



LITURGICAL NOTES

Upcoming Dates

- **February 28: “The Light Is On for You”** – The Sacrament of Penance is scheduled to be made available in all parishes of the diocese on Wednesday, February 28, from 6:00-8:00 PM. Find additional information and parish resources here: <http://www.diocesefwsb.org/light>
- **Solemnity of the Annunciation** – Since March 25 falls during Holy Week, **the observance of the Solemnity of the Annunciation of the Lord is transferred to after the Easter Octave: on Monday, April 9.** During Mass for the Annunciation, **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.” As at Christmas, we pay homage to 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 31, 2018, the end of civil twilight is at 8:32 PM EDT on the Fort Wayne side, and 8:37 PM EDT on the South Bend side. Therefore, around 8:30 PM would be the earliest possible time to begin the Vigil throughout the diocese. Since the USCCB encourages waiting an extra 15-30 minutes (because total darkness occurs after civil twilight ends), 8:45 PM or later would really be the most appropriate start time. The Roman Missal states that the Vigil must begin in true darkness, “after nightfall.”

Liturgical Updates and Reminders

- ◆ **New Publications:** A new exorcism rite was published in the fall and made available only to bishops. However, an appendix of prayers from the new rite of exorcism has been published separately in a small booklet and can be used by anyone. Entitled *Prayers Against the Powers of Darkness*, it is available via USCCB Publishing.

In addition, a slimmed-down Missal for use as a “book of the chair” is now available. Entitled *Excerpts from the Roman Missal*, it contains only those parts of the Roman Missal that are proclaimed at locations other than at the altar, and will therefore be about half the size and weight of the current Missal. It is currently available from Catholic Book Publishing, and will also be published by World Library Publications, Liturgical Press, and Magnificat.

Both items can be ordered through Cathedral Books & Gifts for a 20% discount. Please call 260-399-1442 for details.

- ◆ **Confirmation Prayer:** This is a reminder of the new translation of the *Order of Confirmation* that took effect in 2016. Since the RCIA ritual book will not be updated for several years, the USCCB has affirmed that continuing to use the Confirmation prayer wording found there for catechumens and candidates for full communion (and also in *Pastoral Care of the Sick* for emergency Confirmations) remains valid and licit until it is republished with the new wording.

That said, it would be permissible and even laudable to incorporate the new translation of the prayer at the laying on of hands. Bishop Rhoades encourages this practice if at all possible. That prayer appears four times in the U.S. edition of the RCIA: initiation of catechumens (no. 234), initiation of children of catechetical age (no. 325), reception of baptized Christians into full communion with the Catholic Church (no. 493, and referenced at no. 502), and the combined rite of initiation of catechumens and reception of baptized Christians (no. 590).

For those situations, the new prayer at the laying on of hands may be printed and inserted. Download it at: <http://www.diocesefwsb.org/Data/Accounts/Files/1/newconfprayer.pdf>

Reminders for Lent, Holy Week, & Easter

- ◆ **Faculties for Conferring Confirmation:** While planning the Sacraments of Initiation this spring, please keep in mind that priests in this diocese do not possess faculties to confirm someone who is already a baptized Catholic. An attempt to do so would be an invalid Confirmation. The only exceptions involve someone who had apostatized from the faith, or someone who, through no personal fault, was instructed in or adhered to a non-Catholic religion. Please consult the Priestly Faculties handbook for additional details.
- ◆ **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 being refilled with water blessed at the 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.”
- ◆ **Candidates Not Dismissed at Mass:** Unlike catechumens, the Rites do not call for candidates to be dismissed prior to the Liturgy of the Eucharist during their preparation for full initiation (RCIA 433, 545, 560), on account of their existing baptism. Of course, they still do not receive Holy Communion until their initiation is complete.
- ◆ **Use of the Oil of Catechumens During the RCIA:** As per RCIA 33.7, the anointing with the Oil of Catechumens ought to be done during the catechumenate period—ideally during the Lenten period of purification and enlightenment. However, if for some reason this anointing was not done at that time, then it is still appropriate to do it during the preparation rites on Holy Saturday or even at the Easter Vigil (as noted in the Missal’s Vigil rubrics)—but this should not be the norm.
- ◆ **Veiling of Crosses & Images:** Crosses in the church may be covered from the end of the Mass for Saturday of the Fourth Week of Lent (March 17) until the end of the celebration of the Lord’s Passion on Good Friday. Images in the church may be covered from the end of the Mass for Saturday of the Fourth Week of Lent (March 17) until the beginning of the Vigil. However, Stations of the Cross and stained-glass images are not veiled. The USCCB 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.
- ◆ **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.
- ◆ **Holy Thursday:** Bells are rung during the *Gloria* at the Mass of the Lord’s Supper on Holy Thursday. Afterwards, the bells should remain silent until the *Gloria* at the Easter Vigil.

(Holy Thursday notes continued on next page)

Notes on Lent, Holy Week, and Easter (Continued)

- ◆ **Footwashing:** As decreed by the Congregation for Divine Worship, 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.

- ◆ **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.
- ◆ **Music During Lent and the Triduum** – No. 313 of the *General Instruction of the Roman Missal* states: “In Lent the playing of the organ and musical instruments is allowed only in order to support the singing.” The idea is to foster a sort of austerity appropriate to the season. There is also a tradition that from after the *Gloria* on Holy Thursday until the *Gloria* at the Easter Vigil no instrumentation is used at all. That is a fitting practice to observe whenever feasible.
- ◆ **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** – The Vigil Mass for Pentecost may be celebrated with an extended Liturgy of the Word, modeled after the extended Liturgy of the Word employed at the Easter Vigil. The readings for this will be included in the new *Lectionary for Mass Supplement*, detailed on the first page of this newsletter.
- ◆ **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 20) 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.
- ◆ **Disposal of Old Oils and Paschal Candles:**
A simple yet reverent way to dispose of old remaining holy oils or paschal candles is to have them burned in the pre-Easter Vigil fire.

The Use of Incense at Mass

In response to inquiries regarding the proper times and manner for using incense during Mass, below is reproduced the section from the *General Instruction of the Roman Missal* that covers these rules. As noted in no. 277 and also in the rubrics of the Order of Mass in the *Roman Missal*, the priest himself places the incense into the thurible and blesses it each time.

General Instruction of the Roman Missal 276 and 277 on Incensation:

276. Thurification or incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture (cf. Ps 141 [140]:2; Rev 8:3). Incense may be used optionally in any form of Mass:

- a) during the Entrance Procession;
- b) at the beginning of Mass, to incense the cross and the altar;
- c) at the procession before the Gospel and the proclamation of the Gospel itself;
- d) after the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the Priest and the people;
- e) at the elevation of the host and the chalice after the Consecration.

277. The Priest, having put incense into the thurible, blesses it with the Sign of the Cross, without saying anything.

Before and after an incensation, a profound bow is made to the person or object that is incensed, except for the altar and the offerings for the Sacrifice of the Mass.

Three swings of the thurible are used to incense: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the Sacrifice of the Mass, the altar cross, the Book of the Gospels, the paschal candle, the Priest, and the people.

Two swings of the thurible are used to incense relics and images of the Saints exposed for public veneration; this should be done, however, only at the beginning of the celebration, following the incensation of the altar.

The altar is incensed with single swings of the thurible in this way:

- a) if the altar is freestanding with respect to the wall, the Priest incenses walking around it;
- b) if the altar is not freestanding, the Priest incenses it while walking first to the right hand side, then to the left.

The cross, if situated on the altar or near it, is incensed by the Priest before he incenses the altar; otherwise, he incenses it when he passes in front of it.

The Priest incenses the offerings with three swings of the thurible or by making the Sign of the Cross over the offerings with the thurible before going on to incense the cross and the altar.

Notre Dame Center for Liturgy Summer Symposia

In summer 2018, the McGrath Institute for Church Life's Center for Liturgy will host three different symposia. June 18-22 is Liturgy and Life: The Eucharistic Life. June 25-29 is The Sacramental Catechist: The Art of Eucharistic Catechesis. And July 16-20 is the Church Life Summer Institute for Liturgical Music Ministers: Music for the Liturgical Year. Registration is available at <https://liturgy.nd.edu/events/summerliturgy/>