



Upcoming Dates

- ◆ **January 26:** In his recent Apostolic Letter, *Aperuit illis*, Pope Francis established that the Third Sunday in Ordinary Time should annually be celebrated as the “**Sunday of the Word of God.**” The Holy Father offers the following suggestions for observing this occasion:

“The various communities will find their own ways to mark this Sunday with a certain solemnity. It is important, however, that in the Eucharistic celebration the sacred text be enthroned, in order to focus the attention of the assembly on the normative value of God’s word. On this Sunday, it would be particularly appropriate to highlight the proclamation of the word of the Lord and to emphasize in the homily the honor that it is due....Pastors can also find ways of giving a Bible, or one of its books, to the entire assembly as a way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture, especially through the practice of *lectio divina*.”

- *Aperuit illis*, no. 3.

On this day, it would be most appropriate for the Book of the Gospels to be processed in and incensed at the proper time. After proclaiming the Gospel, the Book of the Gospels may be carried and set in a “suitable and dignified place” (GIRM no. 175). Also, a nobly bound edition of the Bible could be placed in a prominent position before Mass begins. And besides preaching, a celebration of the Blessing of Readers (*Book of Blessings*, chap. 61) would be fitting to mark this Sunday—the intercessions contained in that blessing rite are particularly suitable.

Families can be encouraged to extend this reverence after Mass by honoring the Word of God within the home. A potential home Bible enthronement service can be found [here in English](#) or [here in Spanish](#), and can be printed and distributed to the faithful.

- ◆ **February 2 — Candlemas:** From the Dec. 2019 USCCB Divine Worship newsletter:

“The Feast of the Presentation of the Lord falls on a Sunday in 2020, and its celebration outranks a Sunday in Ordinary Time. As a reminder, the Roman Missal calls for the blessing of candles before Mass, with either a procession or solemn entrance occurring after the blessing. The faithful should be encouraged to bring candles to be blessed at the Mass. A parish can distribute candles to those in attendance, and the candles intended for the use of the church throughout the year might also be blessed at Masses on this day.”

- ◆ **March 10 — The Light Is on for You:** A reminder that the Sacrament of Penance is to be made available in all parishes of the diocese **from 6:00-8:00 PM on Tuesday, March 10, 2020**. Additional information and resources will be forthcoming.
- ◆ **April 11 — Easter Vigil Start Time:** On Saturday, April 11, 2020, the end of civil twilight is at 8:45 PM EDT in Fort Wayne and 8:51 PM EDT in South Bend. Therefore, around 8:45 PM would be the earliest possible time to begin the Easter Vigil in the diocese. Since the USCCB encourages waiting an extra 15-30 minutes (because total darkness occurs after civil twilight ends), 9:00 PM or later would really be the most appropriate start time. The Roman Missal states that the Vigil must begin in true darkness, “after nightfall.”

Reminders

- ◆ **Implementation of the new *Order of Baptism of Children***: As previously noted, the new English edition of the *Order of Baptism of Children, Second Edition* is currently available from five publishers: Catholic Book, Liturgical Press, Liturgy Training Publications, Magnificat, and USCCB. Some of the editions are bilingual (the second edition came out in Spanish in 2009).

This new edition features textual translation changes—not any major structural or ritual changes. The earliest that the new book may be used is February 2, 2020—the Feast of the Presentation of the Lord. The new *Order of Baptism of Children* becomes mandatory on Easter Sunday, April 12, 2020. From that date forward, no other translation of the rite may be used in the dioceses of the United States.

Please note that a 20% discount off the regular retail price will be given to priests who order the book from Good Shepherd Books and Gifts in Fort Wayne (the exception being a 10% discount for Magnificat's). You can also avoid paying shipping by picking up the order either from the Archbishop Noll Center in Fort Wayne or the John Paul II Center in Mishawaka.

- ◆ **Confirmation Prayer**: This is a reminder of the new translation of the *Order of Confirmation* that took effect in 2016. Until the RCIA ritual book is updated, the old Confirmation prayer wording found there for catechumens and candidates for full communion (and also in *Pastoral Care of the Sick* for emergency Confirmations) remains valid and licit.

However, Bishop Rhoades encourages incorporating the new prayer at the laying on of hands if at all possible. That prayer appears four times in the U.S. edition of the RCIA: initiation of catechumens (no. 234), initiation of children of catechetical age (no. 325), reception of baptized Christians into full communion with the Catholic Church (no. 493, and referenced at no. 502), and the combined rite of initiation of catechumens and reception of baptized Christians (no. 590). In those cases, the new prayer may be printed and inserted. Download it at: <http://www.diocesefwsb.org/Data/Accounts/Files/1/newconfprayer.pdf>

Reminders for Lent, Holy Week, & Easter

- ◆ **Faculties for Conferring Confirmation**: While planning the Sacraments of Initiation this spring, please keep in mind that priests in this diocese do not possess faculties to confirm someone who is already a baptized Catholic. An attempt to do so would be an invalid Confirmation. The only exceptions involve someone who had apostatized from the faith, or someone who, through no personal fault, was instructed in or adhered to a non-Catholic religion. Please consult the Priestly Faculties handbook for additional details.
- ◆ **Emptying Fonts**: Holy water fonts should **not** be drained or replaced with another substance during Lent. The penitential season benefits greatly from access to the sacramental reminding us of baptism. Holy water fonts should only be emptied of water during the Triduum: from after the Mass of the Lord's Supper until being refilled with water blessed at the Vigil.
- ◆ **Baptisms during Lent**: Lent is indeed a time of preparation for initiation, with an eye towards Easter baptisms. However, nothing prohibits infant baptisms during Lent, and delaying until Easter is not always reasonable. The *Code of Canon Law* #867 states that "parents are obliged to take care that infants are baptized in the first few weeks." The *Catechism of the Catholic Church* #1250 says: "The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth."

Notes on Lent, Holy Week, and Easter (Continued)

- ◆ **Candidates Not Dismissed at Mass:** Unlike for catechumens, the Rites do not call for candidates to be dismissed prior to the Liturgy of the Eucharist during their preparation for full initiation (RCIA 433, 545, 560), on account of their existing baptism. Of course, they still do not receive Holy Communion until their initiation is complete.
- ◆ **Use of the Oil of Catechumens During the RCIA:** As per RCIA 33.7, the anointing with the Oil of Catechumens ought to be done during the catechumenate period—ideally during the Lenten period of purification and enlightenment. However, if for some reason this anointing was not done at that time, then it is still appropriate to do it during the preparation rites on Holy Saturday or even at the Easter Vigil (as noted in the Missal’s Vigil rubrics)—but this should not be the norm.
- ◆ **Veiling of Crosses & Images:** Crosses in the church may be covered from the end of the Mass for Saturday of the Fourth Week of Lent (March 28) until the end of the celebration of the Lord’s Passion on Good Friday. Images in the church may be covered from the end of the Mass for Saturday of the Fourth Week of Lent (March 28) until the beginning of the Vigil. However, Stations of the Cross and stained-glass images are not veiled. The USCCB describes the practice of veiling as a sort of fasting from sacred images, whereby the fasting culminates in a profound sense of veneration on Good Friday and in a renewed sense of awe at paschal glory on Easter.
- ◆ **The Reading of the Passion:** Changes to the flow and structure of the Passion Gospel reading on Palm Sunday and Good Friday are to be avoided. The *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts* (Congregation for Divine Worship, 1988) states in #33: “The Passion narrative occupies a special place. It 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 should be reserved to the priest. The proclamation of the Passion should be without candles and incense, the greeting and the sign of the cross on the book are omitted.” While certain sung settings of the Passion itself may be appropriate, interjecting hymn texts or otherwise altering the reading is not.
- ◆ **Parish Reception of Holy Oils:** For parishes wishing to conduct a ritual reception of the holy oils blessed at the Chrism Mass, the following model may be used: <http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/order-for-the-reception-of-the-holy-oils.cfm>
- ◆ **Holy Thursday:** Bells are rung during the *Gloria* at the Mass of the Lord’s Supper on Holy Thursday. Afterwards, the bells should remain silent until the *Gloria* at the Easter Vigil.
- ◆ **Footwashing:** As decreed by the Congregation for Divine Worship, the optional footwashing rite on Holy Thursday is no longer restricted only to male participants. Rather, “pastors may select a small group of the faithful to represent the variety and the unity of each part of the people of God. Such small groups can be made up of men and women, and it is appropriate that they consist of people young and old, healthy and sick, clerics, consecrated men and women and laity.”

The priest still must carry out the actual washing of feet himself, as described in the Roman Missal.

Notes on Lent, Holy Week, and Easter (Continued)

- ◆ **Good Friday:** During the veneration of the cross, any cross containing a relic of the True Cross would be ideal, if a parish is fortunate enough to have one. Otherwise, using a crucifix is the most fitting icon of what we commemorate that day, because of the attached corpus.
- ◆ **Music During Lent and the Triduum** – No. 313 of the *General Instruction of the Roman Missal* states: “In Lent the playing of the organ and musical instruments is allowed only in order to support the singing.” The idea is to foster a sort of austerity appropriate to the season. There is also a tradition that from after the *Gloria* on Holy Thursday until the *Gloria* at the Easter Vigil no instrumentation is used at all. That is a fitting practice to observe whenever feasible.
- ◆ **Sacraments During the Triduum** – “Throughout the Sacred Paschal Triduum, it is important to emphasize that the Sacraments of Penance and the Anointing of the Sick may continue to be celebrated (see rubrics for Good Friday, no. 1). Holy Communion may be given to the sick and homebound immediately after the liturgies of Holy Thursday and Good Friday, and only as viaticum to the dying on Holy Saturday” - USCCB Newsletter, May 2011.
- ◆ **Readings at the Easter Vigil** – The Missal stipulates that “at least three” Old Testament readings must be read, and only “where more serious pastoral circumstances demand it” (Easter Vigil rubric no. 21). When using only three Old Testament readings, they should be “both from the Law and the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted” (no. 21).
- ◆ **Renewal of Baptismal Promises on Easter Sunday** – “On Easter Sunday, the optional nature of the Renewal of Baptismal Promises is emphasized in the rubrics, and the text itself is not included on Easter Sunday. If it is to be used, the text is taken from the appropriate place in the Easter Vigil, and the Creed is omitted. In any event, the Penitential Act still takes place as usual” - USCCB Newsletter, May 2011.
- ◆ **Extended Form of the Vigil Mass for Pentecost in the Roman Missal** – The Vigil Mass for Pentecost may be celebrated with an extended Liturgy of the Word, modeled after the extended Liturgy of the Word employed at the Easter Vigil. The readings for this are all included in the *Lectionary for Mass Supplement* that was published in 2017.
- ◆ **The Sequences:** The prescribed Sequences must be used at Mass before the Alleluia on Easter Sunday and on Pentecost Day (GIRM #64). The Easter Sequence is *Victimae Paschali Laudes* (“Christians, to the Paschal Victim...” in the Lectionary) and may also be used during Masses throughout the Easter Octave. The Pentecost Sunday (May 31) Sequence is *Veni Sancte Spiritus*.

The Gregorian chant for the *Victimae* is ancient, beautiful, and not very difficult. Keep in mind that sequences may be sung by the choir or cantor alone (*Sing to the Lord: Music in Divine Worship*, 166).
- ◆ **“Double Alleluia”:** The melismatic “double Alleluia” is prescribed for the dismissal in the Easter Octave and on Pentecost. It is not used on other days in the Easter Season or the rest of the year.
- ◆ **Disposal of Old Oils and Paschal Candles:**
A simple yet reverent way to dispose of old remaining holy oils or paschal candles is to have them burned in the pre-Easter Vigil fire.