



LITURGICAL NOTES

Upcoming Dates

- **March 26:** The Solemnity of the Annunciation of the Lord is transferred to Monday, March 26 this year. 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, April 2, 7:30 PM — St. Matthew Co-Cathedral
Fort Wayne: Tuesday, April 3, 7:30 PM — Cathedral of the Immaculate Conception
- **Easter Vigil:** On April 7, 2012, 8:45 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.”

New in the Roman Missal for Lent, Holy Week, & Easter

* Please read carefully through all the new Roman Missal’s rubrics for the Holy Week and Easter liturgies, as various smaller matters have been clarified or modified *

- ♦ **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** – With the new Mass translation, there have been changes in the text of the Easter Proclamation (*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>

New Clarification in 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, 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.

Other Notes for Lent, Holy Week, and Easter

- **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 24) 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 24) 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 for Lent & 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.
- **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.
- **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.
- **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).

Other Important Changes from the New Missal

- **Kneeling during Holy Communion:** With the new Mass translation came a finalized translation of the *General Instruction of the Roman Missal*. In particular, GIRM #160 has been altered to reinforce an individual's right to kneel for the reception of Holy Communion: “The norm established for the Dioceses of the United States of America is that Holy Communion is to be received standing, unless an individual member of the faithful wishes to receive Communion while kneeling (*Redemptionis Sacramentum*, no. 91).” Removed is any reference to a need to catechize or otherwise correct the faithful if they should choose to kneel.
- **Nuptial Blessing:** The Roman Missal includes new translations of the Nuptial Blessing within the Ritual Mass for the Celebration of Marriage. According to the USCCB Secretariat of Divine Worship, these new texts for the Nuptial Blessing **MUST** be used whenever the Rite of Marriage is celebrated within Mass (even when not using the Ritual Mass). It is also strongly encouraged that they be used whenever the rite is celebrated outside Mass. The new prayers are based on a revised Latin *editio typica* of the Marriage Rite that now includes an epiclesis. In addition, the first nuptial blessing has a more balanced focus on both bride and groom.

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Other Changes from the New Missal (Continued)

- **The *Gloria* at Ritual Masses:** The January 2012 USCCB Committee on Divine Worship Newsletter stated the following regarding expanded rubrics in the new Missal for use of the *Gloria*:
“In the Roman Missal, Third Edition, the rubrics call for the *Gloria* more frequently than before. [Most Ritual Masses now] prescribe the *Gloria*. These Masses are all treated as if they were Feasts, and the *Gloria* is used for them even when celebrated during Advent or Lent. Thus, for example, Masses for Confirmation, Holy Orders, or Marriage would include the *Gloria*, even when they occur during Advent or Lent. (It should be noted, though, that Ritual Masses are prohibited on Sundays of Advent and Lent.)”

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.

Communal Anointings of the Sick: Important Clarifications

The administration of Anointing of the Sick may be done during Mass in a communal context – but all the official criteria for anointing must always be strictly observed.

The recipient need not be on the verge of death. Canon 1004 states: "The anointing of the sick can be administered to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age."

The General Introduction to *Pastoral Care of the Sick* also stipulates the following:

9. The sacrament may be repeated if the sick person recovers after being anointed and then again falls ill or if during the same illness the person's condition becomes more serious.
10. A sick person may be anointed before surgery whenever a serious illness is the reason for the surgery.
11. Elderly people may be anointed if they have become notably weakened even though no serious illness is present.
12. Sick children are to be anointed if they have sufficient use of reason to be strengthened by this sacrament. In case of doubt whether a child has reached the use of reason, the sacrament is to be conferred.
15. The anointing of the sick is not to be conferred on anyone who remains obdurately in open and serious sin.

Certain mental illnesses may be considered sufficiently grave that suffering persons would be strengthened by the Sacrament. However, a clear distinction must be made between deep-seated psychological disorders and other problems that are significant but less severe, such as a temporary bout with depression.

Moreover, "spiritual sickness" is not an acceptable reason to confer Anointing of the Sick. The Sacrament of Penance is the proper recourse for those who suffer a weakened spiritual state due to sin. And periods of spiritual aridity or an experience of the "dark night of the soul" are not conditions that would specifically warrant Anointing.

It is recommended that at all communal celebrations of Anointing, an announcement be made beforehand to explain the conditions required in order to receive this Sacrament.