

## CHAPTER 11

### NOTES ON SEASONS AND FEASTS

*Nota bene:* This chapter takes note of variations between the Sacramentary now in use and the Roman Missal of 2003 and its English translation currently in preparation by the USCCB and the Holy See. These books are identified, respectively, by these titles throughout the text of these Norms.

#### A. INTRODUCTION

- 11.1.1 In the liturgical year the various aspects of the one Paschal Mystery unfold. This is also the case with the cycle of feasts surrounding the mystery of the incarnation (Annunciation, Christmas, Epiphany). They commemorate the beginning of our salvation and communicate to us the first fruits of the Paschal Mystery.<sup>1220</sup>
- 11.1.2. The celebration of the seasons and feasts of the liturgical year is a primary means for gaining an understanding of the mystery of Christ, for the liturgical year “unfolds the entire mystery” and “completes the formation of the faithful.”<sup>1221</sup>

#### B. ADVENT AND CHRISTMAS

##### *General*

- 11.2.1 The season of Advent, the preparation for the commemoration of Christ’s birth and first manifestations, has a twofold character: it is a time to prepare for Christmas, when Christ’s First Coming is remembered; it is a time when that remembrance directs the mind and heart to await Christ’s Second Coming in the last days. In this way Advent is a period of devout and joyful expectation.<sup>1222</sup>

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<sup>1220</sup> CCC 1171. See also ADW, Liturgical Norms and Policies, 2010, 13.12.1.

<sup>1221</sup> Cf. CIC can. 913 §1; General Norms for the Liturgical Year and the Calendar, 1.

<sup>1222</sup> CB 234-235.

- 11.2.2 During Advent, the playing of the organ and other musical instruments as well as the floral decoration of the altar should be marked by a moderation that reflects the character of this season, but does not anticipate the full joy of Christmas itself.<sup>1223</sup>

*Proclamation of the Birth of Christ*

- 11.3.1 The Roman Martyrology for Christmas day contains a formal announcement of the birth of Christ in the style of a proclamation. It begins with creation and relates the birth of the Lord to the major events and personages of sacred and secular history. The particular events contained in the Proclamation help to situate the birth of Jesus in the context of salvation history.
- 11.3.2 The Proclamation of the Birth of Christ may be sung or proclaimed after the greeting and introduction of the Christmas Midnight Mass. The Gloria and the Collect (Opening Prayer) immediately follow the Proclamation.
- 11.3.3 The Proclamation may also be sung or proclaimed at the Liturgy of the Hours. If it is used at Morning or Evening Prayer, it follows the introduction of the hour and precedes the hymn. When it is proclaimed during the Office of Readings, it precedes the Te Deum.
- 11.3.4 According to circumstances, the Proclamation may be sung or recited at the ambo by a deacon, cantor, or lector or reader.
- 11.3.5 After the greeting of the Mass, the celebrant or another minister may briefly introduce the Mass and the Proclamation of the Birth of Christ which follows, using these or similar words:

Throughout the season of Advent,  
the Church has reflected on God's promises,  
so often spoken by the prophets,  
to send a savior to the people of Israel  
who would be Emmanuel, that is, God with us.  
In the fullness of time those promises were fulfilled.  
With hearts full of joy  
let us listen to the proclamation of our Savior's birth.

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<sup>1223</sup> CB 236; ADW Ordo, Notes for Mass and Office During Advent, A. Note that the reason for subdued decoration during Advent is different from that in the penitential season of Lent.

- 11.3.6 The deacon (or other minister) then proclaims the birth of our Lord Jesus Christ:

*The Proclamation of the Birth of Christ*

Today, the twenty-fifth day of December,  
unknown ages from the time  
when God created the heavens and the earth  
and then formed man and woman in his own image.

Several thousand years after the flood,  
when God made the rainbow shine forth  
as a sign of the covenant.

Twenty-one centuries from the time of Abraham and Sarah;  
thirteen centuries after Moses led the people of Israel out of Egypt.

Eleven hundred years from the time of Ruth and the Judges;  
one thousand years from the anointing of David as king;  
in the sixty-fifth week according to the prophecy of Daniel.

In the one hundred and ninety-fourth Olympiad;  
the seven hundred and fifty-second year from the foundation  
of the city of Rome.

The forty-second year of the reign of Octavian Augustus;  
the whole world being at peace,  
Jesus Christ, eternal God and Son of the eternal Father,  
desiring to sanctify the world by his most merciful coming,  
being conceived by the Holy Spirit,  
and nine months having passed since his conception,  
was born in Bethlehem of Judea of the Virgin Mary.

Today is the nativity of our Lord Jesus Christ according to the flesh.

*Epiphany*

- 11.4.1 The ancient solemnity of the Epiphany of the Lord ranks among the principal festivals of the whole liturgical year, since it celebrates in the child born of Mary the manifestation of the one who is the Son of God, the Messiah of the Jewish people, and a light to the nations. Whether this feast is observed as a

day of precept or is transferred to Sunday, the solemnity is celebrated in a proper manner. Hence

- a. there will be a suitable and increased display of lights;
- b. after the singing of the gospel reading, depending on local custom, one of the deacons or a canon or a beneficed cleric or someone else, vested in a cope, will go to the lectern and there announce to the people the movable feasts of the coming year;
- c. the custom of having a special presentation of gifts will be observed or renewed in accordance with local usage and tradition; and
- d. the invitations, comments, and homily will explain the full meaning of this day with its “three mysteries,” that is, the adoration of the child by the Magi, the baptism of Christ, and the wedding at Cana.<sup>1224</sup>

11.4.2 Although calendars now give the date of Easter and the other feasts in the liturgical year in advance, the Epiphany Proclamation still has value. It is a reminder of the centrality of the resurrection of the Lord in the liturgical year and the importance of the great mysteries of faith which are celebrated each year. On the solemnity of the Epiphany, after the homily or after Communion, the deacon or, in his absence, another minister announces from the ambo the date of Easter and the other feasts of the liturgical year according to the following text. The proper dates for Holy Thursday, Ash Wednesday, Ascension, Pentecost, and the First Sunday of Advent must be inserted into the text for each year. These dates are found in the table which is included with the introductory documents of the Missal (Sacramentary). The form to be used for announcing each date is, for example, “the seventh of April.”

*Proclamation of the Date of Easter*

Dear brothers and sisters,  
the glory of the Lord has shone upon us,  
and shall ever be manifest among us,  
until the day of his return.  
Through the rhythms of times and seasons  
let us celebrate the mysteries of salvation.

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<sup>1224</sup> CB 240. Regarding the “three mysteries,” see Liturgy of the Hours, Epiphany, Evening Prayer II, antiphon for the Cantic of Mary.

Let us recall the year's culmination,  
the Easter Triduum of the Lord:  
his last supper, his crucifixion, his burial, and his rising  
celebrated between the evening of  
the \_\_\_\_ of \_\_\_\_\_ (the date of Holy Thursday)  
and the evening of  
the \_\_\_\_ of \_\_\_\_\_ (the date of Easter Sunday).

Each Easter – as on each Sunday –  
the Holy Church makes present the great and saving deed  
by which Christ has for ever conquered sin and death.

From Easter are reckoned all the days we keep holy.  
Ash Wednesday, the beginning of Lent, will occur  
on the \_\_\_\_ of \_\_\_\_\_.  
The Ascension of the Lord will be commemorated  
on the \_\_\_\_ of \_\_\_\_\_.  
Pentecost, the joyful conclusion of the season of Easter,  
will be celebrated  
on the \_\_\_\_ of \_\_\_\_\_.

Likewise the pilgrim Church proclaims the passover of Christ  
in the feasts of the holy Mother of God,  
in the feasts of the Apostles and Saints,  
and in the commemoration of the faithful departed.

To Jesus Christ,  
who was, who is, and who is to come,  
Lord of time and history,  
be endless praise,  
for ever and ever.

R. Amen.<sup>1225</sup>

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<sup>1225</sup> NCCB, Proclamation of the Date of Easter (1989) 2-5.

## C. LENT AND THE HOLY WEEK AND EASTER CELEBRATIONS

### *General*

- 11.5.1 From the beginning of Lent until the Paschal Vigil, the Alleluia is to be omitted in all celebrations, even on solemnities and feasts. (Note that the same rule does not apply to the Gloria).<sup>1226</sup>
- 11.5.2 To preserve the penitential character of the season, in Lent the altar should not be decorated with flowers, and musical instruments may be played only to give necessary support to the singing.<sup>1227</sup>
- 11.5.3 On Sundays of Lent and Easter the Apostles' Creed may be recited in place of the Nicene Creed in light of its association with baptismal liturgy.<sup>1228</sup>
- 11.5.4 On the fourth Sunday of Lent (Laetare Sunday) and on solemnities and feasts, musical instruments may be played and the altar decorated with flowers. Rose-colored vestments may be worn on this Sunday.<sup>1229</sup>
- 11.5.5 The practice of covering the crosses and images in the church may be observed at the discretion of the pastor. Traditionally, this is done on the Saturday before the fifth Sunday of Lent. Crosses are to be covered until the end of the celebration of the Lord's passion on Good Friday. Images are to remain covered until the beginning of the Easter Vigil.<sup>1230</sup>

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<sup>1226</sup> CLCPCEF 18, citing cf. General Norms for the Liturgical Year and the Calendar, 28. ADW Ordo, Notes for Mass and Office During Lent, E.

<sup>1227</sup> CLCPCEF 17, citing CB 252. ADW Ordo, Notes for Mass and Office During Lent, A. See ADW, Liturgical Norms and Policies, 2010, 11.2.2 and its note.

<sup>1228</sup> ADW Ordo, Notes for Mass and Office During Lent, F.

<sup>1229</sup> CLCPCEF 25, citing CB 252.

<sup>1230</sup> CLCPCEF 26, citing Sacramentary, Saturday of the Fourth week of Lent, rubric; *ibid.* 57; BCLN March 2006 states that the Roman Missal has a similar rubric which says that "the practice of covering crosses and images in the Church from the Fifth Sunday of Lent is permitted, according to the judgment of the Conferences of Bishops." On 14 June 2001, the Latin Church members of the USCCB approved an adaptation of GIRM 318 which allows for the veiling of crosses and images in this manner. While this decision will be included with the rubric when the new translation of the Roman Missal is eventually published, the veiling of crosses and images may now take place, at the discretion of the local pastor. Crosses and images may be veiled on the Fifth Sunday of Lent; crosses are unveiled following the Good Friday Liturgy, while images are unveiled before the beginning of the Easter Vigil. "The veiling of crosses and images is a sort of 'fasting' from sacred depictions which represent the Paschal glory of our salvation. Just as the Lenten fast concludes with the Paschal feast, so too, our fasting from the cross culminates in an adoration of the holy wood on which the sacrifice of Calvary was offered for our sins. Likewise, a fasting from the glorious images of the mysteries of faith and the saints in glory, culminates on the Easter night with a renewed appreciation of the glorious victory won by Christ, risen from the tomb to win for us

- 11.5.6 Devotional exercises which harmonize with the Lenten season are to be encouraged, for example, the Stations of the Cross; they should help foster the liturgical spirit with which the faithful can prepare themselves for the celebration of Christ's Paschal Mystery.<sup>1231</sup>
- 11.5.7 It is fitting that the Lenten season should be concluded, both for the individual Christian as well as for the whole Christian community, with a penitential celebration, so that they may be helped to prepare to celebrate more fully the Paschal Mystery. These celebrations, however, should take place before the Easter Triduum, and should not immediately precede the evening Mass of the Lord's Supper.<sup>1232</sup>
- 11.5.8 It is not fitting that baptisms and confirmation be celebrated on the days of Holy Week, from Monday to Thursday.<sup>1233</sup>
- 11.5.9 The Lenten season lasts until Thursday of Holy Week. The Paschal Triduum begins with the evening Mass of the Lord's Supper, is continued through Good Friday with the celebration of the Passion of the Lord and Holy Saturday, to reach its summit in the Easter Vigil, and concludes with Vespers of Easter Sunday.<sup>1234</sup>
- 11.5.10 The greatest mysteries of the Redemption are celebrated yearly by the Church beginning with the evening Mass of the Lord's Supper on Holy Thursday until Vespers of Easter Sunday. This time is called "the triduum of the crucified, buried and risen;" it is also called the "Easter Triduum" because during it is celebrated the Paschal Mystery, that is, the passing of the Lord from this world to his Father. The Church by the celebration of this mystery, through liturgical signs and sacramentals, is united to Christ, her Spouse, in intimate communion.<sup>1235</sup>
- 11.5.11 The Easter fast is sacred on the first two days of the Triduum, in which according to ancient tradition the Church fasts "because the Spouse has been taken away." Good Friday is a day of fasting and abstinence; it is also recommended that Holy Saturday be so observed, so that the Church, with

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eternal life." While liturgical law does not prescribe the form or color of such veils, they have traditionally been made of simple, lightweight purple cloth, without ornament. Traditionally the veiling was done before first vespers on Passion Sunday, which formerly was a week before Palm Sunday. This is now the Fifth Sunday of Lent.

<sup>1231</sup> CLCPCEF 20.

<sup>1232</sup> CLCPCEF 37, cf. RP, App. II, 1 and 7.

<sup>1233</sup> CLCPCEF 27. See also ADW, Liturgical Norms and Policies, 2010, 3.13.9 and its note.

<sup>1234</sup> CLCPCEF 27.

<sup>1235</sup> CLCPCEF 38, cf. SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955. Cf. Saint Augustine, *Epistula* 55, 24.

uplifted and welcoming heart, be ready to celebrate the joys of the Sunday of the Resurrection.<sup>1236</sup>

- 11.5.12 It is recommended that there be a communal celebration of the Office of Readings and Morning Prayer on Good Friday and Holy Saturday.<sup>1237</sup>
- 11.5.13 This Office, formerly called “Tenebrae,” held a special place in the devotion of the faithful, as they meditated upon the passion, death and burial of the Lord, while awaiting the announcement of the Resurrection.<sup>1238</sup>

### *Fast and Abstinence*

- 11.6.1 All persons who have completed their fourteenth year are bound by the law of abstinence from meat on Ash Wednesday and Good Friday.<sup>1239</sup> The tradition of abstinence from meat on each Friday of Lent is to be preserved; “no Catholic Christian will lightly hold himself excused from this penitential practice.”<sup>1240</sup>
- 11.6.2 All adults are bound by the law of fasting on Ash Wednesday and Good Friday from the completion of the eighteenth year to the beginning of the sixtieth year.<sup>1241</sup> A self-imposed observance of fasting is strongly recommended as a practice for the other days of Lent, as are spiritual studies, the reading of Sacred Scripture, traditional devotions, and all the self-denial summed up in the Christian concept of “mortification.”<sup>1242</sup>
- 11.6.3 Pastors and parents are to see to it that minors who are not bound by the law of fast and abstinence are educated in an authentic sense of penance.<sup>1243</sup>

## D. ASH WEDNESDAY

- 11.7.1 The season of Lent begins with the ancient practice of marking the baptized with ashes as a public and communal sign of penance. The blessing and

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<sup>1236</sup> CLCPCEF 39, cf. Mark 2: 19-20; Tertullian, *De ieiunio* 2 and 13. Cf. CB 295; SC 110.

<sup>1237</sup> CLCPCEF 40, cf. CB 296; GILH 210.

<sup>1238</sup> CLCPCEF 40.

<sup>1239</sup> CIC can. 1252.

<sup>1240</sup> NCCB, On Penance and Abstinence, 18 November 1966.

<sup>1241</sup> CIC cann. 1252, 1253; NCCB, Complementary Norm for CIC cann. 1252 and 1253, 1983, cf. NCCB, On Penance and Abstinence, 18 November 1966.

<sup>1242</sup> NCCB, On Penance and Abstinence, 18 November 1966.

<sup>1243</sup> CIC can. 1252.

- distribution of ashes on Ash Wednesday normally takes place during the celebration of Mass.<sup>1244</sup>
- 11.7.2 The blessing of ashes is reserved to a priest or deacon, but lay persons may be deputed to assist priests and deacons in the distribution of ashes.
- 11.7.3 When circumstances require, the blessing and distribution of ashes may take place apart from Mass, during a celebration of the word of God.<sup>1245</sup>
- 11.7.4 A lay minister may also lead a version of the rite of distribution using ashes previously blessed by a priest or deacon, for example, when bringing ashes to the sick.<sup>1246</sup>
- 11.7.5 Ashes may be made by burning palms kept from the previous year's celebration of Palm Sunday, or they may be purchased from church goods suppliers.

#### E. PASSION (PALM) SUNDAY

- 11.8.1 The commemoration of the entrance of the Lord into Jerusalem has, according to ancient custom, been celebrated with a solemn procession. The procession may take place only once, before the Mass which has the largest attendance, even if this should be in the evening either of Saturday or Sunday. The congregation should assemble in a secondary church or chapel or in some other suitable place distinct from the church to which the procession will move.<sup>1247</sup>
- 11.8.2 The Passion narrative should be sung or read in the traditional way, that is, by three persons who take the part of Christ, the narrator, and the people. The Passion is proclaimed by deacons or priests, or by lay readers; in the latter case, the part of Christ is reserved to the priest.<sup>1248</sup>
- 11.8.3 The proclamation of the Passion should be without candles and incense; the greeting and the sign of the cross on the book are omitted; only the deacons ask for the blessing of the priest, as on other occasions before the Gospel.<sup>1249</sup>

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<sup>1244</sup> BB 1656.

<sup>1245</sup> BB 1656.

<sup>1246</sup> BB ch. 52.

<sup>1247</sup> CLCPCEF 29, cf. Roman Missal, Passion Sunday (Palm Sunday) n. 9.

<sup>1248</sup> CLCPCEF 33.

<sup>1249</sup> CLCPCEF 33, cf. Roman Missal, Passion Sunday (Palm Sunday), rubrics, 22. For a Mass at which a bishop presides, see CB 74.

## F. CHRISM MASS

- 11.9.1 While the rubrics indicate that the Chrism Mass is usually celebrated in the morning on Holy Thursday, it may be anticipated on another day near Easter.<sup>1250</sup>
- 11.9.2 The blessing of the Oil of the Sick may take place before the end of the Eucharistic prayer. This positioning goes back to the Gelasian and the Gregorian sacramentaries. Within the Eucharistic Prayer, the greatest prayer of consecration, a new wave of blessing is poured forth on the oil to be used for the sick.<sup>1251</sup>
- 11.9.3 The blessing of the Oil of Catechumens and the consecration of the chrism takes place after Communion. For pastoral reasons, the entire rite of blessing may take place after the Liturgy of the Word.<sup>1252</sup>
- 11.9.4 After the reading of the Gospel, the bishop is to give a homily. “[T]aking as a starting point the texts of the readings which were proclaimed in the Liturgy of the Word, he speaks to the people and to the priest about the priestly anointing, urging the priests to be faithful in fulfilling their office and inviting them to renew publicly their priestly promises.”<sup>1253</sup>
- 11.9.5 The Renewal of Commitment to Priestly Service remains as it is in the present Sacramentary.
- 11.9.6 Whereas, in the Sacramentary, both the Profession of Faith and the General Intercessions were omitted, in the revised Roman Missal only the Profession of Faith is omitted and the Prayer of the Faithful follows.<sup>1254</sup>
- 11.9.7 Representatives of parishes receive the holy oils following the Chrism Mass. A reception of the holy oils may take place in every parish either before the celebration of the evening Mass of the Lord’s Supper, during the Mass, or at another time that seems appropriate.<sup>1255</sup>

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<sup>1250</sup> BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 3; Sacramentary, app. II; CB 275.

<sup>1251</sup> BCLN June 2003.

<sup>1252</sup> BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 5.

<sup>1253</sup> BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 8.

<sup>1254</sup> BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 10.

<sup>1255</sup> BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 15. See also ADW, Liturgical Norms and Policies, 2010, 11.12.1-5.

## G. HOLY THURSDAY

### *Introduction*

- 11.10.1 The text for Holy Thursday in the Roman Missal begins with a rubric formerly located at the beginning of the Evening Mass of the Lord's Supper prohibiting all Masses without a congregation on Holy Thursday.<sup>1256</sup>

### *Evening Mass of the Lord's Supper*

- 11.11.1 With the celebration of Mass on the evening of Holy Thursday "the Church begins the Easter Triduum, and recalls the Last Supper, in which the Lord Jesus, on the night he was betrayed, loving unto the end his own who were in the world, he offered to the Father his Body and Blood under the species of bread and wine and gave them to the Apostles as spiritual nourishment, and he commanded them and their successors in the priesthood to perpetuate this offering."<sup>1257</sup>
- 11.11.2 Careful attention should be given to the mysteries which are commemorated in this Mass: the institution of the Eucharist, the institution of the priesthood, and Christ's command of brotherly love; the homily should explain these points.<sup>1258</sup>
- 11.11.3 The Mass of the Lord's Supper is celebrated in the evening, at a time that is more convenient for the full participation of the whole local community. All priests may concelebrate, even if on this day they have already concelebrated the Chrism Mass or if, for the good of the faithful, they must celebrate another Mass.<sup>1259</sup>
- 11.11.4 The altar may be decorated with flowers with a moderation that reflects the character of the day.<sup>1260</sup>
- 11.11.5 According to the ancient tradition of the Church all Masses without the participation of the people are forbidden on this day.<sup>1261</sup>

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<sup>1256</sup> BCLN June 2003; cf. Roman Missal, Chrism Mass, rubrics, 1.

<sup>1257</sup> CLCPCEF 44, citing CB 297.

<sup>1258</sup> CLCPCEF 45.

<sup>1259</sup> CLCPCEF 46; cf. Sacramentary, Holy Thursday Evening Mass of the Lord's Supper.

<sup>1260</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 5; BCLN June 2003.

<sup>1261</sup> CLCPCEF 47; cf. Sacramentary, Holy Thursday Evening Mass of the Lord's Supper.

- 11.11.6 The rubrics, by way of exception, allow for the local ordinary to 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 are in no way able to participate in the evening Mass and not for the advantage of individuals or special small groups.<sup>1262</sup>
- 11.11.7 The tabernacle should be completely empty before the celebration. Hosts for the Communion of the faithful should be consecrated during that celebration. A sufficient amount of bread should be consecrated to provide also for Communion on the following day.<sup>1263</sup>
- 11.11.8 For the reservation of the Blessed Sacrament, a place should be prepared and adorned in such a way as to be conducive to prayer and meditation; that sobriety appropriate to the liturgy of these days is enjoined, to the avoidance or suppression of all abuses.<sup>1264</sup>
- 11.11.9 When the tabernacle is located in a chapel separated from the central part of the church, it is appropriate to prepare there the place of repose and adoration.<sup>1265</sup>
- 11.11.10 The Church bells are rung during the singing of the Gloria and then remain silent until the Easter Vigil. The organ and other musical instruments may be used only to support the singing.<sup>1266</sup>
- 11.11.11 The washing of the feet of a number of people which, according to tradition, is performed on this day, represents the service and charity of Christ, who came “not to be served, but to serve.” This tradition of the *mandatum* should be maintained, though it is an optional rite, and its proper significance should be explained. When the rite is carried out, the rubrics as they are given in the Roman Missal are to be observed.<sup>1267</sup>

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<sup>1262</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass, rubrics, 3; BCLN June 2003.

<sup>1263</sup> CLCPCEF 48; cf. Sacramentary, Holy Thursday Evening Mass of the Lord’s Supper; SC 55; EM 31.

<sup>1264</sup> CLCPCEF 49; SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955, 9.

<sup>1265</sup> CLCPCEF 49.

<sup>1266</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubrics, 7; BCLN June 2003. Cf. CLCPCEF 50; Sacramentary, Holy Thursday Evening Mass of the Lord’s Supper; CB 300. The former rubric said, “In accordance with local custom, the bells may be rung, and should thereafter remain silent until the ‘*Gloria in excelsis*’ of the Easter Vigil, unless the conference of bishops or the local ordinary, for a suitable reason, has decided otherwise.” The decision now belongs to the diocesan bishop.

<sup>1267</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubric, 13; CLCPCEF 51; CB 301; cf. Matthew 20: 28.

11.11.12 After the washing of the feet, the priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Prayer of the Faithful. The Profession of Faith is not said.<sup>1268</sup>

*Reception of Holy Oils Blessed at the Chrism Mass*

11.12.1 The holy oils can be brought to the individual parishes before the celebration of the evening Mass of the Lord's Supper, or at some other suitable time. This can be a means of catechizing the faithful about the use and effects of the holy oils and chrism in Christian life.<sup>1269</sup>

11.12.2 The reception of the holy oils may take place at the Mass of the Lord's Supper on Holy Thursday or on another day after the celebration of the Chrism Mass.

11.12.3 The oils, in suitable vessels, are carried in the procession of the gifts, before the bread and wine, by members of the assembly.

11.12.4 The oils are received by the priest and are then placed on a suitably prepared table in the sanctuary or in the repository in the sanctuary or near the baptismal font where they will be reserved.<sup>1270</sup>

11.12.5 As each of the oils is presented, the following or other words may be used to explain the significance of the particular oil. The people's response may be sung.

*The Reception of the Holy Oils  
Blessed at the Chrism Mass*

*Presenter:* 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.

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<sup>1268</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 13; BCLN June 2003.

<sup>1269</sup> CLCPCEF 36.

<sup>1270</sup> BLS 117: "The consecrated oil of chrism for initiation, ordination, and the dedication of churches, as well as the blessed oils of the sick and of catechumens, are traditionally housed in a special place called an ambry or repository. These oils consecrated or blessed by the bishop at the Mass of Chrism deserve the special care of the community to which they have been entrusted. The style of the ambry may take different forms. A parish church might choose a simple, dignified, and secure niche in the baptistry or in the wall of the sanctuary or a small case for the oils. Cathedrals responsible for the care of a larger supply of the oils need a larger ambry. Since bright light or high temperatures can hasten spoilage, parishes will want to choose a location that helps to preserve the freshness of the oil."

*Response:* Blessed be God forever.

*Presenter:* The oil of catechumens.

*Priest:* Through anointing with this oil may our catechumens who are preparing to receive the savings waters of baptism be strengthened by Christ to resist the power of Satan and reject evil in all its forms.

*Response:* Blessed be God forever.

*Presenter:* The holy Chrism.

*Priest:* Through anointing with this perfumed Chrism may children and adults, who are baptized and confirmed, and presbyters, who are ordained, experience the gracious gift of the Holy Spirit.

*Response:* Blessed be God forever.

The bread and wine for the Eucharist are then received and the Mass continues in the usual way.<sup>1271</sup>

### *Preparation of the Gifts, Eucharistic Prayer, and Holy Communion*

- 11.13.1 Gifts for the poor, especially those collected during Lent as the fruit of penance, may be presented in the offertory procession.<sup>1272</sup>
- 11.13.2 At an appropriate time during Communion, and prior to the Eucharistic procession, the priest may give the Eucharist the deacons or acolytes or other extraordinary ministers, so that it may be taken to the sick.<sup>1273</sup>
- 11.13.3 The prayer after Communion is said by the priest standing at the chair.<sup>1274</sup>
- 11.13.4 After the Prayer after Communion, the procession forms, with a lay minister with a cross between two others with lighted candles. Before the priest

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<sup>1271</sup> NCCB, *The Reception of the Holy Oils*, 1994.

<sup>1272</sup> CLCPCEF 52, citing CB 303. See also ADW, *Liturgical Norms and Policies*, 2010, 6.33.1-4.

<sup>1273</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 33; BCLN June 2003; cf. CLCPCEF 53.

<sup>1274</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 35; BCLN June 2003.

- carrying the Blessed Sacrament comes the censer bearer with a smoking censer. The Blessed Sacrament is carried through the church to the place of reservation, to the singing of the hymn “Pange lingua” or some other Eucharistic song.<sup>1275</sup>
- 11.13.5 The rite of transfer of the Blessed Sacrament may not be carried out if the liturgy of the Lord’s Passion will not be celebrated in that same church on the following day. A new rubric in the Roman Missal states, “If in the same church the celebration of the Lord’s Passion on the following Friday does not take place, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle.”<sup>1276</sup>
- 11.13.6 When he reaches the places of reposition, the priest, with the help of the deacon if necessary, places the ciborium in the tabernacle, the door of which remains open. He then incenses the Blessed Sacrament while *Tantum Ergo Sacramentum* or another Eucharistic song is sung. Then the deacon or the priest himself places the Blessed Sacrament in the tabernacle and closes the door.<sup>1277</sup>
- 11.13.7 The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance.<sup>1278</sup>
- 11.13.8 The place where the tabernacle or pyx is situated must not be made to resemble a tomb, and the expression “tomb” is to be avoided: for the chapel of repose is not prepared so as to represent the “Lord’s burial” but for the custody of the Eucharistic Bread that will be distributed in Communion on Good Friday.<sup>1279</sup>
- 11.13.9 The faithful should be invited to spend a suitable period of time during the night in the church in adoration before the Blessed Sacrament that has been solemnly reserved. Where appropriate, this prolonged Eucharistic adoration

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<sup>1275</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubrics, 38; BCLN June 2003.

<sup>1276</sup> CLCPCEF 54; cf. Sacramentary, Holy Thursday Evening Mass of the Lord’s Supper, 15-16; cf. SCR, Declaration, 15 March 1956, 3; SCR, *Ordinationes et declarationes circa Ordinem hebdomadae sanctae instauratum*, 1 February 1957, 14; Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubrics, 44; BCLN June 2003.

<sup>1277</sup> Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord’s Supper, rubrics, 39; BCLN June 2003.

<sup>1278</sup> CLCPCEF 55.

<sup>1279</sup> CLCPCEF 55.

may be accompanied by the reading of some part of the Gospel of Saint John, chapters 13-17.<sup>1280</sup>

- 11.13.10 From midnight onwards, however, the adoration should be made without external solemnity, for the day of the Lord's Passion has begun. Traditionally, in the Archdiocese of Washington, midnight concludes adoration.<sup>1281</sup>
- 11.13.11 At an appropriate time after Mass the altar should be stripped. It is fitting that any crosses in the church be covered with a red or purple veil, unless they have already been veiled on the Saturday before the fifth Sunday of Lent. Lamps should not be lit before the images of saints.<sup>1282</sup>

## H. GOOD FRIDAY CELEBRATION OF THE LORD'S PASSION

### *Introduction*

- 11.14.1 On this day, when "Christ our passover was sacrificed," the Church meditates on the Passion of her Lord and Spouse, venerates the Cross, commemorates her origin from the side of Christ on the Cross, and intercedes for the salvation of the whole world.<sup>1283</sup>
- 11.14.2 Good Friday is a day of penance to be observed as of obligation in the whole Church, and indeed through abstinence and fasting.<sup>1284</sup>
- 11.14.3 On this day, in accordance with ancient tradition, the Church does not celebrate the Eucharist: Holy Communion is distributed to the faithful during the celebration of the Lord's Passion alone, though it may be brought at any time of the day to the sick who cannot take part in the celebration.<sup>1285</sup>

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<sup>1280</sup> CLCPCEF 56; Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 43; BCLN June 2003.

<sup>1281</sup> CLCPCEF 56; cf. Sacramentary, Holy Thursday Evening Mass of the Lord's Supper, 21; SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955, 8-10. ADW Ordo, Mass of the Lord's Supper.

<sup>1282</sup> CLCPCEF 57; Roman Missal, third typical edition, Holy Thursday Evening Mass of the Lord's Supper, rubrics, 41; BCLN June 2003. The previous Sacramentary seemed to indicate that the stripping of the altar followed immediately whereas the new Roman Missal notes that "at an appropriate time" the altar is stripped.

<sup>1283</sup> CLCPCEF 58; cf. 1 Corinthians 5: 7.

<sup>1284</sup> CLCPCEF 60; Pope Paul VI, Apostolic Constitution *Paenitemini* (1966) II, 2; CIC. can. 1251.

<sup>1285</sup> CLCPCEF 59; cf. Sacramentary, Good Friday, rubrics, 1, 3.

- 11.14.4 The very first rubric for Good Friday indicates that only the sacraments of the anointing of the sick and penance are celebrated on Good Friday and Holy Saturday.<sup>1286</sup>
- 11.14.5 It is recommended that on this day the Office of Readings and Morning Prayer be celebrated with the participation of the people in the churches.<sup>1287</sup>
- 11.14.6 Devotions, such as the Stations of the Cross, processions of the passion, and commemorations of the sorrows of the Blessed Virgin Mary are not, for pastoral reasons, to be neglected. The texts and songs used, however, should be adapted to the spirit of the liturgy of this day. Such devotions should be assigned to a time of day that makes it quite clear that the liturgical celebration by its very nature far surpasses them in importance.<sup>1288</sup>
- 11.14.7 The celebration of the Lord's Passion is to take place in the afternoon, at about three o'clock. The time will be chosen as shall seem most appropriate for pastoral reasons in order to allow the people to assemble more easily, for example, shortly after midday, or in the late evening, however not later than nine o'clock.<sup>1289</sup>
- 11.14.8 The order for the celebration of the Lord's Passion (the Liturgy of the Word, the veneration of the Cross, and Holy Communion) that stems from an ancient tradition of the Church should be observed faithfully and religiously, and may not be changed by anyone on his own initiative.<sup>1290</sup>

### *Entrance*

- 11.15.1 The priest and ministers proceed to the altar in silence, and without any singing. If any words of introduction are to be said, they should be pronounced before the ministers enter.<sup>1291</sup>
- 11.15.2 As the priest and ministers enter, the faithful should be standing.<sup>1292</sup>

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<sup>1286</sup> Roman Missal, third typical edition, Good Friday, rubrics, 1; BCLN June 2003.

<sup>1287</sup> CLCPCEF 62.

<sup>1288</sup> CLCPCEF 72, cf. SC 16.

<sup>1289</sup> CLCPCEF 63; cf. Sacramentary, Good Friday, rubrics, 3; SCR, *Ordinationes et declarationes circa Ordinem hebdomadae sanctae instauratum*, 1 February 1957, 15.

<sup>1290</sup> CLCPCEF 64. See also ADW, Liturgical Norms and Policies, 2010, 1.1.6.

<sup>1291</sup> CLCPCEF 65.

<sup>1292</sup> Roman Missal, third typical edition, Good Friday, rubrics, 5; BCLN June 2003; CLCPCEF 65.

- 11.15.3 After making a reverence to the altar, the priest and ministers prostrate themselves or, according to circumstances, humble themselves on their knees and pray for a while. All others humble themselves on their knees.<sup>1293</sup>
- 11.15.4 The Roman Missal makes it explicitly clear that the celebrant says the Collect (Opening Prayer) with hands outstretched, “omitting the invitation, Let us pray.”<sup>1294</sup>

### *Liturgy of the Word*

- 11.16.1 The readings are to be read in their entirety. The responsorial Psalm and the chant before the Gospel are to be sung in the usual manner. The narrative of the Lord’s Passion according to John is sung or read in the way prescribed for the previous Sunday (Palm Sunday). After the reading of the Passion, a homily should be given, at the end of which the faithful may be invited to spend a brief time in prayer.<sup>1295</sup>

### *General Intercessions*

- 11.17.1 The General Intercessions come down to us in a form derived from ancient tradition and they reflect the full range of intentions, so as to signify clearly the universal effect of the Passion of Christ, who hung on the Cross for the salvation of the whole world. In case of serious public need, the Archbishop may either permit or decree the addition of a special intention.<sup>1296</sup>
- 11.17.2 The deacon’s invitation—“Let us kneel, let us stand”—may be used as an invitation to the priest’s prayer. The Roman Missal states that when the deacon’s invitations are used, then the prayer is sung in a solemn tone by the priest. These tones are given in the Appendix to the Roman Missal.<sup>1297</sup>
- 11.17.3 A lay minister may give the introductions to the General Intercessions in the absence of a deacon.<sup>1298</sup>

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<sup>1293</sup> Roman Missal, third typical edition, Good Friday, rubrics, 5; BCLN June 2003. CLCPCEF 65 describes the significance of this action as “the abasement of ‘earthly man’ and also the grief and sorrow of the Church.”

<sup>1294</sup> Roman Missal, third typical edition, Good Friday, rubrics, 6; BCLN June 2003.

<sup>1295</sup> CLCPCEF 66; cf. CB 319; Roman Missal, third typical edition, Good Friday, rubrics, 5; BCLN June 2003.

<sup>1296</sup> Roman Missal, third typical edition, Good Friday, rubrics, 13; BCLN June 2003; cf. CLCPCEF 67.

<sup>1297</sup> Roman Missal, third typical edition, Good Friday, rubrics, 12-13; BCLN June 2003.

<sup>1298</sup> Roman Missal, third typical edition, Good Friday, rubrics, 11; BCLN June 2003.

## *Veneration of the Cross*

- 11.18.1 For the Veneration of the Cross, let a cross be used that is of appropriate size and beauty, and let one or other of the forms for this rite as found in the Roman Missal be followed. The rite should be carried out with the splendor worthy of the mystery of our salvation: both the invitation pronounced at the unveiling of the cross, and the people's response should be made in song, and a period of respectful silence is to be observed after each act of veneration, the celebrant standing and holding the raised cross.<sup>1299</sup>
- 11.18.2 In the first form of showing the cross, the deacon or another suitable minister goes to the sacristy and obtains the veiled cross. Accompanied by two ministers with lighted candles, the veiled cross is brought to the center of the sanctuary in procession. The priest accepts the cross and, standing before the altar (not "at the altar" as previously indicated) and facing the people, uncovers the upper part of the cross, the right arm and then the entire cross. Each time he sings, "This is the wood of the cross."<sup>1300</sup>
- 11.18.3 The second form of the adoration of the cross which takes place at the door of the church, in the middle of the church and before entering the sanctuary has not changed from what was given in the Sacramentary.<sup>1301</sup>
- 11.18.4 The priest or deacon may then carry the cross to the entrance of the sanctuary or another suitable building.<sup>1302</sup>
- 11.18.5 A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.<sup>1303</sup>
- 11.18.6 The first person to adore the cross is the priest celebrant. If circumstances suggest, he removes his chasuble and his shoes. The other clergy, lay ministers, and the faithful then approach.<sup>1304</sup>
- 11.18.7 The cross is to be presented to each of the faithful individually for their veneration, since the personal Veneration of the Cross is a most important feature in this celebration, and every effort should be made to achieve it.<sup>1305</sup>

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<sup>1299</sup> CLCPCEF 68.

<sup>1300</sup> Roman Missal, third typical edition, Good Friday, rubrics, 15; BCLN June 2003.

<sup>1301</sup> Roman Missal, third typical edition, Good Friday, rubrics, 16; BCLN June 2003.

<sup>1302</sup> Roman Missal, third typical edition, Good Friday, rubrics, 17; BCLN June 2003.

<sup>1303</sup> GIRM 274.

<sup>1304</sup> Roman Missal, third typical edition, Good Friday, rubrics, 18; BCLN June 2003.

- 11.18.8 As a rule, only one cross should be used for the veneration, as this contributes to the full symbolism of the rite.<sup>1306</sup> In cases of necessity, due to large numbers of the faithful gathered for the Good Friday liturgy, multiple crosses may be used for the rite of veneration.
- 11.18.9 If the numbers are so great that all can not come forward, the priest, after some of the clergy and faithful have adored the cross, can take the cross 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. Only when necessitated by the large numbers of faithful present should the rite of veneration be made simultaneously by all present.<sup>1307</sup>
- 11.18.10 Pastorally, 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 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.<sup>1308</sup>
- 11.18.11 The Roman Missal gives specific directions as to the music used during the adoration. The antiphons “We worship you, Lord,” the Reproaches, the hymn “Faithful Cross,” or other suitable songs are sung so that the history of salvation will be commemorated through song. The Roman Missal gives a new indication: “According to local circumstances or traditions of the people and pastoral appropriateness, the Stabat Mater may be sung, according to the Graduale Romanum, or another appropriate chant in memory of the compassion of the Blessed Virgin Mary.”<sup>1309</sup>
- 11.18.12 The cross is then carried by the deacon or other suitable minister to its place at the altar. Lighted candles are then placed around or on the top of the altar or near the cross.<sup>1310</sup>

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<sup>1305</sup> CLCPCEF 69; cf. Sacramentary, Good Friday, rubrics, 19; Roman Missal, third typical edition, Good Friday, rubrics, 19; BCLN June 2003.

<sup>1306</sup> Roman Missal, third typical edition, Good Friday, rubrics, 19; BCLN June 2003; CLCPCEF 69.

<sup>1307</sup> Roman Missal, third typical edition, Good Friday, rubrics, 19; BCLN June 2003; CLCPCEF 69.

<sup>1308</sup> BCLN June 2003.

<sup>1309</sup> Roman Missal, third typical edition, Good Friday, rubrics, 20; BCLN June 2003; CLCPCEF 69, cf. Micah 6: 3-4.

<sup>1310</sup> Roman Missal, third typical edition, Good Friday, rubrics, 21; BCLN June 2003.

## *Rite of Communion*

- 11.19.1 The deacon or priest who is to bring the Blessed Sacrament to the altar puts on a humeral veil. He brings the Blessed Sacrament from the place of reposition by a shorter route. All stand in silence. The priest goes to the altar and genuflects.<sup>1311</sup>
- 11.19.2 The priest sings the invitation to the Lord's Prayer, which is then sung by all. The sign of peace is not exchanged. The Communion rite is as described in the Sacramentary.<sup>1312</sup>
- 11.19.3 The priest communicates after the Lamb of God. There is a new rubric that notes the priest is to say privately, "May the Body of Christ bring me to everlasting life."<sup>1313</sup>
- 11.19.4 Mention is made that Psalm 22 (21) or another appropriate chant may be sung during the distribution of Communion. After Communion either the deacon or another suitable minister takes the ciborium to a place prepared outside the church, or, if circumstances require, may place it in the tabernacle.<sup>1314</sup>
- 11.19.5 The priest then says Let us pray and, "after observing, according to circumstances, some period of sacred silence, says the prayer after Communion." The Roman Missal in this instance emphasizes the period of silence after "Let us pray."<sup>1315</sup>
- 11.19.6 Before the Prayer Over the People the priest, if there is no deacon, may say the invitation: Bow your heads and pray for God's blessing.<sup>1316</sup>
- 11.19.7 While the rubric in the Sacramentary mentioned only that all depart in silence, the new rubric in the Roman Missal notes, "after genuflecting toward the Cross," all depart in silence.<sup>1317</sup>
- 11.19.8 The altar is stripped after the celebration. The cross remains upon the altar with two to four candles.<sup>1318</sup>

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<sup>1311</sup> Roman Missal, third typical edition, Good Friday, rubrics, 22; BCLN June 2003.

<sup>1312</sup> CLCPCEF 70.

<sup>1313</sup> Roman Missal, third typical edition, Good Friday, rubrics, 27; BCLN June 2003.

<sup>1314</sup> Roman Missal, third typical edition, Good Friday, rubrics, 28-29; BCLN June 2003.

<sup>1315</sup> Roman Missal, third typical edition, Good Friday, rubrics, 30; BCLN June 2003.

<sup>1316</sup> Roman Missal, third typical edition, Good Friday, rubrics, 31; BCLN June 2003.

<sup>1317</sup> Roman Missal, third typical edition, Good Friday, rubrics, 32; BCLN June 2003.

<sup>1318</sup> Roman Missal, third typical edition, Good Friday, rubrics, 33; BCLN June 2003.

## I. HOLY SATURDAY

- 11.20.1 On Holy Saturday the Church is as it were at the Lord's tomb, meditating on his passion and death, and on his descent into hell, and awaiting his resurrection with prayer and fasting. It is highly recommended that on this day the Office of Readings and Morning Prayer be celebrated with the participation of the people. 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.<sup>1319</sup>
- 11.20.2 The image of Christ crucified or lying in the tomb, or the descent into hell, which mystery Holy Saturday recalls, as also an image of the Sorrowful Virgin Mary can be placed in the church for the veneration of the faithful.<sup>1320</sup>
- 11.20.3 On Holy Saturday, the Church abstains strictly from celebration of the sacrifice of the Mass. Holy Communion may only be given in the form of Viaticum. The celebration of marriages is forbidden, as is also the celebration of other sacraments, except those of penance and the anointing of the sick.<sup>1321</sup>

## J. EASTER VIGIL

### *Introduction*

- 11.21.1 The full meaning of this Vigil is a waiting for the coming of the Lord. "We keep vigil on that night because the Lord rose from the dead; that life ... where there is no longer the sleep of death, began for us in his flesh; being thus risen, death will be no more nor have dominion.... If we have kept vigil for the risen one, he will see that we shall reign with him for ever."<sup>1322</sup>
- 11.21.2 This "mother of all vigils" is the "greatest and most noble of all solemnities and it is to be unique in every single Church." On this holy night, the Church keeps watch, celebrating the resurrection of Christ in the sacraments and awaiting his return in glory. It is the turning point of the Triduum, the Passover of the new covenant, which marks Christ's passage from death to life.<sup>1323</sup>

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<sup>1319</sup> CLCPCEF 73, cf. Roman Missal, Holy Saturday; The Apostles' Creed; 1 Peter 3: 19; GILH 210.

<sup>1320</sup> CLCPCEF 74.

<sup>1321</sup> CLCPCEF 75.

<sup>1322</sup> CLCPCEF 80, cf. Saint Augustine, *Sermo Guelferbytan.* 5 4.

<sup>1323</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 2. BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

- 11.21.3 The entire celebration of the Easter vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday.<sup>1324</sup> This rule is to be taken according to its strictest sense: The vigil must not be celebrated at the time of day that it is customary to celebrate anticipated Sunday Masses, i.e., in the late afternoon or early evening.<sup>1325</sup> In cases of grave necessity and for pastoral need in certain urban areas, permission may be obtained from the appropriate archdiocesan office to celebrate the Easter Vigil at an earlier time than nightfall.
- 11.21.4 While theologically the Easter Vigil does not correspond to the usual Saturday evening Mass, and its character is unique in the cycle of the liturgical year, it should be made clear that attendance at the Vigil fulfills one's obligation to attend Mass.<sup>1326</sup>
- 11.21.5 The Easter Vigil liturgy should be celebrated in such a way as to offer to the Christian people the riches of the prayers and rites. It is therefore important that authenticity be respected, that the participation of the faithful be promoted, and that the celebration should not take place without servers, readers, and choir exercising their roles.<sup>1327</sup>
- 11.21.6 The liturgical order of the Easter Vigil must not be changed by anyone on his own initiative.<sup>1328</sup>

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<sup>1324</sup> Sacramentary, Easter Vigil, rubrics, 3. BCLN January 2003. Roman Missal, third typical edition, Easter Vigil, rubrics, 3. BCLN March 2001: "The intention of the *Missale Romanum* is clear: the Easter Vigil is to take place in darkness. Thus the approved translation of *post initium noctis* is after nightfall, that is, after the time in the evening when daylight is last visible. This time is roughly equivalent to astronomical twilight, which is defined by the Naval Observatory as the time after which 'the Sun does not contribute to sky illumination.' ... In Washington, D.C., by way of example, sunset will take place at 6:45 pm on Holy Saturday, April 15, 2001. However, Astronomical Twilight in the nation's capital will not occur until 8:21 pm, or 96 minutes later. Likewise, sunset in Los Angeles occurs at 6:25 pm, but Astronomical Twilight (when 'the Sun does not contribute to sky illumination') occurs at 7:53 pm, about 88 minutes later. While some pastoral flexibility concerning the astronomical mathematics of the question is reasonable, it is clearly the intent of the Church that the Easter Vigil not begin until it is dark." It may also be necessary to take into account whether the Easter Vigil will occur during Daylight Saving Time. Astronomical data for any given day can be found at the web site for the Naval Observatory, at:

<http://www.usno.navy.mil/USNO/astronomical-applications/data-services/rs-one-day-us>.

<sup>1325</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 3; cf. EM 28; CB 332; CLCPCEF 78.

<sup>1326</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 2; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil. "Reprehensible are those abuses and practices that have crept into many places in violation of this ruling, whereby the Easter Vigil is celebrated at the time of day that it is customary to celebrate anticipated Sunday Masses." CLCPCEF 78; cf. EM 28.

<sup>1327</sup> CLCPCEF 93.

<sup>1328</sup> CLCPCEF 81. See also ADW, *Liturgical Norms and Policies*, 2010, 1.1.6.

- 11.21.7 In announcements concerning the Easter Vigil care should be taken not to present it as the concluding period of Holy Saturday, but rather it should be stressed that the Easter Vigil is celebrated “during Easter night,” and that it is one single act of worship. Pastors should be advised that in giving catechesis to the people they should be taught to participate in the Vigil in its entirety.<sup>1329</sup>
- 11.21.8 It would be desirable if on occasion provision were made for several communities to assemble in one church, wherever their proximity one to another or small numbers mean that a full and festive celebration could not otherwise take place.<sup>1330</sup>
- 11.21.9 The celebration of the Easter Vigil for special groups is not to be encouraged, since above all in this Vigil the faithful should come together as one and should experience a sense of ecclesial community.<sup>1331</sup>
- 11.21.10 It is not permitted for a priest to celebrate privately the Mass for the Easter Vigil.<sup>1332</sup>
- 11.21.11 The celebration of the Easter Vigil takes the place of the Office of Readings.<sup>1333</sup>

### *Service of Light*

- 11.22.1 The Paschal Candle should be prepared, which for effective symbolism must be made of wax and never be artificial, be renewed each year, be only one in number, and be of sufficiently large size so that it may evoke the truth that Christ is the light of the world.<sup>1334</sup>
- 11.22.2 According to a most ancient tradition, this night is “one of vigil for the Lord,” and the Vigil celebrated during it, to commemorate that holy night when the Lord rose from the dead, is regarded as the “mother of all holy vigils.” For in that night the Church keeps vigil, waiting for the resurrection of the Lord, and celebrates the sacraments of Christian initiation.<sup>1335</sup>

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<sup>1329</sup> CLCPCEF 95, citing SC 106.

<sup>1330</sup> CLCPCEF 94.

<sup>1331</sup> CLCPCEF 94.

<sup>1332</sup> GIRM 199.

<sup>1333</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 5; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1334</sup> CLCPCEF 82.

<sup>1335</sup> CLCPCEF 77, citing cf. Exodus 12: 42; Saint. Augustine, *Sermo* 219; CB 332; Roman Missal, third typical edition, Easter Vigil, rubrics, 2.

- 11.22.3 From the very outset the Church has celebrated that annual Pasch, which is the solemnity of solemnities, above all by means of a night vigil. For the resurrection of Christ is the foundation of our faith and hope, and through baptism and confirmation we are inserted into the Paschal Mystery of Christ, dying, buried, and raised with him, and with him we shall also reign.<sup>1336</sup>
- 11.22.4 The first part consists of symbolic acts and gestures, which require that they be performed in all their fullness and nobility, so that their meaning, as explained by the introductory words of the celebrant and the liturgical prayers, may be truly understood by the faithful.<sup>1337</sup>
- 11.22.5 In a suitable place outside the Church, a “blazing fire” (*rogus ardens*) 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 rubrics, however, acknowledge that when this cannot be done adaptations may be made. The Roman Missal also states that cross and candles are not to be carried in this procession.<sup>1338</sup>
- 11.22.6 The role of the deacon assisting the priest is highlighted in the new Roman Missal, although it is noted that in his absence his duties may be exercised by the priest celebrant himself or by a concelebrant.<sup>1339</sup>
- 11.22.7 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.” After this new beginning, he greets the people and then gives the instruction. As the celebrant blesses the fire he says the prayer “with hands outstretched.”<sup>1340</sup>
- 11.22.8 The Paschal Candle is brought forward. 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

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<sup>1336</sup> CLCPCEF 80, cf. SC 6; cf. Romans 6: 3-6; Ephesians 2: 5-6; Colossians 2: 12-13; 2 Timothy 2: 11-12.

<sup>1337</sup> CLCPCEF 82.

<sup>1338</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 8; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; CLCPCEF 82.

<sup>1339</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 6; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1340</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 9-10; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

- should be made in relationship to the sanctuary in which it will be placed.”<sup>1341</sup>
- 11.22.9 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.”<sup>1342</sup>
- 11.22.10 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.<sup>1343</sup>
- 11.22.11 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.<sup>1344</sup>
- 11.22.12 Just as the children of Israel were guided at night by the pillar of fire, so Christians follow the risen Christ.<sup>1345</sup> It is fitting that all present carry candles, which are kept unlit so that the procession is led by the light of the Paschal Candle alone. Then, during the procession, the light from the Paschal Candle is gradually passed to the candles carried by the congregation.<sup>1346</sup>
- 11.22.13 The places at which the proclamation, “Light of Christ,” are sung now differ from what was in the previous Sacramentary. The new places are 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.<sup>1347</sup>

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<sup>1341</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 10, 12; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; CLCPCEF 82; BLS 94.

<sup>1342</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 14; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1343</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 15; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; cf. CLCPCEF 83.

<sup>1344</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 15; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; cf. CLCPCEF 83.

<sup>1345</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 15; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; cf. CLCPCEF 83.

<sup>1346</sup> CLCPCEF 83.

<sup>1347</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 17, 31; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

- 11.22.14 The Roman Missal 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. 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.<sup>1348</sup>
- 11.22.15 Before the Easter Proclamation, 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 announces the Easter proclamation from the ambo or at a lectern. This poetic text captures the whole Easter mystery placed within the context of the economy of salvation. In the absence of a deacon the priest himself or another concelebrating priest may announce the Easter proclamation. If, however, a lay cantor announces 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." *The reference to the Conference of Bishops adapting the text by inserting acclamations is no longer mentioned.*<sup>1349</sup>

### *Liturgy of the Word*

- 11.23.1 The readings from Sacred Scripture constitute the second part of the Vigil. They give an account of the outstanding deeds of the history of salvation, which the faithful are helped to meditate calmly upon by the singing of the responsorial Psalm, by a silent pause, and by the celebrant's prayer.<sup>1350</sup>
- 11.23.2 The Order of the Vigil has seven readings from the Old Testament chosen from the Law and the Prophets, which are generally in use according to the most ancient tradition of East and West, and two readings from the New Testament, namely, from the Apostle and from the Gospel. Thus the Church, "beginning with Moses and all the Prophets" explains Christ's Paschal Mystery. Consequently wherever this is possible, all the readings should be read in order that the character of the Easter Vigil, which demands the time necessary, be respected at all costs.<sup>1351</sup>
- 11.23.3 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

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<sup>1348</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 17, 31; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1349</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 18-19; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil; cf. CLCPCEF 83; Sacramentary, Easter Vigil, rubrics, 17.

<sup>1350</sup> CLCPCEF 85.

<sup>1351</sup> CLCPCEF 85, cf. Luke 24: 27, cf. 44-45.

and two readings from the New Testament, namely from the Apostles and from the gospel. Thus, the Lord “beginning with Moses and all the prophets” meets us once again on our journey and, opening up our minds and hearts, prepares 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. The Roman Missal adds a sentence about the nine readings proposed, saying that “all of these must be read whenever it can be done, so that the character of a Vigil which takes place over some duration of time can be observed.”<sup>1352</sup>

- 11.23.4 The new Roman Missal recognizes that “nevertheless, where grave pastoral circumstances demand it,” the number of readings from the Old Testament may be reduced. At least three readings from the Old Testament should be read, always including Exodus 14.<sup>1353</sup>
- 11.23.5 After the readings from the Old Testament, the Gloria is sung, the bells are rung in accordance with local custom, the Collect (Opening Prayer) is recited, and the celebration moves on to the readings from the New Testament. There is read an exhortation from the Apostle on baptism as an insertion into Christ’s Paschal Mystery.<sup>1354</sup>
- 11.23.6 The Roman Missal 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.”<sup>1355</sup>
- 11.23.7 The Roman Missal directs explicitly that the homily, even if it is brief, is not to be omitted. This requires that the homilist carefully prepare and craft the homily so that it captures the tremendous mysteries being celebrated on this most holy of nights.<sup>1356</sup>

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<sup>1352</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 20; CDW, *The New Missale Romanum* and the Easter Vigil. Cf. Luke 24: 27, 44-45.

<sup>1353</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 21; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1354</sup> CLCPCEF 87.

<sup>1355</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 34; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil. Cf. Acts 4: 11-12; Matthew 21: 42; Mark 12: 10; Luke 20: 17.

<sup>1356</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 36; CDW, *The New Missale Romanum* and the Easter Vigil.

## *Baptism and Confirmation*

- 11.24.1 The Roman Missal has reorganized the rubrics for the entire section of the Vigil regarding baptism. Nevertheless, the Rite of Christian Initiation of Adults should always be consulted in conjunction with the rubrics mentioned in the Roman Missal. This is especially true when baptisms are taking place by means of immersion.<sup>1357</sup>
- 11.24.2 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.<sup>1358</sup>
- 11.24.3 The rubrics describe two instances of baptism at the Vigil:
- a. 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 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.
  - b. 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.

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.<sup>1359</sup>

- 11.24.4 The Roman Missal reminds the celebrant that during the blessing of the water his hands are outstretched.<sup>1360</sup>

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<sup>1357</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 37-58; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1358</sup> CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1359</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 39-41; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1360</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 44; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

- 11.24.5 The matter of the sacrament of baptism is washing with true water, while the form is the words spoken by the minister: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."<sup>1361</sup>
- 11.24.6 The Conference of Bishops has approved 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. Anointing with the oil of catechumens is therefore reserved to the period of the catechuminate and 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.<sup>1362</sup>
- 11.24.7 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.<sup>1363</sup>
- 11.24.8 The newly baptized may be clothed in a white garment, but if circumstances suggest, this rite may be omitted.<sup>1364</sup>
- 11.24.9 The celebration of confirmation is to take place in the sanctuary as indicated in the Missal, Pontifical, or Rite of Christian Initiation of Adults.<sup>1365</sup>

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<sup>1361</sup> RCIA, General Introduction, 23; RBC 60, 97; ED 93. *Didache* (70) 7: 1: "After the foregoing instructions, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living water. If you have no living water, then baptize in other water, and if you are not able in cold, then in warm. If you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit." Origen, *Commentary on Romans* (248) 5: 8: "The Lord himself told his disciples that they should baptize all peoples in the name of the Father and of the Son and of the Holy Spirit ... for indeed, legitimate baptism is had only in the name of the Trinity." The CDF has determined that the formulas "I baptize you in the name of the Creator, and of the Redeemer, and of the Sanctifier," and "I baptize you in the name of the Creator, and of the Liberator, and of the Sustainer," are not valid, and that anyone who has been baptized with these formulas must be baptized absolutely (i.e., not conditionally). CDF, Response, 1 February 2008. See also ADW, Liturgical Norms and Policies, 2010, 2.38.2 and its note, 2.44.7, 2.45.3, 3.6.3, 3.11.1-6, and the note to 3.11.3.

<sup>1362</sup> RCIA 33.7; Roman Missal, third typical edition, Easter Vigil, rubrics, 48, 53; CDW, *The New Missale Romanum* and the Easter Vigil. Cf. RCIA 228. There seems to be some confusion among these books and documents as to whether the use of the oil of the catechumens or the sacred chrism is in question.

<sup>1363</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 49; CDW, *The New Missale Romanum* and the Easter Vigil. See also RCIA 225, which says that all can make this profession together.

<sup>1364</sup> RCIA 229. BCLN February 2000 reminded those who seem not to have realized it before, that the newly baptized are not to be vested chasubles or dalmatics.

<sup>1365</sup> CDW, *The New Missale Romanum* and the Easter Vigil.

## *Liturgy of the Eucharist*

- 11.25.1 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.<sup>1366</sup>
- 11.25.2 The Roman Missal has incorporated into itself the rubrics in the Rite of Christian Initiation of Adults, which 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. The Rite of Christian Initiation of Adults indicates that these formulas are found in the section for ritual Masses, "Christian Initiation: Baptism."<sup>1367</sup>
- 11.25.3 The Roman Missal 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." The rubrics for the Easter Vigil indicate the desirability for the neophytes as well as all the faithful, to receive Communion under both kinds.<sup>1368</sup>
- 11.25.4 The Roman Missal provides a solemn blessing to conclude the liturgy. 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.<sup>1369</sup>
- 11.25.5 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."<sup>1370</sup>

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<sup>1366</sup> CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1367</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 63; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1368</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 64-65; BCLN January 2003; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1369</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 69; CDW, *The New Missale Romanum* and the Easter Vigil.

<sup>1370</sup> Roman Missal, third typical edition, Easter Vigil, rubrics, 70; CDW, *The New Missale Romanum* and the Easter Vigil. During the Easter season, the Paschal Candle is placed 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 the Easter season 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 that the death of a Christian is his own passover. The Paschal Candle should not otherwise be lit nor placed in the sanctuary outside the Easter season. CLCPCEF, 99, citing Sacramentary, Pentecost Sunday, rubric; RBC, General Introduction, 25.

## K. EASTER SUNDAY

- 11.26.1 Mass is to be celebrated on Easter Day with great solemnity. It is appropriate that the Act of Penitence on this day take the form of a sprinkling with water blessed at the Vigil, during which the antiphon *Vidi aquam*, or some other song of baptismal character should be sung. The stoups at the entrance to the church should also be filled with the same water.<sup>1371</sup>
- 11.26.2 The celebration of Easter is prolonged throughout the Easter season. The fifty days from Easter Sunday to Pentecost Sunday are celebrated as one feast day, the “great Sunday.”<sup>1372</sup>
- 11.26.3 Throughout the Easter season the neophytes should be assigned their own special place among the faithful. All neophytes should endeavor to participate at Mass along with their godparents. In the homily and, according to local circumstances, in the Prayer of the Faithful mention should be made of them. Some celebration should be held to conclude the period of mystagogical catechesis on or about Pentecost Sunday, depending upon local custom. It is also appropriate that children receive their first Holy Communion on one or other of the Sundays of Easter.<sup>1373</sup>
- 11.26.4 Where there is the custom of blessing houses in celebration of the Resurrection, this blessing is to be imparted after the Solemnity of Easter, and not before, by the parish priest, or other priests or deacons delegated by him. This is an opportunity for exercising a pastoral ministry. The parish priest should go to each house for the purpose of undertaking a pastoral visitation of each family. There he will speak with the residents, spend a few moments with them in prayer, using texts to be found in the Book of Blessings.<sup>1374</sup>
- 11.26.5 This sacred period of fifty days concludes with Pentecost Sunday, when the gift of the Holy Spirit to the Apostles, the beginnings of the Church and the start of her mission to all tongues and peoples and nations are commemorated.<sup>1375</sup>

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<sup>1371</sup> CLCPCEF 97.

<sup>1372</sup> CLCPCEF 100, citing cf. General Norms for the Liturgical Year and the Calendar, 22.

<sup>1373</sup> CLCPCEF 103, cf. RCIA 235-237; cf. *ibid.*, 238-239. See also ADW, Liturgical Norms and Policies, 2010, 5.14.4 and its note.

<sup>1374</sup> CLCPCEF, 105, citing SCR, Decree *Maxima redemptionis nostrae mysteria*, 16 November 1955, 21; BB ch. 1, II.

<sup>1375</sup> CLCPCEF, 107, cf. General Norms for the Liturgical Year and the Calendar, 23.

## L. VIGIL OF PENTECOST

- 11.27.1 For the Vigil of Pentecost, the Circular Letter *Paschale Solemnitatis* (1988) encourages “the prolonged celebration of Mass in the form of a Vigil, whose character is not baptismal as in the Easter Vigil, but is one of urgent prayer, after the example of the Apostles and disciples, who persevered together in prayer with Mary, the Mother of Jesus, as they awaited the Holy Spirit.”<sup>1376</sup>

## M. HOLY DAYS AND SPECIAL DAYS OF PRAYER

### *Holy Days*

- 11.28.1 Sunday is the day on which the Paschal Mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church.<sup>1377</sup>
- 11.28.2 The holy days of obligation to be observed in the United States are:
- a. The solemnity of Mary, Mother of God, 1 January;<sup>1378</sup>
  - b. The solemnity of the Ascension, observed in the Archdiocese of Washington on the Seventh Sunday of Easter;<sup>1379</sup>
  - c. The solemnity of the Assumption of the Blessed Virgin Mary, 15 August;<sup>1380</sup>
  - d. The solemnity of All Saints, 1 November;<sup>1381</sup>

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<sup>1376</sup> CDWN April 2009; cf. CLCPCEF. A summary of the rubrics for this Vigil may be found in CDWN April 2009.

<sup>1377</sup> NCCB, Complementary Norm for CIC can. 1246 §2.

<sup>1378</sup> Whenever this solemnity falls on a Saturday or on a Monday, the precept to attend Mass is abrogated. NCCB, Complementary Norm for CIC can. 1246 §2.

<sup>1379</sup> The Ecclesiastical Provinces of the United States may transfer the Solemnity of the Ascension of Our Lord and Savior Jesus Christ from Thursday of the Sixth Week of Easter to the Seventh Sunday of Easter. The decision of each Ecclesiastical Province to transfer the Solemnity of the Ascension is to be made by the affirmative vote of two-thirds of the bishops of the respective Ecclesiastical Province. The decision of the Ecclesiastical Province should be communicated to the Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments and to the President of the National Conference of Catholic Bishops. NCCB, Complementary Norm for CIC can. 1246 §2.

<sup>1380</sup> Whenever this solemnity falls on a Saturday or on a Monday, the precept to attend Mass is abrogated. NCCB, Complementary Norm for CIC can. 1246 §2.

<sup>1381</sup> Whenever this solemnity falls on a Saturday or on a Monday, the precept to attend Mass is abrogated. NCCB, Complementary Norm for CIC can. 1246 §2.

- e. The solemnity of the Immaculate Conception, 8 December; and
  - f. The solemnity of the Nativity of Our Lord Jesus Christ, 25 December.
- 11.28.3 The Solemnity of the Epiphany is observed on the first Sunday following 1 January.<sup>1382</sup>
- 11.28.4 The Solemnity of Corpus Christi is observed on the second Sunday following Pentecost.<sup>1383</sup>

*Special Days of Prayer*

- 11.29.1 Days or periods of prayer for the fruits of the earth, prayer for human rights and equality, prayer for world justice and peace, and penitential observances outside Lent are to be observed at times to be designated by the Archbishop.<sup>1384</sup>
- 11.29.2 In the dioceses of the United States of America, January 22 (or January 23, when the 22<sup>nd</sup> falls on a Sunday) is observed as a particular day of penance for violations to the dignity of the human person committed through acts of abortion, and of prayer for the full restoration of the legal guarantee of the right to life. The Mass For Peace and Justice (from Masses for Various Needs) should be celebrated with violet vestments as an appropriate liturgical observance for this day.<sup>1385</sup>

N. ARCHDIOCESAN AND PARISH FEASTS

- 11.30.1 The patronal feast of the Archdiocese of Washington is the solemnity of Mary, the Mother of God, on 1 January.
- 11.30.2 Each year the Church celebrates in a solemn manner the day commemorating the dedication of her churches in order to recall to the minds of the faithful the high dignity and sanctity and also the deep symbolism of the material edifice.<sup>1386</sup>

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<sup>1382</sup> NCCB, Complementary Norm for CIC can. 1246 §2.

<sup>1383</sup> NCCB, Complementary Norm for CIC can. 1246 §2.

<sup>1384</sup> USCCB adaptation of GIRM 373.

<sup>1385</sup> USCCB adaptation of GIRM 373. In June 2009 the Latin rite bishops of the United States approved the text of the Mass in Thanksgiving for the Gift of Human Life and its U.S. adaptation to the Roman Missal.

<sup>1386</sup> Pius Parsch, *The Church's Year of Grace* (Collegetown, Minnesota: Liturgical Press, 1958) 5: 429.

- 11.30.3 In the Archdiocese of Washington, the anniversary of the dedication of the Cathedral of Saint Matthew the Apostle is celebrated as a feast in every parish church, on 14 November.<sup>1387</sup>
- 11.30.4 Every parish church in the Archdiocese of Washington celebrates two solemn feast days of its own each year.
- a. In the Archdiocese of Washington, in every consecrated church except the Cathedral of Saint Matthew the Apostle, the solemnity of the anniversary of the dedication of the church, which is in a sense its “baptism feast,” is celebrated on 25 October, no matter what the actual date of the church’s dedication may be.<sup>1388</sup>
  - b. The solemnity of the titular feast of the church, which is in a sense its “name day feast,” is celebrated in every church that is at least solemnly blessed, on the titular feast day in the calendar or martyrology.<sup>1389</sup>
- 11.30.5 The solemnity of a parish’s titular feast can be moved to a Sunday of Ordinary Time. If it falls on a Sunday of Advent, Lent, or Easter, or some other day when its celebration is not allowed, it is anticipated on the Saturday before, or if that is not permitted, transferred to the next available weekday.<sup>1390</sup>
- 11.30.6 A indulgence is granted to the faithful, under the normal conditions, who devoutly visit the parochial church:
- a. on the titular feast; and
  - b. on 2 August, when the indulgence of the “Portiuncula” occurs.<sup>1391</sup>

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<sup>1387</sup> Table of Liturgical Days, 8b. In the Cathedral itself, the celebration is a solemnity, cf. ADW, Liturgical Norms and Policies, 2010, 11.30.4.a.

<sup>1388</sup> ADW Ordo, General Notes, 2-3; *ibid.*, 25 October; *ibid.*, Table of Liturgical Days, 4b; Pius Parsch, *The Church’s Year of Grace* (Collegeville, Minnesota: Liturgical Press, 1958) 5: 429.

<sup>1389</sup> Table of Liturgical Days, 4c.

<sup>1390</sup> ADW Ordo, General Notes, 3.

<sup>1391</sup> MI, grants, 33 §1 5° a-b.