

ORDER

FOR THE CELEBRATION OF MASS AND THE LITURGY OF THE HOURS

ACCORDING TO THE CALENDAR
OF THE VINCENTIAN FAMILY

1 - 17 APRIL 2014
LENT & HOLY WEEK

In accordance with the
third typical edition
of the Roman Missal



LITURGICAL YEAR 2013-214

C.L.V. - EDIZIONI LITURGICHE
VIA POMPEO MAGNO, 21 — 00192 ROMA

APRIL 2014

1. *Purple* Tuesday, 4th Week of Lent (*Psalter week IV*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Lenten Preface.

R 1 Ez 47, 1-9. 12;

Ps 45, 2-3. 5-6. 8-9.

Go Jn 5, 1-16.

2. *Purple* Wednesday, 4th Week of Lent (*Psalter week IV*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Lenten Preface.

R 1 Is 49, 8-15;

Ps 144, 8-9. 13cd-14. 17-18

Go Jn 5, 17-30.

The memorial of **St Francis of Paola**, Hermit, may be commemorated as set out on pp. 26-27, n. 10.

3. *Purple* Thursday, 4th Week of Lent (*Psalter week IV*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Lenten Preface.

R 1 Ex 32, 7-14;

Ps 105, 19-20. 21-22. 23.

Go Jn 5, 31-47.

4. *Purple* Friday, 4th Week of Lent (*Psalter week IV*).
Liturgy of the day.

LH of the weekday.

MASS of the weekday, Lenten Preface.

R 1 Wis 2, 1a. 12-22; Ps 33, 17-18. 19-20. 21 and 23.
Go Jn 7, 1-2. 10. 25-30.

The memorial of **St Isidore**, Bishop & Doctor, may be commemorated as set out on pp. 26-27, n. 10.

5. *Purple* Saturday, 4th Week of Lent (*Psalter week IV*).
Liturgy of the day.

LH of the weekday.

MASS of the weekday, Lenten Preface.

R 1 Jer 11, 18-20; Ps 7, 2-3. 9bc-10. 11-12.
Go Jn 7, 40-53.

The memorial of **St Vincent Ferrer**, Priest, may be commemorated as set out on pp. 26-27, n. 10.

First VESPERS of Fifth Sunday of Lent.

The practice of covering crosses and images in the church may be observed, if the Bishops' Conference so decides. Crosses remain covered until the end of the celebration of the Lord's Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil.

6. *Purple* **FIFTH SUNDAY OF LENT** (*Psalter week I*).
Liturgy of the day.

LH of the Sunday.



MASS of the Sunday, Creed, Preface of Fifth Sunday of Lent.

R 1 Ez 37, 12-14; Ps 129, 1-2. 3-4ab. 4c-6. 7-8.

R 2 Rom 8, 8-11.

Go Jn 11, 1-45 (or 3-7. 17. 20-27. 33b-45).

On this Sunday is celebrated the third scrutiny in preparation for the Baptism of the catechumens who are to be admitted to the sacraments of Christian Initiation at the Easter Vigil, in accordance with the Rite of Christian Initiation of Adults (nn. 174-180).

Other celebrations are not permitted, not even funeral Masses.

2nd VESPERS of the Fifth Sunday of Lent.

7. *Purple* Monday, 5th Week of Lent (*Psalter week I*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion I.

R 1 Dan 13, 1-9. 15-17. 19-30. 33-62 (or 41c-62);

Ps 22, 1-3a. 3b-4. 5. 6.

Go Jn 8, 12-20.

The memorial of **St John Baptist de la Salle**, Priest, may be commemorated as set out on pp. 26-27, n. 10.

In order to promote baptismal catechesis, it is permissible to take once more on the most suitable day within this week the Gospel of Lazarus (provided it does not coincide with a solemnity or a feast), assigned to the previous Sunday, instead of those of the weekday. Where this is done, the readings are as follows:

R 1 2 Kgs 4, 18b-21. 32-37; Ps 16, 1. 6-7. 8b and 15.

Go Jn 11, 1-45.

The matching proper preface of the preceding Sunday should also be used.

8. *Purple* Tuesday, 5th Week of Lent (*Psalter week I*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion I.

R 1 Num 21, 4-9; Ps 101, 2-3. 16-18. 19-21.

Go Jn 8, 21-30.

9. *Purple* Wednesday, 5th Week of Lent (*Psalter week I*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion I.

R 1 Dan 3, 14-20. 91-92. 95; Ps Dan 3, 52. 53. 54. 55. 56.

Go Jn 8, 31-42.

10. *Purple* Thursday, 5th Week of Lent (*Psalter week I*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion I.

R 1 Gen 17, 3-9; Ps 104, 4-5. 6-7. 8-9.

Go Jn 8, 51-59.

11. *Purple* Friday, 5th Week of Lent (*Psalter week I*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion I.

R 1 Jer 20, 10-13; Ps 17, 2-3a. 3bc-4. 5-6. 7.

Go Jn 10, 31-42.

The memorial of **St Stanislas**, Bishop & Martyr, may be commemorated as set out on pp. 26-27, n. 10.

12. *Purple* Saturday, 5th Week of Lent (*Psalter week I*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion I.

R 1 Ez 37, 21-28; Ps Jer 31, 10. 11-12ab. 13.

Go Jn 11, 45-56.

Red First VESPERS of Palm Sunday.

HOLY WEEK

1. In Holy Week the Church celebrates the mysteries of salvation accomplished by Christ in the last days of his earthly life, from his messianic entry into Jerusalem, until his blessed Passion and glorious Resurrection.

Lent continues until Holy Thursday.

With the evening Mass of the Lord's Supper on Holy Thursday begins the Paschal Triduum, which includes Good Friday of the Passion of the Lord and Holy Saturday, centres upon the Easter Vigil, and concludes with vespers on Easter Sunday of the Resurrection of the Lord.

The weekdays of this week are dedicated to the celebration of penance, abstaining from celebration of the sacraments of Baptism and Confirmation, since these have their natural place in the Easter Vigil.

2. The rites of Holy Week, that is to say the blessing and procession of palms, the reposition of the Blessed Sacrament after the Mass of the Lord's Supper, the Solemn Celebration of the Passion of the Lord on Good Friday and the Easter Vigil, may be celebrated in all churches and chapels.

In churches other than parish churches, and in chapels, it is best that these rites be celebrated only if this can be done worthily – that is to say, with an appropriate number of ministers, with the possibility of singing at least some parts of the liturgy, and with a sufficiently large congregation of faithful. Otherwise, it is best that these liturgies be celebrated only in parish churches and in other more important churches.

Pastors should take care to instruct the faithful on the meaning and structure of the rites enacted in these days, and so lead them to an active and fruitful participation.

APRIL 2014

13. *Red* **PALM SUNDAY OF THE PASSION OF THE LORD** (*Psalter week II*). **Liturgy of the day.**

LH of the Sunday.



MASS of the Sunday, Creed, Preface of Palm Sunday.

R 1 Is 50, 4-7; Ps 21, 8-9. 17-18a. 19-20. 23-24.

R 2 Phil 2, 6-11.

Go Mt 26, 14—27, 66 (*or* 27, 11-54).

The memorial of **St Martin I**, Pope & Martyr, is not celebrated this year.

Other celebrations are not permitted, not even funeral Masses.

1. Palm Sunday of the Passion of the Lord, a day on which the Church enters upon the mystery of the Death, Burial and Resurrection of her Lord, brings together the triumphal procession of Christ as King and the proclamation of his Passion. Both aspects of the paschal mystery should be explained in the catechesis of the day.

2. The Lord's entry into Jerusalem is commemorated by means of a solemn procession. There should be only one such procession, to be celebrated before Mass on either the Saturday evening or on the Sunday itself.

The people should gather at a smaller church or other suitable place outside the church to which the procession will go. The faithful take part in the procession singing and waving branches of the palm tree or other trees in their hands. The priest and his ministers do the same.

The branches are blessed by the priest so that they may be carried in procession, but also so that they may be devoutly kept in the home so as to call to mind the victory of Christ as celebrated by today's procession.

3. To commemorate the Lord's entry into Jerusalem, apart from the procession, the Missal proposes a solemn entrance, to be held wherever it is not possible to hold a procession outside the church. This solemn entrance is to take place before the main Mass, with the faculty of repeating it before another Mass which is habitually celebrated with a large gathering of the people. The Missal also proposes a simple entrance, to be enacted at other Masses.

4. The vestments used today are red. In the procession the priest may wear either the cope or the chasuble.

5. After the procession or the solemn entrance, the sign of the cross and the penitential rite or the sprinkling of the congregation with holy water are all omitted from the beginning of Mass and the Collect follows immediately. The Mass then continues in the usual way.

6. For the spiritual good of the faithful it is appropriate that the narrative of the Passion be read in its entirety, without however omitting the other readings which precede it. After the reading of the Passion, there should be a homily, even if only a brief one.

7. The narrative of the Lord's Passion is read without candles, incense, initial greeting or marking of the book with the sign of the cross. It is read by a deacon, or in his absence, by a priest. It may be read even by lay readers, with the part of Christ reserved, if possible, to the priest. Deacons, but not others, recite the prayer *Munda cor meum* (*Almighty God, cleanse my heart...*), and ask for the blessing of the priest, as is usually done before the Gospel. At the end is said *Verbum Domini* (*[This is] the Gospel of the Lord*), but the book is not kissed.

8. Where it is not possible to celebrate Mass, there should be held a Liturgy of the Word about the Lord's messianic entry and his Passion, either on the Saturday evening or at a suitable time on the Sunday.

14. *Purple* **MONDAY OF HOLY WEEK** (*Psalter week II*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion II.

R 1 Is 42, 1-7; Ps 26, 1. 2. 3. 13-14.

Go Jn 12, 1-11.

Other celebrations are not permitted, with the exception of funeral Masses.

15. *Purple* **TUESDAY OF HOLY WEEK** (*Psalter week II*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion II.

R 1 Is 49, 1-6; Ps 70, 1-2. 3-4a. 5-6ab. 15 and 17.

Go Jn 13, 21-33. 36-38.

Other celebrations are not permitted, with the exception of funeral Masses.

16. *Purple* **WEDNESDAY OF HOLY WEEK** (*Ps. wk II*).

Liturgy of the day.

LH of the weekday.

MASS of the weekday, Preface of the Passion II.

R 1 Is 50, 4-9a; Ps 68, 8-10. 21bcd-22. 31 and 33-34.

Go Mt 26, 14-25.

Other celebrations are not permitted, with the exception of funeral Masses.

17. *Purple* **HOLY THURSDAY** (*Psalter week II*).
 in the **Liturgy of the day.**
 LH

LH of the weekday. — At the Office of Reading, ps. 68 may be recited with its antiphons (from Friday, week III).

1. Only the Chrism Mass and the Evening Mass of the Lord's Supper may be celebrated today. Mass may not be celebrated without a congregation, nor may funeral Masses.
2. Holy Communion may only be distributed to the faithful during the Chrism Mass and the Mass of the Lord's Supper. However, those who communicate in the morning may communicate again at the Mass of the Lord's Supper.

The sick may receive communion at any hour of the day.

IN THE MORNING:

White CHRISM MASS, with *Gloria*, Preface proper to this Mass.

R 1 Is 61, 1-3a. 6a. 8b-9; Ps 88, 21-22. 25 and 27.

R 2 Rev 1, 5-8.

Go Lk 4, 16-21.

1. The Chrism Mass, which the bishop celebrates with his presbyterate, and at which the oils are blessed, manifests the communion of the priests with their bishop. For at this Mass priests gather and concelebrate, coming from the different parts of the diocese, as witnesses at the consecration of the Chrism and as fellow workers of their bishop, in whose sacred ministry for the building up, sanctification and government of the people of God they participate. Thus is manifest in a clear way the unity of the priesthood and the sacrifice of Christ living on in the Church.

The faithful, too, should regularly take part and receive the Eucharist at this Mass.

2. The newly blessed Oils should be borne with honour to the parish churches. The old Oils should be burned or poured into the Blessed Sacrament lamp.

The reception of the sacred Oils may take place before the Mass of the Lord's Supper or at another suitable moment. The faithful should, however, be instructed on the use of the sacred Oils and their efficaciousness in the Christian life.

N.B. If there are notable difficulties which prevent clergy and people gathering with the Bishop on this day, it is permissible to anticipate the blessing of the Holy Oils on another day, on condition that the day chosen is close to Easter and that the proper Mass is used (cf. *Order of Blessing of the Holy Oils*, n. 10).

THE PASCHAL TRIDUUM

Christ accomplished the work of redemption and the perfect glorification of God principally through his paschal mystery, in which dying he destroyed our death and rising he restored our life. Hence the sacred Paschal Triduum of the Lord's Passion and Resurrection shines forth as the culmination of the whole liturgical year (LY 18).

1. By the celebration of the Paschal Triduum, that is, of the Death, Burial and Resurrection of her Spouse, the Church means to make present and to fulfill the mystery of the Pasch, the passing over of the Lord from this world to the Father.

In accordance with the tradition of the early Church, the sacred Easter fast should be celebrated on Good Friday of the Passion of the Lord and even, as suitable, extended to Holy Saturday, so that the joys of the Lord's Resurrection may be arrived at with alert and open mind (SC, 110).

2. The celebrations of the sacred Triduum should be held only where this can be done with dignity and decorum (see above, p. 89, n. 2).

It is appropriate, therefore, that small religious communities come together in more important churches, so as to foster participation of the faithful. Likewise the faithful from a number of lesser parishes in the care of a single priest should, if possible, gather in the main church of the area to take part in the sacred rites.

Where, however, two or more parishes are entrusted to the care of a single parish priest, each parish having a considerable congregation of faithful and able to perform the celebrations with dignity and solemnity, the parish priest has the faculty to repeat the celebrations of the Easter Triduum, with due regard for other norms.

3. It is highly recommended that there be a celebration in common of the Office of Readings and of Lauds on Good Friday and Holy Saturday, so that the Christian community may meditate more efficaciously and more fully upon the Passion, in expectation of the proclamation of the Resurrection.

Go to part II :

17 - 30 APRIL 2014

PASCHAL TRIDUUM & EASTER TIME