but to those "boundless treasures" of grace which flow from the person of Christ.

It is this person, this foundational core of love which lies at the heart of Christ and his Paschal Mystery, whom we celebrate today. Because of God's mercy, we can make "worthy reparation": when the "homage of our devotion" leads us to bring Christ's radical love to the world. In this work, our celebration is complete.

**Prayer:**

God of mercy, you forgive our failings like a mother whose unchangeable love keeps her ever-patient with her children. Through our devotion to the Sacred Heart, perfect in us the love which flows from your Son, and give us courage to share it with our needy world.

Submitted by:  
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Friday after the Second Sunday after Pentecost  
THE MOST SACRED HEART OF JESUS, **Solemnity**

**Prayer after Communion:**

May this sacrament of charity, O Lord,  
make us fervent with the fire of holy love,  
so that, drawn always to your Son,  
we may learn to see him in our neighbor.  
Through Christ our Lord.

**Reflection:**

It is not some amorphous idea, this love of which we speak when we celebrate the Sacred Heart of Jesus. It is, as Pope Benedict XVI has called it, love in its most radical form. It is a love which seeks to burn up within us all that is concerned with selfish desires. It is a love which constantly seeks its source, drawing us to the Christ, in whose Paschal Mystery this “holy love” finds its ultimate expression.

And it is a love which, in constantly seeking its source, accordingly, draws us to one another. The “sacrament of charity” (or, as one might translate it, the sacrament of friendship) extends to us not only God’s friendship, but God’s way of friendship. The Eucharist, that memorial of the love which lies at the heart of the Paschal Mystery, gives us a share in the Sacred Heart of Jesus. For didn’t God promise to replace our stony hearts with hearts of flesh (Ezekial 36:26)? Our new hearts burn within us, opening our eyes to recognize Christ in bread and wine, and in the stranger with whom we share this holy meal.

**Prayer:**

God of friendship, through this meal, awaken within us the fire of your holy love. Burn away selfishness, arrogance, and petty anger – and open our eyes to see your face and find your grace in those around us.

Submitted by:  
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June 24

THE NATIVITY OF SAINT JOHN THE BAPTIST, **Solemnity**

At the Vigil Mass

**Collect:**

Grant, we pray, almighty God,  
that your family may walk in the way of salvation  
and, attentive to what Saint John the Precursor urged,  
may come safely to the One he foretold,  
our Lord Jesus Christ.  
Who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

At the beginning of every Collect, the Priest makes this invitation: “Let us pray.” Together with the Priest, everyone prays silently. The Priest then gathers the prayer of the assembly into one, addressing a formal, structured prayer to God that concludes with the assembly’s affirmation: “Amen.” The whole formula is called the Collect. The Collect for today’s celebration is based on the *Verona Sacramentary* for this Solemnity. It relies on the canticle sung by Zechariah (Luke 1:76-77) upon the birth of his son, John.

By the grace of God, we are “family” and in today’s prayer we ask for that grace to be given to the Church – God’s family – to walk in the way of salvation. Saint John is the herald who admonished our ancestors and encourages us today to “prepare / make straight the way of the Lord” (Matthew 3:3; Isaiah 40:3). The core of John’s message is to walk in the way of salvation. That “way” is the path God wants for us and Jesus models for us. The Baptist warns us not to diverge from that path.

Promising to be attentive “to what Saint John the Precursor urged”, we ask to come “safely”, without harm, to Jesus with whom we long to be in union. This is a request that we have not only for ourselves but for those who have gone before us and for all those yet to be.

**Prayer:**

Good and gracious God, we come before you in gratitude for sending us Saint John, the voice in the desert of our lives. His is the voice that urges us to follow the path of refreshment, the way of salvation, the way of the Lord. Lead us safely home. We ask this through Christ our Lord. Amen.

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June 24

THE NATIVITY OF SAINT JOHN THE BAPTIST, **Solemnity**

At the Vigil Mass

**Prayer after Communion:**

May the marvelous prayer of Saint John the Baptist  
accompany us who have eaten our fill  
at this sacrificial feast, O Lord,  
and, since Saint John proclaimed your Son  
to be the Lamb who would take away our sins,  
may he implore now for us your favor.  
Through Christ our Lord.

**Reflection:**

A version of this prayer appeared in the Roman and Ambrosian traditions. It begins by referring to the “marvelous prayer of Saint John the Baptist”. John proclaims that Jesus is the Lamb who takes away our sin. At his baptism, Jesus tells John that it is fitting he be baptized in order to *fulfill all righteousness*. *Righteousness* seems to mean the saving activity of God. *To fulfill all righteousness* is to submit to the plan of God for the salvation of the world.

We now ask, no beg, the Baptist, who knew the Savior of the World and proclaimed him as the Lamb who would take away our sins, to intercede for us. We have known God’s grace in the Holy Communion shared. We implore John’s help that this grace accompany us now as we leave the church and return to daily life.

**Prayer:**

Loving God, you gave us Saint John the Baptist as an example of a disciple filled with passion and zeal. His lifestyle led him to the awareness that Jesus was the Holy and Chosen One. May our lives reflect even a small amount of the enthusiasm of the Baptist’s so that people will choose to follow Jesus because of our witness. We ask this in Jesus’ name. Amen.

Submitted by:  
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June 24

THE NATIVITY OF SAINT JOHN THE BAPTIST, **Solemnity**

At the Mass during the Day

**Collect:**

O God, who raised up Saint John the Baptist  
to make ready a nation fit for Christ the Lord,  
give your people, we pray,  
the grace of spiritual joys  
and direct the hearts of all the faithful  
into the way of salvation and peace.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

When the Angel, Gabriel, appeared to Zechariah, he told him of the son he and Elizabeth would have: a son that would bring great joy to them, and many others would rejoice at his birth (Luke 1:14). The Angel also told Zechariah that his son would be great and would bring back to the Lord, their God, “many of the sons of Israel” (Luke 1:16). Upon believing this message, Zechariah prophesied in his canticle that John would prepare the way to salvation and peace (Luke 1:76). It is in this context that we pray today’s Collect.

Akin to “Christmas in July”, we celebrate a kind of “Advent in June” as we celebrate the birth of John the Baptist. We are reminded of his mission on earth: “to make ready a nation fit for Christ the Lord.” He preached repentance and cried out, “make ready the way of the Lord” (Mark: 1:3). And so, we pray for the “grace of spiritual joys” so that our hearts be led into the way of salvation and peace. Like the people of Israel, we rejoice in John’s message of returning to the Lord and preparing the way for him to come again.

**Prayer:**

Lord, help us to heed John the Baptist’s cry and prepare the way for Christ’s coming again. Fill us with the joy of Christ, and inspire us to announce by our very lives the Good News of salvation and peace which only he can give.

Submitted by:

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June 24

THE NATIVITY OF SAINT JOHN THE BAPTIST, **Solemnity**

At the Mass during the Day

**Prayer after Communion:**

Having feasted at the banquet of the heavenly Lamb,  
we pray, O Lord,  
that, finding joy in the nativity of Saint John the Baptist,  
your Church may know as the author of her rebirth  
the Christ whose coming John foretold.  
Who lives and reigns for ever and ever.

**Reflection:**

As we celebrate the Solemnity of the Nativity of Saint John the Baptist, the Church imagines for us the great joy of the message he proclaimed, Christ Jesus. John's whole life was directed to Christ. He baptized people for the forgiveness of sins in preparation for the Baptism of Jesus: "He will baptize you in the Holy Spirit and fire" (Luke 3:16 NAB). The Prayer after Communion alludes to the rebirth of the Church, a Church baptized into Christ and enlivened by the fire of the Holy Spirit. And, we pray that we might know well "the author of her rebirth the Christ whose coming John foretold."

Having feasted at the supper of the Lamb, we find great joy in celebrating this herald of Good News, St. John the Baptist, for he prepared the way of the Messiah, the Lamb of God who would take away the sins of the world by his Death and Resurrection on the Cross. Our participation in the sacrifice of Christ, the Eucharistic banquet, brings us intimate knowledge of Christ, our Lord. May we celebrate and give thanks for this gift.

**Prayer:**

Lord, we give you thanks for the great message of salvation that Saint John foretold. We ask you to direct our hearts fully to Christ, that we might always live the Gospel and proclaim to the world the joy of your salvation.

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June 29

SAINTS PETER AND PAUL, APOSTLES, **Solemnity**

At the Vigil Mass

**Collect:**

Grant, we pray, O Lord our God,  
that we may be sustained  
by the intercession of the blessed Apostles Peter and Paul,  
that, as through them you gave your Church  
the foundations of her heavenly office,  
so through them you may help her to eternal salvation.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

The Collect on this Solemnity prompts us to look to the roots of this religion known as Christianity. Just as Abraham was the first to deliver the knowledge of monotheism, the truth of One True God, that is, the foundation of the religion of our ancestors in the faith; Peter and Paul taught the message of Jesus and set in motion the religion of Christianity.

It is that teaching that implants within us the hope and promise of the ultimate fulfillment of the covenant: an eternal dwelling place with the One True God. Through our first teachers, Peter and Paul, we trust that our prayer for salvation is received by God.

**Prayer:**

O Lord, like Peter and Paul, may we have the courage to share the teachings of our faith and do what we can to inspire others to truly be, as we profess, one, holy, catholic, and apostolic Church. We ask this through Christ our Lord.

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June 29

SAINTS PETER AND PAUL, APOSTLES, **Solemnity**

At the Vigil Mass

**Prayer after Communion:**

By this heavenly Sacrament, O Lord, we pray,  
strengthen your faithful,  
whom you have enlightened with the teaching of the Apostles.  
Through Christ our Lord.

**Reflection:**

In the Gospel for this day, Jesus instructs Peter to, “feed my sheep” (John 21: 15-19). We are fed in this Liturgy by the sacred food of the Eucharist. We are also fed by the sacred word preached by the Apostles. In the Second Reading this day, Paul acknowledges that this word does not come from human origin but from Jesus Christ, the Redeemer (Galatians 1:11-20). Gamaliel warned the Sanhedrin that if these teachings do come from God, they cannot be stopped. Defying threats, the Apostles did not stop teaching (Acts 5:34-42). Through both word and Eucharist, we are strengthened by Jesus Christ.

**Prayer:**

Lord, we pray that we may never cease to hunger for the teachings that came first from you and were shared by your Apostles. We pray that we may never fear to continue the apostolic mission through our lives.

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June 29

SAINTS PETER AND PAUL, APOSTLES, **Solemnity**

At the Mass during the Day

**Collect:**

O God, who on the Solemnity of the Apostles Peter and Paul  
give us the noble and holy joy of this day,  
grant, we pray, that your Church  
may in all things follow the teaching  
of those through whom she received  
the beginnings of right religion.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Reflection:**

When we take into account the concept of our spiritual lives, it is natural for us to recall the shoulders of faith upon whom we stand – in our own personal families, our parish, religious, or diocesan communities. Today’s Collect invites us to purposefully reflect on Saints Peter and Paul upon whose shoulders the entire Church stands and commemorates today.

In honoring their memory and, as the prayer so unmistakably invites us, to appreciatively follow the teachings of these two champions of the faith, we are drawn into the festival of “noble and holy joy”. Notably, the greatness of both Peter and Paul comes from their conversion and call to holiness. Likewise, may we follow in their footsteps with the best and appropriate expression of our discipleship with the Lord Jesus Christ.

**Prayer:**

O God of endless ages, the Church sets before us today Saints Peter and Paul. You knew well their faults and failings; yet, through your Beloved Son, their lives were transformed into faith-filled Apostles on whose shoulders we your Church in this age now stand. Open our hearts that our lives likewise be transformed into the image and likeness of your Son whose name we bear as Christian. We ask this in his name, Jesus Christ, our Lord and Savior, now and for ever. Amen.

Submitted by:

Reverend James Wm. Bessert

Director, Office of Liturgy

Diocese of Saginaw

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**Federation of Diocesan Liturgical Commissions [FDLC]  
Mystagogical Reflection on Texts of the *Roman Missal***

Link to Mystagogy Project on FDLC home page for free access and use: <http://www.fdlc.org>.

June 29

SAINTS PETER AND PAUL, APOSTLES, *Solemnity*

At the Mass during the Day

**Prayer after Communion:**

Grant us, O Lord,  
who have been renewed by this Sacrament,  
so to live in the Church,  
that, persevering in the breaking of the Bread  
and in the teaching of the Apostles,  
we may be one heart and one soul,  
made steadfast in your love.  
Through Christ our Lord.

**Reflection:**

This prayer is inspired by a description of the life of the early Church that is found in the Acts of the Apostles 2:42: “They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.”

In the early Church, this meant sharing the same thoughts, attitudes, and desires to take care of everyone so that no one lacked for anything. In the breaking of the bread they recognized Christ’s presence. They were devoted to prayer because through it they were in communion with Christ. Their teachings were about Christ who died and was raised by the Father for the salvation of all.

Is not this description of Church the same for us? Today we pray that in receiving the Body and Blood of Christ, we are renewed in the life of grace given us in Baptism and strengthened to live out the call to be Church. How can we live out this call today? Pope Francis, in his address to Ecclesial Movements on May 18, 2013, gives three words that can help us be Church: “The first: Jesus....The second: prayer....Finally: witness...means living Christianity as an encounter with Jesus that brings me to others....”

**Prayer:**

Almighty God, we are most grateful for the nourishment and graces received in Holy Communion. Let them strengthen us to be living examples for others in our communities, so that they recognize the presence of Christ in their midst and welcome you into their hearts.

Submitted by:  
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Diocese of Dallas

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Over the course of the year the Church celebrates the whole mystery of Christ, from the Incarnation to Pentecost Day and the days of waiting for the Advent of the Lord.

*Universal Norms on the Liturgical Year and the General Roman Calendar [UNLYC], no. 17*

## SOLEMNITIES OF THE LORD in ORDINARY TIME following Easter Time and other Solemnities in June

Apart from those seasons having their own distinctive character, thirty-three or thirty-four weeks remain in the yearly cycle that do not celebrate a specific aspect of the mystery of Christ. Rather, especially on the Sundays, they are devoted to the mystery of Christ in all its aspects. This period is known as Ordinary Time.

*Universal Norms on the Liturgical Year and the General Roman Calendar [UNLYC], no. 43*

<b>Sundays</b>	<b>Date</b>	<b>Pages</b>
THE MOST HOLY TRINITY, <b>Solemnity</b> <ul style="list-style-type: none"> <li>• First Sunday after Pentecost</li> </ul>		02-03
THE MOST HOLY BODY AND BLOOD OF CHRIST (Corpus Christi), <b>Solemnity</b> <ul style="list-style-type: none"> <li>• Sunday after the Most Holy Trinity</li> <li>• in the Dioceses of the United States</li> </ul>		04-05

<b>Other Liturgical Days</b>	<b>Date</b>	<b>Pages</b>
THE MOST SACRED HEART OF JESUS, <b>Solemnity</b> <ul style="list-style-type: none"> <li>• Friday after the Second Sunday after Pentecost</li> </ul>		06-09
THE NATIVITY OF SAINT JOHN THE BAPTIST, <b>Solemnity</b> <ul style="list-style-type: none"> <li>• At the Vigil Mass</li> <li>• At the Mass during the Day</li> </ul>	June 25	10-11 12-13
SAINTS PETER AND PAUL, APOSTLES, <b>Solemnity</b> <ul style="list-style-type: none"> <li>• At the Vigil Mass</li> <li>• At the Mass during the Day</li> </ul>	June 29	14-15 16-17