



Office of Liturgy

LITURGY ADVISORY FOR THE SEASONS OF LENT AND EASTER 2019

The Season of Lent

The annual observance of Lent is the special season for the ascent to the holy mountain of Easter. Through its twofold theme of repentance and baptism, the season of Lent disposes both the catechumens and the faithful to celebrate the paschal mystery. Catechumens are led to the sacraments of initiation by means of the Rite of Election, the Scrutinies, and catechesis. The faithful, listening more intently to the word of God and devoting themselves to prayer, are prepared through a spirit of repentance to renew their baptismal promises. (See *Ceremonial of Bishops*, 249)

Regulations for Fasting and Abstinence

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

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

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

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

Fasting, almsgiving, and prayer are the three traditional disciplines of Lent. The faithful and catechumens should undertake these practices seriously in a spirit of penance and of preparation for baptism or of renewal of baptism at Easter.

The Sacrament of Penance and Reconciliation

- During Lent the faithful should be urged to take a greater and more fruitful share in the Lenten liturgy. It is very appropriate for the Sacrament of Penance and Reconciliation to be celebrated during Lent in a more solemn form, as described in the *Rite of Penance (CB 251)*. The faithful should be clearly and positively encouraged to receive this sacrament during Lent. Schedules for confessions and communal celebrations should be arranged in each parish so that all may be served adequately. Ideally, the faithful would celebrate the sacrament of Penance before the Sacred Paschal Triduum begins; however, it is also permitted to offer this sacrament on Good Friday. Efforts should be made to educate and plan accordingly (*RP 13*).

Order of Celebrating Matrimony

- When a marriage is celebrated during Lent or other days of penance, the parish priest should advise the couple to take into consideration the special nature of these times (*OCM 32*). If a marriage does take place, there should be a marked moderation in festivity. The liturgical books indicate that no flowers are allowed in the sanctuary during the Lenten Season—the only exception being *Laetare* Sunday, the Fourth Sunday of Lent (*CB 252*).
- As such, it is best to avoid celebrating the Sacrament of Marriage during the Lenten Season except in cases of pastoral necessity. The celebration of marriage (and the convalidation of marriage) is not permitted during the Sacred Paschal Triduum in the Diocese of Orlando (*Norms for Marriage, Diocese of Orlando, 2010*).
- Whenever Marriage is celebrated within Mass, the Ritual Mass “The Celebration of Marriage” is used with sacred vestments of the color white or of a festive color. On those days listed in nos. 1 – 4 of the Table of Liturgical Days, however, the Mass of the day is used with its own readings, with inclusion of the Nuptial Blessing and, if appropriate, the proper formula for the final blessing. (*The Order of Celebrating Matrimony, 34*)

Funerals

- Good liturgical practice would suggest reflecting the liturgical season in the choice of music and scripture. The season of Lent may also be highlighted by wearing violet colored vestments for funerals (*OCF 39*).
- On Holy Thursday, Good Friday, and Holy Saturday, a Funeral Mass may not be celebrated. On these days the body of the deceased may be brought into the church for the *Funeral Liturgy outside Mass* using the *Order of Christian Funerals, Part I Chapter 4*. A Mass for the deceased should be offered as soon as is convenient after Easter Sunday (*OCF 107-203*).

The Sacraments of Initiation

Because Lent is oriented toward the celebration of the sacraments of initiation at Easter, care must be taken to maintain this central focus. Honoring the most ancient of customs, the baptism of infants normally should not take place during Lent except in the case of emergency or pastoral necessity. Infant baptisms during the Easter Season follow the traditional custom of the Church. As such, confirmation and the reception of first communion should be celebrated during the Easter Season. The exception would be in the case of the Bishop's Pastoral Visitation to the parish in order to confer the Sacrament of Confirmation to baptized Catholics.

For those involved in the Baptismal Catechumenate, the *Rite of Election* will be celebrated at the Basilica of the National Shrine of Mary, Queen of the Universe, on March 10, 2019 (the First Sunday of Lent) at **3:00pm**.

- Bishop John Noonan will call those catechumens who are to be initiated by the sacraments of Baptism, Confirmation and Eucharist at the coming Easter Vigil. (CB 250, 408-419 and RCIA 118-127).
- The *Rite of Sending of the Catechumens for Election* is to be celebrated in parishes (RCIA 106 - 117). **The rite is to include the signing of a parish Book of the Elect which will be brought to the Shrine for presentation to the Bishop.** A copy of this rite may be obtained from the Office of Liturgy: email: Liturgy@orlandodiocese.org; 407-246-4860.
- The liturgy at the Shrine will be the *Rite of Election* for catechumens and not the combined rite involving the call to continuing conversion for those candidates who wish to be received into the full communion of the Catholic Church. The *Rite of Calling the Candidates to Continuing Conversion* (RCIA 4c; 446) may be celebrated in the parish for those who are baptized and wish to be received into the full communion of the Catholic Church. The proper time for this would be at the beginning of Lent during a liturgy that is other than the one where the celebration of the *Rite of Sending of the Catechumens for Election* is celebrated.
- The *Penitential Rite* for baptized candidates preparing for reception into the full communion of the Catholic Church may be celebrated in the parish on the Second Sunday of Lent (RCIA 459-472).
- The *Scrutinies* for the Elect are celebrated on the Third, Fourth, and Fifth Sundays of Lent. The Mass at which the scrutiny takes place uses the texts from the *Ritual Mass for the Celebration of the Scrutinies* found in the Roman Missal. The Readings for Year A are used at these Masses (c.f. RCIA 146).

Season of Lent
(March 6, 2019 – April 18, 2019; late afternoon Holy Thursday)

March 2019

6	Wednesday	Ash Wednesday	violet
		<p><i>The blessing and distribution of ashes may take place at either a celebration of the Eucharist or at a Liturgy of the Word. The Season of Lent begins at MIDNIGHT on the morning of Ash Wednesday. It is not possible to anticipate Ash Wednesday with a Vigil Mass (or a Liturgy of the Word with the Distribution of Ashes) on Tuesday evening.</i></p> <p><i>The Penitential Act is omitted in all celebrations of the Eucharist on this day.</i></p> <p><i>The blessing and distribution of ashes follows the homily. Ashes may be distributed by lay ministers as well as clergy.</i></p>	
10	Sunday	First Sunday of Lent	violet
		<p><i>Rite of Election to be celebrated at the Basilica of the National Shrine of Mary, Queen of the Universe at 3:00 p.m.</i></p> <p><i>Parishes of the Diocese of Orlando who are sending Catechumens for Election are to celebrate the Rite of Sending with the Enrollment of Names into the Book of the Elect at a parish liturgy prior to the Rite of Election at the Basilica.</i></p>	
17	Sunday	Second Sunday of Lent	violet
		<p><i>Parishes may celebrate the Penitential Rite for candidates preparing to receive the sacraments of confirmation and eucharist or to be received into the full communion of the Catholic Church (RCIA 4D; #459).</i></p>	
19	Tuesday	Solemnity of Saint Joseph, Spouse of the Blessed Virgin Mary	white
		<p><i>Mass includes Gloria and Creed</i></p>	
24	Sunday	Third Sunday of Lent	violet
		<p><i>Celebration of the First Scrutiny (see notes on pg. 3)</i></p>	
25	Monday	Solemnity of the Annunciation of the Lord	white
		<p><i>Mass includes Gloria and Creed (genuflection at “and by the Holy Spirit...”)</i></p>	
31	Sunday	Fourth Sunday of Lent (Laetare Sunday)	rose
		<p><i>Celebration of the Second Scrutiny (see notes on pg. 3)</i></p>	

7 Sunday

Fifth Sunday of Lent

Celebration of the Third Scrutiny

violet

14 Sunday

Palm Sunday of the Passion of the Lord

(Holy Week begins)

red

Blessing and Distribution of Palms – Three forms are offered for the beginning of the liturgy on this day: the procession, the solemn entrance, and the simple entrance.

Masses beginning with either the procession or solemn entrance omit the Act of Penitence.

The Sign of the Cross and Greeting begin the celebration of the Liturgy.

While the text of the Gospel for the Procession is included in the Missal, the Book of Gospels should be used.

The Invitation to the Procession “Let us go forth in peace” has a proper response “In the name of Christ, Amen.”

The Passion proclaimed on this day is essential to the liturgy and cannot be omitted. It may be proclaimed (either read or chanted) using multiple readers. Lay persons are allowed to do any of the parts.

Red Vestments are worn for both the Procession (cope) and the Eucharist (chasuble) which follows.

All the propers (Orations, Preface and Prayer over the People) are to be found in a single location in the “Proper of Time” in the Roman Missal.

A solemn blessing for the Passion of the Lord is also found in the blessings provided at the end of the “Order of Mass.” This blessing may also be used on Monday, Tuesday and Wednesday of Holy Week.

Monday—Wednesday, April 15 - 17: Ritual Masses are not permitted; marriage may be celebrated outside of Mass or within the Mass of the day in which case a New Testament reading from the ritual may be used as a second reading in addition to the readings of the day; the nuptial blessing is used and, where appropriate, the special final blessing is used. A Funeral Mass is permitted.

15	Monday	Monday of Holy Week	violet
16	Tuesday	Tuesday of Holy Week	violet
17	Wednesday	Wednesday of Holy Week	violet

Chrism Mass, St. James Cathedral, 6:30 p.m.
Blessing of Oils and Renewal of Priestly Promises

white

No other services in the diocese may conflict with the time of the Chrism Mass. The Holy Oils will be distributed in the Chancery lobby following the Mass.



Sacred Paschal Triduum
(Late afternoon April 18, 2019 – Evening Prayer April 21, 2019)

April 2019 *(continued)*

Thursday—Sunday, April 18 – April 21: Ritual Masses are not permitted; a funeral Mass is not permitted; the sacraments are not celebrated until the Easter Vigil on Holy Saturday night except for the Sacrament of Penance and the Anointing of the Sick; Holy Communion may be brought to the sick during the Triduum except on Holy Saturday—on Holy Saturday Holy Communion may be given only as viaticum.

18 Thursday Evening Mass of the Lord's Supper *(Holy Thursday)* white

Lent ends before Evening Prayer is celebrated. The Easter triduum begins with the Evening Mass of the Lord's Supper and ends with the conclusion of Evening Prayer on Easter Sunday. Evening Prayer on Holy Thursday is celebrated only by those not participating in the evening Mass. The Mass of the Lord's Supper is the principal Liturgy of the day and the only Mass to be celebrated.

The tabernacle is empty (and open) before the Liturgy begins. The remaining Eucharist may be kept in a ciborium at a secure location in the sacristy.

In keeping with the tradition of the Church, Communion under both forms is highly recommended. Enough bread should be consecrated at this Mass for the Liturgy of Good Friday as well.

The altar may be decorated with flowers with a moderation that accords with the character of this day. (OM 5)

All efforts should be made that there be only one Mass of the Lord's Supper which would include the many languages and cultures of a particular parish community. If pastoral needs of a particular ethnic group in a parish so dictate, another Mass of the Lord's Supper may be celebrated in their language.

All the Propers (Orations and Preface) and the form of Eucharistic Prayer I with all special forms of the *Communicantes*, *Hanc igitur*, and *Qui pridie* already inserted into the text, is included in this section of the Roman Missal for convenience.

The Reception of the Holy Oils may take place in parishes either before the celebration of the Mass of the Lord's Supper or at another time that seems more appropriate. The proper text for the Reception of the Holy Oils can be found in the appendix at the end of this advisory.

During the singing of the Glory to God the church bells, both outdoors and indoors, are rung. The bells remain silent until the Glory to God at the Easter Vigil.

The washing of the feet (*Mandatum*) should be celebrated in a way that allows for people to engage with and participate in the symbolism and meaning of the ritual. Regarding the rubric in the Roman Missal (No. 11: Thursday of the Lord's Supper) and the Ceremonial of Bishops (No. 301 and No. 299), which restricts those to have their feet washed only to males, Pope Francis directed that it be changed to represent "a group of faithful representing the variety and unity of every part of the People of God. This group may consist of men and women and ideally of the young and old, healthy and sick, clerics, consecrated persons and laypeople." (*Decreto In Missa in Cena Domini, "Lavanda dei Piedi"*, CDWDS, January 21, 2016). While pastoral adaptations and experimentations have occurred, care must be taken that this ritual action reflect the action of Christ who came to serve not to be served. The best way to insure this is to stay close to the rubrics as they are presented in the Roman Missal with the adaptation made by Pope Francis.

At an appropriate moment during Communion, the priest entrusts the Eucharist from the table of the altar to deacons or acolytes or other extraordinary ministers, so that afterwards it may be brought to the sick who are to receive Holy Communion at home (#33).

Following the Prayer after Communion, the Blessed Sacrament is transferred to the place of repose. This may be the usual tabernacle if it is in a separate chapel or area removed from the sanctuary. The place of reservation should be noble yet simply decorated.

Under no circumstances is the Blessed Sacrament to be exposed in a monstrance or ciborium. (CL 55, 56)

The order for the procession is explicitly outlined (#38). Those in the procession who are not carrying cross or incense, are to follow and may carry lighted candles.

The faithful should be encouraged to spend some time in adoration throughout the remainder of the evening (CL 55, 56). Solemn Adoration, with the door of the tabernacle closed, continues only until midnight. After midnight adoration should take place without solemnity.

Under no circumstances is it permitted to reserve the Precious Blood for adoration on Holy Thursday and for distribution on Good Friday (Norms #30).

After Mass, the altar is stripped. It is fitting that any crosses in the church be covered with a red or purple veil. Votive candles should not be lit before the images of saints (CL 57).

19 Friday

Friday of the Passion of the Lord (*Good Friday*)

red

The Liturgy of the Hours, particularly Morning Prayer, is strongly encouraged. If a priest or deacon presides, a red cope is to be worn.

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

This liturgy is comprised of three parts: The Liturgy of the Word; The Adoration of the Holy Cross; and Holy Communion. The Roman Missal does not allow for the rearrangement of any of these components other than the order that they are given.

Red Vestments “as for mass” are to be worn for the Celebration of the Passion.

This Liturgy, by its very nature, is to be celebrated by a Priest (OM #4).

The Passion may be proclaimed or chanted using one, three, or more readers. Lay persons are allowed to do any of the parts.

The introduction to each of the Solemn Intercessions is to be read by a Deacon, or in his absence, by a lay minister, and not by the Priest. (#11)

The Priest-Celebrant may remove his chasuble and shoes for the Adoration of the Cross (#18).

Only one cross should be offered for adoration. If, because of the large number of people, it is not possible for all to approach individually, the Priest, after some of the clergy and faithful have adored, takes the Cross and, standing in the middle before the altar, invites the people in a few words to adore the Holy Cross and afterwards holds the Cross elevated higher for a brief time, for the faithful to adore in silence (#19).

In addition to the chants provided for the Adoration of the Cross, the *Stabat Mater* may also be sung (#20).

The Deacon (or Priest) who brings the Blessed Sacrament to the Altar from the place of repose is to wear a humeral veil and use a shorter route than the previous evening. He is to be accompanied by two ministers with lighted candles (#22).

After the distribution of Communion, the ciborium is taken by the Deacon or another suitable minister to a place prepared outside the church or, if circumstances so require, it is placed in the tabernacle. In keeping with the character of this day, this action is performed without solemnity.

Once Communion is complete, after the Prayer after Communion and Prayer Over the People, the ministers, after genuflecting to the Cross, depart in silence (#32).

The Altar is stripped following the service but the Cross and candles remain (#33).

April 19 is the Anniversary of the death of Archbishop William D. Borders, First Bishop of the Diocese of Orlando. (d. 2010)

20 Saturday

The Easter Vigil (*Holy Saturday*)

The Liturgy of the Hours, particularly Morning Prayer, is strongly encouraged. If a priest or deacon presides, a violet cope is to be worn.

According to custom, the **Blessing of Food** may be blessed before or after the Easter Vigil on Holy Saturday or on Easter morning for consumption at the first meal of Easter, when fasting is ended and the Church is filled with joy. The rite found in the *Book of Blessings* (Chapter 54) is to be followed replacing all other variations of this customary blessing. Violet vestments are worn if the food is blessed before the Easter Vigil. If the food is blessed after the Easter Vigil or on Easter Sunday white vestments are worn.

According to Liturgical Norms, it is not appropriate to sing Easter Hymns or verses containing the “Alleluia” before its’ solemn intonation at the celebration of the Easter Vigil.

The Roman Missal states that the Easter Vigil is to begin “after nightfall” (OM #3). **Therefore, in the Diocese of Orlando, the Easter Vigil is not to be scheduled before 8:00 pm.** It is most appropriate and laudable that the Vigil should begin when it is fully dark, maintaining the integrity and symbolism of keeping vigil during the night as well as the significance of the light of the Paschal Candle as a symbol “to overcome the darkness of this night.” (OM: *Exsultet*) Questions on scheduling and multiple celebrations should be directed to the Office of Liturgy.

The Order of Mass of the Roman Missal states that the Cross and candles are not carried in the procession (#8). The order of the procession is outlined at #15.

The Liturgy begins with the Sign of the Cross and Greeting (#9).

The *Lucernarium* calls for a “blazing fire” to be prepared outside of the Church. Prudence dictates that this fire must be supervised, that there a fire extinguisher in the vicinity of the fire, that there be a responsible person who is capable of extinguishing the fire, and that there be a means of readily contacting the fire department if the fire gets out of control.

The Preparation of the Easter Candle is not optional. The Easter Candle must be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size, that it may evoke the truth that Christ is the light of the world (CL 82).

The Easter candle is to be lighted for all liturgical celebrations of the season (CB 372).

The order for the procession of the candle and for the intonations (“The Light of Christ”): at the door of the church, in the middle and before the altar is found in the Roman Missal nos. 15-17.

The book containing the Exultet as well as the Candle are to be incensed (#19).

The *Exsultet* (Easter Proclamation) is sung by a Deacon or a cantor. Primary consideration should be given to the rendering of the sung text well, both musically and intelligibly and to the edification of the assembly. The *Exsultet* is chanted from the ambo.

The Glory to God should be sung. The ringing of the Church bells accompanies this hymn.

In this Vigil, the mother of all Vigils, nine readings are provided, namely seven from the Old Testament and two from the New (the Epistle and Gospel), all of which should be read whenever this can be done, so that the character of the Vigil, which demands an extended period of time, may be preserved (OM #20). Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil (OM #21). At least three of the seven Old Testament readings (with respective Psalms and Prayers) must be proclaimed. The reading from Chapter 14 of the Book of Exodus with its canticle may never be omitted (OM #20-21).

The homily is not to be omitted (#36).

Adults and children of catechetical age being baptized during the Easter Vigil (RCIA 562-594) are to be confirmed by the presiding priest (RCIA 588).

The newly baptized present the bread and wine for the celebration (#60).

A Commemoration is made in the Eucharistic Prayer for both the newly baptized and their godparents (#63). The special commemorations are found in the "Mass for the Conferral of Baptism."

The Priest is to briefly address the newly baptized about their first Communion (#64).

Communion under both kinds is to be encouraged.

The Final Blessing formula may come from that of Easter, or from the Rite of Baptism of Adults and Children as circumstances suggest.

21 Sunday

Easter Sunday of the Resurrection of the Lord
(Solemnity)

white

The fifty days from Easter Sunday to Pentecost (April 21, 2019 — June 9, 2019) are celebrated in joyful exultation as one feast day, or better, as one "great Sunday."

On Easter Sunday, the tradition in the U.S. has been to replace the Creed with the *Renewal of Baptismal Promises*, followed by a sprinkling with blessed water. The prayers and ritual are found with the Mass texts for the Easter Vigil (#55).

The Easter Sequence is to be sung on Easter Sunday of the Resurrection of the Lord (*GIRM #64*).

The *Ordo* reminds us that the Easter Sequence may be sung during the entire Octave of Easter (Easter Sunday through the Second Sunday of Easter inclusive).

Instead of the Nicene Creed, especially during Lent and Easter Time, the Baptismal Symbol of the Roman Church known as the Apostles' Creed may be used. (*OM*)

The double *Alleluia* is added to the *sung* dismissal during the octave (Easter Vigil through the Second Sunday of Easter inclusive) and on the Vigil of Pentecost and Pentecost Sunday (*CB 373*). The use of the double *Alleluia* is not indicated outside of what is mentioned above.

The Paschal Candle remains in the sanctuary, most preferably near the ambo, and is lighted for every celebration during the Easter Season (including weddings.) The candle need not be moved to another place for funerals during this time. The Paschal Candle remains in position until after the last Mass on Pentecost Sunday or the conclusion of Vespers, if celebrated in community.

April 21 is the Anniversary of the death of Bishop Thomas J. Grady, Second Bishop of the Diocese of Orlando. (d. 2002)



Season of Easter
(April 22, 2019 – June 9, 2019)

The first eight days of the Easter Season make up the Octave of Easter and are celebrated as Solemnities of the Lord (CB 371, 373).

April 2019 *(continued)*

22	Monday	Monday within the Octave of Easter <i>Gloria; optional sequence; double Alleluia</i>	white
23	Tuesday	Tuesday within the Octave of Easter <i>Gloria; optional sequence; double Alleluia</i>	white
24	Wednesday	Wednesday within the Octave of Easter <i>Gloria; optional sequence; double Alleluia</i>	white
25	Thursday	Thursday within the Octave of Easter <i>Gloria; optional sequence; double Alleluia</i>	white
26	Friday	Friday within the Octave of Easter <i>Gloria; optional sequence; double Alleluia</i>	white
27	Saturday	Saturday within the Octave of Easter <i>Gloria; optional sequence; double Alleluia</i>	white
28	Sunday	Second Sunday of Easter <i>(or Sunday of Divine Mercy)</i> <i>Gloria; Creed (as prescribed); optional sequence; double Alleluia</i>	white

A Rite of Sprinkling may appropriately replace the Penitential Act at the beginning of Mass on all Sundays during the Easter Season. At the conclusion of the sprinkling rite the Priest says “May almighty God cleanse of our sins, and through the celebration of this Eucharist make us worthy to share at the table of his Kingdom. Amen.” (Roman Missal, App. II). The Gloria in excelsis follows and should not be combined with or sung during the sprinkling rite as they are two distinct parts of the Introductory Rites.

29	Monday	Memorial of Saint Catherine of Siena, Virgin and Doctor of the Church	white
-----------	---------------	--	-------

May 2019

2	Thursday	Memorial of St. Athanasius, Bishop and Doctor of the Church	white
3	Friday	Feast of Saints Philip and James, Apostles <i>Gloria</i>	red

5	Sunday	Third Sunday of Easter	white
12	Sunday	Fourth Sunday of Easter	white
14	Tuesday	Feast of Saint Mathias, Apostle <i>Gloria</i>	red
19	Sunday	Fifth Sunday of Easter	white
25	Saturday	Easter Weekday	white
<i>Bishop Noonan celebrates the Rite of Ordination of Priests for the Diocese of Orlando at St. James Cathedral, 10:00am.</i>			
26	Sunday	Sixth Sunday of Easter	white
<hr/>			
<u>Note for Sixth Week of Easter</u>			
<i>The Ascension of the Lord- In the Provenance of Miami which includes the Diocese of Orlando, the Solemnity of the Ascension of the Lord is transferred to Sunday, June 2, 2019.</i>			
<i>Thursday of the Sixth Week of Easter, May 30, 2019 is celebrated as a seasonal weekday and is NOT a Holy Day of Obligation in the Diocese of Orlando.</i>			
31	Friday	Feast of the Visitation of the Blessed Virgin Mary <i>Gloria</i>	white

June 2019

1	Saturday	Memorial of Saint Justin, Martyr	red
<hr/>			
Vigil Mass for the Solemnity of the Ascension of the Lord <i>(after 4:00PM)</i>			white
2	Sunday	The Ascension of the Lord <i>(observed on the Seventh Sunday of Easter with proper texts for the Ascension)</i>	white
3	Monday	Memorial of Saint Charles Lwanga and Companions, Martyrs	red
5	Wednesday	Memorial of Saint Boniface, Bishop, Martyr	red

8 Saturday (after 4:00PM)
Vigil Mass for the Solemnity of Pentecost red
The Solemnity of Pentecost has a proper (extended) Vigil Mass and a modified simple form. As many as four Old Testament readings (with Responsorial Psalms and proper orations) may be used before the intonation of the Glory to God.

9 Sunday **Pentecost Sunday** red
The sequence of Pentecost is sung or recited at all Sunday Masses, however if the vigil (for pastoral reasons) uses the readings of the day rather than the vigil, the sequence is to be sung.
After Pentecost, the Easter candle is returned to its place near the baptismal font. It is not extinguished after the Gospel of either Ascension or Pentecost.
 The double *Alleluia* is added to the sung dismissal during Masses of Pentecost and its Vigil.

- CL *Circular Letter concerning the Preparation and Celebration of the Easter Feasts (Congregation for Divine Worship, 1988)*
- GIRM *General Instruction to the Roman Missal*
- Norms *Norms for the Celebration and Distribution of Holy Communion under Both Kinds in the Dioceses of the United States of America*
- OCF *Order of Christian Funerals*
- OCM *Order of Celebrating Matrimony*
- OM *Order of Mass of the Roman Missal*
- RCIA *Rite of Christian Initiation of Adults*
- RP *Rite of Penance*

Introduction

The reception of the Holy Oils may take place in individual parishes either before the celebration of the Evening Mass of the Lord's Supper or at another time that seems more appropriate. (*Roman Missal*, Chrism Mass, no. 15)

In 1989, the Holy See confirmed a ritual text for the reception of the holy oils for optional use in the dioceses of the United States, allowing for the reception to take place during the procession of the gifts at the Holy Thursday Mass of the Lord's Supper or on another suitable day. The *Roman Missal, Third Edition*, implemented in 2011, introduces a new rubric at the conclusion of the Chrism Mass. The first option for the reception of the holy oils is before the Mass begins, but according to pastoral necessity and any guidelines of the diocesan Bishop, "another time that seems more appropriate" could also include the offertory procession (as in the original ritual) or perhaps before the Penitential Act.

The original text of the *Reception of the Holy Oils* is still in force as an optional rite in the United States. As indicated in its introduction, the text may be adapted as needed. Whether or not a formal reception of the oils is celebrated, the pastor may wish to acknowledge the presence of the newly received holy oils as a sign of unity with the Bishop and the diocesan Church.

Rubrics

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

Reception of the Holy Oils

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

Priest: May the sick who are anointed with this oil
experience the compassion of Christ and his saving love,
in body and soul.

The people
may respond: Blessed be God for ever.

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

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

The people
may respond: Blessed be God for ever.

Presenter of the
Holy Chrism: The holy Chrism.

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

The people
may respond: Blessed be God for ever.

The bread and wine for the Eucharist are then received and the Mass continues in the usual way.

Taken from USCCB

<http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/reception-of-holy-oils.cfm>