



DIOCESE OF RALEIGH

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

2019

“For by your gracious gift each year, your faithful await the sacred paschal feasts with the joy of minds made pure, so that, more eagerly intent on prayer and on the works of charity, and participating in the mysteries by which we have been reborn, they may be led to the fullness of grace that you bestow on your sons and daughters” (Preface I 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 Baptism and conversion, 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 conversion to renew their Baptismal Promises” (*Ceremonial of Bishops*, 249).

NORMS FOR FASTING AND ABSTINENCE

Ash Wednesday, **March 6, 2019**, and Good Friday, **April 19, 2019**, 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 Baptismal Promises at Easter.

El miércoles de ceniza, **6 de marzo del 2019** y el viernes santo, **19 de abril del 2019**, 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 está permitido tomar líquido, 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 LENT AND EASTER TIME

Celebrations during Lent

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

Daily Mass should be made more available to the faithful. Whenever possible, the Bishop asks that additional daily Masses, to include Saturday, be added to the parish's schedule in order to afford the faithful more opportunities to deepen their preparation for the Sacred Triduum and Easter Time.

Devotional exercises which are traditionally associated with Lent are to be strongly encouraged. Stations of the Cross should be prayed communally, particularly on each Friday of Lent, to foster the preparation of the faithful for the celebration of Easter.

The Stations of the Cross is an ancient and venerable devotion which is designed to foster devotion to and meditation on the mystery of the Passion of Christ. As commendable as such a devotion may be, it can never fulfill the purpose of Eucharistic adoration, which is to draw us more deeply into the mystery of Christ's presence in the Holy Eucharist. Therefore, neither the Stations of the Cross nor any other devotion should be prayed during exposition of the Eucharist.

Eucharistic Exposition and Benediction are no longer considered devotions; rather, they are a part of the Church's official liturgy. Whereas in the past Benediction was frequently added on to

the end of another service or devotion, this is no longer permitted. Eucharistic Exposition and Benediction is a complete liturgical service in its own right and is to be celebrated as such.

Accordingly, parishes should offer more opportunities for communal prayer for the faithful, e.g. a Lenten Holy Hour with Exposition of the Blessed Sacrament and Benediction, evening(s) of reflection, parish soup suppers, or other Lenten family/parish activities.

The Sacraments of Initiation

Lent is oriented towards the celebration of the Sacraments of Initiation at Easter; and, care must be taken to maintain this central focus. It is customary that the Baptism of infants not take place during Lent except in the case of emergency.

Likewise, the reception of First Holy Communion is to be rare and only by exception during Lent, but most appropriate during Easter Time.

The *Rite of Christian Initiation of Adults* was designed primarily for adults who have not been baptized, nor formally catechized in the dogmas and doctrines of the Christian faith. The Rite, therefore, places particular focus on the journey of the unbaptized to the waters of Baptism, the chrism of Confirmation, and to reception of the Body and Blood of Christ in the Eucharist. This journey is one of profound transformation in the whole person who undertakes it, and in order that this profound transformation be recognized as pivotal in the lives the catechumens, the First Sunday of Lent, as per the ritual book, will be centered on the transition of the catechumens into the elect. Therefore, the *Rite of Election* for the catechumens of the Diocese and of the Church will be celebrated on March 10, 2019, at Holy Name of Jesus Cathedral for all Deaneries of the Diocese.

The Rite of Sending for Election should be celebrated in Parishes at which the names of the catechumens are inscribed in the Book of the Elect prior to the Rite of Election. (RCIA, 106-117)

The Rite of Election will be celebrated in the Diocese of Raleigh as follows:

DATE	LOCATION	TIME	DEANERIES
March 10th	Holy Name of Jesus Cathedral Raleigh	3:30 p.m.	Albemarle Fayetteville Raleigh Tar River Cape Fear New Bern Newton Grove Piedmont

Candidates for Full Communion in the Catholic Church will celebrate the *Call to Continuing Conversion* on the Second Sunday of Lent in the parishes where they are being catechized and prepared. 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, March 17, 2019 (RCIA, 459-472).

The Masses for the Celebration of the Scrutinies are included in the Ritual Masses section of the Roman Missal. They are to be celebrated on the Third, Fourth, and Fifth Sundays of Lent whenever possible. If for pastoral reasons, the Scrutinies cannot be celebrated on these Sundays, other appropriate Lenten weekdays may be chosen. The Gospels of the Samaritan Women, the Man Born

Blind, and the Resurrection of Lazarus are proclaimed at the respective celebrations of the Scrutinies.

The Scrutinies for children preparing for Initiation should be celebrated apart from those celebrated for adults. They are held in a celebration of the Word using the adult rite as a guide, with appropriate adaptations. Pastoral care should dictate the number of Scrutinies celebrated (RCIA 294).

The Sacrament of Penance

The Diocese of Raleigh, in keeping with the custom of the universal Church, has a laudable tradition during Lent of paying particular attention to the celebration of the Sacrament of Penance, providing for the celebration of the Sacrament, both individually and communally with individual confession, penance and reception of absolution. 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 in the parish. The faithful should celebrate the Sacrament of Penance before the Sacred Triduum begins. Schedules for confessions should be arranged in each parish to provide sufficient opportunities for the faithful to receive the grace that the Sacrament of Penance holds for them.

In addition to an increased opportunity for confession in the Parish, the *Rite of Reconciliation of Several Penitents with Individual Confession and Absolution* (Communal Penance Service) should be offered in each parish of the Deanery so that the faithful may have ample opportunity to “be reconciled with God and their neighbor and so be able to celebrate the paschal mystery with renewed hearts” (RP, 13). Efforts should be made to educate the faithful and plan accordingly. A sample Communal Penance Service for Lent is available from the Office of Divine Worship on the Diocesan website.

Funeral Liturgies during Lent and the Paschal Triduum

Good liturgical practice suggests reflecting the liturgical season in the choice of music and scripture. Lent may also be reflected through the option to use purple vestments (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 a *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 Lent are not to be encouraged. However, if for pastoral reasons, 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 the 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

The Distribution of Holy Communion outside of the Liturgy of the Sacred Triduum, except to the sick, is prohibited on Holy Thursday, Good Friday, and Holy Saturday. Holy Communion may be brought to the sick on all days except Holy Saturday. On Holy Saturday, Communion may be given only as Viaticum.

OTHER CONSIDERATIONS

During Lent, it is not permitted to decorate the altar 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 vestments may be used (CB, 252).

Holy Water should remain available in the fonts at the doors of the Church as well as for the Sacrament of Baptism when appropriate, 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, the practice of covering images throughout the church on the Fifth Sunday of Lent may be observed. Crosses remain covered until Good Friday, unveiled either for the purpose of veneration during the Celebration of the Passion of the Lord or, in the case of all other crosses, at the close of that liturgy. Other images remain covered until the beginning of the Easter Vigil.

Crosses and crucifixes in the church are to be removed, if possible, after the stripping of the altar on Holy Thursday. If they cannot be removed, they are to be veiled (*RM, Thursday of the Lord's Supper*, 41).

Musical instruments may ordinarily be played only to give necessary support to 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 LENT, THE SACRED PASCHAL TRIDUUM, AND THE EASTER SEASON

Ash Wednesday: March 6, 2019

The blessing and distribution of ashes may take place either at a celebration of Mass or at a celebration of the Liturgy of the Word. The blessing and distribution of ashes follows the homily. The Penitential Act is omitted. Ordinarily ashes are distributed by Priests and Deacons. However, in parishes where there is a large number of the faithful present, others may assist the Priest and Deacon in the distribution of ashes. Ashes should be taken to the home-bound and those in nursing homes by those who regularly minister to them.

Formula for the imposition of ashes: ***“Remember that you are dust, and to dust you shall return.”***
Or: ***“Repent, and believe in the Gospel.”*** (***“Recuerda que eres polvo y al polvo has de volver.”*** O: ***“Conviértete y cree en el Evangelio.”***)

Palm Sunday of the Passion of the Lord: April 14, 2019

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 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 Roman Missal for the beginning of the Sacred Liturgy on this day: the Procession, the Solemn Entrance, and the Simple Entrance. The Solemn Entrance, **but not the Procession**, may be repeated before other Masses that are usually celebrated with a large gathering of the faithful. Masses beginning with either the Procession or the Solemn Entrance omit the Penitential Act.

The Passion proclaimed on this day is essential to the Sacred Liturgy and cannot be omitted. The narrative of the Lord's Passion is read without candles or incense, with no greeting or signing of the Book. It is read by a Deacon, or when there is no Deacon by a Priest. It may also be read by readers, with the part of Christ reserved to the Priest. Care should be taken that the Proclamation of the Passion does not become a reenactment or historical drama. For the spiritual good of the faithful the Passion should be proclaimed in its entirety. The First and Second Readings and the Responsorial Psalm should not be omitted.

The Chrism Mass

The Chrism Mass will be celebrated by Most Rev. Luis R. Zarama, Bishop of Raleigh, on **Tuesday, April 16, at Holy Name of Jesus Cathedral, Raleigh, at 2:00pm**; the Procession will begin at 1:45pm. No other liturgies should be scheduled in the Diocese at this time. Pastors and Pastoral Administrators are directed to invite their parishioners, as well as members of the various ministries in the parish, to this celebration of the Diocesan Church.

The Chrism Mass is celebrated every year in every Diocese. It is one of the most solemn and important liturgies of our Church. During the Mass, a Bishop blesses the Oil of Catechumens and the Oil of the Sick, and consecrates the Sacred Chrism.

The Chrism Mass also celebrates the ministry of priests. They are invited to renew publicly their priestly promises and are given the prayers and support of the people of the Diocese, represented by the faithful who have gathered for the Chrism Mass.

The Sacramental Life of the Diocese is celebrated in its fullness at the Chrism Mass. It is appropriate that the Holy Oils blessed at the Chrism Mass be presented to and received by the parish community, usually at the Evening Mass of the Lord's Supper on Holy Thursday.

The Sacred Paschal Triduum

In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen (*RM, I - The Sacred Paschal Triduum*).

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

Evening Mass of the Lord's Supper (Holy Thursday): April 18, 2019

Lent ends with the beginning of the Paschal Triduum, the Mass of the Lord's Supper. 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.

Communion under both species is especially encouraged on this day.

The tabernacle should be entirely empty but a sufficient amount of bread should be consecrated in this Mass for Holy Communion on this and the following day.

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 Bishop may permit a second evening Mass of the Lord's Supper or even, in case of genuine necessity, 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 28, 2019.**

It is appropriate that the Holy Oils and Sacred Chrism blessed and consecrated at the Chrism Mass be received in the parish. The reception of the Holy Oils and the Sacred Chrism may take place either before the celebration of the Evening Mass of the Lord's Supper or at another time that seems more appropriate. The proper form of this optional rite for the presentation of the Holy Oils and Sacred Chrism is available through the USCCB 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.

On January 6, 2016, in the Decree, *In Missa in Cena Domini*, the rubrics for the *Mandatum* during the Holy Thursday Mass of the Last Supper were changed to broaden those participating in this Rite. As the instruction now states, "those chosen from among the People of God," a cross-section of the parish community should be selected to represent the "variety and unity of every part of the People of God." Pastors and pastoral administrators may accordingly select males and females of various ages and states of life for participation in this Rite. For your reference, kindly note that those chosen for this rite must already have received the Sacrament of Baptism (can. 204§1).

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 an area removed from the Sanctuary. The Altar or Place of Repose should be decorated simply. 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 or for distribution on Good Friday* (CN, 30).

At an appropriate time, the Altar is stripped, and whenever possible the crosses and crucifixes in the Church are removed. Any crosses that remain should be 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.

If the celebration of the Passion of the Lord on the following day does not take place in the same church, the Mass is concluded in the usual way without a procession or reposition. The Blessed Sacrament is placed in the tabernacle.

Friday of the Passion of the Lord (Good Friday): April 19, 2019

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

The Paschal Fast should be kept from Friday of the Lord's Passion and, when appropriate, prolonged also through Holy Saturday as a way of coming, with spirit uplifted, to the joys of the Lord's Resurrection.

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

The celebration of the Lord's Passion **should take place at or about 3:00pm**. If pastoral need dictates, this celebration may take place later in the day. This liturgy is ideally celebrated only once for each parish community. Nonetheless, if the size or nature of the parish community indicates a pastoral need for an additional celebration, the service may be repeated later. It may not, however, be celebrated in the absence of a priest.

The Readings are to be proclaimed in their entirety. The Passion is to be read in the prescribed way, previously outlined for Palm Sunday.

The Solemn Intercessions are to follow the form and text as found in the Roman Missal. Every encouragement is given to the intercessions being sung. The faithful may remain standing or kneeling throughout the entire time of the prayers.

During the Adoration of the Cross, only one cross is to be used for adoration. If, because of the large number of people, it is not possible for all to approach individually, the priest, after some have adored, takes the cross and, standing in the middle of the sanctuary, invites the faithful gathered to adore the Holy Cross and elevates it for a short time for the faithful to adore in silence.

When adoration has been concluded, the Cross is placed at the altar with two to four candles around it.

After the Dismissal, the ministers genuflect to the Cross and depart in silence.

After the celebration, the altar is stripped but the Cross and candles remain so that the faithful may venerate it and spend some time in adoration.

Evening Prayer is not celebrated by those who have been present at the Solemn Celebration of the Lord's Passion.

Holy Saturday: April 20, 2019

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

The celebration of the Sacrament of Marriage is not permitted, nor is the celebration of other sacraments, except those of Penance and Anointing of the Sick.

Easter Sunday of the Lord's Resurrection – The Easter Vigil in the Holy Night: April 20, 2019

“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 Mass of the Vigil is celebrated through four parts: the *Lucernarium* and Easter Proclamation; the Liturgy of the Word; the Baptismal Liturgy; and the Liturgy of the Eucharist. The Vigil is celebrated in its entirety. It is encouraged that Communion be offered under both species.

The entire celebration of the Vigil must 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. On Saturday, April 20, 2019, sunset is 8:24 pm EDT and nautical twilight commences at 8:49 pm EDT. Therefore, for parishes **in the Diocese of Raleigh, the Easter Vigil may not be scheduled before 8:30pm**. Note that the Easter Vigil is not to be celebrated at the time of day that the anticipated Sunday Mass on Saturday ordinarily takes place. There is to be only one celebration of the Vigil. Questions on scheduling should be directed to the Office of Divine Worship.

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 lit for all liturgies during the Easter Season. (CB, 372)

The preparation rites of the Paschal Candle are not optional and must be included in the celebration.

To accommodate parishes that have mission churches where the Vigil is not celebrated, the Secretariat of the Committee on Divine Worship of the USCCB suggests that Paschal Candles prepared beforehand could be present at the church where the Vigil is celebrated and blessed alongside the principal Paschal Candle. As the candles are lit throughout the church, the Candle could be lit and held by a representative of the mission church who will take it to the church for Mass on Easter Sunday. It should be carried lit in the Entrance Procession of the first Mass at each church and put in a place in the sanctuary.

The Easter Proclamation (*Exsultet*) is sung by the Deacon, in the absence of a Deacon, by the Priest Celebrant or another concelebrating Priest, or if necessary, a lay Cantor.

For the Easter Vigil, “the mother of all Vigils,” nine Readings are provided – seven from the Old Testament, and two from the New Testament – 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.

The reading of the Word of God is a fundamental part of the Easter Vigil; however, for serious pastoral considerations, fewer Readings may be chosen. There should be at least three Readings from the Old Testament, taken from the Law and the Prophets. The Reading from Exodus with its canticle must never be omitted.

With the exception of the Reading from Exodus and its Canticle, any of the Responsorial Psalms may be replaced by a period of sacred silence.

The parts unique to the Vigil which should always be sung are the acclamations during the Procession with the Paschal Candle, the Easter Proclamation, the responsorial *Alleluia* after the Epistle, the Litany of the Saints, and the acclamation after the Blessing of the Easter Water. In addition to Eucharistic Acclamations which are ordinarily sung, the *Gloria* should be sung, rather than merely recited, because of the festive nature of the Vigil. The priest celebrant solemnly intones the *Alleluia* three times raising his voice a step each time before the Gospel. If necessary, the psalmist intones the *Alleluia* in the same manner.

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

“It is preferable that reception into full communion not take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism,” misunderstanding of Baptism or perceived triumphalism (NS 33). *A fortiori*, although baptized Catholics who have not yet been confirmed may have been included in the parish RCIA process, it is preferable that they not receive Confirmation in the celebration of the Rites of Initiation at the Easter Vigil so as not to provide any confusion to the Assembly.

Easter Sunday of the Lord’s Resurrection – Mass during the Day: April 21, 2019

The holy water fonts at the entrance to the church should be filled with the Easter Water blessed at the Easter Vigil.

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 alternating between the congregation and cantor/choir, 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 on Pentecost Sunday (CB, 373).

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

Easter Season

The fifty days from Easter Sunday (April 21, 2019) to Pentecost (June 9, 2019), 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 Blessing and Sprinkling of Water* may replace the Penitential Act (GIRM, Appendix II).

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 fittingly are 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 of the Lord: June 2, 2019

In the Province of Atlanta, the Solemnity of the Ascension of the Lord has been transferred to Sunday and will be celebrated on Sunday, June 2, 2019.

The Solemnity of Pentecost: June 9, 2019

The Vigil Mass is celebrated on Saturday evening. The Roman Missal now provides an option for an extended Vigil with six Readings. Four Readings are proclaimed with their psalms and prayers after the Penitential Act and before the *Gloria* is sung. At the conclusion of the *Gloria*, the Collect is said and the Mass continues with the Second Reading prescribed in the Lectionary (Romans 8: 22-27), and the Gospel prescribed for the Mass. After the Homily, the Mass continues in the usual way. The Missal also provides for a simple Vigil which does not include the additional Readings before the *Gloria*. However, whether or not the extended Vigil is used, the Propers and Readings of the Vigil are always celebrated for the Masses on Saturday evening.

There is no Sequence at the Celebration of the Vigil. The Sequence of Pentecost is sung at all Masses on Sunday only.

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*; *CL* – *Circular Letter concerning the Preparation and Celebration of the Easter Feasts* (Congregation for Divine Worship, 1988); *DGRCIA* – *Diocesan Guidelines for the Rite of Christian Initiation of Adults*; *GIRM* – *General Instruction of the Roman Missal*; *NS* – *National Statutes for the Catechumenate*; *OCF* – *Order of Christian Funerals*; *RCA* – *Rite of Christian Initiation of Adults*; *RM*: *Roman Missal*; *RP* – *Rite of Penance*; *STTL* – *Sing to the Lord*.

Approved for publication on 18th day of February 2019

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Bishop, Diocese of Raleigh