



LITURGICAL NOTES

**Upcoming Dates**

- **April 8:** The **Solemnity of the Annunciation of the Lord** is transferred to **Monday, April 8** this year, on account of Holy Week and the Easter Octave. As prescribed by the Roman Missal, 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 great mystery of the Incarnation by symbolically touching ourselves to the ground, just as the Son of God came down among us as man.
- **Chrism Masses:**  
South Bend: Monday, March 25, 7:30 PM — St. Matthew Co-Cathedral  
Fort Wayne: Tuesday, March 26, 7:30 PM — Cathedral of the Immaculate Conception
- **Easter Vigil:** On March 30, 2013, 8:35 PM or later is the proper 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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**Review of the Roman Missal for Lent, Holy Week, & Easter**

As we continue to acclimate to the new Roman Missal, the following reminders may prove helpful.

- ♦ **Palm Sunday of the Passion of the Lord** – “The four options of the Gospel text at the Procession with Palms have been printed in full in the Missal. This should help eliminate the need for more than one book to be used before the procession, although the Gospel could appropriately be proclaimed from the Book of the Gospels” - USCCB Newsletter, May 2011.
- ♦ **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.
- ♦ **Canon on Holy Thursday** – The full Roman Canon, complete with the proper form of the *Communicantes*, is found within the prayers for the Mass of the Lord’s Supper in the Missal.
- ♦ **Adoration of the Cross on Good Friday** – “The previous U.S. adaptation of permitting multiple crosses for adoration by the faithful is discontinued (see no. 19 of the Good Friday rubrics in the Roman Missal). Two options may be pursued: 1) a larger Cross may be approached by the people from different sides, or 2) the rubric in the Roman Missal may be observed whereby the Cross, after adoration by a smaller representative group of the faithful, is lifted up for a time by the priest to allow all to adore in silence”-USCCB Newsletter, May 2011.  
It is also clarified that the Good Friday liturgy “by its very nature may not....be celebrated in the absence of a priest” (no. 2).

- ♦ **The Exsultet** – The *Exsultet* must be sung, and must follow the text provided in the Missal. The order of preference for who may chant the *Exsultet* is: deacon, priest, lay cantor. If a lay cantor does sing it, the omissions in rubric no. 19 of the Vigil must be observed. A recording of the new *Exsultet* may be heard at <http://www.npm.org/Chants/proper.html>

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## **Notes on the Roman Missal (Continued)**

- ◆ **Readings at the Easter Vigil** – Whereas it was previously permitted to read only two Old Testament readings at the Vigil for serious reasons, the new Missal says 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.
- ◆ **Ascension Vigil Mass** – A proper Vigil Mass for the Ascension of the Lord is now included in the Roman Missal, in addition to the set of prayers for Mass during the Day.
- ◆ **Extended Form of the Vigil Mass for Pentecost** – A beautiful option now exists in the Roman Missal for celebrating 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. However, as the *Ordo* states, the character of this Vigil “is not baptismal as in the Easter Vigil, but one of fervent prayer for the coming of the Holy Spirit.”

The extended form contains all four Old Testament reading selections 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. There is also an option to join this Vigil to the celebration of Evening Prayer I of Pentecost.

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## **Other Notes for Lent, Holy Week, and Easter**

- **Fasting and Abstinence:** Abstinence from eating meat is obligatory for all Catholics 14 years of age and older on Ash Wednesday, Good Friday, and all Fridays during Lent. Fasting is obligatory for all Catholics from ages 18 to 59 on Ash Wednesday and Good Friday. The law of the fast means that only one full meal may be eaten. Two smaller meals are permitted, but they should not equal one full meal.
- **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. (Continued..)

## **Notes for Lent & Easter (Continued)**

- **Fonts:** Holy water fonts should **not** be drained nor 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—after the Mass of the Lord’s Supper on Holy Thursday until they are refilled with the water blessed at the Easter Vigil.

In addition, it is not appropriate to construct a temporary font for the purposes of baptism at Easter time. The church’s normal, permanent font that has been approved for liturgical use should be the one employed for baptisms, even if it is not suitable for immersion. Any other addition would be significant enough to require review by the diocesan Sacred Art & Architecture Committee.

- **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 16) 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 16) 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.
- **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:** 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.  
  
If there is to be a footwashing rite, the presiding priest alone does the washing, in order to preserve the principal symbolism of the priest (representing Christ) acting in humble service to his Apostles. As such, no more than twelve pairs of feet should be washed, and there should not be a mutual footwashing, nor any sort of large communal footwashing.
- **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.
- **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 27) 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).

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## **Other Changes from the New Missal (Continued)**

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

Another option for old Paschal candles would be to donate them to the Poor Sisters of St. Clare in Fort Wayne. They asked that we circulate this request: “The Poor Sisters of Saint Clare are asking for old Paschal candles so we can cut them and use them for adoration. We would be most grateful for donations of old Paschal candles or stubs of candles. You may send them to: The Poor Sisters of Saint Clare, 2610 New Haven Ave., Fort Wayne, IN 46803. Thank you.” You may also drop off candles for them at the Office of Worship in the Archbishop Noll Center—just call ahead to Terry Broberg-Swangin (260-399-1401) to make arrangements.

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## **Additional Reminders**

- **Funeral Masses** may be celebrated any day except Solemnities that are holy days of obligation, Holy Thursday, the Easter Triduum, and the 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 one substitute reading exception would be incorporated as outlined in *The Rite of Marriage* #11 and *The Rite of Baptism of Children* #29.
  - **Weddings on All Souls' Day 2013:** All Souls' Day (Nov. 2, 2013) falls on a Saturday this year. As noted above, the Ritual Mass for the Celebration of Marriage is forbidden on All Souls' Day. In its most recent newsletter, the USCCB Secretariat of Divine Worship says this about any potential weddings on All Souls' Day 2013: “the Mass of the day with the [Marriage rites] and the nuptial blessing could be celebrated, though it might not be the most appropriate combination. Rather, the Rite of Marriage outside Mass should be the preferred option if the celebration of Marriage is to take place on this day.” Funeral Masses are still permitted on All Souls' Day.
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## **Notre Dame Center for Liturgy Summer Symposium**

On June 17-20, 2013, the Notre Dame Center for Liturgy is hosting a Summer Symposium, entitled “**Beloved Children, Imitators of God: Deification and the Sacraments of Initiation.**”

Registration and other information about this event is available online via <http://liturgy.nd.edu/education-formation/liturgy-symposium/2013-symposium/> or at [www.conferences.nd.edu](http://www.conferences.nd.edu). The early registration discount expires on May 10th. You may also register by calling 574-631-5436 or by emailing [ndcl@nd.edu](mailto:ndcl@nd.edu)

From the ND Center for Liturgy website: “The 2013 Symposium, focusing on the sacraments of initiation, explores how Baptism, Confirmation, and Eucharist transform us into beloved children, imitators of God (cf. Ephesians 5:1). The central theological theme of the 2013 Symposium is deification, the process of sanctification in which human beings enter into the divine life.

“Topics to be treated include the Trinitarian context of initiation; images of deification in baptismal and Eucharistic prayers; initiation and art; confirmation and deification; initiation and the sanctification of culture; and, the communion of saints.”