

Holy Week Notes 2021

Diocese of San Angelo

Introduction

We encourage the liturgies to be offered in person, with proper social distancing, offering live-streaming for those who cannot attend. The liturgies may also be archived and viewed at any time.

Whenever possible, churches should be kept open during the daytime on these holy days for private prayer, with careful observance of church and civil guidelines for sanitizing and social distancing.

Phase One Protocols are still in effect (Protocols v6.0, December 18, 2020). Please see the attached document for reference.

Spiritual Communion

On Palm Sunday and during Holy Week, please either post or pray aloud an Act of Spiritual Communion at the time of the distribution of Communion or immediately after, so that those participating through livestreaming may pray along with you.

Palm Sunday

- In the Diocese of San Angelo, parishes may choose to use either the second form (solemn entrance – *Roman Missal*, Palm Sunday, no. 12-15) or the third form (simple entrance – *Roman Missal*, Palm Sunday, no. 16-18). Do not use the first form this year (the procession – *Roman Missal*, Palm Sunday, no. 2-11).
- In the second form, people should gather in the church, not outside (see no. 13).
- The third form does not include the blessing of palms or the proclamation of the Gospel of the entrance of the Lord into Jerusalem.
- Palms may be distributed either as people enter the church or as they leave.
- When and how should you bless the palms?
 - If using the second form, you can bless a few palms near you or go through the church blessing the palms held by the people.
 - The third form of the beginning of the Palm Sunday Mass, the simple entrance, does not include the blessing of palms or any kind of procession at its start. This raises a question: What about the palms? When Palm Sunday begins with the Simple Entrance, it would be best to bless the palms at some time other than the Mass. In that case, the priest could bless the palms according to the provisions of the *Book of Blessings*, Chapter 44, entitled “Order for the Blessing of Religious Articles,” particularly at no. 1455. Nonetheless, for this blessing, one may want

to substitute some lines from the Scriptures from the Palm Sunday Mass for the more generic reading and psalm indicated in the order of blessing. According to directions given years ago from the Congregation for Divine Worship, the priest should add the Sign of the Cross at the conclusion of the prayer of blessing itself. The priest could even use the blessing texts found in the *Roman Missal* for Palm Sunday. Finally, when he blesses the palms at some time other than the Mass, there is nothing to prohibit him from sprinkling the blessed palms with holy water at the conclusion, since that is normally done at the blessing of palms during Mass.

- The proclamation of the Passion may be done in parts or straight through.

General Triduum Notes

- The Lenten Season ends before Evening Prayer is celebrated on Holy Thursday.
- The Easter Triduum begins with the evening Mass of the Lord's Supper on Holy Thursday, reaches its high point in the Easter Vigil, and closes with Evening Prayer on Easter Sunday.
- Funeral Masses are not allowed on Holy Thursday and throughout the Paschal Triduum (GIRM, no. 380). However, a non-Eucharistic funeral service is permitted, without the distribution of Holy Communion.

Holy Thursday

- The only Mass to be celebrated on Holy Thursday is the Evening Mass of the Lord's Supper. The Easter Triduum begins with the Evening Mass of the Lord's Supper. Evening Prayer today is celebrated only by those not participating in the Evening Mass.
- Parishes are required to adhere to the time of day indicated for the service: "The Mass of the Lord's Supper is celebrated in the evening, at a convenient hour, with the full participation of the whole community and with all the priests and clergy exercising the ministry" (*Roman Missal*, Holy Thursday, no. 1).
- The Bishop of San Angelo allows one additional Mass of the Lord's Supper to be celebrated in the evening (in parishes or missions) for those unable to attend the principal evening celebration of the Lord's Supper. This Mass must not prejudice the principal evening Mass. The additional Mass of the Lord's Supper may not be anticipated on Wednesday evening.
- The reception of oils consecrated and blessed at the Chrism Mass may be received in the parish before the Mass of the Lord's Supper. A simple rite for this reception of the holy oils can be found in the *Sacramentary Supplement* (2004), pp. 53-54, or in the Liturgy Training Publications *Sourcebook*, or on the website:
<https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/triduum/order-for-the-reception-of-the-holy-oils>

- Before Mass begins on Holy Thursday evening, the tabernacle should be completely empty, the tabernacle door should be left open, and the sanctuary lamp should be extinguished. The consecrated hosts that are removed from the tabernacle at this time can be consumed or safeguarded in a place that is secure and dignified and placed on a corporal accompanied by a lit and safe candle.
- Enough hosts should be consecrated in this liturgy to accommodate communion for the celebration of the Passion of the Lord.
- In normal circumstances, holy water should be removed from all fonts immediately after the celebration of the Mass of the Lord's Supper, then the fonts are refilled with clean water blessed at the Easter Vigil. However, this does not apply in 2021, because of the emptying of the fonts in response to the global epidemic of the COVID-19 Coronavirus.
- The washing of the feet is to be omitted this year.
- When Eucharistic Prayer I is used, please note the special version of the complete text in the *Roman Missal*, Mass of the Lord's Supper, no. 17-32.
- Adoration of the Blessed Sacrament either in the tabernacle or in the place of repose is allowed on this evening.
- At the end of Mass, the procession with the Blessed Sacrament to the place of repose is allowed. Proper social distancing and masking should be maintained, both during the period of adoration and in the process of getting there.
- A monstrance is not to be used in the procession for the transfer of the Blessed Sacrament or at the place of repose (*Paschalis Solemnitatis*, no. 55). The Blessed Sacrament should be carried in one or more ciboria in the procession, covered with the ends of the humeral veil. (*Roman Missal*, Mass of the Lord's Supper, no. 37).
- At the place of repose, the Blessed Sacrament should be in a tabernacle with the door open until incensation is complete, then with the door closed for adoration for the rest of the evening (*Roman Missal*, Mass of the Lord's Supper, no. 39). If a tabernacle is not available at the altar of repose, then the Blessed Sacrament is kept in closed ciboria and guarded for the period of adoration, after which the Blessed Sacrament is kept in a secure and dignified place.
- The Holy See has granted to all priests the faculty to celebrate Mass on Holy Thursday in a suitable place, without the presence of the people, as an exception again this year.

Good Friday

- If the faithful gather for prayer on the morning of Good Friday, what is recommended is the Office of Readings with Morning Prayer.
- The Celebration of the Passion of the Lord should normally take place in the afternoon, at about 3:00 p.m., to enable people to assemble more easily. However, pastoral discretion

may allow for a time later in the evening, but never later than 9:00 p.m. (*Paschalis Solemnitatis*, no. 63).

- If the size or nature of a parish so indicates, the celebration may be repeated later.
- Mass vestments are mandated by the *Roman Missal*. It is not permitted to wear a cope for the Celebration of the Passion of the Lord.
- On this day and the following day (Holy Saturday), the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick (*Roman Missal*, Good Friday, no. 1). On this day, funerals are to be celebrated without singing, music, or the tolling of bells (*Circular Letter Concerning the Preparation and Celebration of the Easter Feasts*, CDW, 20 February 1988, no. 61).
- This liturgy may not be celebrated in the absence of a priest. Therefore, a deacon may not officiate at the Celebration of the Lord's Passion.
- The tabernacle should be empty at the start of this liturgy.
- The *Lectionary for Mass* does not allow any of the readings at the Celebration of the Lord's Passion to be omitted. All three readings (Isaiah, Hebrews, and the Passion according to St. John) are required.
- The proclamation of the Passion may be done in parts or straight through.
- In the Solemn Intercessions, at no. 13 in the *Roman Missal*, please add the following special intention, which was sent from the Vatican. Please use it between intercessions 9 and 10, not after intercession 10.

IX b. For the afflicted in time of pandemic

Let us pray also for all those who suffer the consequences of the current pandemic, that God the Father may grant health to the sick, strength to those who care for them, comfort to families, and salvation to all the victims who have died.

Pray in silence.

Then the Priest says: Almighty ever-living God, only support of our human weakness, look with compassion upon the sorrowful condition of your children who suffer because of this pandemic; relieve the pain of the sick, give strength to those who care for them, welcome into your peace those who have died and, throughout this time of tribulation, grant that we may all find comfort in your merciful love.

Through Christ our Lord.

R/. Amen.

IX b. Por quienes sufren en tiempo de epidemia

Oremos también por todos los que sufren las consecuencias de la epidemia actual: para que Dios Padre conceda la salud a los enfermos, fortaleza al personal sanitario, consuelo a las familias, y la salvación a todas las víctimas que han muerto.

Oración en silencio. Prosigue el sacerdote:

Dios todopoderoso y eterno, singular protector de la enfermedad humana, mira compasivo la aflicción de tus hijos que padecen esta epidemia; alivia el dolor de los enfermos, da fuerza a quienes los cuidan, acoge en tu paz a los que han muerto y, mientras dura esta tribulación, haz que todos puedan encontrar alivio en tu misericordia.

Por Jesucristo, nuestro Señor.

R/. Amen.

- The Diocesan Liturgical Commission suggests the First Form for the “Showing of the Holy Cross,” at no. 15 in the *Roman Missal*, since it might be best captured on livestream.
- The Adoration of the Holy Cross begins with one of two forms of the Showing of the Holy Cross.
 - The First Form (no. 15) begins as the deacon or another suitable minister goes to the sacristy and obtains the Cross, veiled in violet. Accompanied by two ministers with lighted candles, the veiled Cross is brought to the center of the sanctuary in procession. The priest accepts the Cross and then, standing in front of the altar and facing the people, uncovers the upper part of the Cross, the right arm, and then the entire Cross. Each time he unveils a part of the Cross, he sings the acclamation, *Behold the wood of the Cross*, and the people respond.
 - In the Second Form of the Showing of the Holy Cross (no. 16), the priest or deacon goes to the church door, where he takes up the uncovered Cross. Accompanied by two ministers with lighted candles, he processes to the sanctuary, stopping at the door of the church, in the middle of the church, and before entering the sanctuary, to sing the acclamation, *Behold the wood of the Cross*, and the people respond.
- After the showing of the Cross, the priest or deacon carries the Cross to the entrance of the sanctuary or another suitable place. The first person to adore the Cross is the priest celebrant. If circumstances suggest, he takes off his chasuble and his shoes.
- Only the principal celebrant may kiss the Holy Cross this year.

- Options for adoration of the Holy Cross by the congregation or other ministers:
 - The other ministers and the faithful approach the Cross individually and adore by genuflection or bow. They are instructed not to kiss or touch the Cross, in order to reduce the transmission of disease.
 - The priest takes the Cross and, standing in the middle before the altar, invites the people in a few words to adore the Holy Cross and afterward holds the Cross elevated higher for a brief time, for the faithful to adore as a group in silence (*Roman Missal*, Good Friday, no.19), without approaching individually.
- The rubrics remind us that “only one Cross” should be used for adoration.
- A convenient time to take up the special collection for Christians in the Holy Land is after the second part (Adoration of the Holy Cross) and before the third part (Holy Communion), between numbers 21 and 22 in the *Roman Ritual*, Good Friday.
- At Holy Communion, the Blessed Sacrament is brought from the place of repose (*Roman Missal*, Good Friday, no. 22).
- After the distribution of Holy Communion, the Blessed Sacrament is taken to a place prepared outside of the church or, if circumstances so require, it is placed in the tabernacle (*Roman Missal*, Good Friday, no. 29).
- After the distribution of Holy Communion previously consecrated at the Mass of the Lord’s Supper, the altar is stripped, but the Cross remains on the altar with two or four candlesticks.
- At the end of the Good Friday service, all present genuflect to the Cross before departing in silence ((*Roman Missal*, Good Friday, no. 32).

Holy Saturday

- If the faithful are to gather for prayer on the morning of Holy Saturday, what is recommended is the Office of Readings with Morning Prayer.
- The celebration of the Easter Vigil should take place at night, that is, it should begin after nightfall and it should end before the dawn of Sunday (*Paschalis Solemnitatis*, no. 78). In general, nightfall is about thirty minutes after sunset. The Easter Vigil is not to be celebrated at the time of day that is customary to celebrate anticipated Masses for Sunday. In 2021 in the Diocese of San Angelo, the Easter Vigil should begin no earlier than 8:30 p.m., in order to preserve the nocturnal character of the Easter Vigil.
- The paschal candle used at the Easter Vigil should be made of wax, never to be artificial, be replaced each year, be only one in number, and be sufficiently large that it may convey the truth that Christ is the light of the world.
- This year, during the first part (The Solemn Beginning of the Vigil or *Lucernarium*), the people are gathered in their pews inside the church. The lighting and blessing of the fire

may be carried out in a place outside the church with the liturgical ministers. A small number of the faithful may be included, always observing proper social distancing and mask wearing.

- Social distancing guidelines should be explained to the candidates and their godparents/sponsors to allow them to make the decision of how they will sit in a pew and whether the sponsor should place their right hand on the shoulder of the candidate during Baptism and Confirmation. The basic rule of thumb is the following:
 - If the sponsor and candidate already have regular close contact with one another, then they can sit side by side and the sponsor can place the right hand on the shoulder.
 - If the sponsor and candidate do not already have regular close contact with one another, then they should maintain a distance of 6 feet throughout the Mass, and the sponsor should not place the right hand on the shoulder.
- In the Diocese of San Angelo, the Rite of Matrimony, whether a convalidation or not, should not be celebrated at the Easter Vigil.
- If the parish chooses to allow the use of congregational candles for those who participate in the Easter Vigil this year, the candles should be passed out to the people before Mass begins, as they enter the church. These will be lit during the procession with the Easter Candle and during the congregation's renewal of baptismal promises. People should be instructed to take the candles home with them after the Mass.
- The *Exsultet*, while ordinarily sung by a deacon, can be sung or proclaimed by a lay minister or a priest. In the case of a lay person, the pertinent parts appropriate to the ordained are omitted.
- In the case of mission churches and cluster parishes, the Secretariat of Divine Worship suggests that the paschal candles from the mission churches or other parish churches could be present at the Easter Vigil, having been prepared in advance, and blessed alongside the main candle (perhaps having deacons or other representatives holding them). In keeping with the rubrics, for the lighting and procession only one candle should be lit (the principal one, or the one which will remain in that particular church). As the other candles in the congregation are lit, the other paschal candles could be lit and held (but not high, in order to maintain the prominence of the one principal candle) by someone at their place in the assembly. Once all the candles are extinguished after the singing of the *Exsultet*, the other paschal candles are put aside. On Easter Sunday morning, those candles could be taken to each of the missions and carried, lit, in the entrance procession at the first Mass at each church and put in place in the sanctuary (USCCB, “18 Questions on the Paschal Triduum,” question 14).
- The recounting of Salvation History is related in seven readings from the Old Testament chosen from the law and the prophets and two readings from the New Testament, namely from the Apostle Paul and from the Gospel. The use of all nine readings is the norm and is preferred. However, where more serious pastoral

circumstances demand it, the number of Old Testament readings may be reduced. In such cases, at least three readings from the Old Testament should be read, always including Exodus 14.

- **Presentation of the Candidates (RCIA, no. 219 / 568)**

- Option A, B, or C may be used.
- If the area where the Baptism is to take place is too small to maintain safe social distancing between candidates, candidates may remain in their pew or stand in an aisle or other location until they are called up one-by-one to be baptized.
- Only candidates with their godparents should go to the font. Family members and friends should remain in their pews, unless a child is being baptized and then his/her parent(s) should also go to the font.

- During the Litany of the Saints, the principal celebrant should disinfect his hands.

- **Baptism**

- During this pandemic time, Baptism by immersion (RCIA, no. 226 / 575, option A) may not be used until further notice.
- Baptism by the pouring of water (RCIA, no. 226 / 575, option B) must be used for all Baptisms this year.
- If the area where Baptism is to take place is too small to maintain safe social distancing between candidates, candidates may remain in their pew or stand in an aisle or other location until they are called up one-by-one to be baptized.
- During this time of safe social distancing, the candidate and his/her godparent should determine whether or not the godparent should place his/her right hand on the candidate's shoulder.
- The candidate should remove his/her mask prior to being baptized and then should put it back on after he/she is baptized.
- Baptism of multiple people in a time of outbreak of communicable disease:
 - Two vessels for the water are used: one to bless the water, and the other, an empty recipient vessel, to receive the water that has been poured over the heads of the elect. Either one of these vessels, or neither, could be the baptismal font.
 - The recipient vessel, which receives the water that has been poured over the heads of the elect, should be a vessel that can be easily cleansed and disinfected, because that is the water that could be contaminated with germs.

- Each elect is baptized with clean baptismal water, which is poured over their head as they lean over the recipient vessel.
 - Using a shell or other small container, the celebrant, taking baptismal water from the vessel of blessed water, pours it three times on the candidate's bowed head baptizing the candidate in the name of the Trinity. The candidate's bowed head should be over the recipient vessel (which is either the baptismal font or another temporary vessel).
 - No one is baptized by water that was already used to baptize another person.
 - The baptismal water to be used for sprinkling the entire assembly along with the renewal of their baptismal promises at the Easter Vigil and Easter Sunday Masses should come from the vessel of clean water, not the used water from the recipient vessel.
 - The water in the recipient vessel is not used for any other purpose. After the liturgy it is poured into the sacrarium or into the ground, then the recipient vessel is thoroughly cleansed and disinfected.
- In 2021, because of the global epidemic of the COVID-19 Coronavirus, precautions should be taken regarding the baptismal water.
 - Any blessed water that remains in the clean vessel should not be left open and accessible to the public, due to the risk of it becoming contaminated by them. It should be either disposed of properly or stored away. This water can be poured into containers for people to take home, but only in a way that does not bring risk of contamination. For example, there can be a designated place and time when a designated person fills containers for them.
 - In general, clean holy water may be made available to people any time in a closed container with a spigot.
 - Similar procedures should be followed on other occasions for the Baptism of groups of infants during times of outbreak of communicable disease.
- **Explanatory Rites (RCIA, no. 227 / 576)**
 - Anointing After Baptism (RCIA, no. 228 / 577)
 - The anointing may be done with a disinfected thumb, cotton swab, or cotton ball. If the priest uses his thumb, he is to disinfect his thumb after anointing each person. Care must be taken not to place contaminated oil back into the parish oil supply. If he uses a cotton ball or cotton swab, a new cotton ball or cotton swab must be used for each person.

- Clothing With A Baptismal Garment (RCIA, no. 229 / 578)
 - Because there is no use of immersion this year, there is no need for the newly baptized to leave or change clothes at this point. We recommend that the candidate be handed a white garment and put it on with the help of his/her sponsor. Alternatively, candidates could be instructed to wear something white (shirt, dress, sweater, etc.) and the formulary could be adjusted to reflect that the candidate is wearing white rather than receiving a white garment.
- **Celebration Of Confirmation** (RCIA, no. 231 / 587)
 - See *The Order of Confirmation*, no. 20 ff., for the current translation of the text. Use those translations, not the ones found in the RCIA book at no. 233-234 / 589-590.
 - If the area where Confirmation is to take place is too small to maintain safe social distancing between candidates, candidates may remain in their pew or stand in an aisle or other location until they are called up one-by-one to be confirmed.
 - Laying On Of Hands (RCIA, no. 234 / 493 / 590)
 - See *The Order of Confirmation*, no. 25, for the current translation of the text.
 - Hands are outstretched over the entire group, without touching them. Concelebrating priests can extend hands from their place standing next to the principal celebrant.
 - Anointing With Chrism (RCIA, no. 235 / 494 / 591)
 - See *The Order of Confirmation*, no. 26-29, for the current translation of the text.
 - A small table should be set up near the place where the anointing will take place. A sufficient amount of the Chrism should be placed on that table before the liturgy begins, in an open bowl, along with the other materials needed to administer the anointing safely.
 - There are two options for the anointing with Chrism:
 - The Chrism may be administered with the thumb of the priest/bishop directly applying it to the forehead of the candidate. In this case, the priest/bishop is to clean and disinfect his thumb after anointing each person. One option is to use disposable disinfecting wipes, using one wipe to clean his thumb after each anointing. All of these used wipes are to be burned or buried at a later time. Another good option is to dip the thumb in a small bowl or glass of alcohol to disinfect it after each anointing.

- The Chrism may be administered by the use of an instrument, such as a cotton swab or cotton ball. This does not impede the validity of the sacrament. In this case, each person is anointed with a new, clean instrument, and all of these instruments are burned or buried at a later time.
- Care must be taken not to place contaminated oil back into the parish oil supply.
- The dialogue “Peace be with you” is utilized, but handshaking is to be omitted this year. An otherwise appropriate gesture could be a simple bow.

- **LITURGY OF THE EUCHARIST**

- In the Easter Vigil, if there are people who are being received into the Church, the priest may introduce the Lamb of God with these or similar words (RCIA, no. 243 / 594):

At this time, we are at the high point of initiation in the Church.
To those who are joining the Church this evening:
after all your patient preparation,
you have finally come to full
communion as members of the
Catholic Church.

The Holy Eucharist is the center of the whole Christian life.
All that we do leads to the Eucharist,
and the entire life of the Church flows from the Eucharist.
The Lord Jesus, who sacrificed his life out of love for you,
and who rose victorious from death,
now asks you to open your heart to
him, and to receive him completely.

Behold the Lamb of God, behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

- This is normally a night when Holy Communion under both forms should be made available to the congregation; however, in 2021, the Blood of Christ is not to be made available, not even to the neophytes, because of the global epidemic of the COVID-19 Coronavirus.
- To reduce the likelihood of spreading disease, people are strongly encouraged to receive Holy Communion in the hand rather than on the tongue. Nevertheless, it is ultimately the choice of the communicant whether to receive the Body of Christ in the hand or on the tongue. No one is to be denied the Eucharist over this matter.

Easter Sunday

- The Easter Sequence is required for Easter Sunday. It is sung before the Gospel, and its singing should lead into the Gospel Acclamation.
- The rite of renewal of baptismal promises may take place after the homily according to the text used at the Easter Vigil (*Roman Missal*, Easter Vigil, no. 55), followed by the sprinkling with clean water blessed at the Vigil, during which the antiphon *Vidi aquam*, or some other song of baptismal character, should be sung. In this case, the Creed is omitted. If the renewal of baptismal promises does not occur, then the Creed is said. (*Roman Missal*, Sunday of the Resurrection, no. 72)
- The renewal of baptismal promises on Easter Sunday does not take the place of the Penitential Act.
- The *Roman Missal* notes that the Apostles' Creed, "the baptismal Symbol of the Roman Church," might be appropriately used during Easter Time. This decision is up to the local pastor.
- In 2021, because of the global epidemic of the COVID-19 Coronavirus, the holy water fonts should not be filled with the water blessed at the Vigil. They should remain empty for reasons of public health.
- On the subsequent Sundays of Easter, it is appropriate that the Rite for the Blessing and Sprinkling of Water take the place of the Penitential Act, using fresh, clean water.
- Remember that there may be people attending this day who have not been to church in a while. This is your opportunity to make them feel welcome and to encourage them kindly to participate actively in the life of the parish.
- The paschal candle remains in the sanctuary near the altar or ambo throughout the Easter season, including Pentecost. Its use is encouraged at all liturgical celebrations in this season. After Pentecost, it is desirable to keep the Paschal Candle near the baptismal font with due honor so that it is lit at the celebration of Baptism (*Roman Missal*, Pentecost Sunday).