



DIOCESE OF FORT WAYNE-SOUTH BEND
OFFICE OF WORSHIP
LITURGICAL NOTES

January 2009

Holy Days of Obligation in 2009

- Thursday, January 1 — The Blessed Virgin Mary, Mother of God
- Tuesday, December 8 — The Immaculate Conception
- Friday, December 25 — The Nativity of the Lord
- (Friday, January 1, 2010 — The Blessed Virgin Mary, Mother of God)

The Assumption of the Blessed Virgin Mary (August 15) falls on a Saturday this year, and so is not a holy day of obligation. In addition, All Saints (November 1) falls on a Sunday.

Other Dates of Note

- **January 22, 2009:** Throughout the United States, January 22nd (anniversary of *Roe v. Wade*) is a “particular **day of penance** for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life” (GIRM #373). The Mass “For Peace & Justice” is used, with violet vestments.
- **January 25:** On the occasion of the Jubilee Year of Saint Paul, Pope Benedict XVI has granted the special option on January 25, 2009 (Third Sunday of Ordinary Time) for each church to “celebrate a Mass according to the formula **Conversion of St Paul, Apostle**, as found in the Roman Missal. In this case, the Second Reading of the Mass is taken from the Roman Lectionary for the Third Sunday ‘per annum,’ and the Creed is recited. This concession, by special mandate of the Supreme Pontiff, is valid only for the Year 2009.”
- **February 11:** February 11, the commemoration of Our Lady of Lourdes, is designated a **World Day of the Sick**, on which occasion it is most appropriate to offer special prayers for those who suffer from illness. In addition, February 11 is the **anniversary of the episcopal ordination** of Bishop John M. D’Arcy. To celebrate this occasion, special prayers for the continued pastoral leadership of Bishop D’Arcy are also in order.
- **March 25:** During the celebration of the Annunciation of the Lord, the assembly should be reminded beforehand to genuflect at the mention of the Incarnation during the Creed: “...by the power of the Holy Spirit, he was born of the Virgin Mary, **and became man.**”
- **May 3:** The Fourth Sunday of Easter (May 3), Good Shepherd Sunday, is designated as a universal **Day of Prayer for Vocations**. Special petitions should be included during Mass for an increase in vocations to the priesthood and religious life, especially in our Diocese.

Notes for Lent & Easter

- **Easter Vigil Time:** The Easter Vigil on April 11, 2009 should not start before the end of civil twilight—8:45 PM EDT on the Fort Wayne side, or 8:50 PM EDT on the South Bend side. The most appropriate common start time throughout the Diocese is 9:00 PM or later, since true darkness is essential to the nature of the Vigil. The Roman Missal & the Congregation for Divine Worship’s *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts* state, “The entire celebration of the Easter Vigil takes place at night.” Both the CDW and the USCCB have affirmed that “This rule is to be taken according to its strictest sense.”
- **The Paschal Candle:** As clarified in #82 of the same *Circular Letter*, the paschal candle “must be made of wax” and “never be artificial.” This is so it may most authentically evoke the symbolism of Christ, the light of the world. It also hearkens to the Latin words of the Exultet, which describe the candle as molded by God’s servants from “the work of bees.”
- **Disposal of Old Oils and Paschal Candles:** A simple and reverent way to dispose of old remaining sacred oils or paschal candles is to have them burned in the pre-Easter Vigil fire.

Please see
reverse side
for more
notes

Notes for Lent & Easter (Continued)

- **The Easter Sequence:** The Sequence, *Victimae Paschali Laudes* (“Christians, to the Paschal Victim...” in the Lectionary), must be used before the *Alleluia* on Easter Sunday (GIRM #64), preferably in a sung version. It may optionally be used again on the Second Sunday of Easter (Divine Mercy), and throughout the Easter Octave. The Pentecost Sequence (*Veni Sancte Spiritus*) is also obligatory.
- **The Reading of the Passion:** For the reading of the Passion at the Gospel on Palm Sunday and Good Friday, changes to the flow and structure of the Passion are to be avoided. For Good Friday, the aforementioned *Circular Letter* notes that “the order for the celebration of the Lord's Passion (the Liturgy of the Word, the veneration of the Cross, and Holy Communion) ... should be observed faithfully and religiously.” While certain sung settings of the Passion may be appropriate, interjecting non-canonical hymn texts or otherwise dividing the reading is not.
- **Holy Thursday:** Church 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. With respect to use of the footwashing, please refer to the notes this office sent out last May (available online).
- **Good Friday:** During the veneration of the cross, either a plain cross or a crucifix may be used (see *Built of Living Stones*, #83). Any cross containing a relic of the True Cross would be ideal, if a parish is fortunate enough to possess one. Otherwise, using a crucifix may be a more fitting icon of what we commemorate that day. If there are individual venerations, every effort should be made to use only one cross, even if it takes some time. The rubrics state that “a second or third cross may be used” only if pastoral reasons prescribe individual venerations, and the number of people is “very large.”
- **Gloria & Alleluia:** The *Gloria* and *Alleluia* are not to be used at Lenten liturgies. Exceptions are feasts and solemnities that occur during Lent (e.g. the Solemnity of St. Joseph on March 19 and the Solemnity of the Annunciation on March 25), in which case the *Gloria* is sung.
- **Lenten Decoration:** “During Lent the altar is not to be decorated with flowers, and the use of musical instruments is allowed only to support the singing. The Fourth Sunday of Lent, called Laetare Sunday, solemnities, and feasts are exceptions to this rule.” [*Ceremonial of Bishops*, #252]
- **Veiling of Images:** Crosses in the church may be covered from the conclusion of the Mass for Saturday of the Fourth Week of Lent (March 28) 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 28) 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 sense of adoration on Good Friday and in a renewed sense of awe at paschal glory on Easter.
- **Draining Fonts:** Holy water fonts should **not** be drained or replaced with any other substance during Lent. The season of penance actually benefits greatly from access to the sacramental that reminds us of baptism. Holy water fonts should only be emptied of water during the Sacred Triduum—from Holy Thursday until they are refilled with the water blessed at the Easter Vigil.

A Note on Chant

In light of our upcoming Liturgy Day (Feb. 7), it seems a good time to point out that opportunities abound for the use of chant during Lent, Triduum, and Easter. The *a capella* style of chant lends itself to the prescription for more subdued Lenten music, and the singing of Latin Mass parts is encouraged in *Sing to the Lord: Music in Divine Worship*. There are also some very chant-like English pieces that are easy to learn and very appropriate for Lent, such as David Hurd's “New Plainsong” Mass setting. Of course, we must guard against using Latin and chant only during Lent, lest people associate these styles only with things penitential! The *Tantum Ergo/Pange Lingua* is the ideal solemn chant for the transfer of the Blessed Sacrament at the end of Holy Thursday's liturgy. The Latin version of the obligatory Easter Sequence—*Victimae Paschali Laudes*—is a simple, beautiful, and readily accessible chant. The melismatic “double *Alleluia*” prescribed for the dismissal during the Easter Octave and at Pentecost is also a fine piece of dialogue chant. So, we are encouraged to recognize ways to incorporate this treasure throughout the year.

