



LITURGICAL NOTES

**Upcoming Dates**

- **Solemnity of the Annunciation of the Lord** – Since Good Friday falls on March 25 this year, the observance of the Annunciation is transferred to **Monday, April 4** (the earliest opportunity after the Octave of Easter). On April 4, please remind the faithful to **genuflect during the Creed** at the words, “and by the Holy Spirit was incarnate of the Virgin Mary, and became man.” We pay homage to the mystery of the Incarnation by symbolically touching ourselves to the ground, just as the Son of God came down among us as man.
- **Easter Vigil Start Time** – On Saturday, March 26, 8:30 PM or later is the proper Vigil start time throughout the Diocese. Rather than mere sunset, true darkness is essential to the nature of the Vigil. The Roman Missal states, “The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on Sunday.”

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**Change to the Rubrics for the Footwashing on Holy Thursday**

At the request of Pope Francis, the Congregation for Divine Worship and the Discipline of the Sacraments decreed in January that the optional footwashing rite on Holy Thursday is no longer restricted only to male participants. Rather, “pastors may select a small group of the faithful to represent the variety and the unity of each part of the people of God. Such small groups can be made up of men and women, and it is appropriate that they consist of people young and old, healthy and sick, clerics, consecrated men and women and laity.”

When this rite is used, the priest still must carry out the actual washing of feet himself, as described in the Roman Missal.

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**Reminders for Lent, Holy Week, & Easter**

- ♦ **Emptying Fonts:** Holy water fonts should **not** be drained nor replaced with any other substance during Lent. The season of penance benefits greatly from access to the sacramental that reminds us of baptism. Holy water fonts should only be emptied of water during the Triduum—from after the Mass of the Lord’s Supper on Holy Thursday until they are refilled with water blessed at the Easter Vigil.
- ♦ **Baptisms during Lent:** Lent is indeed a time of preparation for initiation, with an eye towards Easter baptisms. However, nothing prohibits infants from being baptized during Lent, and delaying until Easter is not always reasonable. The *Code of Canon Law* #867 states that “parents are obliged to take care that infants are baptized in the first few weeks.” The *Catechism of the Catholic Church* #1250 says: “The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.”
- ♦ **Veiling of Crosses & Images:** Crosses in the church may be covered from the conclusion of the Mass for Saturday of the Fourth Week of Lent (March 12) until the conclusion of the celebration of the Lord’s Passion on Good Friday. Images in the church may be covered from the conclusion of the Mass for Saturday of the Fourth Week of Lent (March 12) until the beginning of the Easter Vigil. However, Stations of the Cross and stained glass images should not be veiled. The USCCB aptly describes the practice of veiling as a sort of fasting from sacred images, whereby the fasting culminates in a profound sense of veneration on Good Friday and in a renewed sense of awe at paschal glory on Easter.

## **Notes on Holy Week and Easter (Continued)**

- ◆ **The Reading of the Passion:** Changes to the flow and structure of the Passion Gospel reading on Palm Sunday and Good Friday are to be avoided. The *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts* (Congregation for Divine Worship, 1988) states in #33: “The Passion narrative occupies a special place. It should be sung or read in the traditional way, that is, by three persons who take the part of Christ, the narrator and the people. The Passion is proclaimed by deacons or priests, or by lay readers; in the latter case, the part of Christ should be reserved to the priest. The proclamation of the Passion should be without candles and incense, the greeting and the sign of the cross on the book are omitted.” While certain sung settings of the Passion itself may be appropriate, interjecting hymn texts or otherwise dividing/altering the reading is not.
- ◆ **Good Friday:** During the veneration of the cross, any cross containing a relic of the True Cross would be ideal, if a parish is fortunate enough to have one. Otherwise, using a crucifix is the most fitting icon of what we commemorate that day, because of the attached corpus.
- ◆ **Sacraments During the Triduum** – “Throughout the Sacred Paschal Triduum, it is important to emphasize that the Sacraments of Penance and the Anointing of the Sick may continue to be celebrated (see rubrics for Good Friday, no. 1). Holy Communion may be given to the sick and homebound immediately after the liturgies of Holy Thursday and Good Friday, and only as viaticum to the dying on Holy Saturday” - USCCB Newsletter, May 2011.
- ◆ **Readings at the Easter Vigil** – The Missal stipulates that “at least three” Old Testament readings must be read, and only “where more serious pastoral circumstances demand it” (Easter Vigil rubric no. 21). When using only three Old Testament readings, they should be “both from the Law and the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted” (no. 21).
- ◆ **Renewal of Baptismal Promises on Easter Sunday** – “On Easter Sunday, the optional nature of the Renewal of Baptismal Promises is emphasized in the rubrics, and the text itself is not included on Easter Sunday. If it is to be used, the text is taken from the appropriate place in the Easter Vigil, and the Creed is omitted. In any event, the Penitential Act still takes place as usual” - USCCB Newsletter, May 2011.
- ◆ **Extended Form of the Vigil Mass for Pentecost in the Roman Missal** – Parishes may choose to celebrate the Vigil Mass for Pentecost with an extended Liturgy of the Word, modeled after the extended Liturgy of the Word employed at the Easter Vigil. The extended form contains all four Old Testament reading options given in the Lectionary for the Pentecost Vigil, along with specially assigned Psalms and subsequent prayers by the celebrant. The first three Psalms are not located with the other Pentecost readings, but may be found at the following places in the Lectionary:
  - Psalm 33:10-15 – volume II, no. 339
  - Daniel 3:52-56 – volume I, no. 164
  - Psalm 107:2-9 – volume III, no. 423

The Gloria and Collect come after the Old Testament readings, and before the Romans reading.

- ◆ **The Sequences:** The prescribed Sequences must be used at Mass before the Alleluia on Easter Sunday and on Pentecost Day (GIRM #64). The Easter Sequence is *Victimae Paschali Laudes* (“Christians, to the Paschal Victim...” in the Lectionary) and may also be used during Masses throughout the Easter Octave. The Pentecost Sunday (May 15) Sequence is *Veni Sancte Spiritus*.

The Gregorian chant for the *Victimae* is ancient, beautiful, and not very difficult. Keep in mind that sequences may be sung by the choir alone (*Sing to the Lord: Music in Divine Worship*, 166).

- **“Double Alleluia”:** The melismatic “double Alleluia” is prescribed for the dismissal in the Easter Octave and on Pentecost. It is not used on other days in the Easter Season or the rest of the year.

## **Additional Reminders**

- **Funeral Masses** may be celebrated any day except Solemnities that are holy days of obligation, Holy Thursday, the Easter Triduum, and Sundays of Advent, Lent, and Easter (GIRM #380).
  - **Ritual Masses** are not permitted on Sundays of Advent, Lent, and Easter, on Solemnities, on the days within the Octave of Easter, on All Souls' Day, on Ash Wednesday, and during Holy Week (GIRM #372). It is still permissible to celebrate Baptisms and Marriages on these days (except on Good Friday and Holy Saturday), but the assigned prayers and readings of the day's Mass must be used. Things such as the nuptial blessing, solemn blessing, and the option to substitute in one reading would be incorporated as outlined in *The Rite of Marriage* #11 and *The Rite of Baptism of Children* #29.
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## **Concerning Ingredients in Church Candles**

Recently, concerns have been expressed as to whether the wicks of church candles might contain lead, which could then be inhaled as fumes by children and others once the candles burn. The United States outlawed the use of lead in candle wicks over a decade ago, so candles manufactured in this country should be safe. It is possible that some varieties of inexpensive imported candles might contain lead, so if this is a matter of concern, please attempt to verify whether imported wicks are free of lead or consider switching to a domestic brand.

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## **Approved Sources for Low-Gluten Hosts**

There are now four approved sources for low-gluten hosts in the United States. They are all listed online by the USCCB at <http://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/celiac-disease-and-alcohol-intolerance.cfm>, along with the two vendors of mustum approved for sacramental use. Being aware of approved sources guarantees valid matter is used at Mass, and it is also important information for pastoral purposes, since an increasing number of cases of celiac disease are diagnosed every year.

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## **“TRANSFORMING PARISHES FOR THE NEW EVANGELIZATION” Diocesan Workshops on the RCIA offered by the Augustine Institute June 9 in Fort Wayne, June 10 in South Bend**

The Augustine Institute will be offering a diocesan RCIA workshop entitled “Transforming Parishes for the New Evangelization.” It will be held in Fort Wayne on Thursday, June 9, and in South Bend on Friday, June 10. The program will run from 8:45 AM to 4:00 PM both days.

Clergy and RCIA directors in particular are strongly encouraged to attend, along with RCIA team members. Other interested individuals involved in catechesis or liturgical planning are also invited to register.

These workshops will cover the various catechetical and liturgical aspects of the RCIA through the lens of the New Evangelization, and they should be excellent opportunities for anyone involved in the RCIA—whether veterans or novices, laity or clergy. There will also be time for adequate discussion and Q&A on RCIA matters.

Please see <http://www.diocesefwsb.org/RCIA> for exact locations and a flyer with a full schedule. Registration can be completed via the website. The registration fee is \$99 a person, with an option to either bring your own lunch or pay an additional \$10 for a boxed lunch.