

Guide for: Lent, the Chrism Mass, Holy Week, the Paschal Triduum, the Easter Season, and Pentecost

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LENT

The Length of Lent

Lent runs from Ash Wednesday until the Mass of the Lord's Supper on Holy Thursday exclusive.

Universal Norms on the Liturgical Year and the Calendar, no. 28

Fast and Abstinence Regulations

Abstinence

1. Everyone 14 years of age or over is bound to **abstain from meat** on Ash Wednesday, all the Fridays of Lent, and on Good Friday.
 - **Abstinence includes** meat that comes from animals which live on land (such as chickens, cows, sheep or pigs) as well as the meat of birds.
 - **Abstinence does not include** meat juices and liquid foods made from meat. Because of this, foods such as chicken broth, consommé, soups cooked or flavored with meat, meat gravies or sauces, as well as seasonings or condiments made from animal fat are technically allowed.
 - However, moral theologians have traditionally taught that abstinence should include avoiding the consumption of *all* animal-derived products (except foods such as gelatin, butter, cheese and eggs, which are derived from animals but do not have any meat taste).
 - Fish are a different category of animal. Salt and freshwater species of fish, amphibians, reptiles, (cold-blooded animals) and shellfish are permitted during days of abstinence from meat.
 - While shrimp, lobster and other shellfish are not considered meat and so can be consumed on days of abstinence, and while indulging in a meal of costly seafood on abstinence days does not conflict with the letter of the law, perhaps it does conflict with its spirit.

Fasting

2. Everyone between 18 and 59 years of age is bound to **fast** on Ash Wednesday and Good Friday, except those who may be excused (see below).
3. Besides the abstention from meat, on Ash Wednesday and Good Friday **only one full meal is allowed**. If truly needed to maintain necessary strength, up to two very small meals may be also be taken, but together these additional meals should not equal another full meal. Eating between meals is not permitted. When a person's health or their ability to do necessary work would be seriously affected, the law does not oblige.

- **Liquids** are allowed at any time, but no solid food should be consumed between meals.

4. Catholics should not lightly excuse themselves from these prescribed minimal penitential practices. However:

Those who are excused from abstaining from meat:

- People who are under the age of 14.

Those who may be excused from fasting:

- People who are under 18 and those who are 60 or over.
- Those who are physically ill
- Those who are mentally ill
- Those who suffer from chronic illnesses such as diabetes.
- Ill persons should not further jeopardize their health by fasting.
- People whose ability to do necessary work would be negatively affected
- Women who are pregnant or nursing

5. For all other weekdays of Lent, it is strongly recommend that we participate in daily Mass as well as in a self-imposed observance of fasting.

Code of Canon Law, §§1249, 1250, 1251 and 1252

Pastoral Statement on Penance and Abstinence, nos. 10-16 (excerpted from *Pastoral Letters of the United States Catholic Bishops*) © 1983 United States Catholic Conference.

Questions and Answers About Lent and Lenten Practices, USCCB website:

<http://www.usccb.org/prayer-and-worship/liturgical-year/lent/catholic-information-on-lenten-fast-and-abstinence.cfm>

The three Scrutinies for the unbaptized elect, and the one optional “Penitential Rite”/(Scrutiny) for the baptized candidates

The three Scrutinies are normally celebrated on the Third, Fourth and Fifth Sundays of Lent. The Masses at which the three Scrutinies are celebrated, the cycle A readings are recommended to be used (RCIA #146). They are rites for self-searching and repentance and have above all a spiritual purpose (RCIA #141). **These three Scrutinies are only for the elect:** for those who are unbaptized and who are preparing to receive the three Sacraments of Initiation. **Candidates** (those who are baptized), as well as the congregation, should join in heart and mind with the elect, so as to pray for the elect and reflect with the elect on their meaning of these Rites.

In place of the three Scrutinies for the unbaptized, **candidates** (those who are baptized) may celebrate a similar rite referred to as a “Penitential Rite” (Scrutiny) (RCIA #459-463) on the second Sunday of Lent or a Lenten weekday. The three Scrutinies (for the unbaptized) and this one “Penitential Rite” (for those who are baptized) are separate and are meant to be separate; there is no combined rite (RCIA #463).

Flowers decorating the altar and musical accompaniment during Lent

In Lent (with the exception of the Fourth [*Laetare*] Sunday, solemnities and feasts) the altar should not be decorated with flowers, and musical instruments may be played only to give necessary support to the singing. This is in order that the penitential character of the season be preserved.

Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, no. 17

The practice of removing Holy Water from the church building’s fonts during Lent

Removing Holy Water from the fonts during the season of Lent is not permitted, in particular, for two reasons:

1. The liturgical legislation in force does not foresee this innovation, which in addition to being ‘*praeter legem*’ is contrary to a balanced understanding of the season of Lent, which though truly being a season of penance, is also a season rich in the symbolism of water and baptism, constantly evoked in liturgical texts.
2. The encouragement of the Church that the faithful avail themselves frequently of the sacraments is to be understood to apply also to the season of Lent. The ‘fast’ and ‘abstinence’ which the faithful embrace in this season does not extend to abstaining from the sacraments or sacramentals of the Church.

The practice of the Church has been to empty the Holy Water fonts on the days of the Sacred Triduum in preparation of the blessing of the water at the Easter Vigil, and it corresponds to those days on which the Eucharist is not celebrated (i.e., Good Friday and Holy Saturday).”

Letter from *The Congregation of Divine worship and Discipline of Sacraments*, (Prot. N. 569/00/L), 3/14/03

The Alleluia during Lent

The *Alleluia* is not used from the beginning of Lent until the Easter Vigil. All hymns and songs containing “alleluia” should be excluded from the liturgy during this time. Instead of singing an “Alleluia” acclamation prior to the gospel, a Lenten gospel acclamation is used in its place. The gospel acclamation should always be sung. If not sung it should be omitted.

General Instruction of the Roman Missal, no. 62

Masses Celebrated during Lent

Ritual Masses, which are connected to the celebration of certain Sacraments or Sacramentals, (See *Roman Missal, Ritual Masses*, chapters I-X) are prohibited on Ash Wednesday, the Sundays of Lent and during Holy Week. [An exception to this would appear to be the Masses for the Celebration of the Scrutinies on the Third, Fourth and Fifth Sundays of Lent.] Funeral Masses may not be celebrated on the Sundays of Lent, Holy Thursday, or during the Easter Triduum. When marriages are celebrated during Lent, they are to reflect the special nature of this season.

General Instruction of the Roman Missal, nos. 372 and 380
Order of Celebrating Matrimony, no. 32

Ash Wednesday

During Mass, ashes are blessed and imposed after the homily. When distributed outside of Mass, a Liturgy of the Word precedes the imposition of ashes followed by general intercessions and the Lord’s Prayer.

The ordinary minister for the *blessing* of ashes is a Priest or Deacon. Extraordinary ministers of Communion and other lay persons may assist with the *imposition* of ashes where there is genuine need (an insufficient amount of ordinary ministers) especially for the sick and shut-ins.

Book of Blessings nos. 1656-1678

- o No special permission appears to be required for delegating the assistance of laypeople in this manner.

First Sunday of Lent—

Rite of Sending Catechumens for Election[and Candidates for Recognition]
Rite of Election/Call to Continuing Conversion

On this Sunday the local community may formally send their catechumens (the unbaptized) forth to the diocesan celebration of election. In addition, those who are already baptized but are also participating in the RCIA process (to either complete their initiation through the sacraments of confirmation and the eucharist or are preparing for reception into the full communion of the Catholic Church) may also be sent forth as well to celebrate their call to continuing conversion.

Rite of Christian Initiation of Adults, nos. 106-117 or 530-546

- o Our diocesan celebration of the *Rite of Election/Call to Continuing Conversion* is celebrated most often at the Cathedral of Christ the King in Superior, usually beginning at 3:00 p.m.

Third Sunday of Lent—

First Scrutiny

On this Sunday the first scrutiny in preparation for Baptism is celebrated by those catechumens who are to be admitted to the Sacraments of Initiation at the Easter Vigil. (Those who are in the RCIA but who have been already baptized would not participate in this rite.)

Following the first scrutiny, those same individuals are to participate in the Presentation of the Creed. This should take place during the week after the first scrutiny and be celebrated in the presence of the community within Mass after the homily.

Rite of Christian Initiation of Adults, nos. 150-156 and 157-163

- In some places this Presentation of the Creed is appended to the same Mass in which the first scrutiny takes place. Though not ideal, this adaptation may at times be used for practical reasons.

Fourth Sunday of Lent [or Laetare Sunday]—

Second Scrutiny

On this Sunday there is an option for the liturgical color chosen to be rose instead of violet. Instrumental music beyond that which is necessary to support the singing is permitted, and the altar may be decorated with flowers.

The second scrutiny in preparation for Baptism is celebrated by those catechumens who are to be admitted to the Sacraments of Initiation at the Easter Vigil. (Those who are in the RCIA but who have been already baptized would not participate in this rite.)

Roman Missal: Fourth Sunday of Lent

Rite of Christian Initiation of Adults, nos. 164-170

Fifth Sunday of Lent—

Third Scrutiny

From this Sunday the optional practice of covering crosses and images throughout the church may be observed (more information below).

The third scrutiny in preparation for Baptism is celebrated by those catechumens who are to be admitted to the Sacraments of Initiation at the Easter Vigil. (Those who are in the RCIA but who have been already baptized would not participate in this rite.)

Following the third scrutiny, those same individuals are to participate in the Presentation of the Lord's Prayer. This should take place during the week after the third scrutiny and be celebrated in the presence of the community within Mass after the homily.

Rite of Christian Initiation of Adults, nos. 171-177 and 178-184

- As above with the Presentation of the Creed after the first scrutiny, in some places this Presentation of the Lord's Prayer is appended to the same Mass in which the third scrutiny takes place. Though not ideal, this adaptation may at times be used for practical reasons.

The Veiling/Covering of Images and Crosses

Crosses and images in the worship space of the church may be covered from the Fifth Sunday of Lent. Crosses are then uncovered following the celebration of the Lord's Passion on Good Friday, while other images remain covered until the beginning of the Easter Vigil.

Roman Missal: Fifth Sunday of Lent

- This covering is not required, but is offered as an option, at the discretion of the local pastor.
- The idea of covering of crosses and other sacred images beginning with the Fifth Sunday of Lent may demonstrate a kind of "fasting" from sacred depictions which represent the paschal glory of our salvation.
- Liturgical law does not prescribe the precise form or color of such veils/covers. They have traditionally been made of simple, lightweight cloth, without ornament. The color chosen is often purple.
- Instead of this practice beginning with the Fifth Sunday of Lent, it is also permissible to either physically remove or to veil/cover the crosses in the worship space after the Mass of the Lord's Supper on Holy Thursday. The rubric at no. 41 in the Roman Missal which concludes the text for the Mass of the Lord's Supper states: "...the altar is stripped and, if possible, the crosses are removed from the church. It is expedient that any crosses which remain in the Church be veiled."

CHRISM MASS

The Chrism Mass

- Our Diocesan Chrism Mass takes place the Tuesday before Palm Sunday of the Lord's Passion at the Cathedral of Christ the King in Superior.
- All clergy and lay people are invited to attend.
 - All Priests are invited to vest and concelebrate.
 - Certain Deacons will vest and assist (as Deacon of the Word, Deacon of the Altar and those who carry the three oil urns in procession).
 - Though not specifically assisting, all other Deacons are invited to vest and be seated in the sanctuary.
- Tickets for the luncheon which follows require prior purchase from the Cathedral parish office through your local parish office.

Correctly Disposing of Last Year's Oils and the Plastic Oil Bottles

The Sacred Oils from the past year are to be burned—either in a fire specifically made for this purpose, or in an oil-burning sanctuary light or in another oil lamp in the church, or in the new fire at the Easter Vigil. If such burning is not possible, the oils may be buried in the ground in a place that is unlikely to be disturbed.

Based on the *Code of Canon Law*, § 1171

- The plastic oil bottles received at the Chrism Mass the year before should be completely emptied of the holy oils which they contain. The oil should then be respectfully disposed of as above.
- In order to empty of all the residual oil remaining in the bottles:
 - they should be inverted for a time on several layers of absorbent paper and the paper burned.
 - then detergent and hot water should be added, the bottle capped, shaken, and those contents then poured down a sacrarium or on the ground in a place that is unlikely to be disturbed. The clean, empty bottle may then be recycled.

If the Parish is in Danger of Running Out of the Holy Oils

Adding unblest olive oil to the blessed oils

In an emergency, in order to increase the volume of the holy oils, the 1917 Code of Canon Law allowed unblest olive oil to be added to the blessed oils—but always in a quantity half again smaller than the remaining holy oil. The exclusion of any mention of this practice from the 1983 Code seemed to imply its suppression, but questions arose. In 1994 the Congregation for Divine Worship and the Discipline of the Sacraments responded: “In case of **true necessity only**, a priest may increase the volume of the blessed oils by adding unblest oil to them. It would be an abuse, however, if this practice became routine for the sake of expedience or convenience.”

USCCB Committee on Divine Worship, Newsletter, vol. 30. (Prot. N. 589/94/L)

- This would seem to exclude the practice of diluting the oils in this manner merely to fill large oil stocks used for display.
- Additional containers of the oils blessed and consecrated at the Chrism Mass are available to any parish that may need them.

The Priest blessing additional oil

The present Code of Canon Law allows the Priest to bless both the Oil of Catechumens and the Oil of the Sick for a particular single use. Any of this oil blessed by the Priest which remains after this single use then needs to be disposed of by burning or burying as above rather than being saved.

Code of Canon Law, § 999

Receiving the Holy Oils

The Rite of Reception of the Holy Oils for use in parishes was published in the 1994 Sacramentary Supplement. As it is now out of print, it is included for you on the following page.

RITE OF RECEPTION OF HOLY OILS

Introduction

1. It is appropriate that the Oil of the Sick, the Oil of Catechumens, and the holy Chrism, which are blessed by the Bishop during the Chrism Mass, be presented to and received by the local parish community.
2. The reception of the holy oils may take place before the Mass of the Lord's Supper on Holy Thursday or on another day after the celebration of the Chrism Mass.
3. The oils should be reserved in a suitable repository in the sanctuary or near the baptismal font.
4. The oils, in suitable vessels, are carried in procession by members of the assembly.
5. The oils are received by the Priest and are then placed on a suitably prepared table in the sanctuary or in the repository where they will be reserved.
6. As each of the oils is presented, the following or other words may be used to explain the significance of the particular oil.
7. The people's response may be sung.

Reception of the Holy Oils

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

Priest: 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.**

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

Priest: 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.**

Presenter of the Holy Chrism: The holy Chrism.

Priest: 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.**

(The bread and wine for the eucharist are then received and the Mass continues in the usual way.)

The reception of the Holy Oils, © 1994, United States Conference of Catholic Bishops (USCCB), 3211 Fourth Street, NE, Washington, D.C. Used with permission. All rights reserved.

HOLY WEEK

The days of Holy Week, from Monday to Thursday inclusive, are ordered to the commemoration of Christ's Passion, beginning with his Messianic entrance into Jerusalem.

Universal Norms on the Liturgical Year and the General Roman Calendar, no. 31.

Other celebrations during Holy Week

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

Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, no. 27.

The Paschal Fast

Pastors should remind the faithful of the Paschal Fast which should be observed everywhere on Good Friday and continued, where possible, on Holy Saturday.

Universal Norms on the Liturgical Year and the General Roman Calendar, no. 20.

Palm Sunday of the Passion of the Lord

Recalling the Messianic entrance of Christ the Lord into Jerusalem

This should take place at all Masses by means of:

- *The Procession*—the faithful process from a place outside the church to inside the church (or “first form,” see *Roman Missal* at Palm Sunday of the Passion of the Lord, nos. 2 through 11.)

or

- *The Solemn Entrance*—which includes a procession which takes place inside the church (or “second form,” see *Roman Missal* at Palm Sunday of the Passion of the Lord, nos. 12 through 15) before the principal Mass.

or

- *The Simple Entrance*—which excludes a procession of the faithful but includes the use of the proper entrance antiphon or another song on the same theme (or “third form,” see *Roman Missal* at Palm Sunday of the Passion of the Lord, nos. 16 through 18) before other Masses.

The *Solemn Entrance*, but not the *Procession*, may be repeated before other Masses that are usually celebrated with a large gathering of people.

It is desirable that, when neither the *Procession* nor the *Solemn Entrance* can take place, there be a celebration of the Word of God on the messianic entrance and on the Passion of the Lord, either on Saturday evening or on Sunday at a convenient time.

Roman Missal, Holy Week, Palm Sunday of the Passion of the Lord, nos. 1-18

The narrative of the Lord's Passion

The Passion narrative is read (or chanted) without candles and without incense, with no greeting or signing of the book.

It is read by a Deacon, or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest. Deacons, but not others, ask the blessing of the Priest before singing the Passion. At the end of the reading the book is not kissed, but, "The gospel of the Lord" is said with its response.

Roman Missal, Holy Week, Palm Sunday of the Passion of the Lord, no. 21

The Creed and the Prayer of the Faithful (Universal Prayer)

These both take place as usual.

THE SACRED PASCHAL TRIDUUM

How does one pronounce the Latin word "triduum," and what does it mean?

Ecclesial Latin:	tree - DOO - oohm (i = ee; u = ooh, both "u's" pronounced alike)
Slightly Anglicized:	TRIH - doo - uhm
More Anglicized:	TRIH - jew - uhm

- "Triduum" means: a three day period of prayer, usually in preparation for an important feast or in celebration of that feast.

When does the Paschal (or Easter) Triduum begin and end?

The Paschal 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.

Eighteen Questions On the Paschal Triduum, USCCB Committee on Divine Worship, no.1

- Each of the three days begin in the evening, Thursday to Friday (1) Friday to Saturday (2) and Saturday to Sunday (3).

The importance and the unity of the Paschal Triduum

The Easter Triduum should be seen as the summit of the liturgical year, marking the end of the Lenten season, and leading to the Mass of the Resurrection of the Lord at the Easter Vigil.

USCCB website: Triduum. (<http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/>)

It should be looked upon as one liturgy celebrated over the span of its three days. For this reason it would not be appropriate for a parish to omit any of the parts of this one celebration.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, end of no. 6

Permission from Bishop needs to be obtained if a parish wishes to have more than one Celebration of the Lord's Passion on Good Friday

Roman Missal, Friday of the Passion of the Lord [Good Friday], the Celebration of the Passion of the Lord, no. 4

The Paschal Fast

This fast is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged to also through Holy Saturday as a way of approaching the joys of the Lord's Resurrection.

Roman Missal, The Sacred Paschal Triduum, no. 1

- Rather than being solely penitential, the Paschal Fast is also focused on preparing for the coming feast of Easter. It should not only include a reduction in the intake of food, but also could include times of quiet prayer, acts of Christian charity, and perhaps other kinds of fasting, such as from servile work, idle distractions, and worldly entertainments.

It is suggested in the RCIA (at no. 185) that, during this time, those who will be baptized at the Easter Vigil should refrain from their usual activities and spend their time in prayer and reflection.

How may clustered parishes celebrate the Paschal Triduum? Do all the liturgies have to be celebrated in the same church building?

A parish with multiple churches or chapels (e.g., mission churches or a cluster of parishes under one pastor) might rotate the Triduum liturgies among their various locations, but (as above) it would not be appropriate for a community (as a cluster) to omit parts of the one Triduum celebration.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, end of no. 6

The celebrations of the Sacred Triduum are to be carried out in cathedral and parochial churches and *only* in those churches in which they can be performed with dignity, that is, with:

- a good attendance of the faithful
- an appropriate number of ministers
- and the means to sing at least some of the parts.

Consequently, it is desirable that small communities [...] join together in these churches to carry out the sacred celebrations in a more noble manner.

Roman Missal, The Sacred Paschal Triduum, no. 3

- With the above in mind, it may be better to have the communities within a cluster try to join together whenever possible in order to better celebrate their "one" Paschal Triduum liturgy (though possibly celebrated sequentially at different sites) than for these liturgies to be duplicated at various worship sites within the parish cluster. The one additional consideration could be that, in order for the Mass of the Lord's Supper on Holy Thursday to end with Transfer of the Holy Eucharist and adoration, the Celebration of the Lord's Passion which follows on Good Friday needs to take place in the same church building. (See below.)

Holy Thursday's Celebration of the Mass of the Lord's Supper and Good Friday's Celebration of the Passion of the Lord taking place in the same church building.

If the *Celebration of the Passion of the Lord* on Good Friday will not take place in the same church [building] that the *Celebration of the Lord's Supper* did on Holy Thursday, Mass on Holy Thursday is concluded in the usual way (without the Transfer of the Blessed Sacrament) and the Blessed Sacrament is placed in the tabernacle.

Roman Missal, Thursday of Holy Week [Holy Thursday], Mass of the Lord's Supper, no. 44

- This (above) would mean that the Transfer of the Blessed Sacrament (and its associated adoration) would be omitted from that celebration. (This may be a good reason for a cluster to try to celebrate Holy Thursday's Mass of the Lord's Supper and Good Friday's Celebration of the Lord's Passion in the same church building.)

In a non-clustered parish, or in a parish cluster, may more than one Celebration of the Lord's Passion on Good Friday take place?

If there is true pastoral need, Bishop may permit the Celebration of the Lord's Passion on Good Friday to be repeated (and in more than one church building in the case of a parish cluster) although, as is explained in further detail below, these celebrations may only be led by a Priest, not by a Deacon or a lay leader of prayer.

Roman Missal, Friday of the Passion of the Lord [Good Friday], the Celebration of the Passion of the Lord, no. 4

In a parish cluster, could more than one Easter Vigil be celebrated at different sites?

- Although this is not stated specifically in the case of clustered parishes, the Roman Missal does state that there is to be only one celebration of the Easter Vigil in each church. This may imply that, if the parish cluster is looked upon in some ways as being one parish with multiple worship sites, it may be best for a cluster to celebrate only one Easter Vigil.
- Because it is stated specifically that, in order for a parish to repeat its *Celebration of the Lord's Passion* on Good Friday, permission must be obtained from the Bishop, it may be best that similar permission be obtained from him for a clustered parish's desire to repeat the Easter Vigil.

Perpetual Exposition and Solemn Adoration of the Blessed Sacrament

Perpetual exposition and solemn adoration of the Blessed Sacrament is prohibited during the Paschal Triduum except for the evening of Holy Thursday when adoration in a closed tabernacle takes place after the Mass of the Lord's Supper. In this instance under no circumstances may the Blessed Sacrament be exposed in a monstrance.

Responsum ad dubiam received by the Bishops' Committee on the Liturgy (July 1995), in *Solemn Exposition of the Holy Eucharist*, 36-37.

Congregation for Divine Worship, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts (Prot. N. 120/88), February, 1988, no. 55

Holy Thursday

Removal of Holy Water

Holy water should be removed from all fonts before the celebration of the Mass of the Lord's Supper. They are refilled with the water blessed at the Easter Vigil.

Paulist Press Ordo, *Holy Thursday of the Lord's Supper* (bullet point).

See also: letter from *The Congregation of Divine worship and Discipline of Sacraments*, (Prot. N. 569/00/L), 3/14/00

Time of celebration and those who should be in attendance

The Mass of the Lord's Supper is celebrated in the evening, at a convenient time, with the full participation of the whole local community and with all the Priests and ministers exercising their office. All Priests may concelebrate.

Roman Missal, The Sacred Paschal Triduum, Thursday of the Lord's Supper, At the Evening Mass, nos. 1 and 2

Distribution of Holy Communion

Holy Communion may only be distributed to the faithful during Mass, but it may be brought to the sick at any hour of the day.

See above, no. 4

Altar decorations, contents of the tabernacle, and planning ahead for distribution of Holy Communion on Good Friday

The altar may be decorated with flowers with a moderation that accords with the character of this day. The tabernacle should be entirely empty, but a sufficient amount of bread should be consecrated in this Mass for the Communion of the clergy and the people on this and the following day (for the Celebration of the Lord's Passion).

See above, no. 5

The singing of the Gloria, the use of bells

The Gloria is sung (or said). While the hymn is being sung, bells are rung, and, when it is finished, they remain silent until the Gloria of the Easter Vigil.

See above, no. 7

May another Mass besides the Mass of the Lord's Supper be celebrated on Holy Thursday?

Ordinarily, no other Mass may be celebrated on Holy Thursday. However, by way of exception, Bishop may permit another Mass in churches and oratories to be celebrated in the evening, and, in the case of genuine necessity, even in the morning. Such Masses are provided for those who in no way are able to participate in the evening Mass.

See above, no. 3

Holy Thursday's Celebration of the Mass of the Lord's Supper and Good Friday's Celebration of the Passion of the Lord taking place in the same church building.

As already stated above on page 16, if the *Celebration of the Passion of the Lord* on Good Friday will not take place in the same church [building] that the *Celebration of the Lord's Supper* did on Holy Thursday, Mass on Holy Thursday is concluded in the usual way (without the Transfer of the Blessed Sacrament) and the Blessed Sacrament is placed in the tabernacle.

Roman Missal, Thursday of Holy Week [Holy Thursday], Mass of the Lord's Supper, no. 44

- This (above) would mean that the Transfer of the Blessed Sacrament (and its associated adoration) would be omitted from that celebration. (This may be a good reason for a cluster to try to celebrate Holy Thursday's Mass of the Lord's Supper and Good Friday's Celebration of the Lord's Passion in the same church buildings.)

The Foot Washing (Mandatum) on Holy Thursday's Mass of the Lord's Supper

The *Roman Missal, Thursday of Holy Week [Holy Thursday] Mass of the Lord's Supper*, no. 11 formerly stated, "The men who have been chosen are led...." However, this text has now been changed to read, "Those who are chosen...." (Emphasis added.)

This modification was made in order to manifest the full meaning of the rite to those who participate in it.

1. It is for the pastor to choose a small group of persons who are representative of the entire People of God outlined above. The number, which can be either less than or greater than twelve, may be decided by the pastor.
2. Pastors are reminded "of their responsibility to adequately instruct both the chosen faithful as well as all others so that they may participate consciously, actively and fruitfully in the rite."
3. In view of the reverence due at all liturgical celebrations, it would be opportune to remind those who have been chosen to participate in the foot-washing that appropriate attire is required.
4. The rite remains optional within the celebration of the Mass of the Lord's Supper.

Congregation for Divine Worship, Decree: In Missa Coena Domini, January 6, 2016

- o Such small groups can be made up of men and women, and it is appropriate that they consist of people young and old, healthy and sick, clerics, consecrated men and women and laity. (The small group of the faithful selected should not just be from one category or condition.)

Is the Mandatum (the washing of feet at the Mass of the Lord's Supper) required?

No, it is not required. The *Roman Missal* only indicates, "After the Homily, where a pastoral reason suggests it [*ubi ratio pastoralis id suadeat*], the Washing of Feet follows."

Eighteen Questions On the Paschal Triduum, USCCB Committee on Divine Worship, no. 4

The Transfer of the Most Blessed Sacrament

As stated above, on pages **16** and **18**, only if the *Celebration of the Lord's Passion* on Good Friday is taking place in the same church building that the *Mass of the Lord's Supper* has taken place would the following Transfer of the Most Blessed Sacrament be celebrated.

After the distribution of Communion, ciboria containing sufficient hosts for Communion on the following day is left on the altar. The Priest, standing at the chair, says the Prayer after Communion.

Incensation of the ciboria containing the Blessed Sacrament... The Priest puts incense in the thurible while standing, blesses it and then, kneeling, incenses the Blessed Sacrament three times.

Putting on the humeral veil, picking up the ciboria... Then, having put on a white humeral veil, rises, takes the ciboria, covering them with the ends of the veil.

Forming the procession, the procession to the place of repose... A procession is formed in which the Blessed Sacrament, accompanied by torches and incense, is carried through the church to a place of repose prepared in a part of the church or in a chapel suitably decorated.

- A lay minister with a cross, standing between two other ministers with lighted candles leads off.
- Others carrying lighted candles follows.
- Before the Priest carrying the Blessed Sacrament comes the thurifer with a smoking thurible.

Hymn sung during the procession... Meanwhile, during the procession the hymn *Pange Lingua* (exclusive of the last two stanzas) or another eucharistic chant is sung.

Placing the ciboria in the tabernacle... When the procession reaches the place of repose, the Priest, with the help of the Deacon if necessary, places the ciborium in the tabernacle, the door of which remains open.

Incensation of the Blessed Sacrament after it is placed in the tabernacle... Then the Priest puts incense in the thurible and, kneeling, incenses the Blessed Sacrament.

Hymn sung during final incensation... During this final incensation, *Tantum Ergo Sacramentum* or another eucharistic chant is sung.

Closing the tabernacle door... Then the Deacon or the Priest closes the tabernacle door.

Period of silent adoration and departure for the sacristy... After a period of silent adoration, the Priest and ministers genuflect and return to the sacristy.

Roman Missal, Thursday of Holy Week [Holy Thursday] Mass of the Lord's Supper, nos. 37 – 40

- [Encouraging the maintenance of a reverent silence during the time that others are adoring the Blessed Sacrament...](#) Out of respect for those who remain in adoration, a reverent silence in all parts of the church within earshot of the place of repose should be lovingly encouraged as others exit or tend to the tasks which need to take place after Mass. Though sometimes difficult to achieve, this silence should be especially exemplified by those in the sacristy. If this is not possible, the sacristy door should be closed.

Stripping the altar/removing or covering crosses

When the celebration of the Mass of the Lord's Supper has ended, the altar is stripped privately at an appropriate time. It is fitting that any crosses be removed from the church. It is expedient that any crosses which remain in the church be covered/veiled.

Roman Missal, Thursday of Holy Week [Holy Thursday] Mass of the Lord's Supper, no. 41

Exposition of the Blessed Sacrament on Holy Thursday

As stated above on page 17, perpetual exposition and solemn adoration of the Blessed Sacrament is prohibited during the Paschal Triduum except for the evening of Holy Thursday when adoration in a closed tabernacle takes place after the Mass of the Lord's Supper. In this instance under no circumstances may the Blessed Sacrament be exposed in a monstrance.

Responsum ad dubiam received by the Bishops' Committee on the Liturgy (July 1995), in *Solemn Exposition of the Holy Eucharist*, 36-37.

Congregation for Divine Worship, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts (Prot. N. 120/88), February, 1988, no. 55

Length of the Time of Adoration on Holy Thursday Night

The faithful should be encouraged to adore the Blessed Sacrament for a suitable period of time during the night. From midnight onward, however, the adoration should be made without external solemnity, for the day of the Lord's Passion has begun.

Roman Missal, Thursday of Holy Week [Holy Thursday] Mass of the Lord's Supper, no. 43

- Where appropriate, this prolonged Eucharistic adoration may be accompanied by the reading of some part of the Gospel of John, chapters 13-17.

Good Friday

Celebration of the Sacraments

On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.

Roman Missal, Friday of the Passion of the Lord [Good Friday], no. 1

Distribution of Holy Communion

Holy Communion is distributed to the faithful only within the Celebration of the Lord's Passion, but it may be brought at any hour of the day to the sick who cannot participate in the celebration.

Roman Missal, Friday of the Passion of the Lord [Good Friday], no. 2

The Paschal Fast

As already stated above on page 16, this fast is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged to also through Holy Saturday as a way of approaching the joys of the Lord's Resurrection.

Roman Missal, The Sacred Paschal Triduum, no. 1

- Rather than being solely penitential, the Paschal Fast is also focused on preparing for the coming feast of Easter. It should not only include a reduction in the intake of food, but also could include times of quiet prayer, acts of Christian charity, and perhaps other kinds of fasting, such as from servile work, idle distractions, and worldly entertainments.

It is suggested in the RCIA (at no. 185) that, during this time, those who will be baptized at the Easter Vigil should refrain from their usual activities and spend their time in prayer and reflection.

Does the Church encourage any other liturgical celebrations on Good Friday?

On this day the Office of Readings and Morning Prayer could appropriately be celebrated with the participation of the people in the churches. Note that Evening Prayer is only prayed by those who do not participate in the Celebration of the Lord's Passion.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 8

Do other devotions have a particular importance on Good Friday?

The *Directory on Popular Piety and the Liturgy* (2002) provides the proper perspective in paragraphs 142-145. Clearly the central celebration of this day is the Good Friday Celebration of the Lord's Passion. In no way should manifestations of popular piety, either by the time or manner in which they are convoked, substitute for this solemn liturgical action. Nor should aspects of the various acts of piety be mixed with the Good Friday celebration, creating a hybrid.

In recent times, Passion processions, celebrations of the Stations of the Cross, and Passion Plays have become more common. In such representations, actors and spectators can be involved in a moment of faith and genuine piety. Care should be taken, however, to point out to the faithful that Passion Plays are representations which are commemorative, and how this needs to be distinguished from "liturgical actions" which are *anamnesis*—the mysterious presence of the redemptive event of the Passion. (Emphasis added.)

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 9

In a non-clustered parish, or in a parish cluster, may more than one Celebration of the Lord's Passion on Good Friday take place?

As already stated above on page 17, if there is true pastoral need, Bishop may permit the Celebration of the Lord's Passion on Good Friday to be repeated (and in more than one church building in the case of a parish cluster) although, as is explained in further detail below, these celebrations may only be led by a Priest, not by a Deacon or a lay leader of prayer.

Roman Missal, Friday of the Passion of the Lord [Good Friday], the Celebration of the Passion of the Lord, no. 4

May a Deacon [or a lay leader of prayer] officiate at the Celebration of the Lord's Passion on Good Friday?

Although the Celebration of the Lord's Passion appears to be a service of the Word with the distribution of Holy Communion, the Roman Missal does not permit it to be celebrated in the absence of a Priest, so neither a Deacon [nor a lay leader of prayer] may preside.

Historically, even though the Eucharist is not celebrated on this day, the liturgy of Good Friday bears resemblance to a Mass. At one time it was called the "Mass of the Presanctified" (referring to the pre-consecrated hosts used at Communion, even when only the Priest received Communion). This is also reflected in the prescribed vesture for the Priest: stole and chasuble. The liturgy of Good Friday, as an integral part of the Triduum, is linked to the Holy Thursday Mass of the Lord's Supper and the Easter Vigil on Holy Saturday.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 6

Roman Missal, Friday of the Passion of the Lord [Good Friday] Celebration of the Passion of the Lord, no. 4

When should the Good Friday Celebration of the Lord's Passion take place?

Normally it should take place in the afternoon, at about 3:00 PM, to enable people to assemble more easily. However, pastoral discretion may indicate a time shortly after midday, or in the late evening, though never later than 9:00 PM.

As above, depending on the size or nature of a parish or other community, Bishop may permit the service to be repeated.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 5

Roman Missal, Friday of the Passion of the Lord [Good Friday] Celebration of the Passion of the Lord, no. 4

The altar is bare... The altar should be completely bare: without a cross, without candles and without cloths.

Roman Missal, Friday of the Passion of the Lord [Good Friday], no. 3

Parts which may be sung... Those parts of the liturgy which would be best sung include: the Responsorial Psalm, the chant before the Gospel, the chants for the Showing of the Holy Cross, the suggested chants (or other suitable ones) during the Adoration of the Holy Cross and those during the distribution of Holy Communion. Additionally, the Lord's Prayer and the Solemn Intercessions in their entirety (or at least the invitation in which the intention is expressed) could be sung. In the absence of a Deacon a lay minister (cantor) may sing these invitations.

Roman Missal, Friday of the Passion of the Lord [Good Friday] Celebration of the Passion of the Lord, nos. 7, 8, 11, 15, 23 and 28

Silent procession to the altar and then the Prostration (or Kneeling) before it... The Priest and the Deacon, if a Deacon is present, wearing red vestments as for Mass, go to the altar in silence and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and pray in silence for a while. All others kneel.

See above, no. 5

Opening Prayer omits "Let us pray"... Then the Priest, with the ministers, goes to the chair where, facing the people (who are standing) he says (with hands extended) one of the prayers indicated in the Roman Missal, omitting the invitation "Let us pray."

See above, no. 6

The narrative of the Lord's Passion... As on Palm Sunday, The Passion narrative on Good Friday is read (or chanted) without candles and without incense, with no greeting or signing of the book.

It is read by a Deacon, or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest. Deacons, but not others, ask the blessing of the Priest before singing the Passion. At the end of the reading the book is not kissed, but, "The gospel of the Lord" is said with its response.

Roman Missal, Holy Week, Palm Sunday of the Passion of the Lord, no. 21

The Solemn Intercessions

The Liturgy of the Word concludes with the Solemn Intercessions:

- the Deacon, if a Deacon is present, or if he is not, a lay minister (reader or cantor), stands at the ambo, and sings or says the invitation in which the intention is expressed.
- then all pray in silence for a while
- and afterwards, the Priest, standing at the chair or, if appropriate, at the altar, with hands extended, sings or says the prayers which conclude each intercession.
- the faithful may remain either kneeling or standing throughout the entire period of the prayers.
- Before the Priest's prayer, in accord with tradition, it is permissible to use the Deacon's sung invitations; "Let us kneel – Let us stand" with all kneeling for silent prayer.
- In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.

Roman Missal, Friday of the Passion of the Lord [Good Friday] Celebration of the Passion of the Lord, nos. 11-13

How does the Adoration of the Holy Cross on Good Friday begin?

The *Adoration of the Holy Cross* begins with one of two forms of the *Showing of the Holy Cross*, of which there are two forms:

The First Form of the *Showing of the Holy Cross* begins as the Deacon or another suitable minister goes to the sacristy and obtains the veiled Cross.

- Accompanied by two ministers with lighted candles, the Cross, which has been covered with a violet cloth, is brought through the church 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 a little of its upper part and elevates it while singing *Behold the wood of the Cross, on which hung the salvation of the world*.
- He is assisted in singing by the Deacon or, if need be, by the choir.
- All respond, *Come, let us adore*.
- At the end of the singing, all kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised.
- Then the Priest uncovers the right arm of the Cross and again, raising up the Cross, begins *Behold the wood of the Cross...*, and everything takes place as above.
- Finally, the Priest uncovers the Cross entirely and, raising it up, he begins the invitation *Behold the wood of the Cross...* a third time and everything takes place like the first time.

See above, no. 15

In the Second Form of the *Showing of the Holy Cross*, the Priest or the Deacon accompanied by other ministers, or another suitable minister, goes to the church door, where he receives the unveiled Cross, and the ministers take lighted candles.

- Then the procession sets off through the church to the sanctuary.
- Stopping at (1) the door of the church, (2) in the middle of the church, and (3) before entering the sanctuary, the one who carries the cross elevates it, singing, *Behold the wood of the Cross, on which hung the salvation of the world.*
- All respond, *Come, let us adore.*
- After each response all kneel for a brief moment and adore in silence, as above.

See above, no. 16

How is the cross venerated by members of the congregation on Good Friday?

Placement of the Cross and candles... After the Showing of the Holy Cross, using either form above, the Priest or Deacon may carry the Cross to the entrance of the sanctuary or another suitable place and there puts it down or hands it over to the ministers to hold. Candles are placed to the right and left of the Cross.

Order and methods of adoration... The first person to adore the Cross is the Priest celebrant. If circumstances suggest, he takes off his chasuble and his shoes. Next, the clergy, lay ministers and the faithful then approach the Cross, moving as if in procession, and showing reverence to the Cross by a simple genuflection or by some other appropriate sign, for example, by kissing it.

The importance of personal adoration... The personal adoration of the Cross is an important feature in this celebration and every effort should be made to achieve it. The rubrics remind us that “only one Cross” should be used for adoration.

See above, nos. 17, 18, 19

Methods to assist with maintaining personal adoration, even with larger numbers in attendance... It should be kept in mind that when a sufficiently large Cross is used even a large community can reverence it in due time. The right and left arms of a larger single Cross may be approached and venerated simultaneously. Discretely stationing ministers to either side who facilitate the flow of adorers and who assist those who may need help with ambulation can allow for this part of the liturgy to be celebrated with decorum and devotion.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 5

Only if numbers are too great... If the numbers are truly so great that all cannot come forward, the Priest, after some of the clergy and faithful have adored the Cross, can take it and stand in the center before the altar. In a few words he invites the people to adore the Cross. He then elevates the Cross higher for a brief period of time while the faithful adore it in silence.

Roman Missal, Friday of the Passion of the Lord [Good Friday] Celebration of the Passion of the Lord, no. 19

Songs during adoration

While the Adoration of the Holy Cross is taking place the recommended texts or other suitable chants are sung, during which all who have already adored the Cross remain seated. If it is pastorally appropriate, the *Stabat Mater* may be sung, or another suitable chant in memory of the compassion of the Blessed Virgin Mary.

See above, no. 20

At the conclusion of adoration

When adoration is concluded, the Cross is carried by the Deacon or a minister to its place at the altar. The lighted candles are moved and placed around or on the altar or near the Cross in its new position.

See above, no. 21

Preparations for Holy Communion

- A cloth is spread on the altar and a corporal and the Missal are put in place.
- Meanwhile, the Deacon or, if there is no Deacon, the Priest himself, putting on a humeral veil, brings the Blessed Sacrament back from the place of repose to the altar by a shorter route, while all stand in silence.
- Two ministers with lighted candles accompany the Blessed Sacrament and place their candlesticks around or upon the altar.
- When the Deacon, if a Deacon is present, has placed the Blessed Sacrament on the altar and uncovered the ciboria, the Priest goes to the altar and genuflects, continuing with the liturgy as it appears in the Missal.
- After the Priest reverently consumes the Body of Christ, he proceeds to distribute Communion to the faithful. Meanwhile, an appropriate song may be sung.

See above, no. 22

When Communion has been completed

- When the distribution of Communion has been completed, the ciboria is taken by the Deacon or another suitable minister to a place prepared outside the church or, if circumstances so require, it is placed in the tabernacle.
- The Priest says the Prayer after Communion, including the invitation, Let us pray.
- After the Dismissal, all genuflect to the Cross and depart in silence.
- After the celebration the altar is stripped, but the Cross remains in place with two or four lit candlesticks.

See above, nos. 29-33

Holy Saturday

The special character of Holy Saturday and the blessing of food

Customs and traditions associated with this day on account of the former practice of anticipating the celebration of Easter on Holy Saturday should perhaps be modified to take place on Easter night and Easter Sunday.

Congregation for Divine Worship, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, (Prot. N. 120/88), February 20, 1988, no. 76

- According to custom, food may be blessed before or after the Easter Vigil or on Easter morning for the consumption at the first meal of Easter, when fasting is ended and the Church is filled with joy.

The Paschal Fast

As already stated above on pages **16** and **21**, this fast is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged to also through Holy Saturday as a way of approaching the joys of the Lord's Resurrection.

Roman Missal, The Sacred Paschal Triduum, no. 1

- Rather than being solely penitential, the Paschal Fast is also focused on preparing for the coming feast of Easter. It should not only include a reduction in the intake of food, but also could include times of quiet prayer, acts of Christian charity, and perhaps other kinds of fasting, such as from servile work, idle distractions, and worldly entertainments.

It is suggested in the RCIA (at no. 185) that, during this time, those who will be baptized at the Easter Vigil should refrain from their usual activities and spend their time in prayer and reflection.

Besides the celebration of the Easter Vigil, does the Church encourage any other liturgical celebrations on Holy Saturday?

On this day the Office of Readings and Morning Prayer could appropriately be celebrated with the participation of the people in the churches. Where this cannot be done, there should be some celebration of the Word of God, or some act of devotion suited to the mystery celebrated on this day.

The Church abstains from Mass, with the sacred table left bare, until after the Solemn Vigil. The celebration of marriage is forbidden, as is also the celebration of other sacraments, except those of Penance and Anointing of the Sick. Holy Communion may only be given as Viaticum.

Congregation for Divine Worship, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, (Prot. N. 120/88), February 20, 1988, nos. 73

Roman Missal, Holy Saturday, nos. 2 and 3

Preparations for the celebration of the Initiation Sacraments at the Easter Vigil

Holy Saturday is an important preparation time for those who, not having been Baptized yet, will be receiving the sacraments of initiation (Baptism, Confirmation and Eucharist) at the Easter Vigil. The elect (unbaptized) are to be advised that on Holy Saturday they should refrain from their usual activities, spend their time in prayer and reflection and, as far as they can, observe [the Paschal] fast.

When it is possible to bring the elect (unbaptized) together on Holy Saturday for reflection and prayer, some or all (see RCIA 186) of the following rites may be celebrated:

- The presentation of the Lord's Prayer (if it has been deferred)
- The recitation of the Creed
- The ephepheta rite
- The choosing of a baptismal name

Rite of Christian Initiation of Adults, no. 185

Sacraments of Initiation

All the resources of Lent should be brought to bear as a more intense preparation of the elect, and the Easter Vigil should be regarded as the proper time for the sacraments of initiation. Because of pastoral needs, however, the sacraments of initiation may be celebrated at other times.

Rite of Christian Initiation of Adults, no. 185

Children of catechetical age who have not been baptized are considered for the purpose of Christian initiation to be adults (C.852.1). Hence they are to receive the sacraments of baptism, confirmation and Eucharist together with older catechumens.

Code of Canon Law §852.1 and §866

National Statutes for the Catechumenate, no. 18

In addition, children of catechetical age already baptized and seeking full reception into the church are also considered for the purpose of initiation to be adults. They should participate in the same rites as do adults in the same situation, including Confirmation and Eucharist.

Code of Canon Law § 866

Rite of Christian Initiation of Adults, no. 308

The Easter Vigil in the Holy Night

In a parish cluster, could more than one Easter Vigil be celebrated at different sites?

- Again, as appears on page 17, although this is not stated specifically in the case of clustered parishes, the Roman Missal does state that there is to be only one celebration of the Easter Vigil in each church. This may imply that, if the parish cluster is looked upon in some ways as being one parish with multiple worship sites, it may be best for a cluster to celebrate only one Easter Vigil.
- Because it is stated specifically that, in order for a parish to repeat its *Celebration of the Lord's Passion* on Good Friday, permission must be obtained from the Bishop, it may be best that similar permission be obtained from him for a clustered parish's desire to repeat the Easter Vigil.

Time the Easter Vigil should begin

The Easter Vigil takes place during the night... The *Roman Missal* states that “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.”

Roman Missal, The Easter Vigil in the Holy Night, no. 3

The Easter Vigil is not an anticipated Mass... The *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts*, expressed concern that in some places the Easter Vigil “is celebrated at the time of day that is customary to celebrate anticipated Sunday Masses.” This statement is preceded by the rubric above, adding, “This rule is to be taken according to its strictest sense. Reprehensible are those abuses and practices which have crept in many places in violation of this ruling...”

Congregation for Divine Worship, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts (Prot. N. 120/88), February, 1988, no. 78

- Some of the difficulties with scheduling the Easter Vigil may be due to a lack of understanding about the unique character of the Easter Vigil. As above, this celebration is not merely an “anticipated Mass” on a Saturday evening (which may begin any time after Vespers) nor is it a “midnight Mass” or simply a “sunrise service.” Rather, it is a true vigil as the Church keeps watch throughout the night. Keeping vigil in earlier centuries meant lighting the lamps at sundown, watching prayerfully throughout the night, and celebrating the eucharist just before sunrise. Today we begin in darkness as we wait and we celebrate the Light of Christ which shatters the darkness.
- Other reasons for the scheduling difficulties of the Easter Vigil may spring from pastoral concern about the people's ability to participate. Scheduling it in the late afternoon so that older adults and children can more easily participate may, at first, seem like a good pastoral judgment. However, the result of such a decision violates the basic character of the Vigil. Perhaps encouraging special transportation to meet the needs of elderly parishioners by friends, neighbors and parish social concerns committees might be a better idea. The needs of children could be addressed by having them rest in the late afternoon to be able to join the adult members of the community at the Vigil.

45 minutes after sunset

In order to insure sufficient darkness for the celebration of the Easter Vigil, at least 45 minutes (preferably one hour) should elapse after sunset before the Vigil may begin.

The following is the 2020 listing of the time of sunset in the indicated cities, and the earliest the Easter Vigil should begin there.

CITY	TIME OF SUNSET	EARLIEST TIME THE VIGIL SHOULD BEGIN
Rhineland	7:40 PM	8:25 PM
Merrill	7:40 PM	8:25 PM
Park Falls	7:44 PM	8:29 PM
Ashland	7:47 PM	8:32 PM
Rice Lake	7:49 PM	8:34 PM
River Falls	7:51 PM	8:36 PM
Superior	7:52 PM	8:37 PM

Churches to the north and south of these locations would have similar start times.

The Elements and Parts of the Easter Vigil: *The Service of Light*

A blazing fire... In a suitable place outside the Church, a blazing fire is to be prepared so that the people may gather around it and experience the flames dispelling the darkness and lighting up the night. Thus do the beauty of the fire, its warmth and its light, draw the liturgical assembly together. The processional cross and its accompanying processional candles are not used at this time.

The Roman Missal and the Easter Vigil, USCCB website:
<http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/roman-missal-and-the-easter-vigil.cfm>

If a blazing fire is not possible... When the fire can't take place outside, the blessing of fire is adapted to circumstances [and may occur, for instance, just inside the exterior door of the church.]

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, The Blessing of the Fire and Preparation of the Candle no. 13

Blessing the fire... Having reached the fire, the celebrant and faithful sign themselves with the sign of the cross while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit (EV, no. 9). After this new beginning, he greets the people and then gives the instruction (EV, no. 9). As the celebrant blesses the fire he says the prayer with hands outstretched (EV, no. 10).

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, The Blessing of the Fire and Preparation of the Candle nos. 9 & 10

The Paschal (Easter) Candle itself...The Paschal Candle is brought forward. This candle must be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world.

Congregation for Divine Worship, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts (Prot. N. 120/88), February, 1988, no. 82

This description is developed further in *Built of Living Stones* which reminds us that the Paschal Candle is the symbol of the "light of Christ, rising in glory," scattering the "darkness of our hearts and minds." "Above all, the Paschal Candle should be a genuine candle, the pre-eminent symbol of the light of Christ. Choice of size, design, and color should be made in relationship to the sanctuary in which it will be placed..."

United States Conference of Catholic Bishops, Built of Living Stones: Art, Architecture and Worship, © 2005, no. 94

In the case of mission churches and cluster parishes, can multiple paschal candles be used for the Service of Light?

The Roman Missal, not envisioning the pastoral situation of mission churches or cluster parishes, specifies that only one paschal candle is used. To accommodate the particular circumstances, the Secretariat of Divine Worship might suggest that the 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 Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 14

The Preparation of the Paschal Candle...The candle is then prepared in rites **which are no longer optional:**

- The celebrant cuts a cross into the candle with a stylus.
- Then he makes the Greek letter Alpha above the cross, the letter Omega below it, and the four numerals of the current year between the arms of the cross, saying the words indicated.
- After these rites, the Priest lights the candle from the new fire and says: May the light of Christ, rising in glory, dispel the darkness of our hearts and minds. (EV, no.14)

The Roman Missal and the Easter Vigil, USCCB website:

<http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/roman-missal-and-the-easter-vigil.cfm>

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, The Blessing of the Fire and Preparation of the Candle, no. 11

Incense placed in thurible... One of the ministers takes burning coals from the fire and places them in a censer (thurible) and the Priest, in the usual way, places incense into it.

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, Procession, no. 15

Procession formed... The Deacon, or in his absence another appropriate minister accepts the Easter candle from the celebrant and a procession is formed. The order of procession is the thurifer with smoking thurible, preceding the minister holding the candle, followed by the ministers and the Priest and the people. (The processional cross and the usual processional candles are not carried, as both are replaced by the Easter candle.)

Ibid. (and no. 8)

Stopping the procession to sing, “The light of Christ”... The three places along the way at which the procession pauses and the Deacon sings “The light of Christ” and the people respond, also singing, “Thanks be to God.”

- at the door of the Church (after which the Priest lights his candle),
- in the middle of the Church (after which all light their candles),
- and before the altar, facing the people.

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, Procession, no. 16

Paschal candle placed in its stand... The Missale instructs the Deacon to place the candle in a large candle stand prepared either next to the ambo or in the middle of the sanctuary.

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, Procession, no. 17

Lights are turned on... The lights of the Church are then lit with the exception of the altar candles which are lit just before the intonation of the Gloria (EV, nos. 17 and 31).

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, Procession, nos. 17& 31

Deacon asks for blessing and incenses text of Proclamation and the Paschal candle... Before the Easter Proclamation (Exsultet), the Priest gives his candle to one of the ministers and blesses incense as at the Gospel during Mass. Having asked for and received the blessing, the Deacon incenses the text of the Easter Proclamation and the candle and then sings the Easter proclamation from the ambo or at a lectern. In the absence of a Deacon the Priest himself or another concelebrating Priest may sing the Easter proclamation.

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, The Easter Proclamation (Exsultet), no. 18

A lay cantor may sing the Easter proclamation...If, however, a lay cantor sings the proclamation, the words, *My dearest friends*, up to the end of the invitation are omitted, along with the greeting, *The Lord be with you*. A lay cantor also does not ask for nor receive the Priest's blessing in the manner of a Deacon.

Roman Missal, The Easter Vigil in the Holy Night, First Part: The Solemn Beginning of the Vigil or Lucernarium, The Easter Proclamation (Exsultet), nos. 18 & 19

Liturgy of the Word

How many readings should be proclaimed at the Easter Vigil?

One of the unique aspects of the Easter Vigil is the recounting of the outstanding deeds of the history of salvation. These deeds are 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. Thus, the Lord meets us once again on our journey and, "beginning with Moses and all the prophets" (Lk 24:27) opens up our minds and hearts, preparing us to share in the breaking of the bread and the drinking of the cup. The faithful are encouraged to meditate on these readings by the singing of a responsorial psalm, followed by a silent pause, and then by the celebrant's prayer. Meditation on these readings is so significant for this night that we are strongly urged to use all the readings whenever it can be done. Only in the case where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced. In such cases, at least three readings from the Old Testament should be read (both from the Law and from the Prophets) and their respective Responsorial Psalms should be sung. The reading of Exodus 14 with its canticle should never be omitted.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 15

Singing the Gloria...After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit and the Priest intones the hymn Gloria in excelsis Deo (Glory to God in the highest) which is taken up by all.

Bells rung...during this time bells are rung, according to local custom.

Collect Prayer...when the hymn is concluded the Priest says the Collect in the usual way.

Epistle...after the Collect, a reader proclaims the reading from the Apostle.

Singing the Alleluia...The Missale is very specific about the Priest singing the Alleluia before the Gospel: "After the Epistle has been read, all rise, and the Priest solemnly intones the Alleluia three times, raising his voice a step each time. All repeat the Alleluia each time. If necessary, the psalmist intones the Alleluia. Mention is then made of the psalmist or cantor singing Psalm 117 and the people responding, 'Alleluia.'

No lights carried...The Priest, in the usual way, puts incense in the thurible and blesses the Deacon. At the Gospel lights are not carried, but only incense.

Roman Missal, The Easter Vigil in the Holy Night, Second Part: The Liturgy of the Word, nos. 31 - 36

Liturgy of Baptism

For the following section see *The Roman Missal and the Easter Vigil*, USCCB website:
<http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/roman-missal-and-the-easter-vigil.cfm>

Consult your RCIA ritual book... Rite of Christian Initiation of Adults should always be consulted in conjunction with the rubrics mentioned here. This is especially true when Baptisms are taking place by means of immersion.

After the Homily the Baptismal Liturgy begins... The Priest goes with the ministers to the baptismal font, if this can be seen by the faithful. Otherwise a vessel with water is placed in the sanctuary.

Blessing of baptismal water... Christ's Passover and ours are given full expression when baptismal water is blessed in the font and when the Christian initiation of adults, or, at least the baptism of infants, takes place at the Easter Vigil. Even if there are no candidates for baptism, the blessing of baptismal water should take place in parish churches. At the very least, baptism should be commemorated by the blessing of water intended for sprinkling upon the people.

The rubrics describe two instances of Baptism at the Vigil:

First instance... If there is a procession to the baptistery or the font, the catechumens are called forward and presented by their godparents. If there are children, they are carried by their parents and godparents to the front of the assembly. Those who are to be baptized, along with their godparents, are led to the font first by a minister with the Easter candle; the other ministers, Deacons and Priest follow after them. This procession is accompanied by the singing of the Litany of the Saints. The Priest then gives the introductory statement.

Second instance... If the Baptisms take place in the sanctuary, the Priest makes the introductory statement and this is followed by the singing of the Litany of the Saints.

If there are no Baptisms taking place... When there are no Baptisms and the font is not to be blessed, the litany is omitted and the blessing of water takes place at once

Roman Missal, The Easter Vigil in the Holy Night, Third Part: Baptismal Liturgy, nos. 39 - 41

Orans position used during the blessing of the water... The Missal reminds the celebrant that during the blessing of the water his hands are outstretched (EV, no.44).

Roman Missal, The Easter Vigil in the Holy Night, Third Part: Baptismal Liturgy, no. 44

Lowering of the paschal candle into the water... If appropriate, the paschal candle is lowered into the water either once or three times after the text, "...may be found worthy to rise to the life of newborn children through water and the Holy Spirit."

It is held in the water until the end of the prayer and is lifted out after the Amen, during the acclamation.

Roman Missal, The Easter Vigil in the Holy Night, Third Part: Baptismal Liturgy, nos. 44 & 45

Regarding the use of the Oil of Catechumens... After the renunciation and profession of faith "if the anointing with the Oil of Catechumens did not take place beforehand, as part of the immediate preparatory rites, it takes place at this moment."

Roman Missal, The Easter Vigil in the Holy Night, Third Part, Baptismal Liturgy, no. 48

However, no. 33 of the Rite of Christian Initiation of Adults points out... "The National Conference of Catholic Bishops approves the omission of the anointing with the oil of catechumens both in the celebration of baptism and in the optional preparation rites for Holy Saturday. Thus, anointing with the oil of catechumens is reserved for use in the period of the catechumenate and in the period of purification and enlightenment, and is not to be included in the purification rites on Holy Saturday or in the celebration of initiation at the Easter Vigil or at another time."

Rite of Christian Initiation of Adults, no. 33

Renewal of Baptismal Promises of all present... Number 49 of the rubrics for the Easter Vigil notes that when there are many to be baptized, the Priest may ask for the renewal of baptismal promises of all present immediately after the profession of faith made by those to be baptized, along with the godparents and parents.

Baptisms... When the interrogation is concluded, the Priest baptizes the adult elect and the children.

Infants... are anointed with Chrism directly.

White garments and candles... lit from the Paschal candle are given to the newly baptized. For infants the rite of Ephphetha is omitted. There is a procession back to the sanctuary with the newly baptized carrying lit candles

Confirmation of adults takes place in the sanctuary... The celebration of Confirmation is to take place in the sanctuary as indicated in the Pontifical or the Roman Ritual. If not already done, there is a Renewal of Baptismal Promises of the assembly and a sprinkling as well.

Roman Missal, The Easter Vigil in the Holy Night, Third Part, Baptismal Liturgy, no. 49 - 53

Receiving already baptized Christians (of another denomination) into the full communion of the Church

Pastoral consideration may suggest that along with the celebration of the sacraments of Christian initiation, the Easter Vigil should include the rite of reception of already baptized Christians into full communion with the Catholic Church.

Rite of Christian Initiation of Adults, no. 562

It may be preferable, however, that reception into full communion for these individuals not take place at the Easter Vigil lest there be:

- any confusion of such already baptized Christians with those who have not yet received baptism,
- possible misunderstanding of or even a negative reflection upon the sacrament of Baptism celebrated in other Church or ecclesial community,
- or any perceived triumphalism in the liturgical welcome of those coming to us from different denominations into the Catholic Eucharistic community.

National Statutes for the Catechumenate, no. 33

[It may be best, then, that the reception of these candidates into the community of the Catholic Church take place at another Sunday Eucharist of the parish community, but not the Easter Vigil.]

For those baptized Catholics who have not yet received Confirmation or been admitted to the Eucharist

Similarly, for uncatechized adult Catholics who have not been admitted to the sacraments of Confirmation and Eucharist, it is not generally recommended that the sacramental initiation of such candidates be completed with Confirmation and Eucharist on the same occasion as the celebration of the full Christian initiation of candidates for Baptism.

National Statutes for the Catechumenate, no. 26

Priests who have the faculty to confirm: in the case of candidates who are validly baptized as Christians (from another denomination) and those who were baptized Catholic

A priest who receives a validly baptized Christian (from another denomination) into full communion with the Catholic Church by law has the faculty of confirming the candidate within the celebration of the rite of reception

Rite of Christian Initiation of Adults, no. 481

However, a priest who has the faculty to confirm (Code of Canon Law, 883.2) may not administer that sacrament in the case of a baptized Catholic (who without his or her fault never put the faith into practice). In this instance, a priest who lacks the faculty to confirm should seek it from the diocesan bishop.

National Statutes for the Catechumenate, nos. 28 - 29

Liturgy of the Eucharist

For the following section see *The Roman Missal and the Easter Vigil*, USCCB website:
<http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/roman-missal-and-the-easter-vigil.cfm>

Don't hurry... Care should be taken that, particularly in regard to this night's celebration of the Eucharist, the liturgy is not done in haste and that all the rites and words should be given their full force.

Commemoration of the baptized and their godparents during the Eucharistic Prayer... The Missale has incorporated into itself rubrics found in nos. 241-243 of the Rite of Christian Initiation of Adults. These allow for a commemoration of the baptized and their godparents to be made in the Eucharistic Prayer. Proper formulas are found in the Roman Missal for each of the Eucharistic prayers (EV, no.63). The Rite of Christian Initiation of Adults indicates that these formulas are found in the section for ritual Masses, "Christian Initiation: Baptism."

Prior the Priest saying, "This is the Lamb of God..." The Missale reminds the Priest that before he says, This is the Lamb of God, he may make a brief remark to the neophytes about their first Communion and "about the preciousness of so great a mystery, which is the climax of initiation and the center of the Christian life" (EV, no. 64). In no. 65 the rubrics for the Easter Vigil indicate the desirability for the neophytes as well as all the faithful, if the diocesan Bishop consents, to receive Communion under both kinds.

Solemn Blessing... The Missale provides a solemn blessing to conclude the liturgy (EV, no.69). It is used in place and can presently be found in the Sacramentary at no. 6, "Easter Vigil and Easter Sunday." It is also possible to use the formula of the final blessing in the Order of Baptism for Children, according to circumstances.

Dismissal includes the double alleluia

A double alleluia is added to the dismissal and its response. (*Go forth, the Mass is ended. Alleluia, alleluia. Thanks be to God. Alleluia, alleluia.*)

Roman Missal, The Easter Vigil in the Holy Night, Fourth Part: The Liturgy of the Eucharist, no. 69

Lighting the Easter Candle at other times... The very last rubric reminds us that "the Easter candle is lighted in all of the more solemn liturgical celebrations in the Season of Easter" (EV, no. 70).

Easter Sunday

Mass is to be celebrated on Easter Day with great solemnity. The sequence *Victimae paschali*, which is sung after the second reading, is obligatory. A full complement of ministers and the use of liturgical music should be evident in all celebrations.

Renewal of Baptismal Promises

On Easter Sunday in the dioceses of the United States, the rite of the renewal of baptismal promises may take the place of the Creed after the homily, followed by the sprinkling with water which was blessed at the Easter Vigil. During the sprinkling the antiphon *Vidi aquam*, or some other song of baptismal character should be sung. (If the renewal of baptismal promises does not occur, then the Creed is said. The Roman Missal notes that the Apostles' Creed, "the baptismal Symbol of the Roman Church," might be appropriately used during Easter Time.)

Holy Water fonts

The holy water fonts at the entrance to the church should also be filled with the water which has been blessed at the Easter Vigil.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 17

Dismissal includes the double alleluia

A double alleluia is added to the dismissal and its response. (*Go forth, the Mass is ended. Alleluia, alleluia. Thanks be to God. Alleluia, alleluia.*)

Roman Missal, Sunday of the Resurrection, At the Mass during the Day, no. 79

The blessing of food

Customs and traditions associated with Holy Saturday on account of the former practice of anticipating the celebration of Easter on that day should perhaps be modified to take place on Easter night and Easter Sunday. Food may be blessed before or after the Easter Vigil or on Easter morning for the consumption at the first meal of Easter, when fasting is ended and the Church is filled with joy.

*Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, no. 76.
Book of Blessings, no. 1702*

The end of the Paschal Triduum

The Paschal Triduum ends with the conclusion of Evening Prayer (Vespers). The tradition of celebrating baptismal Vespers on Easter Sunday with the singing of psalms during the procession to the font should be maintained where it still occurs, and, as appropriate, restored.

Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, no. 98.

EASTER SEASON

The octave of Easter—adding special intercessions to the Eucharistic Prayer for the neophytes (newly baptized)

The first eight days of the Easter season make up the octave of Easter and are celebrated as Solemnities of the Lord. During the Easter octave intercession should be made in the Eucharistic Prayer for the neophytes.

Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, no. 102.

The use of the double alleluia during the first eight days of the Easter Season, its conclusion after that, and its revival for the Solemnity of Pentecost

During the Octave of Easter at Mass a double alleluia is added to the dismissal and its response. (*Go forth, the Mass is ended. Alleluia, alleluia. Thanks be to God. Alleluia, alleluia.*) For Morning Prayer and Evening Prayer, if the exchange *Go in peace—Thanks be to God* is used, the double alleluia would also be added to that as well. (*Go in peace. Alleluia, alleluia. Thanks be to God. Alleluia, alleluia.*) Note that this practice concludes after the first eight days of the Easter Season, at the end of the Octave, but then is briefly reinstated for the celebration of the Solemnity of Pentecost.

Roman Missal, The Easter Vigil in the Holy Night, Fourth Part: The Liturgy of the Eucharist, no. 69, *Sunday of the Resurrection*, At the Mass during the Day, no. 79, *Pentecost Sunday*, At the Vigil Mass: Extended Form, no. 13 and including similar unnumbered rubrics for At the Vigil Mass: Simple Form and At the Mass during the Day

- This double alleluia concludes liturgical celebrations on these days:
 - Holy Saturday (beginning with the Easter Vigil)
 - Easter Sunday
 - The eight or “Octave” days following Easter Sunday (which concludes with Evening Prayer II on the Second Sunday of Easter/Divine Mercy Sunday)
 - Pentecost Sunday
- Some Priest-celebrants or assisting Deacons may take the liberty to include the double alleluia in the dismissal during all Sundays of the Easter Season. However, its exclusive use on the days listed above is more suited to their particular celebration as Solemnities of the Lord. (While certainly special in their own right, not all the Sundays of Easter are celebrated as Solemnities of the Lord.) *Based on an article:* © 2007, Rev. Charles E. Singler, D.Min
https://toledodiocese.org/images/uploads/page_assets/LRgointhepeaceofchrist.pdf

The Second Sunday of Easter (or Sunday of Divine Mercy)

On this Sunday of Divine Mercy, prayers for the plenary indulgence that is offered today should be led by priests as listed in “Duties of Priests” in the plenary indulgence decree. The Octave of Easter ends with the celebration of Evening Prayer.

The Length of the Easter Season—special seating considerations for the neophytes

St. Athanasius tells us the the Easter Season is celebrated in the fifty days from Easter Sunday to Pentecost Sunday, “...in joy and exultation as one feast day, indeed as one great Sunday.” During the Easter Season the neophytes should be assigned their own special place among the faithful.

During the Easter Season the Sprinkling Rite may replace the Penitential Rite, but may not take place during the singing of the Gloria (Glory to God)

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.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 17

The Gloria may not be moved to a different part of the Mass than the one assigned by the Roman Missal. It may not, for example, be used in place of the Entrance chant or song, or during the sprinkling with blessed water.

Sing to the Lord, no. 150

Baptisms and celebrations of First Communion

Infant Baptisms could fittingly be celebrated on any Sunday of the Easter Season, including Pentecost Sunday. It is also appropriate that children receive their first communion on one or other of the Sundays of Easter.

Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, no. 103.

The paschal candle during the Easter Season:

The paschal candle has its proper place either by the ambo or by the altar and should be lit at least in all the more solemn liturgical celebrations of the season until Pentecost Sunday, whether at Mass, or at Morning and Evening Prayer. After Easter Time the candle should be kept with honor in the baptistery, so that in the celebration of Baptism the candles of the baptized may be lit from it. In the celebration of funerals the paschal candle should be placed near the coffin to indicate Christ's undying presence, his victory over sin and death, and the promise of sharing in Christ's victory by virtue of being part of the Body of Christ (see Order of Christian Funerals, no. 35). The paschal candle should not otherwise be lit nor placed in the sanctuary outside Easter Time.

USCCB Committee on Divine Worship, Eighteen Questions On the Paschal Triduum, no. 18

Celebration of the Solemnity of the Ascension in our Ecclesiastical Province (Milwaukee)

The observance of the Solemnity of the Ascension of the Lord has been transferred from the Thursday of the Sixth Week of Easter to the Seventh Sunday of Easter in 28 of the 34 U.S. Ecclesiastical Provinces, including that of Milwaukee, of which the Diocese of Superior is a part. (The six provinces who have not transferred the celebration of the Solemnity are: Boston, Hartford, New York, Newark, Omaha and Philadelphia.)

Pentecost Sunday

Baptismal observances

Today is a fitting occasion for the use of the Sprinkling Rite and for infant Baptisms.

The use of the sequence

The Pentecost Sequence, *Veni, Sancte Spiritus*, is obligatory on Pentecost Sunday, but may be omitted at the vigil, except if the readings for the day are used at the vigil.

Dismissal includes the double alleluia

A double alleluia is added to the dismissal and its response. (*Go forth, the Mass is ended. Alleluia, alleluia. Thanks be to God. Alleluia, alleluia.*)

Roman Missal, Pentecost Sunday, At the Vigil Mass: Extended Form, no. 13 and including similar unnumbered rubrics for At the Vigil Mass: Simple Form and At the Mass during the Day

The end of the Easter Season

The Easter season ends with the conclusion of Vespers on Pentecost.

The paschal candle today and outside of the Easter Season:

The Easter candle is lit at all Masses today and, if celebrated publicly, at Evening Prayer.

It remains in place there until the conclusion of Vespers, when it could be borne in procession to its place near the baptismal font/pool as a sign that the Easter season has come to an end. If Vespers is not celebrated publicly, this procession with the candle could instead take place at the end of each Sunday Mass.

After Pentecost, the candle remains near the baptismal font/pool where it is displayed with honor.

In the baptismal rite, the candles are lit from the Easter candle.

In the celebration of funerals the paschal candle should be placed near the coffin to indicate Christ's undying presence, his victory over sin and death, and the promise of sharing in Christ's victory by virtue of being part of the Body of Christ (see *Order of Christian Funerals*, no. 35).

The paschal candle should not otherwise be lit nor placed in the sanctuary outside the Easter Season.

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