LITURGICAL GUIDANCE
Updated 3/3/21

HOLY WEEK AND THE SACRED TRIDUUM - REVISED
DIOCESE OF DAVENPORT
HOLY WEEK & TRIDUUM

Last year, the Congregation for Divine Worship and the Discipline of the Sacraments issued two decrees (dated March 19 and March 25, 2020) that provided special guidance for the celebration of Holy Week during the pandemic. The instructions that were given were intended mostly to assist priests in circumstances in which the presence of a congregation would be impossible. Those provisions have been extended to this year. The following guidance was written taking those guidelines as well as current conditions into consideration.

General Notes:

Given that incense can induce coughing in some persons, and adds time to the liturgy, it should not be used in any of the rites. The Paschal Triduum should be conceived of as a single liturgy in three stations. Parishes should celebrate all three liturgies, even with a small assembly, if at all possible.

Palm Sunday

Last year, according to the Holy See, the third form (simple entrance; no blessing of palms) was to be used in all parish churches; palms were not to be distributed. Otherwise, the liturgy was celebrated as usual. The same norms apply this year. However, parishes may choose to bless palms ahead of time and distribute them as people leave the church.

For example, consider celebrating the entrance into Jerusalem and blessing of palms “virtually” (livestreamed or recorded for the faithful to watch before Palm Sunday) and then distributing the blessed palms after Mass:

1. Keep the palms in their bags (the bags can be opened for the blessing and then resealed if desired).
2. Celebrate the blessing, using the Missal texts for Palm Sunday, #5-8. This can be done earlier in the week and then posted for the faithful to watch before Sunday (if possible).
3. After Mass, gloved and (double-)masked ministers may hand the palms out to parishioners as they depart. Weather-permitting, station these ministers outdoors. Keep the palms in the bags they came in to minimize handling.

The shorter form of the Passion reading should be used. The rubrics state that, after the reading of the Passion a brief homily should take place, if appropriate. A (brief) period of silence may instead be observed. One or both of the readings before the gospel may be omitted for pastoral reasons.

Chrism Mass

The Chrism Mass will be celebrated at Sacred Heart Cathedral on March 29 at 1:30 pm. The liturgy will be livestreamed and will be closed to the public. A representative number of priests will be invited to attend in person. Priests not attending in person will be asked to attend the spiritual conferences and Mass virtually, and spend their own Holy Hour in prayer. The proposed schedule is as follows:

- 10:30 am -11:00 am – First Conference
- 11:00 am – 12:00 noon – Holy Hour
- 12 noon – 1:00 pm – Lunch and Second Conference
- 1:30 pm – Chrism Mass; oils to be distributed immediately after

Further details will be forthcoming.
LITURGICAL GUIDANCE FOR HOLY WEEK and THE TRIDUUM (3/3/21)

Holy Thursday

The optional rite for receiving the blessed oils should be omitted, due to the extra time and procession involved. The oils may be placed on a cloth-covered table in the sanctuary and then moved to the ambry after Mass.

The washing of the feet should be omitted.

As was done last year, the procession with the Blessed Sacrament to a separate place of reposition ought to be omitted—and the Blessed Sacrament simply reposed in the usual Tabernacle.

Bishop Zinkula grants permission for a 2nd celebration of the Holy Thursday liturgy in any parish if needed.

Last year, an exceptional faculty for priests to celebrate this Mass without the people was given. It has been renewed for this year. Priests who are unable to celebrate Mass should pray Vespers of the day.

Good Friday

There is no shorter version of the Johannine Passion account. Per the rubrics, the homily should be brief.

The solemn intercessions should be read, not sung. The following intercession should be added:

XI. For an end to the pandemic

Let us pray, dearly beloved, for a swift end to the coronavirus pandemic that afflicts our world, that our God and Father will heal the sick, strengthen those who care for them, and help us all to persevere in faith.

Prayer in silence. Then the Priest says:

Almighty and merciful God, source of all life, health and healing, look with compassion on our world, brought low by disease; protect us in the midst of the grave challenges that assail us and in your fatherly providence grant recovery to the stricken, strength to those who care for them, and success to those working to eradicate this scourge. Through Christ our Lord.
R. Amen.

Use the First Form for the Showing of the Holy Cross (thus avoiding a procession through the assembly). The Veneration of the Cross should take place without the people processing forward and either touching or kissing the cross. Instead, all should stay in their place, kneel, and observe a (necessarily) brief period of silent prayer.

Bishop Zinkula grants permission for a 2nd celebration of the Good Friday liturgy in any parish if needed.
**RCIA Rites of Holy Saturday**

The RCIA includes specific Rites to be celebrated on Holy Saturday. A number of options are possible for the Elect, including the Recitation of the Creed, the Ephphetha Rite, and the Choosing of a Baptismal Name (RCIA #185-205). Since these rites are optional (#186), consideration should be given to omitting them this year. Touch (as in the Ephphetha rite, #199) is avoided; the formula is simply recited. Candidates for Full Communion and Confirmation should celebrate the Sacrament of Reconciliation (if not celebrated at some other point during Lent; see RCIA #408 and 482; National Statutes #27).

**Easter Vigil**

*The Lucenarium:*

The lucenarium was omitted last year. For the sake of time, and because the faithful would need to remove their masks and exhale forcefully to extinguish the small tapers, the rite (and the use of small tapers by the assembly) are to be omitted again this year. Instead, the Paschal Candle should be prepared ahead of time and placed next to the ambo. The *Exultet* is proclaimed. The short version should be used. It may be recited; or it may be sung by a single, masked cantor.

*The Liturgy of the Word:*

The number of readings should be reduced, even to a single Old Testament reading (Exodus 14; which is always used) if necessary. The psalm(s) may be replaced by a short period of silence before the prayer. The Epistle and Gospel are always proclaimed. The *Gloria* may be recited; or it may be sung by a single, masked cantor. The psalm with alleluia may be recited; or it may be sung by a single, masked cantor.

*The Sacraments of Initiation:*

If baptisms are not being celebrated, the Blessing of Water (shorter version, no. 54 in the Roman Missal) should take place with a small amount of water blessed that can be disposed of reverently afterwards. No water is to be placed in fonts. The Renewal of Baptismal Promises alone is necessary for the Baptismal Liturgy unless there are candidates for baptism.

If baptisms are to take place, use pitchers full of water (and separate vessels full of water for the sprinkling) in the blessing; do not fill the font itself. Baptisms are done by pouring, not by immersion. All water used at the vigil should then be poured into the ground.

If you have both candidates and catechumens, consider moving the reception of candidates to other liturgies; if there are many candidates, consider receiving them at different Masses throughout the Easter Season. If necessary due to larger numbers, consider limiting attendance at the Easter Vigil to the candidates and catechumens (and their godparents/sponsors and families), and have the rest of the parish attend “virtually.”

Confirmation is done using a new instrument (cotton ball or swab) for each person being confirmed, as we have been doing. The “used” instruments should be burned.

Because small tapers are not to be used by the faithful, the lighting of such candles for the renewal of baptismal promises is necessarily omitted. The sprinkling of the assembly may be omitted. If not, when sprinkling the assembly, fresh water is used (note above). The cleric should be brief, and not walk throughout the church.