Liturgical Notes for Lent and the Triduum

During Lent Catechumens and the Faithful are on parallel journeys at different levels. For Catechumens Lent is a period of purification and enlightenment, a time to examine their lives in light of the Gospel catechesis they have received in the catechumenate and thereby to ready themselves for full sacramental initiation.

For the Faithful, it is a time to ready themselves to reaffirm truthfully and with integrity their baptismal promises. This means that during Lent the Faithful should seek conversion from anything in their lives which is in conflict with who they are supposed to be as fully initiated Christians. That Lent is a season of return to one’s baptismal commitment for fully initiated Catholics (and baptized candidates in the Order of Christian Initiation of Adults [OCIA]) is indicated by the placement of the rituals of distributing ashes at the beginning of Lent and the sprinkling of the initiated with the baptismal waters of new life at Easter. The paralleling of these two sacramentals symbolizes the transformative process we experience between Ash Wednesday and Easter. We rise from the ashes of death into the renewed baptismal life.

What Lent Is. Lent is a preparation for the celebration of Easter. For the Lenten liturgy disposes both catechumens and the faithful to celebrate the paschal mystery: catechumens, through the several stages of Christian initiation; the faithful, through reminders of their own baptism and through penitential practices (General Norms for the Liturgical Year and Calendar #27).

What Lent Is Not. Neither is Lent an end in itself. Very often I have noticed that parishes and parishioners observe Lent by increasing sacramental celebrations, spiritual exercises, devotions, etc. and run out of gas for the celebration of Easter. Lent is oriented toward Easter renewal and refreshment. When we get to Easter we should arrive there invigorated to celebrate Christ’s victory over the power of sin and death, and to sustain that joy and celebration for the Great 50 Days of Easter.

ASH WEDNESDAY
BLESSING AND DISTRIBUTION OF ASHES

The blessing and imposition of ashes

When: takes place only on Ash Wednesday only, ordinarily during the celebration of the Eucharist.

COVID-19 Protocol

1. The wearing of masks by all ministers who will distribute ashes is strongly encouraged.

2. It is permissible (though not necessary) for the presider to speak one of the formulae for distribution of ashes once over the whole assembly and for the ministers to distribute ashes without saying anything. Songs which relate to the ritual action may be sung at this time.

3. Distribution by sprinkling ashes: Last year the Vatican recommended that ashes be sprinkled over the crown of the head. This is an accepted practice that is more common, especially in Europe, than the application of ashes on the forehead using one’s thumb. This was the only option mentioned by the Vatican last year.

4. Distribution by using an instrument: The Holy See gave bishops permission to impose Chrism on candidates for Confirmation by means of an instrument, such as a cotton swab or cotton ball. The Holy See did not mention the imposition of ashes on the forehead by use of an instrument. However, arguing a maiore ad minus, if it is possible to use an instrument for a ritual in the administration of a sacrament, it should also be permissible to do so in administering a sacrament, which is a lesser ritual. If done using an instrument, the following preparations will need to be made:

a. Have a vessel filled with the instruments (cotton swabs or balls).

b. Have a vessel containing blessed ashes that have been moistened.

c. Have a vessel for used instruments.

d. This practice may require the use of a small table at each ashes station.

e. The used instruments are to be burned.

f. Hand sanitizer is to be used before and after distributing ashes.

5. Since Bishop Fabre has decided to continue to use an instrument for anointing Confirmation candidates, I suggest we follow his lead and not impose ashes with one’s thumb, but rather use...
Rite to be Used: The Roman Missal contains the Rite for the Blessing of Ashes within Mass. The Order for the Blessing and Distribution of Ashes outside of Mass is found in the Book of Blessings. If the Eucharist is not celebrated, the blessing and distribution is to take place within the celebration of the Liturgy of the Word. The distribution of ashes outside of either Mass or a Liturgy of the Word is strongly discouraged, because the liturgy provides a proper context for the understanding of the distribution of ashes.

The minister for the blessing and distribution of ashes: within the Mass is a bishop or priest. The minister for the blessing of ashes during a Liturgy of the Word is a bishop, priest or deacon. Other persons may be associated with the bishop or priest or deacon in the imposition of ashes: e.g. extraordinary ministers of Holy Communion, and other lay persons, when there is a true pastoral need. These persons do not, however, bless the ashes.

Ashes for the sick: Extraordinary ministers of Holy Communion may bring blessed ashes to the sick and those confined to their homes. If a minister is not available, a member of the family or another person may bring blessed ashes to a shut-in, using one of the formulas in the Roman Missal to impose the ashes. In parallel to the Rite of Communion for the Sick, the distribution of ashes to the sick should be celebrated in the context of a brief Liturgy of the Word. If the minister is also bringing Holy Communion to the homebound person, ashes may be imposed within the context of the Rite of Distributing Holy Communion outside of Mass.

COVID Protocol

1. It is highly advisable that a minister who brings ashes and/or Holy Communion to the sick wear a mask. Such ministers are visiting people who already have compromised health. We should take care not to further endanger them.

2. Hand sanitizer should be used before and after distributing ashes.

3. If a minister to the sick is not feeling well, that minister should make arrangements with another qualified minister to visit the sick person.

GUIDELINES FOR THE LENTEN SEASON

Liturgical Seasons: A distinction is to be made between Lent and the Easter Triduum. Strictly speaking, Lent ends with the beginning of the Triduum on Holy Thursday. The Ordo notes: “Lent runs from Ash Wednesday until the Mass of the Lord’s Supper exclusive on Holy Thursday.”

Covering of Crosses and Images: This is not to be done through the entirety of Lent. Crosses and images in Churches may be covered (although this is not required) beginning with the Fifth Sunday of Lent. Crosses remain covered until the end of the Celebration of the Lord’s Passion on Good Friday. Images remain covered until the beginning of the Easter Vigil.

Eucharistic Prayers

During the season of Lent, the two Eucharistic Prayers for Reconciliation may be used with their proper prefaces, with Lenten prefaces or with prefaces which refer to penance and reconciliation.

Fasting and Abstinence

When Observed: Fasting is to be observed on Ash Wednesday and Good Friday.

By Whom?: by all Catholics who are 18 years of age (“have attained their majority, Code of Canon Law, Canon 1252) but not yet 59 (“until the beginning of their sixtieth year,” Ibid.).

What Constitutes Fasting?: Those who are bound to fast may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to each one’s needs, but eating solid foods between meals is not permitted.

Abstinence from Meat: is to be observed by all Catholics 14 years or older on Ash Wednesday, Good Friday and on all Fridays of Lent. The determination of certain days as obligatory days of penance should not be understood as limiting the occasions for Christian penance.

MAINTAINING THE SPIRIT OF THE SEASON OF LENT

The Spirit of the season of Lent should be maintained throughout the weeks of Lent. The obligation to observe penitential days of the Church is a very important part of our spiritual life. Individual circumstances must be taken into account, but in general, people should seek to do more rather than less, since fast and abstinence on the days prescribed should be considered a minimal response to the Lord’s call to penance and conversion of life.

DAYLIGHT SAVINGS TIME

Pastors are reminded that daylight savings time this year will begin at 2:00 a.m. on Sunday, March 13 which is the Second Sunday of Lent.

WEDDINGS, BAPTISMS, AND FUNERALS

WEDDINGS

Weddings are discouraged during the season of Lent, and prohibited during the Easter Triduum, and on Holy Saturday after the Vigil.

BAPTISMS

Baptisms during Lent: While Baptisms during Lent are discouraged in normative circumstances, it nonetheless remains the prerogative of the pastor after consultation with the parents to decide on celebrating a baptism during Lent.

IMPORTANT REMINDERS FROM LITURGICAL DOCUMENTS

THE RITE OF Penance

Appropriateness of Celebrating the
Sacrament of Penance during Lent: “The season of Lent is most appropriate for celebrating the sacrament of penance. Already on Ash Wednesday the people of God have heard the solemn invitation ‘Repent and believe in the Gospel.’ It is therefore fitting to have several penitential celebrations during Lent, so that all the faithful may have an opportunity to be reconciled with God and their neighbors and so be able to celebrate the paschal mystery in the Easter Triduum with renewed hearts” (163). The Rite of Penance ritual book contains two sample Lenten penitential services.

FROM THE GENERAL INSTRUCTION OF THE ROMAN MISSAL

Liturgical Environment: “Moderation should be observed in the decoration of the altar. (…) During Lent it is forbidden for the altar to be decorated with flowers. Exceptions, however, are Laetare Sunday (Fourth Sunday of Lent), Solemnities and Feasts” (GIRM #305).

Playing Musical Instruments: “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 #305). Please note that this instruction does not mean that it is forbidden to use musical instruments during Lent, although if the assembly is able to sing without aid of instruments this may be a way of achieving the simplicity that Lent calls for. However, if instruments are used, arrangements should be simple, that is, just enough to support singing. Instrumental pieces, e.g. at the Presentation and Preparation of Gifts should not be done. Since the hymn at this part of the Mass, is considered supplemental, silence may be observed. The same goes for the Recessional Hymn.

FROM SING TO THE LORD:

Gospel Acclamations: “During the season of Lent, alternate acclamations [to the Alleluia] with their proper verse are used, as found in the Lectionary for Mass (or, when there is only one reading before the Gospel, the Psalm alone may be used). The Gospel Acclamation may be omitted when it is not sung” (163).

NOTABLE CELEBRATIONS DURING THE LENTEN SEASON

Anniversary of the Election of Pope Francis, March 13, 2022. Since this anniversary falls on the Second Sunday of Lent, no Mass for the anniversary of the pope’s election may be done. It would be advisable to include an intercession during weekend Masses for the Holy Father on the day of his election.


Solemnity of the Annunciation of the Lord, Friday, March 25, 2022. Funeral Mass is only other Mass permitted.

OCIA AND LENT

For Catechumens

Sending Catechumens for Election: At the Conclusion of the period of the catechumenate, a rite of sending the catechumens to their election by the bishop may be celebrated in parishes wherever this seems beneficial or desirable (OCIA §106).

Rite of Election: is celebrated on the First Sunday of Lent. This year it will take place at St. Joseph Co-Cathedral, Thibodaux, at 3:00 PM. This liturgical moment publicly acknowledges the community’s discernment of God’s call and election of the catechumens for the paschal sacraments (OCIA §120).

Scrutinies

The Scrutinies should take place within the ritual Masses “Christian Initiation: The Scrutinines,” which are celebrated on the Third, Fourth and Fifth Sundays of Lent; the readings with their chants are those given for these Sundays in the lectionary for Mass, Year A (OCIA §146).

Presentations

The Creed, The first presentation to the elect is the presentation of the Creed, during the week following the first scrutiny. The elect are to commit the Creed to memory and they will recite it publicly (nos. 193-196) prior to professing their faith in accordance with that Creed on the day of their baptism (OCIA §148). The presentation of the Creed is done during the week following the first scrutiny.

The Lord’s Prayer, Presentation of the Lord’s Prayer is done during the week following the third scrutiny (OCIA §149).

Holy Saturday Preparation Rites

Ephphatha Rite impresses on the elect their need of grace in order that they may hear the word of God and profess it for their salvation (OCIA §197).

Choosing a Baptismal Name. The elect may choose a new name, which is either a traditional Christian name or a name of regional usages that is not incompatible with Christian beliefs (OCIA §200).

For Baptized Candidates

All of the Lenten rites are optional for baptized candidates. However, these rites are provided because the candidates often have a need for the benefits the rites offer.

Sending Candidates for Recognition by the Bishop and for the Call to Continuing Conversion: This optional rite is provided for parishes whose candidates seeking to complete their Christian initiation or to be
received into the full communion of the Catholic Church will be recognized by the bishop in a subsequent celebration (for example at the cathedral with the bishop) [OCIA §434].

Call to Continuing Conversion. This rite may be celebrated with baptized but previously uncatechized adults who wish to complete their Christian initiation through the sacraments of confirmation and eucharist or who wish to be received into the full communion of the Catholic Church (OCIA §446). In the Diocese of Houma-Thibodaux we celebrate a combined Rite of Election and Call to Continuing Conversion on the First Sunday of Lent.

Penitential Rite. [A] penitential rite can serve to mark the Lenten purification of baptized but previously uncatechized adults who are preparing to receive the sacraments of confirmation and eucharist or to be received into the full communion of the Catholic Church....This penitential rite may be celebrated on the Second Sunday of Lent or on a Lenten weekday (OCIA § 459, 462).

PA L M SUNDAY OF T H E P A S S I O N O F T H E L O R D

Holy Week begins on "Passion (or Paschal) Sunday" which joins the foretelling of Christ’s regal triumph and the proclamation of the passion. The connection between both aspects of the Paschal Mystery should be shown and explained in the celebration and catechesis of this day.

The commemoration of the entrance of the Lord into Jerusalem has, according to ancient custom, been celebrated with a solemn procession, in which the faithful in song and gesture imitate the Hebrew children who went to meet the Lord singing "Hosanna."

The procession may take place only once, before the Mass which has the largest attendance, even if this should be in the evening either of Saturday or Sunday. The congregation should assemble in a secondary church or chapel or in some other suitable place distinct from the church to which the procession will move (Paschalis Sollemnitatis, #29).

The procession should not be lightly dismissed. Parishes should plan to do it, unless there is legitimate reason for not doing so.

If on Palm Sunday weekend there are concerns about the pandemic, the Solemn or Simple Entrance given in the Roman Missal are options.

"THE LIGHT IS ON FOR YOU"

The Sacrament of Reconciliation of Individual Penitents (form 1) is to be offered at all parishes on the evening of April 6, 2022 6-8 PM, that is, the Wednesday before Holy Week.

LITURGICAL GUIDELINES FOR THE SACRED TRIDUUM

HOLY THURSDAY

Blessed Sacrament: Lent ends with the beginning of the Mass of the Lord’s Supper, which is the principal liturgy of the day. The tabernacle is to be empty with the door open before the liturgy begins. Communion under both kinds is highly recommended.* Care is to be taken to ensure that enough bread is consecrated at this Mass for the Liturgy of Good Friday as well (Paschalis Sollemnitatis, 47).

*Note: Bishop Fabre has not yet authorized distribution of the Precious Blood for Masses as of the time of this publication.

LITURGY ON HOLY THURSDAY

Besides the Chrism Mass in the morning, on Holy Thursday the only Mass permitted is the Evening Mass of the Lord’s Supper. There is to be only one Mass of the Lord’s Supper in each parish unless special permission has been granted by the local ordinary (RM, Holy Thursday 3).

HOLY WATER

Holy water should be removed from the fonts on Holy Thursday immediately before the Mass of the Lord’s Supper. The fonts are to remain empty until after the Easter Vigil Mass (Ordo). It is not appropriate for the fonts to be filled with sand or other materials.

PRESENTATION OF THE HOLY OILS

It is appropriate that the oils blessed and consecrated at the Chrism Mass be carried in as part of the entrance procession and presented before the beginning of the Mass of the Lord’s Supper or on another day after the Chrism Mass (RM, Chrism Mass 15). The proper rubrics and prayers for the presentation of the oils are attached in a subsequent section.

COVID Protocol: the same precautions we currently have for distributing Holy Communion can be put in place for the carrying of oils in procession.

Disposal of old oils: The oils from the previous year are to be disposed of by burning (BB, 1127). They may be burned in the Easter fire or in another lamp. If the oils cannot be burned, they may be buried in a place unlikely to be disturbed. If you have any of the small bottles in which you received the oils in previous years, please return them to the Cathedral.

WASHING OF THE FEET

The washing of the feet (mandatum) should be characterized by simplicity and reverence. Care should be taken that
The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance (Paschalis Sollemnitatis #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. 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. (Paschalis Sollemnitatis 55).

Adoration: The faithful should be encouraged to spend some time in adoration throughout the remainder of the evening. If appropriate, the Gospel of John, chapters 13-17, may be read aloud at various times during this period of adoration. If adoration is to continue after midnight, it is to be in silence (Paschalis Sollemnitatis 55, 56).

Concluding Rites of the Mass of the Lord’s Supper: The Mass of the Lord’s Supper ends in silence after the Blessed Sacrament has been reposed. There is no blessing or dismissal because the liturgy continues the next day with the Celebration of the Lord’s Passion. The altar and sanctuary are to be bare following the Liturgy.

Precious Blood: Under no circumstances is it permitted to reserve the Precious Blood for adoration on Holy Thursday and for distribution on Good Friday (Norms for the Distribution of Holy Communion, 54).

GOOD FRIDAY

Time: The celebration of the Lord’s Passion, the principal celebration of this day, should take place about 3 p.m. unless a later time is chosen for pastoral need. The celebration of the Lord’s Passion may not be celebrated after 9 p.m. (Paschale Solemnitatis, 63).

Number of Celebrations: There should be only one celebration of the Lord’s Passion unless special permission has been received from the bishop.

Presider: The celebrant of this liturgy is a priest. Deacons assist, but may not preside at the celebration of the Lord’s Passion. As a sign of humility, grief and sorrow for the church, the priest and the deacon prostrate before the altar at the beginning of the liturgy. All others kneel (RM, Good Friday 5).

Intercessions: The intercessions are to follow the wording and form handed down by ancient tradition, maintaining the full range of intentions (Paschale Solemnitatis, 67).

Adoration of the Cross: The rubrics in the Roman Missal speak of using a “cross” for adoration. This means a cross without a corpus affixed to it. The ritual of adoring a relic of the true cross, and then later the symbol of the cross as the instrument of our salvation dates to at least the 4th Century. Thus it is an ancient and venerable tradition. However, the USCCB document, Built of Living Stones #83 states, “The celebration of the Lord’s passion on Good Friday has its particular spatial requirements. After the proclamation of the passion and the General Intercessions, the entire assembly rise to venerate the cross or crucifix.” Thus while tradition and the Roman Missal seem to prefer the use of a cross for veneration, Built of Living Stones permits the use of a crucifix.

In any event, during the adoration of the cross, only one cross or crucifix should be used (RM, Good Friday, 19).

HOLY COMMUNION

Before the liturgy begins, the Blessed Sacrament is to be in the Holy Thursday place of repose. Following Holy Communion, what remains of the Blessed Sacrament should be consumed except for what is needed for Viaticum. These are to be reserved in a secure place outside the church (RM, 22, 29). Plan ahead so that you will not have an overabundance of consecrated hosts on Good Friday.

SILENCE

The celebration of the Lord’s Passion is characterized by somberness and quiet.
The liturgy begins in silence and any necessary announcements are to be spoken before the entrance of the priest and the ministers (Paschalis Sollemnitatis, 65). There is to be no processional or gathering song. The liturgy also ends in silence with no recessional song. However, the sung participation of the assembly, at the appropriate times indicated in the Roman Missal, is integral to the liturgy.

CHARACTER OF GOOD FRIDAY

On Good Friday, we reflect on the Lord’s suffering and death, the awesome extent of Christ’s love, and consider our own willingness to sacrifice for others. We reflect on the humble obedience of Christ, and we seek the guidance and strength of the Spirit which helps us to be obedient to God’s call in our lives. It is, above all other days, a day of quiet and contemplation. That contemplation is nurtured and guided by the Liturgy of the Lord’s Passion. The willingness to sacrifice is reflected in obedience to the call to the Paschal fast and its law of abstinence in a spirit of penitence.

Likewise, parishes and schools should be mindful of the solemnity of this day when scheduling events and celebrations. All members of the Catholic family of the Diocese of Houma-Thibodaux are urged to give genuine witness to the true spirit of Good Friday by prioritizing participation in the Liturgy of the Lord’s Passion and in dedicating time to personal and private prayer.

In view of the above, we should gently remind the faithful that the quiet, gentle, reflective and prayerful spirit of Good Friday should be maintained the whole day, even if the family gathers for a meal on this day. We should remember that it is a day of fasting, and the festivity that is often a part of crawfish boils on this day does not reflect the spirit of the day described above. Our festivity, even outside of Church, should be reserved for Easter.

STATIONS OF THE CROSS

It is permissible to celebrate the Stations of the Cross, however, the Liturgy of the Lord’s Passion is to be the main focus of the day. Care should be taken that if the Way of the Cross is celebrated that it not be done in a way that overshadows the central liturgical celebration of Good Friday (see Paschalis Sollemnitatis #72).

HOLY SATURDAY

Blessed Sacrament: At the beginning of the Easter Vigil, the tabernacle is to be empty with the door open and the lights are to be turned off in the church. The faithful should be invited to gather at the place where the Easter fire will be blessed.

TIME FOR THE CELEBRATION OF THE EASTER 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 the Sunday.” No Mass may precede the Easter Vigil. Only one Easter Vigil Mass is to be celebrated in each parish (RM, Easter Vigil 3). According to the National Weather Service, sunset for April 16, 2022 is approximately 7:30 PM. EASTER VIGIL MAY NOT BEGIN UNTIL 8 PM.

THE PASchal CANDLE

The paschal candle is to be made of wax, never artificial, and renewed each year. Refillable oil candles and candle shells containing wax inserts and other similar products are not consistent with the symbolic role of the paschal candle which is consumed as the year progresses (Paschalis Sollemnitatis, 82).

Paschal candles from previous years are not to be used. These may be returned to the candle manufacturer for recycling.

LIGHTS (see RM, Easter Vigil ##17-55)

Church Lights and People’s Candles: lit after the deacon sings the third “Light of Christ.” People’s candles may be extinguished after singing of Exultet.

Altar Candles: lit at singing of the Gloria.

Candles at the Gospel reading: not used.

People’s Candles: lit a) after baptisms and before the renewal of baptismal promises by the faithful, or b) after the blessing of water if there are no candidates for baptism.

READINGS

Lector: Someone please turn on the lights; I can’t see the Lectionary! The Easter Vigil Liturgy of the Word has 7 Old Testament Readings, however a minimum of three is required, plus the Epistle and the Gospel. The decision to minimize the number of readings for the Easter Vigil should be carefully considered; time is not necessarily the most important consideration. Exodus 14 and its canticle must never be omitted (RM, Easter Vigil 21). The prayers which follow each psalm and canticle help to put the reading in its context and are to be maintained. In addition, the priest or deacon may choose to give an additional introduction to each reading (Paschalis Sollemnitatis, 86).

ORDER OF CHRISTIAN INITIATION OF ADULTS

The Roman Missal states that baptism is one of the four parts of the Easter Vigil, celebrated “as day approaches, with new members reborn in Baptism.”

Initiation of the Elect and Candidates: The OCIA is geared and planned for the reception of the sacraments of initiation at the Vigil. The Easter Vigil is primarily for the complete initiation of the Elect. Baptized Candidates normally complete their Christian initiation (and are received into the Church) on a Sunday of the Church year. However, if members of the Elect are being initiated at the Easter Vigil, it is permissible to complete initiation for (and receive into the Church) Baptized Candidates. But a clear distinction should be maintained between the Elect and
those being received into full Communion (National Statutes for OCIA, 32-34). Baptized Candidates alone should never be initiated at the Easter Vigil. Catechized (having received both Baptism and Eucharist) adult Catholics are never to be confirmed at the Easter Vigil.

**Children of Catechetical Age (beyond 2nd Grade or 7 years of age):** when they have completed the required periods of the OCIA adapted for them are to be fully initiated, or complete their Christian initiation. For these children the sacraments of initiation should not be separated (OCIA National Statute #14).

**Baptism of Children:** The Rite of Baptism of Children states: “To bring out the Paschal character of baptism, it is recommended that the sacrament be celebrated during the Easter Vigil or on Sunday when the Church commemorates the Lord’s resurrection.” However, if adults are being initiated at the Easter Vigil it is not advisable to have the baptism of infants in the same liturgy, unless the infant to be baptized is the child of the elect or candidate.

**WEDDINGS, BAPTISMS, AND FUNERALS**

**WEDDINGS**

Weddings may not be celebrated during the Easter Triduum, including on Holy Saturday after the Vigil and Easter Sunday (RM).

**NO BAPTISMS FROM HOLY THURSDAY UNTIL THE BEGINNING OF THE EASTER VIGIL**

According to the Ordo: 
*The days of Holy Week, from Monday to Thursday inclusive, have precedence over all other celebrations. It is not fitting except in the danger of death that baptisms or confirmations be celebrated on these days since they have their natural place in the Easter Vigil.*

Neither are the sacraments of initiation celebrated on Good Friday and Holy Saturday up to the time of the Easter Vigil (RM).

**FUNERALS**

Funerals may be celebrated on Holy Thursday, Good Friday, and Holy Saturday, but The Rite outside of Mass must be used. The Eucharist may not be distributed at a funeral on these days. On Good Friday, funerals are to be celebrated without singing, music or bells (Paschalis Sollemnitatis, 61).

**MUSIC**

From the Glory to God on Holy Thursday until the Glory to God at the Easter Vigil, the organ and other musical instruments may be used only to support the singing (RM, Holy Thursday 3). There is also to be no entrance/gathering song or closing song on Good Friday. There is also to be no entrance/gathering song at the Easter Vigil. This does not mean that instruments cannot be used.

**COMMUNION, Penance, and Anointing of the Sick**

**COMMUNION TO THE SICK**

Holy Communion may be brought to the sick at any time on Holy Thursday, but especially following the Mass of the Lord’s Supper. Holy Communion may be brought to the sick at any time on Good Friday. On Holy Saturday, Holy Communion may only be given as Viaticum to the dying until after the celebration of the Easter Vigil (RM).

**PENANCE (CONFESSION)**

The Sacrament of Penance may be celebrated throughout the Triduum and priests are encouraged to do so (RM).

**Reflections**

“Ash Wednesday is full of joy. In a minute we will sing None and go barefoot to get ashes on our heads to remember, with great relief, that we are dust. The source of all sorrow is the illusion that of ourselves we are anything but dust. God is all our joy and in him our dust can become splendor. The great sorrow of mankind is turned to joy by the love of Christ, and the secret of happiness is no longer to see any sorrow except in the light of Christ’s victory over sorrow. And then all sorrow contributes somehow to our happiness.”

–Thomas Merton
*The Sign of Jonas*

“In the old days, on Easter the Russian peasants used to carry the blest fire home from church. The light would scatter and travel in all directions through the darkness, and the desolation of the night would be pierced and dispelled as lamps came on in the windows of the farmhouses one by one.

Even so, the glory of God sleeps everywhere, ready to blaze out unexpectedly in created things. Even so, his peace and his order lie hidden in the world, even the world of today, ready to reestablish themselves in his way, in his own good time: but never without the instrumentality of free options made by free men.

–Thomas Merton
*The New Man*
ANOINTING OF THE SICK

Anointing of the Sick may be celebrated throughout the Triduum (RM).

TEXT FOR THE RECEPTION OF HOLY OILS

The Presenter of the
Oil of the Sick announces: The Oil of the Sick.

The Priest says: May the sick who are anointed with this oil experience the compassion of Christ and his saving love, in body and soul.
The people may respond: Blessed be God for ever.

The Presenter of the
Oil of Catechumens announces: The Oil of Catechumens.

The Priest says: Through anointing with this oil, may our catechumens who are preparing to receive the saving waters of Baptism be strengthened by Christ to resist the power of Satan and reject evil in all its forms.
The people may respond: Blessed be God for ever.

The Presenter of the
Holy Chrism announces: The holy Chrism.

The Priest says: Through anointing with this perfumed Chrism may children and adults, who are baptized and confirmed, and Priests, who are ordained, experience the gracious gift of the Holy Spirit.
The people may respond: Blessed be God for ever.