

Thursday of the Lord's Supper (29 March 2018)

- 1.) The Mass of the Lord's Supper is celebrated in the evening, at a time that is convenient for the full participation of the whole local community (*Paschale Solemnitatis (PS)*, 46).
- 2.) All Masses without the participation of the people are forbidden on this day (*Roman Missal, Chrism Mass*, 1).
- 3.) The tabernacle should be completely empty before the celebration of the Mass of the Lord's Supper. A sufficient number of hosts should be consecrated at the Mass of the Lord's Supper for both Holy Thursday and for the Good Friday liturgy (*Roman Missal, Mass of the Lord's Supper*, 5).
- 4.) A place for the reservation of the Blessed Sacrament should be prepared and adorned in such a way as to be conducive to prayer and meditation. In no way is the place to resemble a tomb, and the expression tomb is to be avoided for the place of repose as it is not to represent the "Lord's burial" (*PS*, 49, 55).
- 5.) Bells may be rung during the singing of the "*Gloria in Excelsis*." All bells remain silent until the "*Gloria in Excelsis*" at the Easter Vigil (*Roman Missal, Mass of the Lord's Supper*, 7).
- 6.) The Washing of the Feet (*Mandatum*) remains an optional rite: "After the homily, where a pastoral reason suggests, the Washing of the Feet follows." In the Diocese of Allentown, pastors are to be vigilant that the males and females chosen are Catholics in good standing with the Church. The number of people chosen for the Rite is not definitively set. In the Diocese of Allentown, pastors are encouraged to choose a number other than twelve to establish a clear distinction that the group having their feet washed is not representative of the twelve male apostles, but rather a ritual enactment of Jesus' New Commandment that is not limited to the Twelve (*PS*, 51).
- 7.) The reception of the Holy Oils may take place in individual parishes either before the celebration of the Mass of the Lord's Supper or at another appropriate time (*Roman Missal, Chrism Mass*, 15). An appropriate time includes the offertory procession at the Mass of Lord's Supper. The Rite for the Reception of the Holy Oils has been included in this resource.
- 8.) Following the Prayer after Communion, the procession forms, with the cross-bearer at its head. The Blessed Sacrament, accompanied by lighted candles and incense, is carried through the Church to the place of reservation, to the singing of the hymn *Pange Lingua* or some other appropriate Eucharistic chant (*Roman Missal, Mass of the Lord's Supper*, 37-39).
- 9.) The Blessed Sacrament should be reserved in a closed repository. Under no circumstances may it be exposed in a monstrance (*PS*, 55).
- 10.) The faithful should be encouraged after the Mass of the Lord's Supper to spend a suitable period of time in adoration of the Blessed Sacrament. A list of visitation times for the Diocese of Allentown has been included in this packet. It will also be published in the A.D. Times.

- 11.) From Midnight onward, adoration of the Blessed Sacrament should be made without external solemnity, for the day of the Lord's Passion has begun. The custom of placing the Blessed Sacrament in a cabinet or closet is not permitted on Holy Thursday. Rather, the Blessed Sacrament remains in the place of reposition until the Rite of Communion on Good Friday (PS, 56).
- 12.) The altar is to be stripped at an appropriate time (*Roman Missal, Mass of the Lord's Supper*, 41).
- 13.) Vespers (Evening Prayer) is not celebrated by those who have attended the Mass of the Lord's Supper (*Roman Missal, Mass of the Lord's Supper*, 42).

Friday of the Passion of the Lord (30 March 2018)

- 1.) In accordance with ancient tradition, the Church does not celebrate the Eucharist on Good Friday. Holy Communion is distributed to the faithful during the Liturgy of the Lord's Passion alone. It may be brought to the sick on Good Friday as well (*PS*, 59).
- 2.) 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 a deacon to officiate at the celebration. 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 (*Roman Missal, Friday of the Passion of the Lord*, 4).
- 3.) The prescribed vesture for Good Friday is a red chasuble and stole for the Celebrant. As the Liturgy of the Lord's Passion is not a Mass and therefore concelebration is not possible, any other priests in attendance vest in cassock and surplice or alb and cincture. A red stole is worn by priests other than the celebrant only for the Rite of Communion during the Good Friday Liturgy (*Roman Missal, Friday of the Passion of the Lord*, 5).
- 4.) On this day the Office of Readings and Morning Prayer could appropriately be celebrated with the participation of the people in the churches; however, this is not to be celebrated in the presence of the Blessed Sacrament. Please note that Evening Prayer is only prayed by those who do not participate in the Celebration of the Lord's Passion (*PS*, 62).
- 5.) The celebration of the Lord's Passion is to take place in the afternoon, at about 3:00pm. However, pastoral discretion may indicate a time shortly after midday, or in the late evening, though never later than 9:00 PM (*PS*, 63).
- 6.) In regards to devotions on Good Friday, 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 and Passion Plays have become more common. In such representations, actors and spectators can be involved in a moment of faith and genuine piety. These are permitted on Good Friday in so

- far as they do not take away from the Good Friday Celebration of the Lord's Passion (*Directory on Popular Piety and the Liturgy*, 142-145).
- 7.) The *Lectionary for Mass* does not indicate that any readings may be omitted at the Celebration of the Lord's Passion. All three readings (Isaiah, Hebrews, and the Passion according to John) are required (*PS*, 66).
 - 8.) The Universal Prayer is to follow the wording and form handed down by ancient tradition, maintaining the full range of intentions so as to signify the universal effect of the Passion of Christ (*PS*, 67).
 - 9.) For the Veneration of the Cross, "only one Cross" should be used for adoration. If the numbers are 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 visually adore the Cross. He then elevates the Cross higher for a brief period of time while the faithful adore it in silence. It should also be kept in mind that when a sufficiently large Cross is used even a large community can reverence it in due time. The foot of the Cross as well as the right and left arm can be approached and venerated. Coordination with ushers and planning the flow of people beforehand can allow for this part of the liturgy to be celebrated with decorum and devotion (*PS*, 69).
 - 10.) During the Veneration of the Cross, the antiphons, reproaches, and hymns should be sung so that the history of salvation can be commemorated through song (*PS*, 69).
 - 11.) The deacon wearing a humeral veil (or priest, if there is no deacon) brings the Blessed Sacrament from the place of repose to the altar, while all stand in silence. Two lighted candles accompany the Blessed Sacrament and then are placed on the altar. An Extraordinary Minister of Holy Communion is not permitted to bring the Blessed Sacrament from the place of reposition to the altar (*Roman Missal, Friday of the Passion of the Lord*, 22).
 - 12.) When the distribution of Holy Communion has been completed, the ciborium is taken by the deacon (or priest) to a place prepared outside the Church (*Roman Missal, Friday of the Passion of the Lord*, 29).
 - 13.) After the Liturgy of the Lord's Passion, the altar is stripped, the cross remains with four candles so that the faithful may spend time in silent meditation (*PS*, 71).
 - 14.) The popular devotion of the Stations of the Cross should be celebrated on Good Friday.
 - 15.) Ideally, the faithful would celebrate the Sacrament of Penance before the Easter Triduum begins; however, individual confessions are permitted on Good Friday and Holy Saturday (*Roman Missal: Friday of the Lord's Passion*, 1).
 - 16.) A Funeral Mass may not be celebrated on the Sundays of Lent, Holy Thursday, Good Friday, Holy Saturday and Easter Sunday. On these days, a *Funeral Liturgy outside Mass* is permitted (*Order of Christian Funerals*, 178).
 - 17.) The Celebration of the Sacrament of Matrimony is strictly prohibited on Good Friday and Holy Saturday (*Order of Celebrating Matrimony*, 32).

The Easter Vigil in the Holy Night (31 March 2018)

- 1.) The Vigil, by its very nature, must take place at night. In the Diocese of Allentown, the celebration of the Easter Vigil is not permitted before 8:00pm. The celebration of the Easter Vigil takes the place of the Office of Readings of Easter Sunday. It is a *nocturnal vigil*, retaining its ancient character of vigilance and expectation, as the Christian people await the Resurrection of the Lord during the night (*Roman Missal, Easter Vigil*, 1-4).
- 2.) Service of Light: The Paschal 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 (*PS*, 82).
- 3.) Service of Light: Insofar as possible, a suitable place should be prepared outside the Church for the blessing of the new fire. If not pastorally feasible, a fire may take place in the vestibule of the Church (*PS*, 82).
- 4.) The *Exsultet* (Easter Proclamation) is chanted by the deacon. In the absence of a deacon that is able to chant the *Exsultet*, the priest himself or another concelebrating priest may chant the *Exsultet*. If, however, because of necessity, a lay cantor sings the *Exsultet*, the words "Therefore dearest friends" up to the end of the invitation are omitted, along with the greeting "The Lord be with you" (*Roman Missal, Easter Vigil*, 19).
- 5.) Liturgy of the Word: 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. 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 a significant part of the Vigil. Only in the case of grave pastoral circumstances can the number of readings be reduced. In such cases, at least three readings from the Old Testament should be read, always including Exodus 14 (*PS*, 87).
- 6.) The bells are rung for the "*Gloria in Excelsis*" (*PS*, 87).
- 7.) The priest solemnly intones the "*Alleluia*" three times after the Epistle has been read. If necessary, the psalmist intones the "*Alleluia*" (*Roman Missal, Easter Vigil*, 34).
- 8.) The homily, even if brief, is not to be omitted (*Roman Missal, Easter Vigil*, 36).
- 9.) The Main Celebrant should be the one to perform all of the Sacraments of Initiation. It is not to be divided up among other concelebrants (e.g. one priest baptizes, another priest confirms, and another priest distributes First Holy Communion – not permitted).
- 10.) Liturgy of Baptism: Even if there are no Elect to be baptized, the blessing of Baptismal water should still take place in the Church (*PS*, 88).
- 11.) The rubrics describe two instances of Baptism at the Vigil. If there is a procession to the baptistery or the font, the Elect 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 first by a minister with the Paschal 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 (*Roman Missal, Easter Vigil, 37ff*).

- 12.) 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 (*Roman Missal, Easter Vigil, 40*).
- 13.) 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, Easter Vigil, 39-41*).
- 14.) The Baptismal Liturgy and Conferral of Confirmation use the Roman Missal and the Rite of Christian Initiation of Adults as their guide. A sample of the Liturgy of Baptism and Confirmation has been included in this packet as a reference.
- 15.) Liturgy of the Eucharist: The celebrant, before he says, *Behold the Lamb of God*, may make a brief remark to the neophytes about their first Holy Communion and about the importance of so great a mystery, which is the climax of Christian Initiation and the center of the Christian life. This is a night when all should be able to receive Holy Communion under both forms (*Roman Missal, Easter Vigil, 64*).
- 16.) The dismissal is chanted by the deacon or the priest with the appropriate ending: "Alleluia. Alleluia" (*Roman Missal, Easter Vigil, 6*).

Sunday of the Resurrection: Mass during the Day (1 April 2018)

- 1.) Mass is to be celebrated on Easter Day with great solemnity. A full complement of ministers and the use of liturgical music should be evident in all celebrations. On Easter Sunday in the Dioceses of the United States, the Rite of the Renewal of Baptismal Promises may take place after the homily, followed by the sprinkling with water blessed at the Vigil. If this is chosen, the creed is omitted (*Roman Missal, Easter Sunday Mass during the Day, 72*).
- 2.) The sequence *Victimae Paschali Laudes* is sung before the Proclamation of the Gospel.
- 3.) 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. 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 casket 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.