



NORMS AND GUIDELINES FOR THE SEASON OF LENT, THE EASTER TRIDUUM  
AND THE SEASON OF EASTER

**DIOCESE OF RALEIGH**  
**2010**

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“Through our observance of Lent you correct our faults and raise our minds to you, you help us grow in holiness, and offer us the reward of everlasting life through Jesus Christ our Lord.” Preface IV 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. (Ceremonial of Bishops, 249)*

**NORMS FOR FASTING AND ABSTINENCE**

Ash Wednesday, **February 17, 2010** and Good Friday, **April 2, 2010**, are days of fasting and abstinence. Fridays of Lent are also days of 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, Church law does not oblige. When in doubt concerning fast and abstinence, the Parish Priest should be consulted.

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 Initiation into the Church or the renewal of Baptism Promises at Easter.

El miércoles de ceniza, **17 de febrero del 2010** y el viernes santo, **2 de abril del 2010**, son días de abstinencia y de ayuno. También deben abstenerse los viernes durante la Cuaresma.

Todas las personas a partir de los 18 años de edad y los que no hayan cumplido los 59 años de edad, deben ayunar. Se permite comer una vez durante el día de ayuno, aunque también pueden comer dos veces para mantener la energía, según la necesidad de cada individuo. Sin embargo, estas dos comidas no deben igualar a la cantidad de una comida completa. No se puede comer entre comidas, pero esta permitido tomar liquido, incluyendo leche y jugos.

La abstinencia se debe cumplir desde los 14 años de edad en adelante. En los días de abstinencia, no se debe comer carne, aunque si la salud o la habilidad para cumplir su trabajo se ve seriamente afectado, la ley no lo obliga. Si tiene alguna duda sobre la práctica del ayuno o de la abstinencia, consulte al Sacerdote de su parroquia.

El ayuno, la limosna y la oración, son las tres disciplinas tradicionales durante la Cuaresma. Los feligreses y los catecúmenos deben realizar estas prácticas con seriedad en espíritu de penitencia y en preparación para la Iniciación a la Iglesia o para la renovación de las promesas Bautismales durante la Semana Santa.

## **THE RITES AND SACRAMENTAL LIFE DURING THE SEASONS OF LENT AND EASTER**

### **Celebrations during the Season of Lent**

The Sundays of Lent take precedence over all feasts and all Solemnities. Solemnities occurring on these Sundays are observed on the preceding Saturday. The weekdays of Lent have precedence over obligatory Memorials.

Devotional exercises which are traditionally associated with Lent, for example the Stations of the Cross are to be encouraged; they will help to foster the preparation of the faithful for the celebration of Easter.

Accordingly parishes should offer more opportunities for communal prayer for the faithful, i.e. an additional scheduled daily Mass, evening(s) of reflection, parish soup suppers, etc.

### **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, it is preferable that the Baptism of infants not take place during Lent except in the case of emergency. Infant baptisms during the Easter Season follow the traditional custom of the Church. As such, the celebration of the Sacrament of Confirmation and the reception of First Communion of the Holy Eucharist are to be rare and only by exception during Lent, but most appropriate during the Easter Season.

*The Rite of Election* will be celebrated on the First Sunday of Lent **February 21, 2010** at:

#### **Albemarle Deanery**

Place: Holy Family Parish  
Elizabeth City, NC  
Time: 4:00 PM  
Very Rev. Samuel J. Buchholz, V.F.

#### **Newton Grove Deanery**

Place: St. Mary Parish  
Goldsboro, NC  
Time: 3:00 PM  
Very Rev. James F. Garneau, V.F.

#### **Cape Fear Deanery**

Place: St. Mary Parish  
Wilmington, NC  
Time: 3:00 PM  
Very Rev. Marcos Leon-Angulo V.F.

#### **Piedmont Deanery**

Place: Blessed Sacrament Parish, Burlington  
Burlington, NC  
Time: 4:00 PM  
Very Reverend Robert Benko, O.F.M., Conv., V.F.

**Fayetteville Deanery**

Place: St. Patrick Parish  
 Fayetteville, NC  
 Time: 6:00 PM  
 Most Reverend Michael F. Burbidge

**Raleigh Deanery**

Place: St. Andrew Parish  
 Apex, NC  
 Time: 2:00 PM  
 Most Reverend Michael F. Burbidge

**New Bern Deanery**

Place: St. Paul Parish  
 New Bern, NC  
 Time: 3:00 PM  
 Very Rev. Ernest J. Ruede, V.F.

**Tar River Deanery**

Place: St. Peter Parish  
 Greenville, NC  
 Time: 3:00 PM  
 Very Rev. Justin Kerber, C.P., V.F.

The *Rite of Sending for Election* should be celebrated in Parishes prior to the Rite of Election on this Sunday (RCIA, 106-117).

In addition, the *Penitential Rite* for baptized Candidates preparing for the Sacraments of Confirmation and Eucharist may be celebrated on the Second Sunday of Lent, February 28, 2010 (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 Scrutinies* found in the Missal (*Sacramentary*), pp., 826-829 (RCIA, 146; DGRCIA, 1-4), and the Readings from Cycle A of the Lectionary.

**The Sacrament of Reconciliation**

The Diocese of Raleigh, in keeping with the custom of the universal Church, has a laudable tradition during the Season of Lent of paying particular attention to the celebration of the Sacrament of Reconciliation, especially providing for the celebration of the sacrament communally. The faithful should be clearly and positively encouraged to receive this sacrament during Lent. Pastors should devote themselves to the ministry of reconciliation, and provide sufficient time for the faithful to avail themselves of this sacrament. Schedules for confessions and communal celebrations should be arranged in each Parish and among Parishes so that the faithful may have ample opportunity to receive the sacrament. The faithful should celebrate the Sacrament of Reconciliation before the Sacred Triduum begins. Efforts should be made to educate the faithful and plan accordingly (RP, 13). A liturgy for the celebration of the Lenten Communal Penance Service is available from the Office of Worship on the Diocesan Website.

**Funeral Liturgies during the Season of Lent and the Easter Triduum**

Good liturgical practice suggests reflecting the liturgical season in the choice of music and scripture. The season of Lent may also reflect a change in the color of vesture and employ the option to use purple (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 *Funeral Liturgy outside Mass* using the *Order of Christian Funerals*, Part I, Chapter 4. A Funeral Mass for the deceased should be offered as soon as is convenient after Easter Sunday (OCF, 107-203).

**Marriage during the Season of Lent**

Marriages during the Season of Lent are not to be encouraged. However, if a marriage does take place, there should be marked moderation in festivity. Couples should be instructed to use restraint when it comes to flowers in the Sanctuary. (CB, 252)

The celebration of Sacrament of Marriage and the Convalidation of a civil marriage are discouraged on Holy Thursday and Good Friday and not permitted on Holy Saturday.

## **Communion for the Sick and Viaticum**

Holy Communion may be brought to the sick on all days except Holy Saturday. On Holy Saturday, Communion may be given only as Viaticum. Communion services outside of the Liturgy of the Sacred Triduum are not to be held on Holy Thursday, Good Friday, or Holy Saturday.

### **OTHER CONSIDERATIONS**

During Lent, the Altar should not be decorated with flowers. The Fourth Sunday of Lent (*Laetare* Sunday), Solemnities and Feasts are exceptions to this rule. On the Fourth Sunday of Lent, rose-colored sacred vesture may be used (CB, 252).

As a reminder of Baptism, Holy Water is to remain available to the faithful in the fonts at the doors of the Church as well as for the Sacrament of Baptism throughout the Season of Lent. The practice of replacing Holy Water in the fonts with sand is prohibited.

In the Dioceses of the United States, crosses in the Church may be covered 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 (GIRM, 318.3).

The permanent affixed Crucifix in the Sanctuary may be covered on Good Friday (CL, 26 and the *Ordo Missale*).

Music instruments ordinarily may be played only to give necessary support to the singing. Likewise, music should be chosen keeping in mind the penitential character of Lent and with the spirit of the season and its liturgical texts.

From Ash Wednesday until the Easter Vigil, the *Alleluia* is to be omitted in all celebrations, even on solemnities and feasts.

Encouragement is to be given to pray for the repentance and conversion of sinners, and this intention should be included each week in the Prayer of the Faithful.

### **PARTICULAR LITURGIES DURING THE SEASON OF LENT THE SACRED TRIDUUM AND THE SEASON OF EASTER**

#### **Ash Wednesday: February 17, 2010**

The blessing and distribution of ashes may take place at either a celebration of the Liturgy of the Mass or at a Liturgy of the Word. The blessing and distribution of Ashes follow the Homily. The Act of Penance is omitted. The ordinary ministers for the distribution for ashes are Priests and Deacons. However in parishes where there is a large number of the faithful present, Extraordinary ministers of Holy Communion may distribute ashes. Care should be taken that ashes should be taken to the home-bound and those in nursing homes.

Formula for the imposition of ashes: "*Remember you are dust and to dust you shall return;*" or "*Turn away from sin and be faithful to the Gospel.*"

#### **Passion (Palm) Sunday: March 28, 2010**

On this day the Church remembers Christ's entrance into Jerusalem to accomplish the Paschal Mystery. The commemoration on this day with the blessing and the procession of Palms is not just a historical re-enactment of Jesus' entry into Jerusalem but a ritual action that marks our entry into Holy Week.

Three options are given in the Missal (Sacramentary) for the beginning of the Sacred Liturgy on this day: the Procession, the Solemn Entrance, and the Simple Entrance. Masses beginning with either the Solemn Entrance or the Procession omit the Penitential Rite.

The Passion proclaimed on this day is essential to the Sacred Liturgy and cannot be omitted. It may be proclaimed using one, three or more Readers. The part of Christ in the Passion is customarily preserved for the Priest Celebrant. Care should be taken that the Proclamation of the Passion does not become a re-enactment or historical drama.

### **The Chrism Mass**

The Chrism Mass will be celebrated on Tuesday, March 30, 2010, at St. Michael the Archangel, Cary at 2:00 PM. No other liturgies should be scheduled in the Diocese at this time.

### **The Easter Triduum**

*Christ redeemed us all and gave perfect glory to God principally through his Paschal Mystery; dying he destroyed our death and rising he restored our life. Therefore, the Easter Triduum of the passion and resurrection of Christ is the culmination of the entire liturgical year. Thus the Solemnity of Easter has the same kind of preeminence in the liturgical year that Sunday has in the week. The Easter Triduum begins with the Evening Mass of the Lord's Supper, reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday.* (GIRM, 18-19)

Special care should be given in encouraging the faithful to participate in all three days of the Triduum.

### **Holy Thursday: April 1, 2010**

Lent ends with the beginning of the Mass of the Lord's Supper, the beginning of the Sacred Triduum. Careful attention should be given to what is celebrated in this Mass: the institution of the Eucharist, the institution of the Priesthood and the *Mandatum*, the Lord's command to love through the service of others.

A sufficient amount of the Precious Body should be consecrated for the Liturgy of Good Friday.

Please note that on Holy Thursday the only Mass permitted is the Mass of the Lord's Supper. In the case of a genuine necessity, the Diocesan Bishop may permit a second Mass of the Lord's Supper or a Mass in the morning for those who are unable to participate in the evening Mass. Permission for these Masses must be obtained through the Office of the Bishop. Any such request must be sent to the Office of the Bishop prior to March 29, 2009.

It is appropriate that the Sacred Oils blessed and consecrated at the Chrism Mass be carried in at the Presentation of the Gifts. The proper rubrics & prayers for the presentation of the Oils are found in the *Sacramentary Supplement*, will be provided with the oils at the Chrism Mass and can be found on the Diocesan Office of Worship website.

The Washing of Feet ritual (*Mandatum*) is optional; however parishes are strongly encouraged to include the ritual in the celebration of the Mass of the Lord's Supper. Those whose feet are to be washed should represent a cross-section of the parish. The number is traditionally twelve, though there is no exact requirement.

Following the Prayer after Communion, the Holy Eucharist is transferred to an Altar or Place of Repose. This may be the Tabernacle regularly used for reservation if it is in a separate Chapel or area removed from the Sanctuary. The Altar or Place of Repose should be simply decorated. The Blessed Sacrament is not to be exposed in a Monstrance. The faithful should be encouraged to spend some time in adoration throughout the remainder of the evening until Midnight. After Midnight, there is no adoration (CL, 55 and 56). *It is not permitted to reserve the Precious Blood for adoration on Holy Thursday and for distribution on Good Friday* (CN, 30).

After Mass the Altar is stripped. It is fitting that any crosses in the Church be covered with a red or purple veil, if not already covered. Votive Candles should not be lit before the images of Saints (CL, 57). Holy water should be removed from all fonts. They are refilled with the Easter water blessed at the Easter Vigil.

### **Good Friday: April 2, 2010**

The order for the celebration of the Lord's Passion, the Liturgy of the Word, the Veneration of the Cross and Holy Communion, stems from an ancient tradition of the Church and should be observed faithfully.

On Good Friday, and, if possible on, Holy Saturday, until after the Easter Vigil, the paschal fast is observed everywhere to honor the suffering and death of the Lord Jesus, and to prepare to share more deeply in the resurrection.

The Liturgy of the Hours, particularly Morning Prayer, is encouraged among the faithful.

The celebration of the Lord's Passion, the principal celebration of this day, should take place at or about 3:00 PM. If pastoral need dictates, this celebration may take place later in the day.

The part of Christ in the Passion is customarily reserved for the Priest Celebrant. During the Veneration of the Cross, only one cross should be used in order to allow for the full symbolism of the ritual. If the number of faithful is too great to permit individual veneration, other crosses may be used.

The General Intercessions are to follow the form and text as found in the Missal (Sacramentary).

After the celebration, the altar is stripped, the cross remains, however, with four candles so that the faithful may venerate it and spend some time in adoration.

### **Holy Saturday: April 3, 2010**

The Liturgy of the Hours, particularly Morning Prayer, is encouraged among the faithful.

The celebration of the Sacrament of Marriage is not permitted, as is also the celebration of other sacraments, except those of Penance and Anointing of the Sick.

### **Holy Saturday Night: The Easter Vigil**

The Mass of the Vigil is celebrated through four parts: Light Service, Liturgy of the Word, Liturgy of Baptism and the Liturgy of the Eucharist. The Vigil is celebrated in its entirety.

The entire celebration of the Vigil should take place at night, that is, it should begin after nightfall. The Easter Vigil should begin at a time that allows for the Easter Fire to break the darkness of night. This rule is to be taken according to its strictest sense. Therefore, for Parishes **in the Diocese of Raleigh, the Easter Vigil may not be scheduled before 8:00PM.** The Easter Vigil is not to be celebrated at the time of day that the anticipated Sunday Mass on Saturday, ordinarily takes place. Questions on scheduling and multiple celebrations should be directed to the Office of Worship.

The *Exsultet* (Easter Proclamation) should be sung by the Deacon, the Priest Celebrant or a Cantor. At least three of the seven Old Testament selections from Sacred Scripture are to be proclaimed, including reading number three from the Book of Exodus.

Those parts unique to the Vigil which should always be sung are: the acclamations during the procession with the Paschal Candle, *Exsultet* (Easter Proclamation), the responsorial alleluia after the Epistle, the Litany of the Saints, and the acclamation after the blessing of the water.

In addition to Eucharistic Acclamations which are ordinarily sung, because of the nature of the festiveness of the Vigil, the Gloria should be sung.

The Paschal Candle must be made of wax, not 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 (CL, 82). The Paschal Candle is lighted for all liturgies during the Easter Season (CB, 372).

Adults (and children of catechetical age) receiving the Sacrament of Baptism or brought into full communion in the Church during the Vigil (RCIA, 562-594) are to be confirmed by the Priest Celebrant (RCIA, 588).

Some parish RCIA processes include participants who are baptized Catholics. Although not confirmed, they are properly prepared for full initiation in the Church by having participated in the RCIA or comparable formation process. Priests serving in the Diocese of Raleigh do not have the faculty to administer the Sacrament of Confirmation to baptized

Catholics completing their initiation in the Church. The Bishop reserves to himself the faculty to administer this sacrament (Code of Canon Law, 883). In accordance with the Diocesan guidelines previously released, priests may request in writing the faculty from the Bishop to administer the sacrament. Other questions about the faculty to confirm, or who is to be confirmed, should be directed to the Office of the Vicar General.

Adults baptized as Catholics, who are seeking to complete their Initiation through the Sacrament of Confirmation, are invited, following appropriate catechesis, to receive the Sacrament of Confirmation at the Adult Confirmation Mass to be celebrated by Bishop Burbidge on Sunday, April 25, 2010 at Our Lady of Lourdes Parish in Raleigh at 6:30pm.

### **The Solemnity of Easter Sunday April 4, 2010**

The Act of Penitence on this day takes 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 holy water fonts at the entrance to the church should also be filled with the Easter Water blessed at the Easter Vigil.

At all Masses on Easter Sunday, the *Renewal of Baptismal Promises* and its accompanying *Sprinkling Rite* takes place after the Homily and replaces the Creed.

### **The Season of Easter**

“Today is the day of Easter joy! May the Risen Lord breathe on our minds and open our eyes that we may know him in the breaking of the bread, and follow him in his risen life.”

*The fifty days from Easter Sunday (April 4, 2010) to Pentecost (May 23, 2010) audibly and visually, are to be celebrated with a particular joy and exultation at the gift of the Resurrection. They are celebrated in joyful exultation as one feast day, or better, as “one great Sunday”. These above all others are the days for the singing of the Alleluia. (GIRM, 22)*

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

During the Easter Season the *Rite of Sprinkling* may replace the customary *Act of Penitence* (GIRM, “Forward”).

On Easter Sunday (*Victimae paschali laudes*) and Pentecost Sunday (*Veni Sancte Spiritus*), the Sequence is required and is sung before the *Alleluia*. (STTL #165) The Sequence may be sung by all together, or in alteration between the congregation and choir and cantor, or by the choir or cantor alone.” (STTL #166)

The *Double Alleluia* is added to the Dismissal Rite for Masses during the Octave of Easter and for Pentecost. (CB, 373)

Throughout the Easter season the Neophytes, those who were baptized at the Easter Vigil, should be assigned their own special place among the faithful. Intercession should be made in the Eucharistic Prayer for the newly baptized during the Easter Octave.

Infant baptisms are fittingly to be celebrated on any Sunday of the Easter Season, including Pentecost Sunday. It is also appropriate that children receive First Communion on one or other of the Sundays of Easter.

### **The Solemnity of the Ascension: May 13, 2010**

In the Province of Atlanta, the Solemnity of the Ascension of the Lord has been transferred to Sunday and will be celebrated on Sunday May 16, 2010.

### **The Solemnity of Pentecost: May 23, 2010**

The Sequence of Pentecost is sung at all Masses except when the Vigil readings are used. After Pentecost, the Paschal Candle may be returned to a less prominent place, but always placed near the Baptismal Font.

### **Referenced Abbreviations**

*CB – Ceremonial of Bishops; CN – Norms for the Distribution and Reception of Holy Communion; DGRCIA – Diocesan Guidelines for the Rite of Christian Initiation of Adults; GIRM – General Instruction of the Roman Missal; L – Circular Letter concerning the Preparation and Celebration of the Easter Feasts (Congregation for Divine Worship, 1988); OCF – Order of Christian Funerals; RCIA – Rite of Christian Initiation of Adults; RM – Rite of Marriage; RP – Rite of Penance; TTL – Sing to the Lord.*