



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

January 2010

Remaining Holy Days of Obligation in 2010

- Wednesday, December 8 — The Immaculate Conception
- Saturday, December 25 — The Nativity of the Lord

All Saints (November 1) falls on a Monday this year, and so is not a holy day of obligation. In addition, the Assumption of the Blessed Virgin Mary (August 15) 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.
- **February 11:** February 11, the commemoration of Our Lady of Lourdes, is designated a **World Day of the Sick**, an appropriate time to offer special prayers for those who suffer from illness.
- **March 25:** As prescribed at all Masses for the Annunciation of the Lord, the assembly should be reminded beforehand to **genuflect during the Creed** at the mention of the Incarnation : “...by the power of the Holy Spirit, he was born of the Virgin Mary, and became man.”
- **April 25:** The Fourth Sunday of Easter (April 25), Good Shepherd Sunday, is designated as a universal **Day of Prayer for Vocations**. Special petitions should be included at 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 Saturday, April 3, 2010 should not start before the end of civil twilight—8:36 PM EDT on the Fort Wayne side, or 8:41 PM EDT on the South Bend side. The most appropriate start time throughout the Diocese would be 8:45 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 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. The aforementioned *Circular Letter* 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.” While certain sung settings of the Passion itself may be appropriate, interjecting 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. 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. Along these lines, no more than twelve pairs of feet should be washed.
- **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 the most fitting icon of what we commemorate that day. If there are individual venerations...

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of notes

Notes for Lent & Easter (Continued)

- **(Good Friday continued)** ...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 veneration, 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 20) 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 20) 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.
- **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.

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 Environment and Art Committee.

- **The Sequences:** The Easter 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 during Masses throughout the Easter Octave. On Masses for Pentecost Sunday (May 23), use of the Pentecost Sequence (*Veni Sancte Spiritus*) is also obligatory.
- **The Paschal Candle:** As clarified in #82 of the *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. A real wax candle also becomes smaller with use, thereby serving to demarcate the passage of liturgical time. Having a new candle each year highlights the preeminence of Eastertide.
- **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.

Additional Notes

- **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.
- **Extraordinary Ministers to the Sick:** Please recall the policy change sent out last year, clarifying that extraordinary ministers of Holy Communion to the sick need not leave Mass immediately upon receiving the pyx after Holy Communion, but remain until Mass has ended. The entire notification is on our Guidelines webpage.
- **Sacred Art & Architecture:** Please keep in mind that any proposed changes to a church's art and architecture are very significant, and must be submitted to the diocesan Environment & Art Committee for review and ultimate approval by the Bishop prior to finalizing plans or commencing work (cf. Canon 1216, GIRM 291).