

Liturgy Notes

Guidelines for Lent, Holy Week, The Sacred Paschal Triduum & Easter Season 2019

REGULATIONS FOR FAST AND ABSTINENCE

The following may be reproduced in parish bulletins for the purpose of reminding the faithful of the regulations for fast and abstinence:

Ash Wednesday, March 6, 2019 and Good Friday, April 19, 2019, are days of fast and abstinence. All Fridays of Lent are days of abstinence.

† **FASTING** is to be observed by all 18 years of age and older who have not yet celebrated their 59th birthday. On a fast day one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to each one's needs, but together they should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and juices, are allowed.

† **ABSTINENCE** is observed by all 14 years of age and older. On days of abstinence no meat is allowed. Note that when health or ability to work would be seriously affected, the law does not oblige. When in doubt concerning fast and abstinence, the pastor or pastoral administrator should be consulted.

- Ash Wednesday, March 6, 2019 and Good Friday, April 19, 2019 are days of fast and abstinence. All the Fridays of Lent are days of abstinence.
- Fasting, almsgiving, and prayer are the three traditional disciplines of Lent. The faithful, the Elect and those Candidates preparing for Reception into Full Communion in the Catholic Church should undertake these practices seriously in a spirit of penance and of preparation for baptism or of renewal of baptism at Easter.

The annual observance of Lent is the special season for the ascent to the holy mountain of Easter. Through its twofold theme of repentance and baptism, the season of Lent disposes both the catechumens and the faithful to celebrate the paschal mystery. Catechumens are led to the sacraments of initiation by means of the Rite of Election, the Scrutinies, and catechesis. The faithful, listening more intently to the word of God and devoting themselves to prayer, are prepared through a spirit of repentance to renew their baptismal promises.

-Ceremonial of Bishops, #249



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THE CELEBRATION OF THE SACRAMENTS AND THE RITES

The Sacraments of Initiation

Because Lent is oriented toward the celebration of the Sacraments of Initiation at Easter, care must be taken to maintain this central focus.

For those involved in the *RCIA*, the **Rite of Election** and the **Call to Continuing Conversion** will be celebrated on Sunday, March 10, 2019, at 2:30 pm (the First Sunday of Lent) at the Cathedral of Mary of the Assumption, Saginaw. Further questions can be directed to the Office of Liturgy (989.797.6665).

- The bishop will call those preparing for Baptism, Confirmation and Holy Communion to the Easter Sacraments which will be administered at the coming Easter Vigil. (*CB 250, 408-419 and RCIA 118-127*).
- The *Rite of Sending of the Catechumens for Election* may be celebrated in parishes (*RCIA 106 – 117*). Once again this celebration will be the Rite of Election of Catechumens and the combined rite involving the calling of the candidates for Reception into Full Communion.
- Readings for the First Sunday of Lent (Year C) will be used.

The Sacrament of Penance

The faithful should be clearly and positively encouraged to receive this sacrament during Lent. Schedules for confessions and communal celebrations should be arranged in each parish so that all may be served adequately. Ideally, the faithful would celebrate the Sacrament of Penance before the Sacred Paschal Triduum begins. Priests are encouraged to make the Sacrament of Penance generously available to our people.

Funerals During the Season of Lent and the Easter Triduum

On Holy Thursday, Good Friday, and Holy Saturday, a Funeral Mass may not be celebrated. On these days the body of the deceased may be brought into the church for “Funeral Liturgy Outside Mass” using the **Order of Christian Funerals**, Part I Chapter 4. A Mass for the deceased should be offered as soon as is convenient after Easter Sunday (*OCF 107-203*).

Marriages During the Season of Lent and the Triduum

Marriages during the season of Lent are not to be encouraged. However, if a marriage does take place, there should be a marked moderation in festivity.

The celebration of marriage (and the “convalidation” of marriage) is not permitted during the Sacred Paschal Triduum (consult *RM III*).

Communion for the Sick and Viaticum

Communion may be brought to the sick on all days of Holy Week except Holy Saturday. On Holy Saturday Communion may be given only as viaticum.

Anointing of the Sick

The sick may be anointed on any day of Lent and throughout the Sacred Paschal Triduum in response to pastoral need.



LENT AND THE WORSHIP ENVIRONMENT

During Lent the altar should not be enhanced with flowers. The Fourth Sunday of Lent (*Laetare Sunday*), solemnities and feasts are exceptions to this norm.

The practice of covering statues, images and crosses during the season of Lent is no longer suppressed in the United States. Crosses are uncovered following the celebration of the Lord's Passion on Good Friday. Sacred images in the church may be covered from the conclusion of the Mass for Saturday of the Fourth Week of Lent until the beginning of the Easter Vigil (see **Ordo**.) The cross is covered on Good Friday (Roman Missal: 5th Sunday of Lent and CL 26 and **Ordo**).

LENTEN LITURGICAL PREPARATIONS

During Lent, a "season of penance," the Penitential Act takes on a significant character during the celebration of the Eucharist.

To highlight the penitential character of Lent you may consider chanting (or having the cantor sing) the Kyrie (or Lord, have mercy).

PARTICULAR LITURGIES DURING THE SEASON OF LENT & HOLY WEEK

† ASH WEDNESDAY, March 6, 2019

The blessing and distribution of ashes may take place at either a celebration of the Eucharist or at a Liturgy of the Word (see Ordo).

- The blessing and distribution of ashes follow the homily.
- The Penitential Act is omitted in all celebrations of the Eucharist on this day.
- The Season of Lent begins at MIDNIGHT on the morning of Ash Wednesday.

† RITE OF ELECTION, March 10, 2019

Each year on the 1st Sunday of Lent the bishop "elects" the catechumens from our parishes here in the diocese to their final preparation for reception of the Easter Sacraments (Baptism, Confirmation and Eucharist) at this year's Easter Vigil. It is the custom in our local diocese to also celebrate the Call to Continuing Conversion for the candidates within our parish communities who will be received into full communion in the Roman Catholic Church with the reception of the sacraments of Confirmation and Eucharist. The permission of the bishop is required to confirm at the Easter Vigil, those who have been away from the church and returning.



PARTICULAR LITURGIES DURING THE SEASON OF LENT & HOLY WEEK (cont)

† PALM SUNDAY OF THE PASSION OF THE LORD, April 14, 2019

On this day the Church remembers Christ's entrance into Jerusalem to accomplish the Paschal Mystery. The commemoration on this day, with the blessing of palms and the procession, and like all the Church's liturgy, is not an historical re-enactment (of Jesus' entry into Jerusalem), but rather a ritual action that marks our entry into Holy Week and the celebration of the Christian Passover (see the **Ordo**).

- Three forms are offered for the beginning of the liturgy on this day: the procession, the solemn entrance, and the simple entrance. Masses beginning with either the solemn entrance or the procession omit the penitential rite.
- The Passion proclaimed on this day is essential to the liturgy. It may be proclaimed
- (either read or chanted) using one, three, or more readers. Lay persons are allowed to do any of the parts.
- Red Mass Vestments are worn for both the Procession and the Eucharist which follows.

† THE CHRISM MASS (with the Renewal of Priestly Promises), Tuesday, April 16, 2019

The Chrism Mass will be celebrated on Tuesday, April 16, 2019, at 10:30 a.m. at the Cathedral of Mary of the Assumption. Parishes are asked not to schedule parochial services that may conflict with the Chrism Mass.

NB: Further information and instructions regarding the Chrism Mass will be forthcoming from the Office of Liturgy.

PARTICULAR LITURGIES DURING THE SACRED PASCHAL TRIDUUM

† THURSDAY OF THE LORD'S SUPPER (at the Evening Mass), Thursday, April 18, 2019

Lent ends with the beginning of the Mass of the Lord's Supper, which is the principal Liturgy of the day. The tabernacle is empty (and open) before the Liturgy begins. Communion under both forms is highly recommended. Enough bread should be consecrated at this Mass for the Liturgy of Good Friday as well (see **Ordo**).

- Only the celebration of the Mass of the Lord's Supper is permitted. All efforts should be made that there be only one Mass of the Lord's Supper which would include the many languages and cultures of a particular parish community. If pastoral needs of a particular ethnic group in a parish so dictate, another Mass of the Lord's Supper may be celebrated in their language.
- During the singing of the *Glory to God* the church bells, both outdoors and indoors, are rung. The bells remain silent until the *Glory to God* at the Easter Vigil.
- The "Washing of the Feet" (mandatum) should be celebrated in a way that allows for people to participate visually. Fuller instructions are provided in the **Ordo**.
- The reception of the Holy Oils may take place in individual parishes either before the celebration of Mass or at another time that seems more appropriate.
- Following the *Prayer After Communion*, the *Blessed Sacrament* is transferred to the place of Reservation.
 - ◊ This may be the usual tabernacle if it is in a separate chapel or area removed from the sanctuary. The place of reservation should be noble yet simply decorated.



- The Blessed Sacrament is not to be exposed in a monstrance or ciboria. (CL 55, 56)
- The faithful should be encouraged to spend some time in adoration throughout the remainder of the evening. There is no adoration after midnight (CL 55, 56).
- After Mass, the altar is stripped. It is fitting that any crosses in the church be covered with a red or purple veil.
- Votive candles should not be lit before the images of saints (CL 57).

† **FRIDAY OF THE PASSION OF THE LORD (Good Friday), April 19, 2019**

The Liturgy of the Hours, particularly Morning Prayer, is strongly encouraged.

The celebration of the Lord's Passion, the principal celebration of this day, should take place about 3:00 pm. If pastoral need dictates, there may be another celebration later in the day, especially in another language for pastoral necessity (see *Ordo*).

- The Passion may be proclaimed or chanted using one, three, or more readers. Lay persons are allowed to do any of the parts.
- During the veneration of the cross, only one cross should be used. However, if the number of people is too great to permit individual veneration, other crosses may be used.
- Red Mass Vestments (Chasuble and Dalmatic) are worn for all liturgical celebrations on this day including Morning Prayer and the Stations of the Cross.
- Only a priest may preside at the Good Friday Liturgy.

† **EASTER SUNDAY OF THE RESURRECTION OF THE LORD
(the Easter Vigil in the Holy Night), Saturday, April 20, 2019**

The Liturgy of the Hours, particularly Morning Prayer (with the incorporation of preparatory rites of the *RCIA*), is strongly encouraged.

According to custom, the Blessing of Food may take place before or after the Easter Vigil on Holy Saturday or on Easter morning for consumption at the first meal of Easter, when fasting is ended and the Church is filled with joy. The rite, found in the *Book of Blessings* (Chapter 54), should be followed.

The Easter Vigil should begin at a time that allows for new fire to break the darkness of night.

NB: This year the Easter Vigil should not be scheduled before 8:30 pm.

⇒ Questions on scheduling and multiple celebrations may be directed to the Office of Liturgy.

- The Easter 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 evoke the truth that Christ is the light of the world (CL 82).
- The Easter candle is lighted for all liturgical celebrations of the season (CB 372).



Considerations and Clarifications Regarding the Paschal Candle(s) at the Easter Sunday of the Resurrection of the Lord (The Easter Vigil in the Holy Night)

(Issued from the United States Conference of Catholic Bishops' Committee on Divine Worship 2014)

1. What considerations should be given for the paschal candle used at the Easter Vigil?

This candle should be made of wax, never be artificial, be replaced 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. 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.

2. 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.

- The Exsultet (Easter Proclamation) should be sung by one who can do so with grace and beauty at the Ambo.
- At least three of the seven Old Testament readings must be proclaimed.
- The reading from Chapter 14 of the Book of Exodus with its canticle may never be omitted.
- The Glory to God should be sung. The ringing of the Church bells accompanies this hymn.
- The Elect (adults and children of catechetical age) being baptized during the Easter Vigil (RCIA 562-594) are to be confirmed by the presiding priest (RCIA 588).
- Only those Candidates for Reception Into Full Communion (with natural connections to the Elect to be baptized) should be Received Into Full Communion at the Easter Vigil. All questions regarding this should be addressed to the diocesan Office of Liturgy



† **EASTER SUNDAY OF THE RESURRECTION OF THE LORD (at the Mass During the Day),
Sunday, April 21, 2019 and EASTER TIME**

The fifty days from Easter Sunday (April 21, 2019) to Pentecost (June 9, 2019), audibly and visually, are celebrated in joyful exultation as one feast day, or better, as one "great Sunday." The first eight days of the Easter Season make up the *Octave of Easter* and are celebrated as solemnities of the Lord (*CB 371, 373* and see *Ordo*).

- At all Masses on Easter Sunday the Renewal of Baptismal Promises and its accompanying Rite of *Sprinkling* replace the Creed (*RMIII #72*). A *Rite of Sprinkling* may appropriately replace the more usual *Penitential Act* during the Easter Season, at the very least on the Sundays of Easter including Pentecost.
- The *Ordo* reminds us that the Easter Sequence is to be sung or recited during the entire *Octave of Easter* (Easter Sunday through the Second Sunday of Easter inclusive).
- Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the Baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used. (*OM*)
- The double *Alleluia* is added to the sung dismissal during the octave (Easter Vigil through the Second Sunday of Easter inclusive) and the Vigil of Pentecost and on Pentecost (*CB 373*).

EASTER LITURGICAL PREPARATIONS

The only approved text for the Easter Proclamation (*Exsultet*) is from the *Roman Missal III*. However, you may wish to explore the newly created musical arrangements which now use this approved text from various liturgical composers.

REFERENCE ABBREVIATIONS

CB	Ceremonial of Bishops
CL	Circular Letter concerning the Preparation and Celebration of the Easter Feasts (Congregation for Divine Worship, 1988)
GIRM	General Instruction to the Roman Missal
Norms	Norms for the Celebration and Distribution of Holy Communion under Both Kinds in the Dioceses of the United States of America
OCF	Order of Christian Funerals
OM	Order of Mass
RCIA	Rite of Christian Initiation of Adults
RM	Rite of Marriage
RMIII	Roman Missal (3rd Typical Edition)
RP	Rite of Penance

RESOURCES

- ◆ *Lectionary for Mass* (Cf: "Introduction")
- ◆ *The Roman Missal, 3rd Typical Edition* (Cf: "GIRM")
- ◆ The Order of Prayer in the Liturgy of the Hours & Celebration of the Eucharist 2019 (*Ordo*) [Province of Michigan]
- ◆ *Sourcebook for Sundays, Seasons and Weekdays* (The Almanac for Pastoral Liturgy) [LTP, Chicago, IL] © 2019
- ◆ USCCB/Bishops' Committee on Divine Worship [Washington, DC]

Given the penitential character of Lent, the Office of Liturgy is providing you with the following two (2) pages. The first is "God's Gift of Forgiveness" and the second is "How to Go to Confession". They are reprints from the USCCB which we distributed during the Year of Mercy. They may be reproduced in your parish bulletins as long as all the appropriate copyright information is provided.



God's Gift of Forgiveness

A Pastoral Exhortation on the Sacrament of Penance and Reconciliation

Dear Brothers and Sisters in Christ:

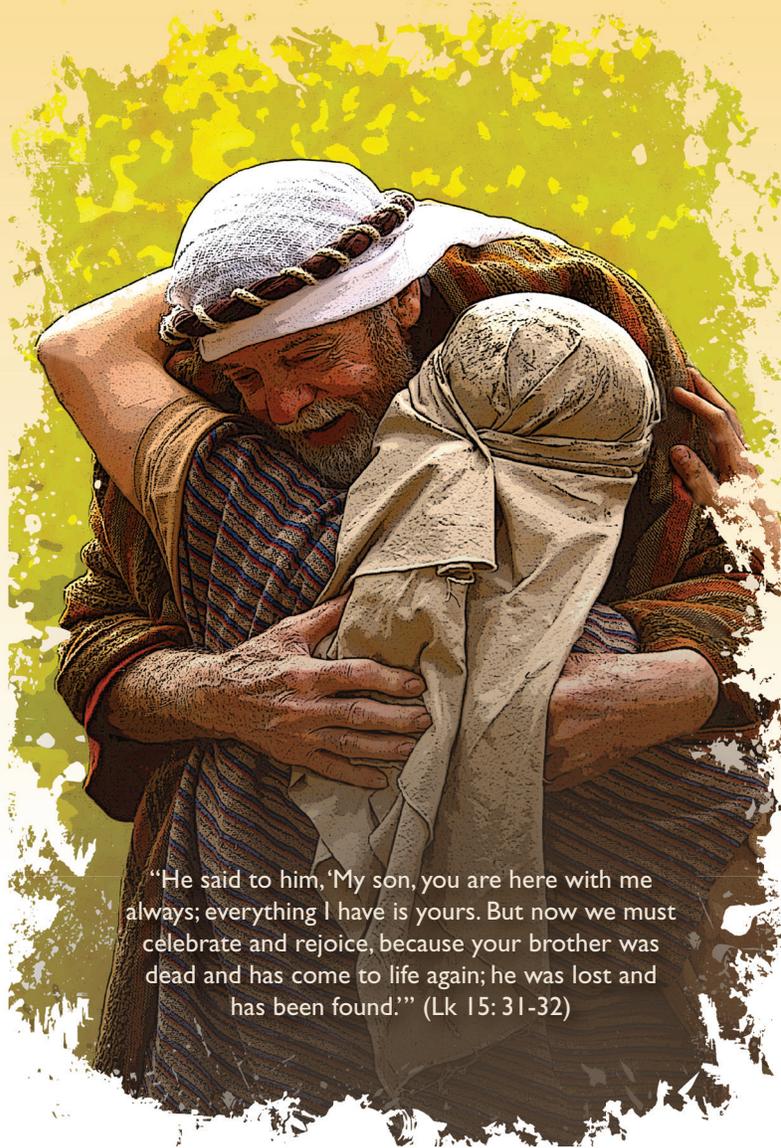
"Peace be with you!" With these words, the Risen Lord greeted his frightened Apostles in the Upper Room on the day of his Resurrection. They were troubled, anxious, and fearful—much like each one of us at some point in our lives. Christ repeated the words, "Peace be with you." But then he added, "Receive the holy Spirit. Whose sins you forgive are forgiven them" (Jn 20:19-23).

What an extraordinary gift! The Risen Lord was proclaiming that all the suffering he had just endured was in order to make available the gifts of salvation and forgiveness. He wanted the Apostles to receive these gifts. He wanted them to become apostles of this forgiveness to others.

In the Sacrament of Penance and Reconciliation, also called confession, we meet the Lord, who wants to grant forgiveness and the grace to live a renewed life in him. In this sacrament, he prepares us to receive him free from serious sin, with a lively faith, earnest hope, and sacrificial love in the Eucharist. The Church sees confession as so important that she requires that every Catholic go at least once a year.¹ The Church also encourages frequent confession in order to grow closer to Christ Jesus and his Body, the Church. By the grace of the Holy Spirit, we seek forgiveness and repentance, let go of patterns

of sin, grow in the life of virtue, and witness to a joyful conversion. Since the graces of the sacrament are so similar to the purpose of the New Evangelization, Pope Benedict XVI has said, "The New Evangelization . . . begins in the confessional!"²

We bishops and priests are eager to help you if you experience difficulty, hesitation, or uncertainty about approaching the Lord in this sacrament. If you have not received this healing sacrament in a long time, we are ready to



welcome you. We, whom Christ has ordained to minister this forgiveness in his name, are also approaching this sacrament, as both penitents and ministers, throughout our lives and at this special moment of grace during Lent. We want to offer ourselves to you as forgiven sinners seeking to serve in the Lord's name.

During Lent—in addition to the various penitential services during which individual confession takes place—we bishops and priests will be making ourselves available often for the individual celebration of this sacrament. We pray that through the work of the Holy Spirit, all Catholics—clergy and laity—will respond to the call of the New Evangelization to encounter Christ in the Sacrament of Penance and Reconciliation. Come to the Lord and experience the extraordinary grace of his forgiveness!

¹ *Catechism of the Catholic Church*, nos. 1457-1458.

² Pope Benedict XVI, Address to the Annual Course on the Internal Forum Organized by the Apostolic Penitentiary, www.vatican.va/holy_father/benedict_xvi/speeches/2012/march/documents/hf_ben-xvi_spe_20120309_penitenzieria-apostolica_en.html.

FAITH
WORSHIP
WITNESS



JOURNEY
WITH CHRIST

How to Go to Confession...

May the Passion of Our Lord Jesus Christ,
the intercession of the Blessed Virgin Mary and of all
the saints,
whatever good you do and suffering you endure,
heal your sins,
help you grow in holiness,
and reward you with eternal life.
Go in peace.

—*Rite of Penance*, no. 93

- 1 PREPARATION:** Before going to confession, take some time to prepare. Begin with prayer, and reflect on your life since your last confession. How have you—in your thoughts, words, and actions—neglected to live Christ’s commands to “love the Lord, your God, with all your heart, with all your soul, and with all your mind,” and to “love your neighbor as yourself” (Mt 22:37, 39)? As a help with this “examination of conscience,” you might review the Ten Commandments or the Beatitudes (Ex 20:2-17; Dt 5:6-21; Mt 5:3-10; or Lk 6:20-26).
- 2 GREETING:** The priest will welcome you; he may say a short blessing or read a Scripture passage.
- 3 THE SIGN OF THE CROSS:** Together, you and the priest will make the Sign of the Cross. You may then begin your confession with these or similar words: “Bless me, Father, for I have sinned. It has been [*give days, months, or years*] since my last confession.”
- 4 CONFESSION:** Confess all your sins to the priest. If you are unsure what to say, ask the priest for help. When you are finished, conclude with these or similar words: “I am sorry for these and all my sins.”
- 5 PENANCE:** The priest will propose an act of penance. The penance might be prayer, a work of mercy, or an act of charity. He might also counsel you on how to better live a Christian life.

- 6 ACT OF CONTRITION:** After the priest has conferred your penance, pray an Act of Contrition, expressing sorrow for your sins and resolving to sin no more. A suggested Act of Contrition is:

My God,
I am sorry for my sins with all my heart.
In choosing to do wrong
and failing to do good,
I have sinned against you
whom I should love above all things.
I firmly intend, with your help,
to do penance,
to sin no more,
and to avoid whatever leads me to sin.
Our Savior Jesus Christ
suffered and died for us.
In his name, my God, have mercy.

(*Rite of Penance*, no. 45)

- 7 ABSOLUTION:** The priest will extend his hands over your head and pronounce the words of absolution. You respond, “Amen.”
- 8 PRAISE:** The priest will usually praise the mercy of God and will invite you to do the same. For example, the priest may say, “Give thanks to the Lord for he is good.” And your response would be, “His mercy endures for ever” (*Rite of Penance*, no. 47).
- 9 DISMISSAL:** The priest will conclude the sacrament, often saying, “Go in peace.”

If it has been a while since your last confession, remember, “Do not fear” (Is 41:10). The priest will help guide you. And feel free to take this how-to guide with you! (For more information, visit www.usccb.org/confession.)

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