



Remaining Holy Days of Obligation in 2011

- Tuesday, November 1 — All Saints
- Thursday, December 8 — The Immaculate Conception

The Assumption of the Blessed Virgin Mary (August 15) falls on a Monday this year, and so is not a holy day of obligation. In addition, the Nativity of the Lord (December 25) and the Blessed Virgin Mary, Mother of God (Jan. 1, 2012) fall on Sundays.

Other Dates of Note

- **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.” 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.
- **May 15:** The Fourth Sunday of Easter, 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

- **Rite of Election/Call to Continuing Conversion:**
Fort Wayne: Sunday, March 13, 2:00 PM — Cathedral of the Immaculate Conception
South Bend: Sunday, March 20, 2:00 PM — St. Matthew Co-Cathedral
- **Chrim Masses:**
South Bend: Monday, April 18, 7:30 PM — St. Matthew Co-Cathedral
Fort Wayne: Tuesday, April 19, 7:30 PM — Cathedral of the Immaculate Conception
- **Easter Vigil Time:** On April 23, 2011, the end of civil twilight occurs at 8:58 PM EDT on the Fort Wayne side, and 9:04 PM EDT on the South Bend side. However, in the interest of practicality, the Vigil may begin at 9:00 PM throughout the Diocese.

Rather than mere sunset, true darkness is essential to the nature of the Vigil. The Roman Missal and 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.” The USCCB Committee on Divine Worship even encourages waiting an extra 15-30 minutes after civil twilight ends, if possible.

- **Veiling of Images:** Crosses in the church may be covered from the conclusion of the Mass for Saturday of the Fourth Week of Lent (April 9) 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 (April 9) 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)

- **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.

- **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]
- **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. 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.

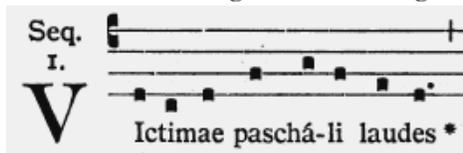
- **The Altar of Repose:** At the conclusion of the Mass of the Lord's Supper on Holy Thursday, the Holy Eucharist is transferred and reposed in a closed tabernacle on an altar in a separate chapel, or at some other location (such as on a side altar) in the main church. If a second tabernacle is not available, a sealed ciborium or pyx may be used, provided that the sacred vessel is veiled and marked with a lamp or candle. Under no circumstances may the Blessed Sacrament be exposed in a monstrance at this time (Circular Letter #55).

“The place where the tabernacle or pyx is situated must not be made to resemble a tomb, and the expression 'tomb' is to be avoided: for the chapel of repose is not prepared so as to represent the 'Lord's burial' but for the custody of the Eucharistic Bread that will be distributed in Communion on Good Friday” (Circular Letter #55).

- **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 possess one. Otherwise, using a crucifix would be the most fitting icon of what we commemorate that day, because of the attached corpus. If there are to be individual veneration by the people, it is preferable to use only one cross, even if it takes some time. However, the rubrics state that “a second or third cross may be used” if the number of people is “very large.”
- **Sacred Music during Lent:** “In Lent the playing of the organ and musical instruments is allowed only to support the singing. Exceptions are Laetare Sunday (Fourth Sunday of Lent), Solemnities, and Feasts” (GIRM 313). There is also a tradition of keeping the organ and other instrumentation silent from the *Gloria* on Holy Thursday until the *Gloria* at Easter Vigil. The employment of chant and other such a *cappella* singing during this timeframe is a laudable practice.

Notes for Lent & Easter (Continued)

- **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 — but not the *Alleluia*.
- **The “Double Alleluia”:** The melismatic “double *Alleluia*” is prescribed for use at the dismissal in the Easter Octave and at Mass on Pentecost Sunday. It is not used on other days in the Easter Season.
- **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), and preferably sung. It may also be used during Masses throughout the Easter Octave. On Masses for Pentecost Sunday (June 12), use of the Pentecost Sequence (*Veni Sancte Spiritus*) is again obligatory.



The Gregorian chant for the *Victimae* is ancient and beautiful, and not too difficult to learn. Also keep in mind that sequences may be sung by the choir alone (*Sing to the Lord: Music in Divine Worship*, 166).

- **Renewal of Baptismal Promises:** This takes the place of the Creed at the Vigil and on Easter Sunday.
- **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.
- **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 existing baptism. They still do not receive Holy Communion until their initiation is complete.
- **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.”

Additional Notes

- **Funeral Masses** “may be celebrated on any day except for Solemnities that are holy days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent, and Easter” (GIRM #380).
- **Ritual Masses** (including the ritual Mass for the Sacrament of Marriage) 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).
- **Kneeling during Holy Communion:** Certain minor changes are being made to some of the U.S. adaptations of the 2003 *General Instruction of the Roman Missal*, for additional clarity. For instance, according to the USCCB Secretariat of Divine Worship’s August/September Newsletter, “GIRM no. 160 was altered to reinforce an individual’s right to kneel for the reception of Holy Communion (see *Redemptionis Sacramentum*, no. 91), while maintaining the established norm that Holy Communion is received standing in the United States.”
- For those concerned about the spread of germs, especially during flu season, it may be good to remind the faithful that they are under no obligation to shake hands during the Sign of Peace or to receive Holy Communion from the chalice if they are ill or have any such concerns.
- Rome has approved prayers for the **Mass For Giving Thanks to God for the Gift of Human Life**, to be used in the United States on January 22, the Day of Prayer for the Legal Protection of Unborn Children, or on other occasions to celebrate the dignity of human life. However, the Mass texts won’t be available for use until next year, once the new Missal is released.