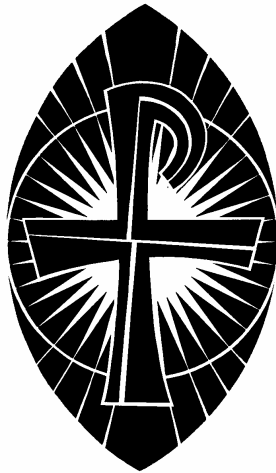


Liturgical Issues Pertaining to the Lenten Season, Triduum and Eastertime 40-3-50

The 40 days of Lent, the 3 days of Triduum and the 50 days of Eastertime invite Catholics to a formation program in preparation for the mission of Christ, the challenge of Pentecost.

The following text is a resource for priests, parish directors, deacons, liturgists, musicians, parish secretaries and leaders involved in preparing Liturgy for Lent, the Triduum and Eastertime.



Key to Effective Celebration:

**Follow the Rituals in the Sacramentary.
Reflect on the Readings of the Lectionary.
Prepare all liturgical ministers for their role in the celebrations.
Proceed with Prayer and God's Grace.**

*Note: Each year this text is subject to change in regard
revisions of Liturgical Directives and decisions of the Bishop of the Diocese.*

**The Worship Office
Diocese of Green Bay WI**

Revised 2008

**Liturgical Issues Pertaining to
the Lenten Season, Triduum and Eastertime
40-3-50**

Lent: 40 Days of Spiritual Renewal



Lent is a journey of 40 weekdays, from Ash Wednesday, to the Mass of the Lord's Supper on Holy Thursday. *General Norms for the Liturgical Year and the Calendar* (hereafter – *GNLYC*) #28

During this time, Christians are encouraged to turn away from sin, embrace a program of fasting and penance and prepare themselves for the great celebration of the Resurrection of Our Lord. They are invited to grow in the Christian life with spiritual exercises and prayer.

The atmosphere is more somber and the Alleluia and the Gloria are omitted from the Mass. The forty days also help prepare the Christian for the mission of Pentecost when all are commissioned to go out into the world and transform it in the way of God's peace and justice.

This is also a time when catechumens and candidates are concluding the RCIA process, in preparation for entering the Church. All parishes that have catechumens or candidates are encouraged to make this process an important one for the entire parish. (See below under *Rite of Election*.)

Ash Wednesday

On this day, during Mass, ashes from burned palms saved from the previous year are blessed and imposed after the homily. This ritual recalls the ancient penitential practice of public sorrow for sins by wearing rough sackcloth and placing ashes on one's head. The ordinary minister for the blessing of ashes is a priest or deacon. Eucharistic ministers and other lay persons may assist with the imposition of blessed ashes where there is genuine need, especially for the sick and shut-ins. No special permission is required to designate lay persons for this ministry.

If a serious situation demands it, a deacon and/or a trained leader of prayer may preside at the Distribution of Ashes Outside Mass after the ashes are blessed by a priest or a deacon. When distributed outside of Mass, a Liturgy of the Word precedes the imposition of ashes followed by general intercessions and the Lord's Prayer. (See *The Book of Blessings* nos. 1656-1678 or call the Worship Office for a copy of the Order of Prayer for Deacons and Lay Leaders.)

There is NO Vigil of Ash Wednesday.



Masses in Lent

Ritual Masses are prohibited on Ash Wednesday, during Holy Week and on Sundays of Lent. *General Instruction of the Roman Missal*, #355, 372 (hereafter – *GIRM*) Funeral Masses may not be celebrated on Holy Thursday, during the Easter Triduum or on Sundays of Lent. *GIRM* #372, 380
When marriages are celebrated during Lent, they are to reflect the special nature of this season. *Rite of Marriage* #11

Fourth Sunday of Lent

Known by a number of titles, the most common one is perhaps *Laetare* Sunday which comes from the Latin word for "Rejoice." This is the half way point of Lent. The vestment color is rose instead of purple.

Alleluia during Lent

The *Alleluia* is not used from the beginning of Lent, Ash Wednesday, until the Easter Vigil. (*GNLYC* #28)
During the Easter Vigil the priest, deacon or cantor solemnly intones the Alleluia three times, raising the voice a step each time.

Flowers and Musical Instruments during Lent

In Lent, *as always*, the altar should not be decorated with flowers. The altar should remain clear and free standing, *GIRM* # 305, *BLS* # 124 not walled in by floral displays or artifacts. The altar is a table of sacrifice as well as a table for the Eucharistic meal. Ministers should be able to walk around the altar freely.

During Lent musical instruments may be played only to give necessary support to the singing. This is in order that the penitential character of the season is preserved. (Circular Letter Concerning the Preparation and Celebration of the Easter Feasts #17) On Holy Thursday, the Church bells are rung during the singing of the GLORIA and then remain silent.

Veiling of Statues

Covering of crosses and images is optional. In the dioceses of the United States, crosses in the church may be covered with a purple cloth from the conclusion of the Mass for the Saturday of the Fourth Week of Lent until the end of the Celebration of the Lord's Passion on Good Friday. Images in the church may be covered from the conclusion of the Mass for Saturday of the Fourth Week of Lent until the beginning of the Easter Vigil. *ORDO, See 5th Sunday of Lent, P. 83.*

Stations of the Cross

One of the more popular Lenten devotions is the Stations of the Cross. The fourteen (sometimes 15 if the Resurrection is included) images found inside the Church are a tracing of Jesus' journey through death to new life. There are many variations to the prayers of the Stations. Parishes are encouraged to offer the Stations of the Cross each week of Lent up to Holy Week as a communal penitential prayer and meditation. The Stations are usually led by a priest, deacon, religious, or commissioned lay minister. If more information is needed, please contact the Worship Office.

Fasting and Abstinence

Fasting and abstinence are two different disciplines. Fasting refers to the amount of food eaten and abstinence to the exclusion of certain foods. Denying oneself some food is a small way we can bring ourselves closer to understanding what Jesus went through for us. Note that Sundays of Lent are optional days of fasting because these days are considered weekly memorials of Jesus' resurrection. The point of fasting, abstaining and imposing little "penances" upon ourselves is not to punish, but rather to practice emptying of our self, to make room for God to fill us up. In this age of self-fulfillment, can we not deny even a few things to ourselves?

Fast and Abstinence Regulations

- Everyone 14 years of age or over is bound to abstain from meat on Ash Wednesday and all the Fridays of Lent.
- Everyone 18 years of age and under 59 years of age is bound to fast on Ash Wednesday and Good Friday.
- On Ash Wednesday and Good Friday, only one full meatless meal is allowed. Two other meatless 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 on these two days, but liquids, including milk and fruit juices are allowed. When health or ability to work would be seriously affected, the law does not oblige.

Catholics should not lightly excuse themselves from these prescribed minimal penitential practices.

Paschal Fast

Though not required by law, Catholics are invited to prolong the Good Friday fast, the Paschal fast, into Saturday until the Vigil. It is intended to uplift the heart and empty the being for readiness to welcome the Resurrected Christ. It is a hunger and a fast to anticipate the Risen Lord.

The Sacrament of Reconciliation

The faithful are greatly encouraged to receive the Sacrament of Reconciliation during the Lenten season. Parishes should arrange for an expanded schedule of times and places for the sacrament. Originally, the Sacrament of Penance (as it was called) evolved under the influence of monks in Britain between the 6th and 8th centuries. If we recall that this Sacrament is not designed to scold, but rather to heal, we may better encourage its reception by the faithful.

Rite of Election and Call to Continuing Conversion

The Rite of Election and Call to Continuing Conversion is usually celebrated each year on the First Sunday of Lent. *Watch for the diocesan calendar in the event a change of date is needed.*

This diocesan liturgical celebration gathers the catechumens (those seeking baptism in the Catholic Church), candidates (those who have already been baptized and are now seeking full initiation in the Catholic Church through Confirmation and Eucharist) and their sponsors and support people around the Bishop, who will declare the catechumens members of the Elect and ready for baptism and entry into the Church at the Easter Vigil.

Among the primary symbols of this Rite is the Book of the Elect, which each catechumen signs in their parish during the Rite of Sending (usually celebrated in the parish on Saturday or the same Sunday as the Rite of Election.) The Bishop who represents the Church and declares the elect prepared for baptism is also a primary symbol and key figure at the Rite of Election.

RCIA: Celebrating the Liturgical Rites

The season of Lent is a sacred and special time for those preparing for baptism through the RCIA process. These weeks of Lent mark their final preparations for full initiation into the Catholic Church. It is our duty and delight when we gather as Catholic faith communities to assist these Elect in those preparations. This is done by the celebration of certain liturgical rites, namely Scrutinies and presentations.



L E N T E N S C R U T I N I E S

While these prayers and litanies are addressed to the Elect (those being baptized), they are powerful for all of us as we strive to overcome the temptation of sin in our lives. If you have catechumens/Elect in your parish, the liturgical celebration of these rites is highly encouraged. Their celebration may promote a renewal of faith by all who witness the rites.

Another liturgical rite celebrated weekly during the RCIA process (not just during Lent, but at each Mass up until full initiation into the Church) is the *Dismissal of the Catechumens*. If your parish normally dismisses the catechumens (the unbaptized), you may wish to add some special music to create a more solemn and sacred procession during these last weeks before their initiation. If your parish does not dismiss the catechumens regularly, this would be a great time to begin that practice. See the next note below in this regard.

Some music appropriate for dismissal of the Elect:

Dismissal of the Elect:

Take the Word of God with You	Christopher Walker	OCP
In the Peace of Christ	John W. Kerms	OCP
Go In Peace	John Schiavone	OCP
May God Bless and Keep You	Christopher Walker	OCP
The Summons	Text: John Bell	GIA*
You Are Mine	David Haas	GIA*
A Lamp for Our Feet	David Haas	GIA
Eye Has Not Seen	Marty Haugen	GIA

*** Are found in all major hymnals – GIA, OCP, and World Library publications**

Why Celebrate a Dismissal?

We dismiss the catechumens because they do not yet participate in the Eucharist (RCIA [n.75 §3](#)). The dismissal of the catechumens offers them an occasion to reflect on the scriptures they have heard and continue preparing their hearts for full participation in the sacraments. The Dismissal is not meant to be exclusionary. If there is a good pastoral reason why the Catechumens cannot be dismissed at this point, (RCIA [n. 67C](#)) allows an optional formula to be used.

What is a Scrutiny?

A scrutiny is a rite of self-searching and repentance. It intends to uncover and strengthen any weak spiritual resolve in the Elect and to bring out and strengthen what is upright, strong and good. Scrutinies help complete the Elect's conversion to Christ (RCIA [n.141](#)). There are three Scrutinies which follow the gospel readings of cycle A for the 3rd, 4th, and 5th Sundays of Lent. Through the proclamation of these three gospels and the celebration of the Scrutinies, the Elect come to reject personal sin, social sin, and the power of death.

If you have Elect, strong consideration should be given to using the readings from cycle A for the 3rd, 4th, and 5th Sundays of Lent so that the Scrutinies may be celebrated. Remember, the RCIA process touches not only the candidates and catechumens of your parish; it also affects the faithful who see and assist with these rites.

What is a Presentation?

A presentation is a ceremony in which the Elect formally receive the ancient texts that express the heart of the Church's faith and prayer (RCIA [n.147](#)). These texts generally include the Our Father and the Creed. Again, formally presenting these prayers is a symbolic and visible way of handing on the faith and traditions of the Church.

Devotions

Devotions provide a special opportunity for prayer, reflection, meditation, and contemplation. During Lent the faithful are invited to enter into the Way of the Cross, a stational pilgrimage recalling the sufferings of Jesus and the final Resurrection in glory (see above). Parishes may also provide opportunities for Morning and Evening Prayer, Services of the Word with Benediction, and Evening Mass with a homily for the season. During Lent the doors of the parish Chapel or Church may be open for longer hours to offer quiet space for private prayer and devotions.

The Eucharist, Source and Summit of the Christian Life

Pope John Paul II noted that “the Eucharist is the most precious possession which the Church can have on her journey through history.” The parishes of the Diocese of Green Bay are highly encouraged to plan and offer a Lenten program for study and prayer with the Mass. The Liturgical Commission prepared a leaders’ guide for the Year of the Eucharist for a possible parish program entitled Liturgy and Life. Also, there is a brochure published by the U.S. Catholic Bishops titled, *The Real Presence of Jesus Christ in the Eucharist. (Available from the Worship Office)*. It is especially fitting to present something on the Real Presence of Christ in the Eucharist during Lent, since it was at The Last Supper that our Lord instituted the Eucharist.

The Grace of Pilgrimage

Since early Christianity pilgrimages have been a significant part of the life of the faithful. A pilgrimage involves the believer in a personal journey to seek the Holy in a place away from the ordinary. The pilgrimage may be a journey to the Holy Land, to a Marian site (such as the Chapel of Our Lady of Good Help in Robinsonville, east of Green Bay) or to one of the designated churches in the Diocese of Green Bay. For the sick or those unable to travel, the journey may be an outreach to a family member, friend or a visitor who needs prayer and comfort.



Pilgrimages are made for renewal of heart, for thanksgiving or, most often, to seek forgiveness of sins and to enter the mercy and compassion of God. During the pilgrimage, Christians may seek the grace of indulgence with Sacramental Confession, receipt of the Eucharist, and prayer for the Pope’s intentions.

Indulgences

It is not the shrine, cathedral or reliquary that is the subject of the indulgence, but rather the Christian act of prayer, pilgrimage, devotion, piety or charity. An indulgence is a remission before God of the temporal punishment deserved due to sins whose guilt has been properly forgiven in the Sacrament of Reconciliation. An indulgence is *plenary* or *partial* depending upon whether it removes either part or all of the temporal punishment due to sin. Some people misunderstand indulgences. They are not some “magical” release of sin – the sin and guilt for the sin have been forgiven in confession. Instead, just as when we accidentally break something belonging to another, we typically do two things: we ask forgiveness (apologize) and we offer to pay for the damage (we offer to make “reparation.”) An indulgence is a remission of or a “reparation for” what we have done wrong.

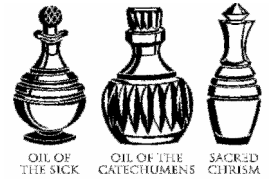
The Paschal Triduum

The Triduum is one single liturgical action that continues over three days: Holy Thursday, Good Friday and Easter. The Triduum is not a part of Lent, but in its entirety, celebrates the Easter event. The spirit of the fast during the three days is not a Lenten Fast but the Paschal Fast. The entire focus of the Triduum is on the Triumph of the Cross and the Resurrection, not only in the life of Christ, but in our lives as well.

Therefore every Catholic is greatly encouraged and invited to join in the drama and action of The Three Great Days of Triduum. For every Catholic this is more than the story of Christ, it is the story and the key to the meaning of our own life, passion, death and resurrection. Through the journey, we come to the joy and peace of Easter.

Receiving the Holy Oils

The Holy Oils will be blessed by the Bishop during the Mass of the Chrism at St. Francis Xavier Cathedral in Green Bay. The Holy Oils will be blessed in the presence of representatives from all the parishes of the Diocese. After the Mass of the Chrism, the representatives take vessels of the Sacred Oil of Chrism, the Oil of the Sick, and the Oil of Catechumens to their home parish/institution for presentation during the Holy Thursday Mass. The Rite of Reception of the Holy Oils for use in parishes is found in the Sacramentary Supplement published by the Liturgical Press and by the Catholic Book Publishing Company. It is also published in the Order of Prayer given at the Chrism Mass.



Increasing the amount of Holy Oils

Only in case of true necessity, a priest may increase the volume of blessed oils by adding unblessed oil to them. It would be an abuse however, if this practice became routine for the sake of expenditure and convenience. (NCCB Committee on the Liturgy Vol. 30)

Disposition of aged oil: burn it in a Sacramental Oil Burner or soak it into balls of cotton and burn it, or burn it in a sanctuary lamp. Typically, this is done around Palm Sunday.

The Foot Washing (*Mandatum*) on Holy Thursday

The memory of Jesus descent into passion and death along with his example of humble service have accentuated the celebration of the foot washing rite in the United States over the last decade or more.

In this regard, it has become customary in many places to invite both men and women to be participants in this rite in recognition of the love and service given by the Lord and those who follow him. (NCCB Committee on the Liturgy Vol. 23 – BCL Secretariat, 1987)

Holy Thursday: Order of procession for Transfer of the Blessed Sacrament to Place of Repose

A lay minister with a cross between/or before two other ministers with lit candles, a censer bearer with a smoking censer and a priest carrying the Blessed Sacrament process to the place of reposition.

Note: 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.

Adoration of the Blessed Sacrament on Holy Thursday

On the evening of Holy Thursday the faithful are invited to solemn adoration (not exposition) after the Mass of the Lord's Supper until midnight. The Blessed Sacrament should be reserved in a closed tabernacle or Pyx. Under no circumstances may it be exposed in a monstrance. (Circular Letter Concerning the Preparation and Celebration of the Easter Feasts #55) Please note that perpetual exposition and solemn adoration of the Blessed Sacrament are prohibited during the Sacred Triduum.

Holy Thursday

Holy Water is removed from the fonts. All are refilled after the Vigil with the water blessed on the Easter Vigil.

Good Friday

The Celebration of the Lord's Passion takes place about 3:00 PM this day unless pastoral reasons suggest a later hour. The Bishop may permit the liturgy to be repeated later for pastoral reasons.

The three hours Christ hung on the Cross are sometimes called the Tre Ore, which is Italian for "three hours."

There is no Mass (celebration of the Eucharist) this day. Elements of the Liturgy that are always sung: the general intercessions and the chants for the showing and veneration of the cross. Communion may be given after the Celebration of the Lord's Passion. The ordinary minister for the Celebration of the Lord's Passion is a priest. A lay leader may not lead a celebration of the Lord's Passion. Only the Sacraments of Anointing of the Sick and Reconciliation are celebrated on Good Friday and Holy Saturday before the Solemn Vigil.

Act of Reverence on Good Friday

After making a reverence to the altar, the celebrant and deacon prostrate themselves or, according to circumstances, humble themselves on their knees and pray for a while. All others humble themselves on their knees. This reverence is in honor of the death and kenotic descent of Christ and in anticipation of our own death. Then the celebrant prays the opening prayer with hands outstretched omitting the invitation, *Let us pray*.



Veneration of the Cross

Only one large cross should be used for the Veneration, as this contributes to the full symbolism of the rite. After the rite, the Lord's cross is placed so that the faithful may approach and venerate (reverently touch or kiss it) and spend time in adoration. If the numbers are so great that all can not come forward, the priest, after some of the 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.

However, 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 the ushers and planning the flow of people beforehand can allow for this part of the liturgy to be celebrated with decorum and devotion. Adoration of the cross is meaningful for Catholics as they join the sufferings and death of this world to that of Christ.

Time of the Easter Vigil

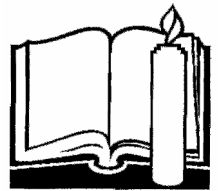
The entire celebration of the Easter Vigil should take place at night; that is, beginning after nightfall and ending before the dawn of Sunday. Catholics begin the Vigil in darkness surrounding a blazing fire that dispels the darkness and lights up the night. ***Watch for announcement from the Diocese of the time when the Vigil may begin.*** (GNLY #21)

The Easter Vigil is not to be celebrated at the time of day that is customary to celebrate anticipated Sunday masses. *This rule is to be taken according to its strictest sense.*

(Circular Letter Concerning the Preparation and Celebration of the Easter Feasts #78)

The Service of Light

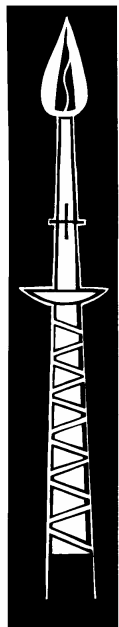
In a suitable place outside the body of the Church, a blazing fire is to be prepared so that the people may gather around it. The beauty of the fire, its warmth and light, draw the liturgical assembly together. The rubrics however, acknowledge that when this cannot be done, adaptations may be made. The Missale also states that cross and candles are NOT carried in this procession, only the lit Paschal Candle, the symbol of Christ.



The candle is 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 designated words. After these rites, the priest lights the candle from the new fire.

There may be a procession of candlelight, just as the children of Israel were guided by the pillar of fire, so Christians follow the risen Christ.

The Paschal Candle



The paschal candle must be made of wax, may be only one in number, renewed each year and is sufficient size to evoke the truth of Christ who is the light of the world. The Paschal Candle is the symbol of the Light of Christ, rising in glory, scattering the darkness of our hearts and minds. Above all, the Paschal Candle should be a genuine candle, the pre-eminent symbol of the light of Christ. Choice of size, design, and color should be made in relationship to the sanctuary. Only one Paschal Candle may be blessed at the Vigil. *(Circular Letter Concerning the Preparation and Celebration of Easter Feasts 82)*

The Paschal candle has its proper place either near the ambo or near the altar and should be lit at all Masses, at Morning and Evening Prayer and during the more solemn liturgical celebrations of the Easter season until Pentecost Sunday. After Pentecost the candle should be kept with honor in the baptistry so that in the celebration of Baptism the candles of the baptized may be lit from it.

(Circular Letter Concerning the Preparation and Celebration of the Easter Feasts #99)

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(Circular Letter Concerning the Preparation and Celebration of the Easter Feasts #99)

In the situation of multiple parishes with one priest, where the Vigil is celebrated in one designated location, the priest may bless the Easter Water and the Paschal Candle of the individual parish during the Mass celebrated on Easter Sunday. The approved adaptation of text is to be used. (For a text of these approved blessings, please call the *Worship Office*.)

Easter Proclamation

After the Paschal Candle is placed in the large candle stand either next to the ambo or in the middle of the sanctuary, the priest or a deacon or a cantor announces the Easter proclamation. If 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*.

Sacraments of Initiation

During Lent there will be a more intense preparation of the elect. The Scrutinies will be celebrated on the third, fourth and fifth Sundays of Lent. The presentations of the Creed and the Lord's Prayer normally take place after the first and third Scrutinies. For pastoral reasons, they may be held during the period of the catechumenate rather than at the regular times (RCIA, 104-105). The Easter Vigil should be regarded as the proper time for the sacraments of initiation—Baptism, Confirmation and Eucharist. Because of pastoral needs, however, the sacraments of initiation may be celebrated at other times. (RCIA par. 8)

Children of catechetical age who have not been baptized are considered for the purpose of Christian initiation to be adults (C.852.1). Hence they are to receive the sacraments of Baptism, Confirmation and Eucharist together with older catechumens. (C.866 and RCIA, National Statutes for the Catechumenate, #18)

In addition, children of catechetical age already baptized and seeking full reception into the church are also considered for the purpose of initiation to be adults. They may participate in the same rites as do adults in the same situation, including Confirmation and Eucharist. (RCIA, #308)

Liturgy of Baptism

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 the Baptism of infants, takes place at the Easter Vigil. 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.

The rubrics describe two instances of Baptism at the Vigil. 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 and the deacon and priest follow after them. The procession is accompanied by the singing of the Litany of the Saints. If the Baptisms take place in the sanctuary, the priest makes the introductory statement and this is followed by the Litany of the Saints.

Where there are no Baptisms and the font is not to be blessed, the Litany is omitted and the blessing of the water takes place at once. During the blessing of the water the hands of the celebrant are outstretched.

Celebration of the Triduum including the Multicultural

This is a time to invite all people to join in the preparation of the dramatic rituals of the Triduum: Holy Thursday, Good Friday, and Holy Saturday. With the dramatic use of symbols, music and prayers, all can be drawn into the liturgy and share in its mystery. In the spirit of Christ, extend an invitation to all cultural peoples to prepare and to enrich the celebration of a universal experience of passion, death, and resurrection.



Easter Duty for Holy Communion

All Catholics, after they have been fully initiated into the Most Holy Eucharist, are bound by the obligation of receiving Communion at least once a year. This precept is to be fulfilled during the Easter Season up to Trinity Sunday or any-time during all the weeks of Lent. For a just cause, this precept may be fulfilled at some other time during the year.

Baptism

The most appropriate time for Baptism is the Easter Vigil and the Easter Season until Pentecost. Baptism is also celebrated on Sundays of the year. Because the days of Holy Week, from Monday to Thursday inclusive, have precedence over all other celebrations, it is not fitting that baptisms or confirmations be celebrated on these days since they have their natural place in the Easter Vigil.

Eastertime

The great fifty days from Easter to Pentecost celebrate the festival of Christianity. The scriptures of Resurrection and the mysteries of Eucharist are unfolded. Catholics deepen their faith and their prayer to prepare for the great mission and discipleship of Pentecost. Eastertime provides joy, wisdom and a deepening of faith in the sacred mysteries.

Suggested Bulletin Inserts to Prepare for the Triduum



The Triduum is the high point of the liturgical year and the central Christian mystery of the triumph of life over death. The 40 days of Lent have been leading us to the three days where Christians gather to celebrate the mystery of passion, death and Resurrection. With prayer and dramatic ritual we move into Easter, coming forward to place our hand in the baptismal waters and renew our response to the Lord. Welcome to our services on **Holy Thursday, Good Friday, and the Easter Vigil on (dates)**_____.

The Triduum is the Church's endless reflection on a way of life that leads through the cross to the Resurrection. You are invited to come to the Triduum: **Holy Thursday, Good Friday and Holy Saturday on (dates)**_____.

THE PASCHAL TRIDUUM: The central celebration of the core Christian message and the high point of the entire Christian year is the three day celebration of Holy Thursday, Good Friday, and the Easter Vigil. By dying the Lord destroyed our death, by rising He restored our life. The Easter Triduum of the Passion and Resurrection of Christ is the celebration of the Paschal Mystery, our salvation. Welcome to the **Paschal Triduum celebrated on (dates)**_____.

HOLY THURSDAY: Celebrate the joy of ministry that is the fabric of service to others. In the washing of the feet we come to a profound humility rooted in the example of Christ. On this same Holy Thursday night, we celebrate the arrival of the Holy Oils to our community: the Sacred Oil of Chrism, the Oil of the Sick and the Oil of Catechumens. Welcome to our **Holy Thursday celebration on (date)**_____.

GOOD FRIDAY: Celebrate the ultimate mystery of the triumph of the cross. Unite your sufferings and those of the world with the Lord of the Cross. Venerate the cross, our sign of victory beyond pain and death. Good Friday is the birth of hope and peace. Welcome to our prayer on **Good Friday, (date)**_____.

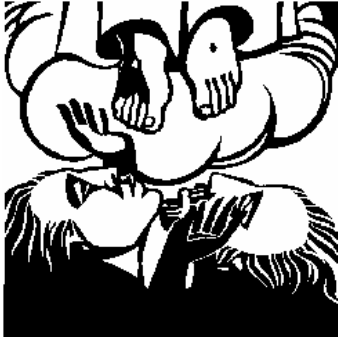
THE EASTER VIGIL: Celebrate darkness broken by light. Relive new life given in the waters of Baptism. Welcome new Christians and join us in the proclamation of the Resurrection and the refreshment of the Eucharist. Welcome on **Holy Saturday, (date)**_____.

THE PASCHAL TRIDUUM: The Triduum is one single liturgical action that continues over three days: Holy Thursday, Good Friday and the Easter Vigil. The Triduum is not a part of Lent, but in its entirety, celebrates the Easter event. The spirit of the fast during the three days is not a Lenten Fast but the Paschal Fast. The entire focus of the Triduum is on the Triumph of the Cross and the Resurrection.

Therefore every Catholic is greatly encouraged and invited to join in the drama and action of **The Three Great Days of Triduum, (dates)**_____.

For every Catholic this is more than the story of Christ, it is the story of our own life, passion, death and resurrection.

The Ascension of the Lord



Ascension

“Why do you stand looking in the sky?
The Lord will return just as you have seen him ascend, Alleluia.”
Acts 1:11

The Meaning of the Ascension of the Lord

A Unified Mystery

The Ascension of the Lord is a great opportunity to reflect, pray and preach on the glorification of Christ and the sanctification of humanity.

The story of the Ascension conveys that Jesus is glorified, that his rightful home is with God. Similarly, the story of Pentecost describes the disciples' experience of the Spirit of God in their lives.

What is important is that the 50 days from Easter to Pentecost are all included in the Easter season. This is the time when we ritually celebrate for an extended period the victory of Christ over death.

The Easter season is one extended feast, although we concentrate on different aspects of Christ's triumph at different times during the season.

The Mystery of Christ's Humanity and Divinity

On the morning of the Resurrection, appearing to Mary Magdalene, Jesus says: “Do not cling to me, for I have not yet ascended to the Father. Rather, go to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God!’ Mary Magdalene went to the disciples: ‘I have seen the Lord!’ she announced” (John 20:17-18). In this moment of his first appearance, Jesus proclaims his humanity and his divinity, at the same time identifying his Father as our Father, his God and our God. And Mary's joyful proclamation to the disciples encapsulates the full significance of this mystery of Christ's humanity and divinity: “I have seen the Lord!” Jesus, risen and glorified, is Lord of history and faith, Lord of heaven and earth: In him humanity and divinity are united.

The Mystery Unfolded

- “The Ascension of Christ thus means our own elevation as well; where the glorious Head has gone before, the body is called to follow in hope. For on this day not only have we been confirmed in our possession of paradise, but we have even entered heaven in the person of Christ; through his ineffable grace we have regained far more than we have lost through the devil's hatred.”

St. Leo the Great

- “Our nature ascended to the throne of God on the Lord's Ascension and on Pentecost - the Holy Spirit descends upon our nature.”

St. John Chrysostom

In the divinization of Christ's *human* nature is the hope for the glorification and divinization of our own humanity. The development of the feast and its growth is understanding the mystery of the Incarnation: Jesus Christ is both Man and God, human and divine. In him, in his two natures, men and women are redeemed in their humanity.

- “Why do we on earth not strive to find rest with him in heaven even now, through the faith, hope and love that unites us to him? While in heaven he is also with us: and we while on earth are with him. He is here with us by his divinity, his power and love.”

• *St. Augustine*

- The evangelists all testify to Christ's parting instructions to the disciples the Church must live in the world as a witness to his glory and as a sign of hope for humanity's ultimate redemption and exaltation - the “new creation.”

PENTECOST

Feast



(Suggested Bulletin Insert)

Pentecost, the coming of the Holy Spirit, calls up images of wind that rushes, flames that leap, and disciples inspired to go out from the upper room fearlessly. Scripture tells us that this is the moment that gave birth to the church. Pentecost brings the Easter season to a grand and fiery close. The Holy Spirit lavishes us with gifts in abundance and empowers us to take up mission of Jesus and make it ours. Wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord are the gifts which help us to continue the work of Jesus in this world.

Proclamation

(Dramatic announcement before the Processional Song)

The Holy Spirit blows like wind, breathing life.
The mighty Savior breathes on frightened disciples,
and they live again, boldly.
The Holy Spirit burns like fire,
energizing the human community.

Easter reaches its fullness today.
What began in cold ashes,
what was washed with water and oiled with gladness
and nourished with bread and wine,
now is filled with breath and set afire.

Breathe deeply today;
let every breath be a prayer.
Be on fire today; live passionately.
Fifty days of Easter have been given for our delight
and for our salvation.
Rejoice and be glad!

(Procession and Song)

Paschal Candle

The paschal candle, which during Eastertime occupies a place of prominence in the altar area, is moved now to the baptismal font. Together font and candle symbolize our belief in Christ, the light of the world, who died and was resurrected. *(The candle may be moved after the last Mass or moved to the font with a repeated ritual following the homily during each Mass.)*

Renewal and Celebration of Baptism

Pentecost is a fitting occasion for the sprinkling rite and for infant Baptisms.

Suggestions and Ideas for the Preparation of Liturgy

Environment

You might need to replace flowers. If it is difficult to obtain red flowering plants at this time, use greenery. Bring color into the worship space by using processional banners and hangings. Easter whites and golds give way to vibrant reds, oranges, yellows, and hot pinks that do more than hint at the fire and passion of the Holy Spirit.

There are other things that might suggest wind or fire, such as lightweight banners that move with the air. When used with regard for the dignity of the situation, these elements can be very effective. They must “serve” the environment; and not become focal points themselves.

Do not decorate the area around the altar and ambo. Avoid the clutter of objects of devotion in any one area. A good place for devotional arrangements is in the gathering area, at the shrines or outdoors where they can be seen as people approach the entrance.

Suggestions for Parish, Home and Family

Pray the 9-day Novena from Ascension to Pentecost:

Pentecost Prayers *(Catholic Household Blessings and Prayers, NCCB, pp. 157-158)*

Novena for Pentecost *(A Book of Blessings, Canadian Conference, pp. 231-232)*

Morning and Evening Prayer
Prayer to the Holy Spirit *(Prayers for All Occasions, p. 39)*

Pray the Sequence, Veni, Creator Spiritus.
Meditation on the Scripture of the Day
Reflections on the Charisms and gifts:
our call to ministry and mission

Holy Hour
Visitation to the Sick and Homebound
Attention to Lonely Children
Feeding of the Poor

PENTECOST: GENERAL INTERCESSIONS

Presider: Filled with the Holy Spirit, let us pray for the common good of the whole human family.

Response: (R) Lord, send your Spirit.

Reader: For God's holy church, gathered from every nation under heaven: We pray: (R)

For the United Nations and for all dedicated to world peace and justice, particularly for people suffering from natural disasters: We pray: (R)

For those without access to the blessings of health and learning: We pray: (R)

For the new Catholics who complete the Eastertime celebration as full members of our community and as the newly Baptized: We pray: (R)

For those whose labor is difficult, for those whose hearts are closed, for those who are bereaved, and for those who have gone astray: We pray: (R)

For those who serve this community in a wide variety of ministries: We pray: (R)

For this Eucharistic assembly, as we conclude the season of paschal joy and enter God's blessing of summertime: We pray: (R)

For the members of Christ's body who have gone before us in death (especially N.): We pray: (R)

Presider: You open wide your hand, O God, and satisfy with your good gifts the needs of all who live. Pour forth your Holy Spirit on your church, and cause springs of living water to well up within it. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

SELECTED MUSIC FOR PENTECOST

GIA

Spirit of God Within Me
Spirit Blowing through Creation
God Sends Us the Spirit
Be Light for Our Eyes
We Are Called
The Harvest of Justice
Bring Forth the Kingdom
God is Alive
If you Believe and I Believe
Send Us Your Spirit
Bread To Share

OCP

On Pentecost They Gathered
Litany of the Spirit (Paul Inwood)
Litany of the Holy Spirit (James Hansen)
I Will Not Die & Creator Spirit By Whose Aid
Send Us As Your Blessing, Lord
One Spirit, One Church

World Library Publications

Veni Spiritus
Come, Holy Ghost
Come, Holy Spirit, Wind and Fire
Lord, Send Out Your Spirit
Sweet, Sweet Spirit



A Triduum Sourcebook compiled by Joan almo and J. Frank Henderson LTP, Chicago, IL

Beyond Easter Sunday, Stations of the Resurrection, Breighner, Twenty Third Publications, No. 1-58596-178-1, 2002.

Celebrating the Sacrament of Penance USCCB, No. 5-547, 2003.

Circular Letter Paschale Solemnitatis: On Preparing and Celebrating the Paschal Feasts (Vatican) Congregation For Divine Worship and the Discipline of the Sacraments, (1988) in *The Liturgy Documents, Volume Two* Liturgy Training Publications (LTP), Chicago, IL (1999)

Fire and Light in the Western Triduum, Their Use at Tenebrae and at the Paschal Vigil A.J. MacGregor The Liturgical press, Collegeville, MN (1992)

Glory in the Cross, Music for the Easter Triduum, Dan Schutte, Oregon Catholic Press.

Penitential Practices for Today's Catholics, USCCB, No. 1-574, 2001.

Liturgical Ministry, Holy Week Vol. 13, Summer 2004, The Liturgical Press, 2004

The Liturgical Meaning of Holy Week Kenneth Stevenson The Pastoral Press, Washington, D.C. (1988)

The Passion of Our Lord Jesus Christ, Arranged for Proclamation by Several Ministers, Catholic Book Publishing, 1999.

The Three Days, Gabe Huck (LTP), Chicago, IL (1992)

The Three Days: A Liturgical Guide Lawrence Johnson Federation of Diocesan Liturgical Commission (FDLC), Washington, D.C. (2001)

The Triduum Book The Editors of *Modern Liturgy* Resource Publications Inc., San Jose, CA (1997)

Triduum! Formation, Preparation, Celebration, Susan Walker, San Jose, CA: Resource Publications, Inc., 2004.

What Am I Doing for Triduum This Year? Paul Turner LTP, Chicago, IL (2005)

Words Around the Fire: Reflections on the Scriptures of the Easter Vigil
Gail Ramshaw, Liturgy Training Publications, Chicago, IL (1990)

Words Around the Font Gail Ramshaw LTP, Chicago, IL (1994)



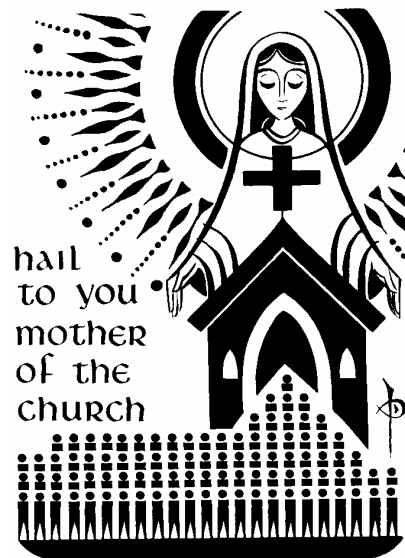
Prayer with Our Lady of Divine Grace, the New Eve

*Gracious Mother, New Eve,
Rain down your grace upon us.
Attune our minds and lift our hearts
Toward Christ, the Tree of Life.
Immersed in Him and He in us,
All things are bright in the garden.*

*Peaceful woman, New Eve of grace,
Long has the world waited.
Enough of winter! Let spring appear!
New hope, new colors encircle us,
Abandoned together to the will of God.*

*Ave turns Eva around, O Mary.
Virgin most holy, Mother of God.
Extend your hands; hold us in prayer.*

Amen.



If you have any questions about this material or about sacred celebrations and liturgies of this season, please call the Worship Office at the Diocese of Green Bay.

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