

INTRODUCTION

I THE CALENDAR

The Plymouth Ordo is based on the General Calendar of the Church, the approved National Calendar for England, and the approved Calendar proper for the Diocese of Plymouth.

II MOVABLE FEASTS and Weekday Holydays of Obligation

First Sunday of Advent	29 th November 2015
The Nativity of the Lord	25 th December (Friday)
The Holy Family of Jesus, Mary and Joseph	27 th December
The Epiphany	3 rd January 2016 (Sunday)
The Baptism of the Lord	10 th January
Ash Wednesday	10 th February
Easter Sunday	27 th March
The Ascension of the Lord	8 th May (Sunday)
Pentecost Sunday	15 th May
The Most Holy Trinity	22 nd May
The Most Holy Body and Blood of Christ	29 th May (Sunday)
The Most Sacred Heart of Jesus	3 rd June
St Boniface (Principal Patron of the Diocese)	5 th June (Sunday)
St Peter & St Paul	29 th June (Wednesday)
The Assumption of the Blessed Virgin Mary	14 th August (Sunday)
All Saints	1 st November (Tuesday)
Our Lord Jesus Christ, King of the Universe	20 th November
First Sunday of Advent	27 th November
The Nativity of the Lord	25 th December (Sunday)
The Holy Family of Jesus, Mary and Joseph	30 th December (Friday)

III THE MASS

MASS FOR THE PEOPLE is to be said on Sundays and Solemnities which are Holydays of Obligation. Canon 534: After a pastor has taken possession of his parish, he is obliged to apply the Mass for the people entrusted to him on each Sunday and holy day of obligation in his diocese. If he is legitimately impeded from this celebration however, he is to apply it on the same days through another or on other days himself.

IV VERSIONS OF SCRIPTURE APPROVED FOR USE AT MASS

Bible Versions:

Revised Standard Version

Jerusalem Bible

New Jerusalem Bible *

New Revised Standard Version *

Good News — may be used for Masses with Children

Psalters:

Grail (1963)

Grail (revised 1993)*

* These versions may not be used to produce a Lectionary without the express permission of the Conference. The current Lectionary makes use of the Jerusalem Bible and the Grail Psalter (1963). (<http://www.liturgyoffice.org.uk/Resources/Scripture/Versions.shtml>)

V CHOOSING THE MASS TO BE SAID

Every Mass is the celebration of the mystery of Christ by the local Church, a particular group of believers with their own needs and concerns, in communion with the universal Church. It hardly needs saying but the way in which we celebrate the Eucharist together is clearly of vital importance to the building up of the local Church. See Chapter VII of the General Instruction of the Roman Missal (RM:pp109-113).

VI MASSES AND PRAYERS FOR VARIOUS CIRCUMSTANCES AND MASSES FOR THE DEAD
(see also the General Instruction on the Roman Missal chapter VIII RM:pp114-116)

LITURGICAL DAYS	Permitted	Not Permitted
1. Holy Thursday And Easter Triduum		RM,V1,FM
2. Solemnities of Obligation		RM,V1,FM
3. Sundays of Advent, Christmas, Lent, and Easter		RM,V1,FM
4. Solemnities not of precept, All Souls	FM	RM,V1,D2
5. Ash Wednesday, weekdays of Holy Week	FM	RM,V1,D2
6. Days in the Easter Octave	FM	RM,V1
7. Sundays in Ordinary Time	RM,V1,FM	V2,D2
8. Feasts	RM,V1,FM	V2,D2
9. Weekdays of Advent 17 - 24 December	RM,V1,FM	V2
10. Days in the Christmas octave	RM,V1,FM,D2	V2
11. Weekdays of the season of Lent	RM,V1,FM,D2	V2
12. Obligatory memorials	RM,V1,V2,FM,D2	V3,D3
13. Weekdays of Advent to 16 December	RM,V1,V2,FM,D2	V3,D3
14. Weekdays of Christmas from 2 January	RM,V1,V2,FM,D2	V3,D3
15. Weekdays of the Easter season	RM,V1,V2,FM,D2	V3,D3
16. Weekdays in Ordinary Time	RM,V1,V2,FM,D2, V3,D3	

SIGLA

RM= Ritual Masses (General Instruction of the Roman Missal (GIRM) 372).

V1= Masses for various needs and occasions and votive Masses, in cases of serious need or pastoral advantage, at the direction of the local Ordinary or with his permission (GIRM 373,374).

V2= Masses for various needs and occasions and votive Masses, in cases of serious need or pastoral advantage, at the discretion of the rector of the church or the priest celebrant (GIRM 376).

V3 = Masses for various needs and occasions and votive Masses chosen by the priest in favour of the devotion of the people. (GIRM 377,378). When V1 is not permitted, neither is V2. When V2 not permitted, neither is V3.

FM = Funeral Mass (GIRM 380).

D2 = Mass on the occasion of news of a death, final burial, or the first anniversary (GIRM 381)

D3 = Daily Mass for the dead (GIRM 381). When FM is not permitted, neither is D2. When D2 is not permitted, neither is D3.

VII THE PREFACE AND EUCHARISTIC PRAYER

The Eucharistic Prayer is a prayer of thanksgiving and sanctification. The purpose of the many Prefaces that enrich the Roman Missal is to bring out more fully the motives of thanksgiving within the Eucharistic Prayer and to set out more clearly the different facets of the mystery of salvation. Some Eucharistic Prayers are created in such a way that the Preface is an integral part of the development of a total theme, while others allow for a variable Preface. Eucharistic Prayer IV, the prayers for Various Needs and Occasions, and the prayers for Children's Masses have fixed Prefaces and should not be used on days when proper Prefaces are

prescribed. In the third edition of the Roman Missal, it is permissible to use the Eucharistic Prayers for Reconciliation with any penitential preface, for example, the prefaces for the season of Lent. In Votive Masses, there is the option to use either the Preface corresponding to the Mass or the Preface of any Eucharistic Prayer.

The choice between the Eucharistic Prayers found in the Order of Mass is suitably guided by the following norms:

- a. Eucharistic Prayer I, or the Roman Canon, which may always be used, is especially suited for use on days to which a proper text for the Communicantes (In communion with those whose memory we venerate) is assigned or in Masses endowed with a proper form of the *Hanc igitur* (Therefore, Lord, we pray) and also in the celebrations of the Apostles and of the Saints mentioned in the Prayer itself; likewise it is especially suited for use on Sundays, unless for pastoral reasons Eucharistic Prayer III is preferred.
- b. Eucharistic Prayer II, on account of its particular features, is more appropriately used on weekdays or in special circumstances. Although it is provided with its own Preface, it may also be used with other Prefaces, especially those that sum up the mystery of salvation, for example, the Common Prefaces. When Mass is celebrated for a particular deceased person, the special formula given may be used at the proper point, namely, before the part *Remember also our brothers and sisters*.
- c. Eucharistic Prayer III may be said with any Preface. Its use should be preferred on Sundays and festive days. If, however, this Eucharistic Prayer is used in Masses for the Dead, the special formula for a deceased person may be used, to be included at the proper place, namely after the words: *in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world*.
- d. Eucharistic Prayer IV has an invariable Preface and gives a fuller summary of salvation history. It may be used when a Mass has no Preface of its own and on Sundays in Ordinary Time. On account of its structure, no special formula for a deceased person may be inserted into this prayer. (GIRM 365)

VIII HOLY COMMUNION

Canon 917 of the 1983 *Code of Canon Law* states that one who has received the blessed Eucharist may receive it again on the same day only within a Eucharistic celebration in which that person participates, without prejudice to the provision of Canon 921 Note 2 (see below). The Pontifical Commission for the Authoritative Interpretation of the Code of Canon Law has decreed that this Canon should be interpreted as referring only to a second Mass, not as often as a person participates in the Eucharist on any given day. (AAS 76 (1984) 746-747).

Canon 921 of the Code of Canon Law makes the following provisions for those in danger of death:

1. The Christian faithful who are in danger of death, from whatever cause, are to be nourished by Holy Communion in the form of Viaticum.
2. Even if they have been nourished by Holy Communion on the same day, however, those in danger of death are strongly urged to receive Communion again.
3. While the danger of death lasts, it is recommended that Holy Communion be often, but on separate days.

The primary purpose of reservation of hosts in the tabernacle is for Viaticum. The secondary reasons are for the giving of Holy Communion and the adoration of Our Lord present in this sacrament.

None of these reasons warrant the reservation of more hosts than is commensurate with the needs of the dying, the sick, the housebound, the giving of Communion outside of Mass.

It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated (GIRM 85).

To consecrate one host for the priest at Mass, and then use hosts reserved in the tabernacle, (sometimes consecrated days before) for communion of the faithful is to ignore the above instruction and the reasons behind it.

IX EXPOSITION OF THE HOLY EUCHARIST

Exposition of the Holy Eucharist, either in the ciborium or in the monstrance, is intended to acknowledge Christ's marvellous presence in the sacrament. Exposition invites us to the spiritual union with him that culminates in sacramental communion. Thus, it fosters very well, the worship, which is due to Christ in

spirit and truth. See *Holy Communion and the Worship of the Eucharist outside the Mass I* (Collins, 1978) and <http://www.liturgyoffice.org.uk/Resources/HCW/>.

X CELEBRATION OF VARIOUS ANNIVERSARIES

The anniversaries of the Pope and Bishop, and of priests and deacons attached to the parish or community, provide an occasion for the people of God to grow in their understanding of the sacred ministry and of the special role of the clergy in the servant Church. It is good to mention these anniversaries so that community members may deepen their appreciation of the manner in which Christ shepherds his people along the way of life.

On weekdays in Ordinary Time it is permissible to use the Mass for the anniversary of the Pope or of the Bishop or of the celebrant's own priestly ordination, or to use simply the prayers, or indeed just the collect. Moreover, if pastoral advantage so suggests, the Mass for these occasions may even be used on other days, in conformity with what was said in note VI above regarding Masses and prayers Masses for various needs and occasions and votive Masses. It is in any event fitting that special mention is made of such anniversaries in the Prayer of the Faithful.

Celebrations of local church anniversaries remind us that our own worshipping community is the Church. They help us recognise our identity as the way that Christ's presence is made manifest in our area, and thus they remind us of the mission that has been entrusted to us. It is important for Christians to establish a firm bond between the liturgy and life today, to celebrate this life and thank God for it and through it, and to raise it to God's service. In addition, if the anniversary of dedication or solemnity of the patron of the church falls on a weekday, it is permissible to **transfer that celebration to the nearest Sunday** if that Sunday is a Sunday in Ordinary Time or in the Christmas Season (with the exception of Epiphany, Trinity Sunday, Corpus Christi and Christ the King).

The importance of the cathedral in the liturgical life of the diocese flows from the role of the Bishop as high priest of the Lord's flock. Every parish community is related to the Bishop, and therefore the anniversary of the cathedral's dedication as a place of worship is celebrated throughout the diocese (Vatican II Constitution on the Liturgy 41,42, Lumen Gentium 26; GIRM 112). It is desirable that in the cathedral church on the anniversary of its Dedication, the bishop concelebrate the Eucharist with the chapter of canons and with the participation of as many of the people as possible.

DIOCESAN CELEBRATIONS AND COMMEMORATIONS

28th January	Ordination of Bishop Mark O'Toole (2014)
26th February	Death of Bishop Cyril Restieaux (1996)

"There is a longstanding tradition that each year the anniversary of the last deceased bishop is observed, unless he had been transferred to another diocese. The occasion is marked by the celebration of Mass, and it is recommended that the bishop of the place preside in the cathedral church. The faithful and particularly priests are to be instructed that in the Lord they should remember their leaders, those who spoke the word of God to them" (Ceremonial of Bishops 1168).

14 th February	Rite of Election
23 rd March	Mass of the Chrism
5 th June (Sunday)	St Boniface
22 nd September	Dedication of the Cathedral

CHURCH OR PARISH FEAST OF TITLE

The Titular of a church or parish is celebrated as a Solemnity. Should this fall on a Sunday in Ordinary Time of the Year or the Christmas Season, the Solemnity will take the place of the Sunday (with the exception of Epiphany, Trinity Sunday, Corpus Christi and Christ the King). If it falls on a Sunday during Advent, Lent or Eastertide, during Holy Week, the Easter Triduum and the Easter Octave, on Solemnities of the Lord, the Blessed Virgin Mary and of the Saints listed in the General Calendar, or on Ash Wednesday, the Solemnity is transferred.

Mass: of the patron, Gloria, three readings from the proper and/or common of the lectionary, recognising the principles laid down by tradition for the season of the year, Creed, proper or appropriate preface.

Hours: of the patron, beginning with festive Evening Prayer I.

ANNIVERSARY OF THE DEDICATION OF A CHURCH

This annual observance celebrates the mystery of the living Church, that is, the people of God in pilgrimage to the New Jerusalem. It is celebrated as a Solemnity. One of the following days may be chosen for the celebration of the dedication of a particular church:

- a. The anniversary date of its consecration or dedication. If this falls on a Sunday during Advent, Lent or Eastertide, during Holy Week, the Easter Triduum and the Easter Octave, on Solemnities of the Lord, the Blessed Virgin Mary and of the Saints listed in the General Calendar, or on Ash Wednesday, the Solemnity is transferred.
- b. The Sunday nearest the anniversary date, if it is a Sunday in Ordinary Time or a Sunday in Christmastide (with the exception of Epiphany, Trinity Sunday, Corpus Christi and Christ the King).
- c. The Sunday before the Solemnity of All Saints (if the date of dedication is unknown), in order to focus on the bond between the Church on earth and the Church in heaven.

The choice is to be made, once and for all, by the local community with the bishop's approval.

Mass of Dedication (White Vestments are worn): from the Common of the Dedication of a Church, Gloria, three readings from lectionary (LII:pp1392-1405), Creed. Hours: from the Common of the Dedication of a Church, beginning with festive Evening Prayer I.

XI THE LITURGY OF THE HOURS

From early Christian times, believers have made the whole course of day and night holy by their praise of God. When this song of praise is offered worthily, it is truly the bride of Christ addressing the bridegroom; it is the prayer of Christ and his body to the Father. Those who celebrate the liturgy of the hours are offering praise to God in the name of the Church.

The Church is a community called by God to pray. As the celebration of the whole Church, the liturgy of the hours is designed as common prayer. Individual recitation is not the norm but the exception, and should be considered only when common celebration is truly impossible. Priests are encouraged to celebrate at least part of the Divine Office in common (cf. GILH 25).

The Liturgy of the Hours is an invitation to praise God and reflect on his word at various times during the day. It is a constant reminder that God is present among his people. Its purpose is to make the entire day holy by giving continual praise to God (cf. GILH 10).

The arrangement of the Liturgy of the Hours is as follows:

Sundays (cf. GILH 204-207)

Everything is done as in the Ordinary, in the Psalter and in the Proper, according to the varying seasons. Evening Prayer I and Evening Prayer II are both recited.

At the Office of Readings, following the Second Reading with its Responsory, the Te Deum is recited, except in Lent.

Solemnities (cf. GILH 225-230)

At Morning and Evening Prayer (I and II) and the Office of Readings, everything is taken from the Proper or the Common. The Te Deum is always said at the Office of Readings following the Second Reading and its Responsory. Night Prayer is that laid down for Sundays and Solemnities, Night Prayer I following Evening Prayer I, and Night Prayer II following Evening Prayer II.

At the Midday Hour, or at either of the other two daytime hours:

1. The Hymn is taken from the Ordinary unless otherwise indicated.
2. The Antiphon, the Short Reading, the Versicle and Response, and the Prayer are taken from the Proper or the Common.
3. If particular psalms are laid down for the solemnity, these are to be recited at one of the daytime hours; those who recite the other two daytime hours take the psalms from the complementary series to be found at the end of the Psalter. If no particular psalms are laid down for a Solemnity which falls on a Sunday, the psalms at one of the daytime hours are taken from those given for Sunday week I; those who recite the other two daytime hours take the psalms from the complementary series. In all other cases, all the psalms are taken from the complementary series.

Feasts (cf. GILH 231-233)

Feasts of the Lord inscribed in the General Calendar which fall on a Sunday are celebrated in the same way as Solemnities, with Evening Prayer I followed by Night Prayer I of Sundays. All other Feasts, including Feasts of the Lord falling on a weekday, and the days of the Christmas and Easter Octaves are celebrated as follows:

At Morning and Evening Prayer and the Office of Readings, everything is taken from the Proper or the Common. The Te Deum is always said at the Office of Readings following the Second Reading and its Responsory.

At the Midday Hour, or at either of the other two daytime hours:

1. The Hymn is taken from the Ordinary.
2. The Short Reading, the Versicle and Response, and the Prayer are taken from the Proper or the Common.
3. Those reciting one of the daytime hours take the antiphons (unless there are proper ones) and the psalms from the current day of the week; those who recite the other two daytime hours take the psalms from the complementary series.

Night Prayer is said as on ordinary days.

Memorials (cf. GILH 220, 234-236)

At Morning and Evening Prayer and the Office of Readings the psalms are those of the weekday, unless the memorial has proper antiphons, together with indications of where the psalms are to be taken from.

As regards the Invitatory Antiphon, the Hymn, the Short Reading with its versicle and response, the antiphon for the Benedictus or the Magnificat, and the Intercessions: if there are proper texts these are used, otherwise, texts from the Common or the texts of the particular weekday are used.

The Concluding Prayer is that of the Memorial.

At the Office of Readings:

1. The Biblical Reading with its responsory is from the Proper of Seasons or from the Ordinary.
2. The Second Reading with its responsory is proper to the memorial, or in the absence of a proper reading, it is that laid down for the particular weekday.
3. The Te Deum is never said.

At the daytime hours, and at Night Prayer, the texts of the particular weekday are used.

Weekdays

On weekdays, everything is taken from the Ordinary and the Psalter, and from the Proper, according to the season. At the Office of Readings, the Te Deum is never said, but the Concluding prayer following the responsory after the second reading is used. At all the other hours, this prayer is taken from the Psalter, or the Proper of Seasons.

Commemorations

On Memorials which are celebrated in a reduced manner, on the weekdays of Lent, and on the weekdays between 17th and 31st December, it is permissible at the Office of Readings to add the reading of the saint and its responsory after the Second Reading and its responsory, and at Morning and Evening Prayer to add the antiphon and prayer of the saint after the Concluding prayer and before the conclusion.

XII DAYS OF PENANCE

Canon 1249 The divine law binds all the Christian faithful to do penance each in his or her own way. In order for all to be united among themselves by some common observance of penance, however, penitential days are prescribed on which the Christian faithful devote themselves in a special way to prayer, perform works of piety and charity, and deny themselves by fulfilling their own obligations more faithfully and especially by observing fast and abstinence, according to the norm of the following canons.

Canon 1250 The days and times of penance for the universal Church are each Friday of the whole year and the season of Lent.

Canon 1251 Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a Solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Can. 1252 The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those, who because of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

Statement from the Bishops of England and Wales (made at Hinsley Hall, Leeds, 9th - 12th May 2011)

Catholic Witness - Friday Penance

By the practice of penance every Catholic identifies with Christ in his death on the cross. We do so in prayer, through uniting the sufferings and sacrifices in our lives with those of Christ's passion; in fasting, by dying to self in order to be close to Christ; in almsgiving, by demonstrating our solidarity with the sufferings

of Christ in those in need. All three forms of penance form a vital part of Christian living. When this is visible in the public arena, then it is also an important act of witness.

Every Friday is set aside by the Church as a special day of penance, for it is the day of the death of our Lord. The law of the Church requires Catholics to abstain from meat on Fridays, or some other form of food, or to observe some other form of penance laid down by the Bishops' Conference. The Bishops wish to re-establish the practice of Friday penance in the lives of the faithful as a clear and distinctive mark of their own Catholic identity. They recognise that the best habits are those which are acquired as part of a common resolve and common witness. It is important that all the faithful be united in a common celebration of Friday penance. Respectful of this, and in accordance with the mind of the whole Church, the Bishops' Conference wishes to remind all Catholics in England and Wales of the obligation of Friday Penance. The Bishops have decided to re-establish the practice that this should be fulfilled by abstaining from meat.

Those who cannot or choose not to eat meat as part of their normal diet should abstain from some other food of which they regularly partake. Many may wish to go beyond this simple act of common witness and mark each Friday with a time of prayer and further self-sacrifice. In all these ways we unite our sacrifices to the sacrifice of Christ, who gave up his very life for our salvation.

XIII ANNOUNCEMENT OF THE JUBILEE OF MERCY

Dear brothers and sisters, I have often thought of how the Church may render more clear her mission to be a witness to mercy; and we have to make this journey. It is a journey which begins with spiritual conversion. Therefore, I have decided to announce an Extraordinary Jubilee which has at its centre the mercy of God. It will be a Holy Year of Mercy. We want to live in the light of the word of the Lord: "Be merciful, even as your Father is merciful" (cf. Lk 6:36). And this especially applies to confessors! So much mercy! This Holy Year will commence on the next Solemnity of the Immaculate Conception and will conclude on Sunday, 20 November 2016, the Solemnity of Our Lord Jesus Christ, King of the Universe and living face of the Father's mercy. I entrust the organization of this Jubilee to the Pontifical Council for Promoting the New Evangelization, in order that it may come to life as a new step on the Church's journey in her mission to bring the Gospel of mercy to each person.

I am confident that the whole Church, which is in such need of mercy for we are sinners, will be able to find in this Jubilee the joy of rediscovering and rendering fruitful God's mercy, with which we are all called to give comfort to every man and every woman of our time. Do not forget that God forgives all, and God forgives always. Let us never tire of asking forgiveness. Let us henceforth entrust this Year to the Mother of Mercy, that she turn her gaze upon us and watch over our journey: our penitential journey, our year-long journey with an open heart, to receive the indulgence of God, to receive the mercy of God.

(Pope Francis, 11th April 2015)

PRAYER FOR THE JUBILEE OF MERCY

Lord Jesus Christ,
you have taught us to be merciful like the heavenly Father,
and have told us that whoever sees you sees Him.
Show us your face and we will be saved.
Your loving gaze freed Zacchaeus and Matthew from being enslaved by money;
the adulteress and Magdalene from seeking happiness only in created things;
made Peter weep after his betrayal,
and assured Paradise to the repentant thief.
Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman:
"If you knew the gift of God!"

You are the visible face of the invisible Father,
of the God who manifests his power above all by forgiveness and mercy:
let the Church be your visible face in the world, its Lord risen and glorified.
You willed that your ministers would also be clothed in weakness
in order that they may feel compassion for those in ignorance and error:
let everyone who approaches them feel sought after, loved, and forgiven by God.

Send your Spirit and consecrate every one of us with its anointing,
so that the Jubilee of Mercy may be a year of grace from the Lord,
and your Church, with renewed enthusiasm, may bring good news to the poor,

proclaim liberty to captives and the oppressed,
and restore sight to the blind.

We ask this of you, Lord Jesus, through the intercession of Mary, Mother of Mercy; you who live and reign with the Father and the Holy Spirit for ever and ever.
Amen.

For more information go to <http://www.iubilaeummisericordiae.va/content/gdm/en.html>

XIV OTHER CALENDARS

ORTHODOX CALENDARS

The Patriarchates of Constantinople, Alexandria, Antioch, Romania and Bulgaria, together with the autocephalous Churches of Greece and Cyprus use the Gregorian (new) Calendar. For the most part the Patriarchates of Jerusalem, Moscow and Serbia use the Julian Calendar, and so for them, the feasts not dependent on PASCHA are thirteen days later. PASCHA is the feast of feasts. There are twelve other great feasts and they are listed in capitals (thanks to Fr Gregory Palamas Carpenter for his advice here).

JEWISH CALENDAR

The Jewish calendar is based on the appearance of the new moon every 29 or 30 days. Festivals are a regular occurrence, some relating events in the agricultural year to God's bounty and provision, such as Sukkot, and others related exclusively to commemorating events in history, such as the Day of Atonement. Jewish festivals are categorised as either major or minor.

Major festivals are Passover, the festival of Weeks (Shavuot), Tabernacles (Sukkot), Rejoicing in the Law (Simchat Torah) and the Day of Atonement (Yom Kippur).

In the guidelines and suggestions for implementing the Conciliar Declaration Nostra Aetate (No 4 December 1st 1974) it states "Jesus was born of the Jewish people, as were his apostles and a large number of his first disciples." In the new Roman Martyrology (2001) several dozen specifically Jewish personages are named, many of them figures from the Hebrew scriptures or contemporaries of Jesus.

Liturgical Calendar according to the Roman Martyrology (2001)

January 1	Mary, Mother of God
January 25	St Ananias, disciple of the Lord
January 26	Ss Timothy and Titus, disciples of the apostle St Paul
February 2	The Presentation of Jesus in the Temple
February 3	St Simeon, elder of Israel, righteous man, and St Anna, widow and prophetess
March 19	St Joseph, husband of the Virgin Mary
April 24	Ss Mary of Cleophas and Salome, companions of St Mary Magdalene on Easter morning
April 25	St Mark the Evangelist
May 1	St Joseph the Worker
May 1	St Jeremiah, prophet
May 3	Ss Philip and James the Lesser, apostles
May 9	St Isaiah, prophet
May 10	St Job, prophet
May 14	St Matthias, apostle
May 24	Blessed Joanna, the wife of Herod's steward, Chuza, who, together with various other women, provided for Jesus and the Apostles out of their own means, and who announced the empty tomb to the disciples.
May 31	Visitation of the Virgin Mary to her cousin Elizabeth
June 11	St Barnabas, apostle and companion of St Paul
June 15	St Amos, prophet
June 24	Birth of St John the Baptist, Precursor of the Lord
June 29	Ss Peter and Paul, apostles
July 1	St Aaron, Levite and priest, brother of Moses
July 3	St Thomas, Apostle
July 13	St Ezra, priest and scribe
July 13	St Silas, companion of St Paul

July 20	St Elijah the Tishbite, prophet
July 20	St Joseph (Barsabbas)
July 20	Justus, disciple of the Lord
July 22	St Mary Magdalene, disciple of the Lord and messenger of the Resurrection
July 23	St Ezekiel, prophet
July 25	St James the Greater, apostle
July 26	Ss Joachim and Anne, parents of the Virgin Mary
July 29	St Martha, hostess to Jesus
July 29	St Lazarus, brother of St Martha and friend of Jesus
August 15	Assumption of the Virgin Mary
August 24	St Bartholomew, apostle
August 26	St Melchisedek, king of Salem and priest of God Most High
August 29	Death of St John the Baptist
August 31	Ss Joseph of Arimathea and Nicodemus, leaders and teachers of the Jewish people, who took down the body of Jesus and buried it.
September 1	St Joshua, son of Nun, servant of the Lord and successor to Moses
September 4	St Moses, prophet and giver of the Law
September 6	St Zechariah, prophet
September 8	Birth of the Virgin Mary, of the seed of Abraham, of the tribe of Judah, of the line of King David
September 15	The Virgin Mary, Mother of Sorrows
September 21	St Matthew (Levi), Apostle and Evangelist
September 21	St Jonah, prophet
September 23	Ss Zechariah and Elizabeth, parents of St John the Baptist
September 25	St Cleophas, to whom Jesus appeared on the road to Emmaus
September 26	St Gideon, judge over Israel
October 3	St Abraham, patriarch and father of all believers
October 17	St Hosea, prophet
October 18	St Luke the Evangelist
October 19	St Joel, prophet
October 28	Ss Simon and Jude, apostles
November 19	St Obadiah, prophet
November 21	Presentation of the Virgin Mary in the Temple
November 30	St Andrew, apostle
December 1	St Nahum, prophet
December 2	St Habakkuk, prophet
December 3	St Zephaniah, prophet
December 8	Immaculate Conception of the Virgin Mary
December 16	St Haggai, prophet
December 18	St Malachi, prophet
December 21	St Micah, prophet
December 24	All the holy ancestors of Jesus Christ (son of David, son of Abraham, son of Adam), who were pleasing to God and became righteous and died in keeping with their faith
December 26	St Stephen the Protomartyr
December 27	St John the Apostle and Evangelist
December 28	The Holy Innocents, martyrs
December 29	St David, king and prophet, son of Jesse of Bethlehem

THE FORTY CANONISED REFORMATION MARTYRS OF ENGLAND AND WALES

For those who may wish to honour any or all of these saints in a particular way, the dates of their celebrations are as follows:-

January 21 Saint Alban
February 1 Saint Henry
February 21 Saint Robert Southwell
March 22 Saint Nicholas Owen
April 2 Saint John Payne
April 7 Saint Henry Walpole
May 4 Saints John Houghton, Robert Lawrence, Augustine Webster & Richard Reynolds
[on this date all the Martyrs of the Reformation Era are commemorated]
May 5 Saint Richard Reynolds
May 30 Saint Luke Kirby

June 21 Saint John Rigby
 June 23 Saint Thomas Garnet
 June 28 Saint John Southworth
 July 12 Saint John Jones
 July 19 Saint John Plessington
 July 22 Saints Philip Evans & John Lloyd
 July 24 Saint John Boste
 August 22 Saints John Wall & John Kemble
 August 27 Saint David Lewis
 August 28 Saint Edmund Arrowsmith
August 30 Saints Margaret Clitherow, Anne Line & Margaret Ward
 September 10 Saint Ambrose Barlow
 October 17 Saint Richard Gwyn
 October 19 Saint Philip Howard
November 29 Saint Cuthbert Mayne
 December 1 Saints Edmund Campion, Ralph Sherwin & Alexander Briant
 December 5 Saint John Almond
 December 10 Saints Swithun Wells, Edmund Gennings, Polydore Plasden, Eustace White & John Roberts
 December 23 Saint John Stone
 Bold print = existing celebrations in National or Diocesan Calendar

COLLECTIONS

Date Taken	For Whom?	Why?	Mandatory / Optional Collection	To where do you send the money?
24 January	Racial Justice	Racial Justice Sunday	Optional	CaTEW via Diocesan Finance Office
14 February	Diocesan Lourdes Fund	Annual Diocesan Pilgrimage	Optional	Reverend K Kirby The Presbytery 76 Abbey Road Torquay Devon TQ2 5HJ
21 February	CAFOD	Lent Fast Day	Optional	CAFOD Romero House 55 Westminster Bridge Road LONDON SE1 7JB
25 March	Holy See	Holy Places of Palestine	Mandatory (Holy See)	Diocesan Finance Office
17 April	Bishop Christopher's Jubilee Fund for Seminarians	Vocations Sunday Appeal	Optional	Diocesan Finance Office
8 May	Catholic Communications Network	World Communications Sunday	Mandatory (Holy See)	CaTEW via Diocesan Finance Office
22 May	Plymouth Secular Clergy Fund	Sick and Retired Clergy of the Plymouth Diocese	Mandatory (Bishop of Plymouth)	Fr Mark Skelton The Presbytery Glendaragh Road Teignmouth TQ14 8PH
19 June	Bishops' Conference	Day for Life	Mandatory (CBCEW)	CaTEW via Diocesan Finance Office
26 June	Holy See	Peter's Pence	Mandatory (Holy See)	Diocesan Finance Office

Date Taken	For Whom?	Why?	Mandatory / Optional Collection	To where do you send the money?
28 August	Plymouth Catholic Children's Society	Annual Appeal	Optional	Mrs H Rothwell St Boniface House Ashburton Newton Abbot Devon TQ13 7JL
11 September	Catholic Education Service	Education Sunday	Optional	CaTEW via Diocesan Finance Office
18 September	Bishops' Conference	Home Mission Sunday	Mandatory (CBCEW)	CaTEW via Diocesan Finance Office
9 October	CAFOD	Harvest Fast Day	Optional	CAFOD Romero House 55 Westminster Bridge Road LONDON SE1 7JB
23 October	Missio	World Mission Sunday	Mandatory (Holy See)	Mgr Canon James Cronin National Director Missio 23 Eccleston Square LONDON SW1V 1NU
Any time	Missionary Orders	Annual Mission Appeal	Mandatory (CBCEW)	The order concerned
Any time	CaTEW	Offset of Levy	Optional	CaTEW via Diocesan Finance Office

Diocesan Finance Office : Anne Burdon, St Boniface House, Ashburton, Newton Abbot Devon TQ13 7JL.
Please pay your Parish cheque into PRCDTR Collection Account using your paying in book and then let Anne Burdon know the details about your banking ie date paid, amount and paying in slip reference number.
Further information can be obtained from Anne at St Boniface House ☎01364 645373

The Reverend T Lewis has edited this Ordo. I am very grateful to Mr Matthew Addelsee for his invaluable help in proof reading the text, and for his comments and suggestions.

Abbreviations used in these notes (some may also occur in the Liturgical Calendar)

GIRM = General Instruction on the Roman Missal

GPLY = Universal Norms of the Liturgical Year and the General Roman Calendar

AAS = Acta Apostolicae Sedis

GILH = General Instruction on the Liturgy of the Hours

DECEMBER 2015

THE POPE'S INTENTIONS

Universal: Experiencing God's mercy

That all may experience the mercy of God, who never tires of forgiving.

Evangelization: Families

That families, especially those who suffer, may find in the birth of Jesus a sign of certain hope. THE

THE CYCLE OF PRAYER FOR ADVENT AND CHRISTMAS

Days of special prayer

Migrants' Day – Thursday 3rd December

- For our society; that it may always welcome the stranger.
- For those countries from which asylum seekers and refugees have fled; that all may work together for peace and justice.

Bible Sunday - Sunday 6th December

- For our openness to the Word so that we may hear God speaking to us today.
- For all called to proclaim the word; that they may communicate God's message to all.

Expectant Mothers – Sunday 20th December

- For all who are waiting for a birth; may they be given patience and strength.
- For all who work in maternity units and with mothers; may they always recognise and cherish the gift of life.

ADVENT

Advent has a twofold character: as a season to prepare for the solemnity of Christmas, when Christ's first coming to us is remembered; as a season when that remembrance directs the mind and heart to await Christ's Second Coming at the end of time. Advent is thus a period for devout and joyful expectation (GNLY 39).

The playing of the organ and other musical instruments and the decoration of the altar with flowers should be done in a moderate manner, as is consonant with the character of the season, without anticipating the full joy of the Nativity of the Lord. (Ceremonial of Bishops 236). The same moderation should be observed in the celebration of Matrimony (Order of Matrimony 32).

THE MASS LECTONARY IN ADVENT

Sunday Readings

Each gospel reading has a distinctive theme: 1st Sunday - the Lord's coming at the end of time, 2nd and 3rd - John the Baptist, 4th - the events preparatory to the Lord's birth. The Old Testament readings, usually from Isaiah, are Messianic prophecies. The readings from an apostle are exhortations and proclamations in keeping with the themes of Advent.

Weekday Readings

There are two series of readings: the first continues until 16 December; the second is according to date from 17 December.

On the first days of Advent there are readings from the prophet Isaiah, distributed in accord with the sequence of the book itself and including salient texts that are also read on the Sundays. The Gospel passage is chosen in relation to the selected passage from Isaiah.

From Thursday of the second week the Gospel passages are about St John the Baptist, and the first reading is either a continuation of Isaiah or a text chosen in view of the Gospel.

From 17 December, the events that immediately prepared for the Lord's birth are presented from Matthew and Luke. The first reading, chosen in view of the Gospel reading, are from different Old Testament books and include important Messianic prophecies.

2nd December: St Osmund of Salisbury, Bishop and Confessor (Diocesan Calendar)

MEMORIAL

St Osmund, bishop of Sarum or Salisbury, was Norman by birth, the son of Henry, count of Seez; he followed William the Conqueror to England. Here he became Royal Chaplain, until he was promoted to be Chancellor in 1072. He wrote royal letters and charters, obtaining useful experience as an administrator. In 1078 he succeeded Herman as Bishop of Salisbury. The see had been formed by uniting those of Sherborne and Ramsbury and making the new centre at Old Sarum, where the cathedral was built in the same enclosure as the royal castle. Osmund completed and consecrated this cathedral, and formed a chapter with its own constitution, which later became a model for other English cathedrals. Formerly he was thought to have initiated the Sarum Rite, a local variant of the Roman Rite which became very widespread in medieval England; it reached its definitive form under Richard le Poore, Bishop of Salisbury 1217-1229. Osmund died on 4 December 1099 and was buried in his cathedral at Old Sarum. His chasuble and staff were among the treasures there in 1222; but in 1226 his body and its tomb were translated to the new cathedral of Salisbury.

Prayer : Almighty and everlasting God, you make us rejoice on this day's festival of blessed Osmund your confessor and bishop; we humbly entreat your mercy, that by the intercession of him whose solemn feast we devoutly celebrate, we may attain to the glory of everlasting life. Through Christ our Lord. (St Andrew's Daily Missal)

CHRISTMAS

After the annual celebration of the paschal mystery, there is no more ancient feast day for the Church than the recalling of the memory of the Nativity of the Lord and of the mysteries of his first appearing. This is the object of the Christmas season (GNLY 32).

MASSES ON CHRISTMAS EVE AND CHRISTMAS DAY

For the Feast of the Nativity of our Lord, the Roman Missal provides four sets of texts. These Masses relate to different times within the feast. The first of these is the Vigil Mass celebrated before or after Evening Prayer I of Christmas. The Mass at midnight must be celebrated around midnight so that the celebration is authentic as to time. Each believing community is encouraged to celebrate the office of readings before the Mass during the Night. Where such a vigil is celebrated, those present omit night prayer (GILH 215), and the Mass during the night begins after the Responsory following the second reading with the Gloria. (GILH 98) Morning Prayer is usually said before the Dawn Mass (GILH 215).

THE MASS LECTIONARY IN THE CHRISTMAS SEASON

The Roman tradition of readings is preserved over this season especially so on the Feasts of the Nativity and Epiphany. From after the Nativity there is a continuous reading of the whole of 1 John. The gospels relate manifestations of the Lord.

ORTHODOX CALENDAR

25th December NATIVITY OF THE SAVIOUR. Preceded by 40 day fast
or 7th January

INTERFAITH CALENDAR

6th - 14th December Hannukkah A festival of lights. It commemorates the Maccabean recapture and rededication of the Jerusalem Temple in 165 -164 B.C. Special readings and praise songs focus on liberty and freedom. The eight candle Menorah is lighted. (Jewish) - NB Jewish feasts start and finish at sunset.

JANUARY 2016

THE POPE'S INTENTIONS

Universal: Interreligious Dialogue

That sincere dialogue among men and women of different faiths may produce the fruits of peace and justice.

Evangelization: Christian Unity

That by means of dialogue and fraternal charity and with the grace of the Holy Spirit, Christians may overcome divisions.

THE CYCLE OF PRAYER FOR ORDINARY TIME: WINTER

Days of Special Prayer

Peace Day (Sunday 17th January)

- For peace between nations, a lasting peace with justice.
- For all who work for peace; that they may never forget the victims of war.

Octave of Prayer for Christian Unity (18th - 25th January)

- For unity among the churches, a unity founded upon truth and compassion.
- For the churches to find a common voice, to speak on matters that affect the whole of society.

Racial Justice Day - Sunday 24th January

- For tolerance and respect, for an openness to neighbours and strangers.
- For the broadening of our horizons and an awareness of what is happening in our world.

3rd January: THE EPIPHANY

SOLEMNITY

The ancient solemnity of the Epiphany of the Lord ranks among the principal festivals of the whole liturgical year, since it celebrates in the child born of Mary the manifestation of the one who is the Son of God, the Messiah of the Jewish people, and a light to the nations.

The Bishop will see to it that this solemnity is celebrated in a proper manner. Hence:

- there will be a suitable and increased display of lights;
- after the singing of the Gospel reading, depending on local custom, one of the deacons or a canon or beneficed cleric or someone else, vested in cope, will go to the lectern and there announce to the people the movable feasts of the current year; (see below or see the appendix section of the Roman Missal for a musical setting of these words).
- the invitations, comments, and homily will explain the full meaning of this day with its 'three mysteries', that is, the adoration of the child by the Magi, the baptism of Christ, and the wedding at Cana (*Ceremonial of Bishops 240*).

Where it is the practice, if appropriate, the moveable Feasts may be proclaimed after the Gospel, according to the formula given below:

Know, dear brothers and sisters, that, as we have rejoiced at the Nativity of our Lord Jesus Christ, so by leave of God's mercy we announce to you also the joy of his Resurrection, who is our Saviour.

On the 10th day of February will fall Ash Wednesday, the beginning of the fast of the most sacred Lenten season. On the 27th day of March, you will celebrate with joy Easter Day, the Holy Passover of our Lord Jesus Christ. On the 8th day of May will be the Ascension of our Lord Jesus Christ. On the 15th day of May, the feast of Pentecost. On the 29th day of May, the feast of the Most Holy Body and Blood of Christ. On the 27th day of November, the First Sunday of the Advent of our Lord Jesus Christ, to whom is honour and glory for ever and ever. Amen.

(A musical setting of this text is to be found in the appendix of the Roman Missal – RM:pp1505-1506)

ORTHODOX CALENDAR

1st January	Feast of St Basil and the Circumcision. St Basil cakes are often shared as a symbol of prosperity and good luck. Basil wrote a Eucharistic Liturgy. He played a decisive role in clarifying Christian faith in the Trinity.
6 th January	THEOPHANY (BAPTISM OF CHRIST) - recalling the revelation of the Holy Trinity at the Baptism of the Lord. A Great Blessing of the Waters is often celebrated on a riverbank or seashore. Homes, etc., may be blessed.

FEBRUARY 2016

THE POPE'S INTENTIONS

Universal: Care for Creation

That we may take good care of creation—a gift freely given—cultivating and protecting it for future generations.

Evangelization: Asia

That opportunities may increase for dialogue and encounter between the Christian faith and the peoples of Asia.

THE CYCLE OF PRAYER FOR ORDINARY TIME: WINTER

Days of Special Prayer

Day for the Unemployed - Sunday 7th February

- For all seeking work or unable to work through disability and illness; may they place their trust in the God of hope and new beginnings.
- For politicians and all who work with the economy; may they always remember the poor and those who have least.

Day for Victims of Human Trafficking and those who work to combat it - 8th February

- For those who have suffered as a result of human trafficking through being bought, sold, transported into slavery for sexual exploitation, domestic servitude and forced labour.
- For those who offer pastoral support to victims have suffered psychological damage from their traumatic experiences.
- For all agencies working in collaboration to combat human trafficking.

World Day for the Sick - 11th February

- For all who are sick; may they be restored to fullness of health.
- For doctors, nurses and all who care the sick and the dying; may they bring Christ's love and compassion to all whom they care for.

Europe - Feast of SS Cyril and Methodius - 14th February

- For a deepening of knowledge and understanding of our common heritage of faith
- For an openness to the stranger and a care for their needs.

CAFOD Lent Fast Day - Friday 19th February

- For the poor and hungry of the world may they have access to food fairly traded.
- For all who work for overseas development may they work alongside the poor bringing dignity and justice.

Candidates for the Sacraments - especially on the Sundays of Lent

- For those called to the Easter sacraments: that they may find joy in the love of the Lord.

2nd February: WORLD DAY FOR CONSECRATED LIFE

In 1996, Pope St John Paul II established this observance on February 2 for the whole Church. The purpose of the day is 'to help the entire Church to esteem ever more greatly the witness of those persons who have chosen to follow Christ by means of the practice of the evangelical counsels' as well as 'to be a suitable occasion for consecrated persons to renew their commitment and rekindle the fervour which should inspire their offering of themselves to the Lord.' (Pope St John Paul II – 1997). A petition to pray for consecrated persons would be appropriate.

11th February: WORLD DAY FOR THE SICK.

The ministry of Jesus to the sick was central to the life of the Church. St John Paul II in announcing this day stated: "I consider most appropriate, indeed, the bestowal upon the entire Ecclesial Community of an initiative which, as already practised in some nations and regions, has brought forth precious pastoral fruit." Each year this observance occurs on February 11, the memorial of our Lady of Lourdes. This day will highlight the healing ministry of the Church. It will tell us service to the sick and suffering cannot be neglected. It will recognize the great efforts of doctors, nurses, health care institutions and pastoral care givers to restore health to those afflicted with illness and disease. "And Jesus went forth healing the blind, the lame, the crippled, those afflicted with pain and illness!"

St Walburga (25th February) No celebration of St Walburga this year (except in Branksome)

Walburga was the daughter of the saintly Saxon prince Richard of Wessex. At the invitation of St. Boniface, she accompanied her brothers SS. Willibald and Winibald to Germany, where she founded monasteries. She died on May 11th 776, as Abbess of Heidenheim, and her body was placed in a rocky niche in Eichstadt. It was said that there began to exude from this place a miraculously therapeutic oil, which drew many pilgrims.

Prayer : O God, among the countless gifts of your grace
you work your wonders even in our weakness:
in your bounty grant that we may experience the intercession
with your mercy of your blessed virgin Walburga,
while we are enlightened by the example of her chastity
and gladdened by the glory of her miracles.
Through Christ our Lord (St. Andrew's Daily Missal, slightly adapted)

THE SEASON OF LENT (begins on Ash Wednesday, 10th February)

"The annual observance of Lent is the special season for the ascent to the holy mountain of Easter. Through its twofold theme of repentance and baptism, the season of Lent disposes both the catechumens and the faithful to celebrate the paschal mystery. Catechumens are led to the sacraments of initiation by means of the rite of election, the scrutinies, and catechesis. The faithful, listening more intently to the Word of God and devoting themselves to prayer, are prepared through a spirit of repentance to renew their baptismal promises." (Ceremonial of Bishops 249).

The Gospel pericopes, the Samaritan Woman, the man blind from birth and the Resurrection of Lazarus, are assigned to the III, IV and V Sundays of Lent of Year A.

'Catechesis should impress on the minds of the faithful not only the social consequences of sin but also the essence of the virtue of penance, namely, detestation of sin as an offence against God. The role of the Church in penitential practices is not to be neglected, and the people are to be exhorted to pray for sinners.' 'The catechesis on the Paschal Mystery and the sacraments should be given a special place in the Sunday homilies, illustrating the diverse aspects of Baptism and of the other sacraments, and of the mercy of God. Pastors should frequently and as fully as possible explain the Word of God in homilies on weekdays.' (Preparation and Celebration of the Easter Feasts 12, 13)

'During Lent penance should be not only inward and individual but also outward and social, and should be directed towards works of mercy on behalf of our brothers and sisters.'

'The faithful should be urged to take a greater and more fruitful share in the Lenten liturgy and penitential services. They should be advised particularly to approach the sacrament of penance during Lent, in accordance with the law and traditions of the Church, so that they may share the joys of Easter Sunday with purity of heart. It is very appropriate for the sacrament of reconciliation to be celebrated during Lent in a more solemn form, as described in the Rite of Penance.' (Ceremonial of Bishops 251).

MARCH 2016

THE POPE'S INTENTIONS

Universal: Families in Difficulty

That families in need may receive the necessary support and that children may grow up in healthy and peaceful environments.

Evangelization: Persecuted Christians

That those Christians who, on account of their faith, are discriminated against or are being persecuted, may remain strong and faithful to the Gospel, thanks to the incessant prayer of the Church.

Days of Special Prayer

Women's World Day of Prayer - Friday 4th March

- For governments and legislators that they may protect and establish the dignity and equality of women in society.
- For women within the church - may they serve the needs of all.

Candidates for the Sacraments - especially on the Sundays of Lent

- For those called to the Easter sacraments: that they may find joy in the love of the Lord.

HOLY WEEK

During Holy Week the Church celebrates the mysteries of salvation accomplished by Christ in the last days of his life on earth, beginning with his messianic entrance into Jerusalem until his blessed Passion and glorious Resurrection.

The Lenten season lasts until the Thursday of this week. The Easter Triduum begins with the Evening Mass of the Lord's Supper, and continues through Good Friday with the celebration of the Passion of the Lord and Holy Saturday, to reach its summit in the Easter Vigil. It concludes with Evening Prayer of Easter Sunday.

The days of Holy Week, from Monday to Thursday inclusive, have precedence over all other celebrations. They 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.

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 Lord's Passion 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 the faithful. Otherwise, it is best that these liturgies be celebrated only in parish churches and in other more important churches.

20th March: PALM SUNDAY OF THE PASSION OF THE LORD

Holy Week begins on Passion (or Palm) Sunday which joins the foretelling of Christ's regal triumph and the proclamation of the Passion. The connection between both aspects of the paschal mystery should be shown and explained in the celebration and catechesis of this day.

The Commemoration of the entrance of the Lord into Jerusalem has, according to ancient custom, been celebrated with a solemn procession, in which the faithful in song and gesture imitate the Hebrew children who went to meet the Lord singing 'Hosanna'. The rite is as described in the Roman Missal (RM:pp297-309).

The Passion narrative occupies a special place. For the spiritual good of the faithful the Passion should be proclaimed in its entirety, and the readings, which precede it, should not be omitted (see RM:p310).

Penitential Celebrations in Lent

It is fitting that the Lenten season should be concluded with a penitential celebration, both for the individual Christian as well as for the whole Christian community, so that they may be helped to prepare to celebrate more fully the paschal mystery.

These celebrations should take place before the Easter Triduum, and should not immediately precede the Evening Mass of the Lord's Supper.

23rd March: THE CHRISM MASS

The Chrism Mass, which the bishop celebrates with his presbyterium, and at which the oils are blessed, manifests the unity and 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 confection 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. This celebration should foster the relationship of the bishop with the liturgical life of the parish. (CSL 41, 42 and Lumen Gentium 26) The faithful, too, should regularly take part and receive the Eucharist at this Mass. The readings bring out both Christ's messianic mission and its continuation in the Church by means of the sacraments.

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 suitably take place before the evening 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

THE EASTER TRIDUUM

Christ redeemed humankind and gave perfect glory to God principally through his paschal mystery: dying he destroyed our death and rising he restored our life. Therefore the Easter Triduum of the passion, death and resurrection of the Lord is the culmination of the entire liturgical year. Thus the solemnity of Easter has the same kind of pre-eminence in the liturgical year that Sunday has in the week.

The Church beginning with the evening Mass of the Lord's Supper on Holy Thursday and continuing until Vespers on Easter Sunday celebrates the greatest mysteries of the Redemption yearly. This time is called 'the Triduum of the crucified, buried and risen'; it is also called the 'Easter Triduum' because during it is celebrated the Paschal mystery, that is the passing of the Lord from this world to his Father. The Church by the celebration of this mystery, through liturgical signs and sacramentals, is united to Christ, her Spouse, in intimate communion (see notes RM:p329).

24th March: HOLY THURSDAY EVENING MASS OF THE LORD'S SUPPER

With the celebration of Mass on the evening of Holy Thursday 'the Church begins the sacred Easter Triduum, and recalls the Last Supper, in which the Lord Jesus, on the night he was betrayed, showing his love for those who were his own in the world, gave his body and blood under the species of bread and wine, offering to his Father and giving them to the Apostles so that they might partake of them; he commanded them and their successors in the priesthood to perpetuate this offering'. This Mass is, first of all, the memorial of the institution of the Eucharist, that is, of the Memorial of the Lord's Passover, by which under sacramental signs he perpetuated among us the sacrifice of the New Law. The Mass of the Lord's supper is also the memorial of the institution of the priesthood, by which Christ's mission and sacrifice are perpetuated in the world. In addition, this Mass is the memorial of that love by which the Lord loved us even to death (see notes RM:pp330, 331, 335, 345).

25th March: GOOD FRIDAY

On this day when 'Christ our Passover was sacrificed', (1 Co. 5:7), the Church meditates on the Passion of her Lord and Spouse, venerates the Cross, commemorates her origin from the side of Christ on the Cross, and intercedes for the salvation of the whole world. Good Friday is a day of penance to be observed as of obligation in the whole Church, and indeed through abstinence and fasting. All celebration of the sacraments on this day is strictly prohibited, except for the Sacraments of Penance and Anointing of the Sick. Funerals without Mass are to be celebrated without singing, music or tolling of bells.

Times of celebrations

The Office of Readings and Morning Prayer should be recited publically in the morning. The Celebration of the Lord's Passion is to take place in the afternoon, around three o'clock (see notes RM:p346-348, 362-364, 371-373).

Popular Devotions

Devotions, such as the Way of the Cross, Prayer around the Cross, processions of the Lord's Passion and the commemoration of the Sorrows of Our Lady are not to be neglected. The texts and songs should be appropriate to the spirit of this day. Such devotions should be assigned to a time of the day that makes it quite clear that the liturgical celebration by its very nature far surpasses them in importance.

26th March: HOLY SATURDAY

On Holy Saturday the Church is as it were at the Lord's tomb meditating on his passion and death, and on his descent into hell. She is awaiting his resurrection with prayer and fasting. It is highly recommended that on this day the Office of Readings and Morning Prayer be celebrated with the participation of the people. Where this cannot be done, there should be some celebration of the Word of God, or some act of devotion suited to the mystery celebrated this day, especially one that honours the Blessed Virgin Mary for her sharing in the Passion of her Son.

The image of Christ crucified or lying in the tomb, or the descent into hell, which mystery Holy Saturday recalls, as also an image of the Sorrowful Virgin Mary may be placed in the Church for the veneration of the faithful.

On this day, the Church abstains strictly from celebration of the sacrifice of the Mass. Holy Communion may only be given in the form of Viaticum. The celebration of marriages is forbidden.

THE EASTER VIGIL

According to a most ancient tradition, this night is 'one of vigil for the Lord' (Ex 12.42), and the Vigil celebrated during it, to commemorate that holy night when the Lord rose from the dead, is regarded as the 'mother of all holy vigils' (St. Augustine, Sermon 219). For on that night the Church keeps vigil, waiting for the resurrection of the Lord, and celebrates the sacraments of Christian Initiation. This is the greatest and most noble of solemnities and it is to be unique in every single Church. It is the turning point of the Triduum, the Passover of the New Covenant, which marks Christ's passage from death to life.

The Passover Vigil, in which the Hebrews kept watch for the Lord's Passover which was to free them from slavery to Pharaoh, prefigured the true Pasch of Christ that was to come. For the resurrection of Christ, in which he 'broke the chains of death and rose triumphant from the grave', is the foundation of our faith and hope, and through Baptism and Confirmation we are inserted into the paschal mystery of Christ dying, buried, and raised with him, and with him we shall so reign. The full meaning of this Vigil is a waiting for the coming of the Lord (see notes RM:p377).

The Paschal Candle for effective symbolism must be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size. For it must represent the figure of Christ, who as the True Light, illuminates the whole world. The procession from the fire to the Church shows Christians following the risen Christ just as the children of Israel were guided at night by the pillar of fire. The Paschal Candle has its proper place either by the ambo or by the altar and should be lit at least in all the liturgical celebrations until Pentecost Sunday.

The Easter Proclamation is a poetic text which captures the whole Easter mystery placed within the economy of salvation.

One of the unique aspects of the Easter Vigil is the recounting of the outstanding deeds of the history of salvation. these deeds are related in seven readings from the Old Testament chosen from the Law and the

Prophets and two readings from the New Testament, namely from St Paul on Christian baptism as the sacrament of Christ's resurrection and the announcement of the resurrection according to one of the Synoptic Gospels. Thus the Lord 'beginning with Moses and all the prophets' (Lk 24:27.44-45) meets us once again on our journey and, opening up our minds and hearts, prepares us to share in the breaking of the bread and the partaking of the chalice. The faithful are encouraged to meditate on these readings by the singing of a responsorial psalm, followed by a silent pause, and then by the celebrant's prayer. All of the readings should be read whenever it can be done, so that the character of a vigil which takes place over some duration of time can be observed (see notes RM:p397).

27th March: EASTER SUNDAY

Mass is to be celebrated on Easter Day with great solemnity. The Gospel reading for the Mass on Easter Day is from John on the finding of the empty tomb. There is also, however, an option to use the gospel texts from the Easter Vigil or, when there is an evening Mass on Easter Sunday, to use the account in Luke of the Lord's appearance to the disciples on the road to Emmaus. The first reading is from Acts, which throughout the Easter season replaces the Old Testament reading. The reading from St Paul concerns the living out of the paschal mystery in the Church. The rite of renewal of Baptismal Promises is desirable after the homily, together with sprinkling with water blessed at the Vigil.

It is fitting that Evening Prayer should be celebrated in a more solemn manner to mark the close of this holy day and to commemorate the apparitions in which our Lord showed himself to his disciples. The tradition of Baptismal Evening Prayer with a procession to the font should be maintained where it is still in force, and as appropriate restored (GILH 213).

ORTHODOX CALENDAR

6 th March	Meat Fare Sunday (Judgement of Sheep and Goats) Eight days before the start of the Great Lent, the faithful prepare for the celebration of the Resurrection of Christ. This is the last day for eating of meat before the Great Lent.
13 th March	Cheesefare Sunday (last day for dairy products and eggs)
14 th March	Clean Monday (Great Lent begins - a diet resembling vegan)
25 th March	EVANGELISMOS (ANNUNCIATION)

INTERFAITH CALENDAR

23 rd - 24 th March	Purim is to celebrate the courage of a Jewish saint, Esther, who saved her people, in Persia, from extermination. Charity to the poor and sharing food with friends mark the observance. (Jewish)
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APRIL 2016

THE POPE'S INTENTIONS

Universal: Small Farmers

That small farmers may receive a just reward for their precious labour.

Evangelization: African Christians

That Christians in Africa may give witness to love and faith in Jesus Christ amid political-religious conflicts.

Days of Special Prayer

World Day of Prayer for Vocations - Sunday 17th April

- For vocations to the priesthood and the religious life; may we be open to God's call.
- For priests and religious; may their lives bear fruit in plenty.

THE EASTER SEASON

The celebration of Easter is prolonged throughout the Easter season. The fifty days from Easter Sunday to Pentecost Sunday are celebrated as one feast day, the "Great Sunday". The Sundays of Easter have precedence over all feasts of the Lord and over all solemnities. During Easter time, pastors should instruct the faithful on the meaning of the Church's precept concerning the reception of Holy Communion during this period (Canon 920). It is highly recommended that Communion be brought frequently to the sick also, especially during the Easter Octave.

Particular attention should be paid to the mystagogical formation of the newly baptised. Since the distinctive spirit and power of the period of post baptismal catechesis or mystagogy derive from the new personal experience of the sacraments and of the community, its main setting is the so-called Masses for neophytes, that is, the Sunday Masses of the Easter season. Readings for Year A are particularly suitable. Special places in the congregation are to be reserved for the neophytes and their godparents. The homily and, as circumstances suggest, the general intercessions should take into account the presence and needs of the neophytes (RCIA pp:235 -239).

During the Easter season, the refrain for the responsorial psalm may be 'Alleluia!' (preferably sung). When 'Alleluia!' is sung as the psalm refrain, the Gospel Acclamation and its verse may be omitted. During the Octave of Easter, the optional sequence '*Victimae paschali laudes*' may be used up to and including the Second Sunday of Easter (RM:p45).

INTERFAITH CALENDAR

22nd - 30th April Pesach (Passover) - An 8 day celebration of the deliverance of the Jews from slavery in Egypt. The story of the Exodus is recounted, and the ongoing struggle of all peoples for freedom from internal and external tyranny is celebrated. A special meal is a central feature. (Jewish)

MAY 2016

THE POPE'S INTENTIONS

Universal: Respect for Women

That in every country of the world, women may be honoured and respected and that their essential contribution to society may be highly esteemed.

Evangelization: Holy Rosary

That families, communities, and groups may pray the Holy Rosary for evangelization and peace.

Days of Special Prayer

World Communications Day – 8th May

- For all who work in the media; may they broadcast with truth and integrity.
- For places and events that are forgotten by the news; may they be remembered in our hearts.

The Church – Sunday 15th May (Pentecost)

- For the Holy Father; may he be a focus for unity and peace.
- For the local Church; may it be a beacon of Christ.

Commemorating the First World War

31st May/1st June – The Battle of Jutland commemorating the war at sea.

To mark the centenary of the First World War and remember all those who lost their lives in the conflict, the bishops of England and Wales encourage the Catholic community to participate in local civic or ecumenical celebrations.

The bishops will celebrate Requiem Masses in their Cathedrals on or near the six key dates which have been identified as part of the anniversary celebrations.

Catholic parishes are asked to mark these important anniversaries on the nearest Sunday by offering Mass for all those who died and to pray in the intercessions for those currently serving in the armed forces, and for peace.

5th May: St Richard Reynolds, Priest and Martyr (Diocesan Calendar)

MEMORIAL

Richard Reynolds is thought to have come from Pinhoe in Exeter, and was a Bridgettine monk of Syon Abbey on the Thames. He suffered martyrdom with the Carthusians at Tyburn on May 4th 1535, for refusing to take the oath of royal supremacy under Henry VIII. He was known for his personal holiness, and was one of the forty martyrs canonised by Pope Paul VI in 1970. Syon Abbey, one of the great medieval monasteries, was dissolved in 1539 by Henry. The expelled community moved from place to place in France and Spain, finally settling in Lisbon in 1594. This same community moved from Lisbon back to England in 1861, settling first in Spetisbury, Dorset, then in Chudleigh, and finally in 1925 in South Brent. The community remained here until the closure of Syon Abbey in 2011.

Prayer : O God, who in your goodness counted St Richard among the glorious martyrs for the Apostolic See; grant, by his example and intercession, that we may lovingly live and devoutly die in fidelity to the same Holy See. Through Christ our Lord. (St Andrew's Daily Missal)

8th May: THE ASCENSION of the LORD

'The Ascension of Christ means our own salvation as well; where the glorious Head has gone before, the body is called to follow in hope. Let us therefore exult beloved, as is fitting, and let us rejoice in devout thanksgiving. For on this day not only have we been confirmed in our possession of paradise, but we have even entered heaven in the person of Christ; through his grace we have regained far more than we had lost through the devil's hatred.' St Leo the Great, Sermon (Ceremonial of Bishops 375).

The weekdays from Ascension to the Saturday before Pentecost inclusive are days of preparation for the coming of the Holy Spirit, the Paraclete. (Ceremonial of Bishops 376).

15th May: PENTECOST

This sacred period of fifty days concludes with PENTECOST SUNDAY, when the gift of the Holy Spirit to the Apostles, the beginnings of the Church and the start of its mission to all tongues and peoples and nations are commemorated. Encouragement should be given to the prolonged celebration of Mass in the form of a Vigil, whose character is not baptismal as at the Easter Vigil, but is one of urgent prayer, after the example of the Apostles and disciples, who persevered together in prayer with Mary, the Mother of Jesus, as they awaited the Holy Spirit.

After the Easter season, the Paschal Candle should be kept with honour in the baptistery so that in the celebration of Baptism the candles of the baptised may be lit from it. In the celebrations of funerals, the candle should be placed near the coffin to signify that Christian death is a true Passover. The Paschal Candle should not otherwise be lit nor placed in the Sanctuary outside the Easter season.

24th May: St Aldhelm of Sherborne (Diocesan Calendar)

MEMORIAL

St Aldhelm was the first bishop of Sherborne, and of royal blood. He became a monk at Malmesbury, and was renowned for his learning and sanctity. He wrote both prose and verse, and set his verse to music. Finding the people of his time somewhat dilatory in their church attendance, it is said that he would stand up in public places, singing songs and preaching sermons to attract people to the faith.

Prayer : O God, on this day you raised up your holy bishop Aldhelm to everlasting joys; we implore your mercy, that by his merits and prayers, we may be led to the same eternal reward.
(St Andrew's Daily Missal)

ORTHODOX CALENDAR

1st May PASCHA

JUNE 2016

THE POPE'S INTENTIONS

Universal: Human Solidarity

That the aged, marginalized, and those who have no one may find—even within the huge cities of the world—opportunities for encounter and solidarity.

Evangelization: Seminarians and Novices

That seminarians and men and women entering religious life may have mentors who live the joy of the Gospel and prepare them wisely for their mission.

Days of Special Prayer

Day for Life - Sunday 19th June

- For all who care for and nurture human life from its very beginnings and growth to its final years
- For legislators and those in authority may they respect and protect human life in all its stages

St John Fisher and St Thomas More – Wednesday 22nd June

- For the persecuted and voiceless throughout the world
- For those in authority that they may protect the rights of each human life

5th June: ST BONIFACE, bishop, religious, missionary, martyr (Diocesan Calendar) SOLEMNITY
Principal Patron of the Diocese of Plymouth

Born as Winfrith possibly at Crediton (Devon), about 675, Boniface was killed at Dokkum in the Netherlands on this day in 754. After several years as monk and teacher at Nursling (Hampshire), he went to evangelise the Germanic peoples. Ordained bishop, he was given wide-ranging papal commissions throughout Germany and Gaul. With much support from England in materials and personnel, he founded monasteries and established dioceses, presided at synods, and liaised with kings. He is remembered as a determined missionary, and as a church organiser and reformer, whose work shaped the future of Europe. He is buried at his abbey of Fulda, and is honoured as apostle of Germany.

23rd June: St Edward, King and Martyr (Diocesan Calendar) MEMORIAL

St Edward was the eldest son of King Edgar, and succeeded him as monarch of all England, in 975. He was cruelly assassinated by his stepmother, near Corfe Castle in Dorset, after a reign of only three and a half years. Since his murder was attributed to “irreligious” opponents and he himself was considered a good Christian King, he was canonised as Edward the Martyr in 1001.

Prayer : O God, supreme ruler of an everlasting kingdom,
graciously look down upon your servants
who celebrate the memory of your blessed king and martyr Edward;
and grant by his merits and intercession, that we who glory in his triumph,
may obtain a like reward. Through Christ our Lord.
(St Andrew’s Daily Missal)

ORTHODOX CALENDAR

26th June All Saints’ Sunday

29th June Peter and Paul

INTERFAITH CALENDAR

6th June Ramadan begins. The 9th month on Islamic calendar, devoted to the commemoration of Muhammad’s reception of the divine revelation recorded in the Koran. The event begins when authorities in Saudi Arabia sight the new moon of the 9th month. It is the holiest period of the Islamic Year. There is strict fasting from dawn to sunset. (Islam)

11th-13th June Shavuot - God’s gift of the Torah as a guide to life. Plants and flowers are used in decorations. (Jewish)

JULY 2016

THE POPE'S INTENTIONS

Universal: Indigenous Peoples

That indigenous peoples, whose identity and very existence are threatened, will be shown due respect.

Evangelization: Latin America and the Caribbean

That the Church in Latin America and the Caribbean, by means of her mission to the continent, may announce the Gospel with renewed vigour and enthusiasm.

THE CYCLE OF PRAYER FOR ORDINARY TIME: SUMMER

Days of Special Prayer

Commemorating the First World War

1st July – The Battle of the Somme

To mark the centenary of the First World War and remember all those who lost their lives in the conflict, the bishops of England and Wales encourage the Catholic community to participate in local civic or ecumenical celebrations.

The bishops will celebrate Requiem Masses in their Cathedrals on or near the six key dates which have been identified as part of the anniversary celebrations.

Catholic parishes are asked to mark these important anniversaries on the nearest Sunday by offering Mass for all those who died and to pray in the intercessions for those currently serving in the armed forces, and for peace.

Europe

St Benedict – Monday 11th July

St Bridget – Saturday 23rd July

- For a deepening of knowledge and understanding of our common heritage of faith
- For an openness to the stranger and a care for their needs.

Sea Sunday – Sunday 10th July

- For all who sail the world to enable our safety and comfort
- For families left behind that they may know stability and peace

4th July: Blessed John Cornelius, Priest and Martyr, and his Companions, Martyrs (The Chideock Martyrs)
(Diocesan Calendar) MEMORIAL

John Cornelius was born of Irish parents in Bodmin, and his talent was soon noticed by Sir John Arundell of Lanherne, who sent him to Oxford. From there he went to the English College in Rheims, and to Rome, where he was ordained priest. He came back to England, and worked here for ten years, before being arrested at Chideock Castle, where he was acting as chaplain to Lady Arundell. Whilst being escorted to the sheriff's house he was met on the way by Thomas Bosgrave, a relative of the Arundell family, who offered him his own hat, as he had been dragged out bareheaded. Thereupon Bosgrave was promptly arrested. Two servants of the castle, John (or Terence) Carey and Patrick Salmon, both natives of Dublin, shared the same fate. They were executed at Dorchester on July 4th 1594.

Prayer : Almighty and everlasting God, by your grace
you strengthened the blessed martyrs John and his companions,
fighting until death for the defence of the Catholic faith:
grant that we too may be found unshaken by any temptation and steadfast in the same faith.
(St. Andrew's Daily Missal)

30th July: Saint Germanus of Auxerre, Bishop OPTIONAL MEMORIAL
(Diocesan Calendar – this is an optional memorial in Wales also, see RM p961 for Collect. Replace “Wales” with “England and Wales”).

Saint Germanus lived in the fourth and fifth centuries, and became Bishop of Auxerre, in France. He was sent to Britain by Pope St Celestine, together with the Bishop of Troyes, St Lupus, to preach against the Pelagian heresy. Pelagius was a British monk, whose teachings became popular here in the fifth century – he said that human beings could do without God's grace, and that we could achieve goodness and holiness by our own efforts. He also denied the doctrine of Original Sin. On one of his visits to Britain, Germanus built a church at the place that now bears his name, St Germans in Cornwall. A later structure built in 936 became the Episcopal see of Cornwall, and there was a succession of Bishops of St Germans until in 1043, the see was moved to Crediton.

INTERFAITH CALENDAR

5th July Eid al Fitr - A 3 day feast marking the end of Ramadan. It is a festival of thanksgiving to Allah for enjoying the month Ramadan. It involves wearing finest clothing, saying prayers, and fostering understanding with other religions. (Islam)

AUGUST 2016

THE POPE'S INTENTIONS

Universal: Sports

That sports may be an opportunity for friendly encounters between peoples and may contribute to peace in the world.

Evangelization: Living the Gospel

That Christians may live the Gospel, giving witness to faith, honesty, and love of neighbour.

2nd August - The Indulgence of St Mary of the Portiuncula may be gained by visiting minor basilicas, shrines or the parish church from noon on 1 August until midnight of 2 August. This indulgence has its origin in the one granted to those who on this day visit this church in Assisi (a favourite one of St Francis). The Our Father and the Creed are to be recited in the church. The usual conditions for a plenary indulgence apply: freedom from affection for any sin even venial, Confession, Holy Communion and prayer for the Pope's intentions. This indulgence can be obtained only once (Enchiridion of Indulgences, 1999 edition, see N. 20 – § 1 and concession 33).

ORTHODOX CALENDAR

6th August TRANSFIGURATION. Relaxation of fast with fish, wine and oil.

15th August DORMITION OF THE THEOTOKOS - A celebration of the death, burial, resurrection and ascension of the Blessed Virgin Mary.

29th August Beheading of the Baptist. Fast day.

INTERFAITH CALENDAR

13th – 14th August Tisha B' Av is a fast day commemorating the destruction of both the first (516 B.C.) and second (70 A.D.) Temples in Jerusalem, as well as the expulsion of the Jews from Spain in 1492. (Jewish)

SEPTEMBER 2016

THE POPE'S INTENTIONS

Universal: Centrality of the Human Person

That each may contribute to the common good and to the building of a society that places the human person at the centre.

Evangelization: Mission to Evangelize

That by participating in the Sacraments and meditating on Scripture, Christians may become more aware of their mission to evangelize.

Days of Special Prayer

Education Day – Sunday 11th September

- For a love of learning; may we all desire to grow in our faith in God and our knowledge of the world he created.
- For teachers, catechists and all who share what God has done; may they always be open to deepening their knowledge.

Home Mission Day - Sunday 18th September

- For the courage to live lives faithful to the Gospel.
- For the ability to recognise Christ in all whom we meet.

The Harvest, etc. - Sunday 25th September (or whenever Harvest Festivals are held)

- For a fair and just trade so that all may receive a just wage for the work of their hands.
- For politicians and all who make decisions that affect the future of the earth, may they safeguard the planet for future generations.

ORTHODOX CALENDAR

1st September Beginning of the Ecclesiastical Year and Environment Day.

8th September NATIVITY OF THE THEOTOKOS

14th September HOLY CROSS. Celebration of the finding by St Helena, mother of the Emperor Constantine, of the Cross upon which Christ was crucified.

INTERFAITH CALENDAR

11th - 12th September Eid ul Adha - observance during Hajj when pilgrims pray for forgiveness and mercy, honouring divine acceptance of Prophet Ibrahim to sacrifice his son Ishmael. (Islam)

OCTOBER 2016

THE POPE'S INTENTIONS

Universal: Journalists

That journalists, in carrying out their work, may always be motivated by respect for truth and a strong sense of ethics.

Evangelization: World Mission Day

That World Mission Day may renew within all Christian communities the joy of the Gospel and the responsibility to announce it.

Days of Special Prayer

CAFOD Harvest Fast Day - Friday 7th October

- For the poor and hungry of the world may they have access to food fairly traded.
- For all who work for overseas development may they work alongside the poor bringing dignity and justice.

Day of Prayer for Prisoners and their Dependants - Sunday 9th October

- For all in prison and their families that they may know the Lord's compassion and love.
- For the judicial system may it practice both justice and mercy

7th October: Our Lady of the Rosary

OPTIONAL MEMORIAL

The Rosary should be recommended to the faithful and its nature and importance explained.

A plenary indulgence may be gained by those reciting five decades of the Rosary in church, as a family at home, as a religious community, or a pious fraternity, or in general whenever several persons have gathered together for a good purpose, and in other circumstances a partial indulgence (Enchiridion of Indulgences, 1999 edition, concession 17).

The Rosary can be recited in full every day, and there are those who most laudably do so. In this way it fills with prayer the days of many a contemplative, or keeps company with the sick and the elderly who have abundant time at their disposal. Yet it is clear – and this applies all the more if the new series of *mysteria lucis* is included – that many people will not be able to recite more than a part of the Rosary, according to a certain weekly pattern. This weekly distribution has the effect of giving the different days of the week a certain spiritual 'colour', by analogy with the way in which the Liturgy colours the different seasons of the liturgical year.

According to current practice, Monday and Thursday are dedicated to the 'joyful mysteries', Tuesday and Friday to the 'sorrowful mysteries', and Wednesday, Saturday and Sunday to the 'glorious mysteries'. Where might the 'mysteries of light' be inserted? If we consider that the 'glorious mysteries' are said on both Saturday and Sunday, and that Saturday has always had a special Marian flavour, the second weekly meditation on the 'joyful mysteries', mysteries in which Mary's presence is especially pronounced, could be moved to Saturday. Thursday would then be free for meditating on the 'mysteries of light' (*Rosarium Virginis Mariae* note 38).

The Mysteries of the Rosary

The Joyful Mysteries (Monday and Saturday)

- 1 The Annunciation
- 2 The Visitation

- 3 The Nativity
- 4 The Presentation
- 5 The Finding in the Temple

The Mysteries of Light (Thursday)

- 1 The Baptism in the Jordan
- 2 The Wedding at Cana
- 3 The Proclamation of the Kingdom of God
- 4 The Transfiguration
- 5 The Institution of the Eucharist

The Sorrowful Mysteries (Tuesday and Friday)

- 1 The Agony in the Garden
- 2 The Scourging at the Pillar
- 3 The Crowning with Thorns
- 4 The Carrying of the Cross
- 5 The Crucifixion

The Glorious Mysteries (Sunday and Wednesday)

- 1 The Resurrection
- 2 The Ascension
- 3 The Descent of the Holy Spirit
- 4 The Assumption
- 5 The Crowning of Our Lady in Heaven, and the Glory of all the Saints

The Optional Memorial of Blessed John Henry Newman from the English National Calendar is not celebrated this year.

11th October: St John XXIII, Pope

OPTIONAL MEMORIAL

Angelo Joseph Roncalli was born in Sotto il Monte (Bergamo province, Italy) in 1881. At eleven years old, he entered the seminary of Bergamo, continuing then at the Pontifical Roman Seminary. Ordained a priest in 1904, he was secretary to Bishop of Bergamo. He began his service to the Holy See as Italian president of the Central Council of the Pontifical Society for the Propagation of the Faith in 1921; as Apostolic Visitor and then Apostolic Delegate in Bulgaria in 1925; as Apostolic Delegate in Turkey and Greece in 1935; and as the Apostolic Nuncio to France in 1944. In 1953 he was created a cardinal and appointed Patriarch of Venice. He was elected pope in 1958. He convoked the Roman Synod, established the Commission for the Revision of the Code of Canon Law, and convened the Second Vatican Ecumenical Council. He died on the evening of 3 June 1963.

Mass from the Common of Pastors, for a pope

Collect

O almighty and eternal God,
 who throughout all the world made in blessed Pope John
 a living radiant example of Christ the Good Shepherd,
 grant us, we ask, that through his intercession,
 we may be enabled to pour out an abundance of Christian charity.
 (Through Christ our Lord. Amen.)

Latin text: *Omnípotens sempitérne Deus, qui per orbem terrárum in beáto Ioánnē, papa, Christi boni pastóris vivum effulgére fecísti exéplum, concéde nobis, quaésumus, ut, eius intercessióne, abundántiam cristiánae caritátis laetánter effúndere valeámus. Per Christum.*

Readings

Reading I Ezekiel 34: 11-16: *«As a shepherd keeps all his flock in view, so I shall keep my sheep in view».*

The Lord says this: 'I am going to look after my flock myself.....(LII:p1480)

Responsorial Psalm Ps 22 (23), 1-3. 4. 5. 6.

R/. (1): The Lord is my shepherd, there is nothing I shall want. (LII:p1481)

Alleluia John 10:14: I am the good shepherd, says the Lord; I know my own sheep and my own know me. (LII:p1500)

Gospel John21:15-17: «*Feed my lambs, feed my sheep*».

Jesus showed himself to his disciples, and after they had eaten he said to Simon Peter.....(LII:p1500)

Office of Readings

Second Reading

From the addresses of St. John XXIII, pope. (In the solemn inauguration of the Second Vatican Ecumenical Council, 11 October 1962: AAS 54 [1962], 786-787. 792-793.)

The Church is the most loving mother of all

Today, Venerable Brethren, is a day of joy for Mother Church: through God's most kindly providence the longed-for day has dawned for the solemn opening of the Second Vatican Ecumenical Council, here at St. Peter's shrine. And Mary, God's Virgin Mother, on this feast day of her noble motherhood, gives it her gracious protection.

Certain it is that the critical issues, the thorny problems that wait upon man's solution, have remained the same for almost twenty centuries. And why? Because the whole of history and of life hinges on the person of Jesus Christ. Either men anchor themselves on Him and His Church, and thus enjoy the blessings of light and joy, right order and peace; or they live their lives apart from Him; many positively oppose Him, and deliberately exclude themselves from the Church. The result can only be confusion in their lives, bitterness in their relations with one another, and the savage threat of war.

In these days, which mark the beginning of this Second Vatican Council, it is more obvious than ever before that the Lord's truth is indeed eternal. Human ideologies change. Successive generations give rise to varying errors, and these often vanish as quickly as they came, like mist before the sun.

The Church has always opposed these errors, and often condemned them with the utmost severity. Today, however, Christ's Bride prefers the balm of mercy to the arm of severity. She believes that, present needs are best served by explaining more fully the purport of her doctrines, rather than by publishing condemnations. Not that the need to repudiate and guard against erroneous teaching and dangerous ideologies is less today than formerly. But all such error is so manifestly contrary to rightness and goodness, and produces such fatal results, that our contemporaries show every inclination to condemn it of their own accord—especially that way of life which repudiates God and His law, and which places excessive confidence in technical progress and an exclusively material prosperity. It is more and more widely understood that personal dignity and true self-realization are of vital importance and worth every effort to achieve. More important still, experience has at long last taught men that physical violence, armed might, and political domination are no help at all in providing a happy solution to the serious problems which affect them.

The great desire, therefore, of the Catholic Church in raising aloft at this Council the torch of truth, is to show herself to the world as the loving mother of all mankind; gentle, patient, and full of tenderness and sympathy for her separated children. To the human race oppressed by so many difficulties, she says what Peter once said to the poor man who begged an alms: "Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, arise and walk." (Acts 3:6) In other words it is not corruptible wealth, nor the promise of earthly happiness, that the Church offers the world today, but the gifts of divine grace which, since they raise men up to the dignity of being sons of God, are powerful assistance and support for the living of a more fully human life. She unseals the fountains of her life-giving doctrine, so that men, illumined by the light of Christ, will understand their true nature and dignity and purpose. Everywhere, through her children, she extends the frontiers of Christian love, the most powerful means of eradicating the seeds of discord, the most effective means of promoting concord, peace with justice, and universal brotherhood.

Responsory (cf. Mt 16:18; Ps 48:9)

R/. Jesus said to Simon, you are Peter, and upon this rock I will build my church, *

And the gates of the underworld shall not prevail against it.

V/. God has established it forever. *

And the gates of the underworld world shall not prevail against it.

Prayer as above for the Mass.

Charles Joseph Wotjtyła was born in 1920 in Wadowice, Poland. After his ordination to the priesthood and theological studies in Rome, he returned to his homeland and resumed various pastoral and academic tasks. He became first auxiliary bishop and, in 1964, Archbishop of Krakow and took part in the Second Vatican Council. On 16 October 1978 he was elected pope and took the name John Paul II. His exceptional apostolic zeal, particularly for families, young people and the sick, led him to numerous pastoral visits throughout the world. Among the many fruits which he has left as a heritage to the Church are above all his rich Magisterium and the promulgation of the Catechism of the Catholic Church as well as the Code of Canon Law for the Latin Church and for the Eastern Churches. In Rome on 2 April 2005, the eve of the Second Sunday of Easter (or of Divine Mercy), he departed peacefully in the Lord.

Mass from the Common of Pastors : For a Pope.

Collect

O God, who are rich in mercy and who willed that the blessed John Paul the Second should preside as Pope over your universal Church, grant, we pray, that instructed by his teaching, we may open our hearts to the saving grace of Christ, the sole Redeemer of mankind. Who lives and reigns.

Latin text : Deus, dives in misericórdia, qui beátum Ioánnem Paulum, papam, univérsae Ecclésiæ tuæ praeesse voluísti, praesta, quaesumus, ut, eius institútis edócti, corda nostra salutíferae grátiae Christi, únus redemptóris hóminis, fidénter aperiámus. Qui tecum.

Readings

Reading I Isaiah 52:7–10: *All the ends of the earth shall see the salvation of our God.* How beautiful on the mountains...(LII:p1476)

Responsorial Psalm Psalm 95 (96): 1–3. 7–8. 10. R. (v3) : *Proclaim the wonders of the Lord among all the peoples.* (LII:p1477)

Alleluia John 10:14 : I am the good shepherd says the Lord; I know my own sheep and my own know me. (LII:p1500)

Gospel John 21:15–17: *Feed my lambs, feed my sheep.* Jesus showed himself to his disciples and after they had eaten he said to Simon Peter...(LII:p1500)

Office of Readings

Second reading

From the Homily of Blessed John Paul II, Pope, for the Inauguration of his Pontificate

(22 October 1978: AAS 70 [1978], 945-947)

Do not be afraid. Open wide the doors for Christ.

Peter came to Rome! What else but obedience to the inspiration received from the Lord could have guided him and brought him to this city, the heart of the Empire? Perhaps the fisherman of Galilee did not want to come here. Perhaps he would have preferred to stay there, on the shores of Lake of Genesareth, with his boat and his nets. Yet guided by the Lord, obedient to his inspiration, he came here!

According to an ancient tradition, Peter tried to leave Rome during Nero's persecution. However, the Lord intervened and came to meet him. Peter spoke to him and asked. "Quo vadis, Domine?" — "Where are you going, Lord?" And the Lord answered him at once: "I am going to Rome to be crucified again." Peter went back to Rome and stayed here until his crucifixion.

Our time calls us, urges us, obliges us, to gaze on the Lord and to immerse ourselves in humble and devout meditation on the mystery of the supreme power of Christ himself.

He who was born of the Virgin Mary, the carpenter's Son (as he was thought to be), the Son of the living God (as confessed by Peter), came to make us all "a kingdom of priests".

The Second Vatican Council has reminded us of the mystery of this power and of the fact that Christ's mission as Priest, Prophet-Teacher and King continues in the Church. Everyone, the whole People of God, shares in this threefold mission. Perhaps in the past the tiara, that triple crown, was placed on the Pope's head in order to signify by that symbol the Lord's plan for his Church, namely that all the hierarchical order of Christ's Church, all "sacred power" exercised in the Church, is nothing other than service, service with a single purpose: to ensure that the whole People of God shares in this threefold mission of Christ and always remains under the power of the Lord; a power that has its source not in the powers of this world, but instead in the mystery of the Cross and the Resurrection.

The absolute, and yet sweet and gentle, power of the Lord responds to the whole depths of the human person, to his loftiest aspirations of intellect, will and heart. It does not speak the language of force, but expresses itself in charity and truth.

The new Successor of Peter in the See of Rome today makes a fervent, humble and trusting prayer: Christ, make me become and remain the servant of your unique power, the servant of your sweet power, the servant of your power that knows no dusk. Make me a servant: indeed, the servant of your servants.

Brothers and sisters, do not be afraid to welcome Christ and accept his power. Help the Pope and all those who wish to serve Christ and with Christ's power to serve the human person and the whole of mankind.

Do not be afraid. Open, I say open wide the doors for Christ. To his saving power open the boundaries of states, economic and political systems, the vast fields of culture, civilization and development. Do not be afraid. Christ knows "that which is in man". He alone knows it.

So often today, man does not know that which is in him, in the depths of his mind and heart. So often he is uncertain about the meaning of his life on this earth. He is assailed by doubt, a doubt which turns into despair. We ask you, therefore, we beg you with humility and with trust, let Christ speak to man. He alone has words of life, yes, of life eternal.

Responsory

R. Do not be afraid. The Redeemer of mankind has revealed the power of the Cross and has given his life for us. * Open, open wide the doors for Christ.

V. In the Church we are called to partake of his power. * Open, open wide the doors for Christ.

Prayer as above for the Mass.

ANNUAL MASS COUNT takes place on the first four weekends in October

INTERFAITH CALENDAR

2 nd October	Al Hijra (1 st of Muharram, New Muslim Year 1438). (Islam)
3 rd - 4 th October	Rosh Hashanah (Jewish New Year 5777) - Unique to this celebration is the blowing of the shofar (ram's horn) and the proclamation 'Behold the Day of Judgement!' These are softened somewhat by the New Year prayer, 'Inscribe us for blessing in the book of life.' A time of introspection, abstinence, prayer and penitence. The story of Abraham is read. Special foods are prepared and shared. (Jewish)
11 th - 12 th October	Yom Kippur - The Day of Atonement and day of reconciliation with other people. This holiest day of the year is observed with strict fasting and ceremonial repentance. (Jewish)
17 th - 23 rd October	Sukkot - The feast of Tabernacles. This is a harvest celebration of God's generous gifts of nature and of our creatureliness, both of which are brought graphically to mind in the feast's scripture readings on the pilgrim people wandering through the desert en route to their promised land. (Jewish)
24 th - 25 th October	Simchat Torah - A day to celebrate the reading of the Law. Synagogue services involve readings, processions and blessing of children. (Jewish)

NOVEMBER 2016

THE POPE'S INTENTIONS

Universal: Countries Receiving Refugees

That the countries which take in a great number of displaced persons and refugees may find support for their efforts which show solidarity.

Evangelization: Collaboration of Priests and Laity

That within parishes, priests and lay people may collaborate in service to the community without giving in to the temptation of discouragement.

Days of Special Prayer

Remembrance Day - Sunday 13th November

- For peace and reconciliation between nations; that enemies may put aside all differences.
- For all those who have died through war or acts of violence; may we never forget their sacrifice.

Youth Day - Sunday 20th November

- For young people, may they grow in Christ
- For all who work with young people, may they show leadership and compassion.

2nd November: THE COMMEMORATION OF THE FAITHFUL DEPARTED

The Church offers the Eucharistic sacrifice and its own intercession for the dead not only at their funerals and anniversaries but also in the yearly remembrance of all the sons and daughters of the Church who sleep in Christ. The Church seeks to help the faithful departed by earnest prayer to God for their entry into the communion of the saints in heaven. In this way, because of the communion of all Christ's members with one another, the Church obtains spiritual help for the dead and brings the consolation of hope to the living (*Ceremonial of Bishops 395*).

On All Souls, there are no flowers on the altar, and the use of the organ and other instruments is permitted only to sustain the singing (*Ceremonial of Bishops 397*).

In virtue of the Apostolic Constitution of 10th August 1915, all priests are permitted to celebrate three Masses today (with an interval of time between one Mass and the next) on condition, however that while they may at their preference apply one of the Masses in favour of any person and accept for that Mass a stipend, they may not accept a stipend for the second or for the third Mass, which they are bound to apply respectively for all the faithful departed and for the intentions of the Supreme Pontiff.

Norms for Indulgences at the Commemoration of All Souls:

A plenary indulgence, applicable only to the souls in Purgatory, is granted to any of the faithful who 1) on one of the days from 1 to 8 November visit devoutly a cemetery or who simply pray mentally for the dead; 2) on All Souls Day visit a church or chapel with devotion and there recite the Our Father and the Creed.

A partial indulgence, applicable only to the souls in Purgatory, is granted to any of the faithful who

- 1) visit devoutly a cemetery or who simply pray mentally for the dead;
- 2) recite with devotion Morning or Evening Prayer of the Office of the Dead, or the invocation "*Eternal Rest..*" (*Enchiridion of Indulgences, 1999 edition, concession 29*).

ORTHODOX CALENDAR

15th November Christmas Fast begins

21st November ENTRY OF THE THEOTOKOS. Presented in the Temple, she is the greater Temple.