



HOLY WEEK - EASTER

(APRIL 10TH – JUNE 5TH)

LITURGICAL SUPPLEMENT

Diocese of Syracuse

2022

TABLE OF LITURGICAL DAYS

April 2022		
10	Palm Sunday of the Passion of the Lord	
11	“The Light is On For You” Campaign	4 PM – 7 PM in parishes around the diocese
12	Chrism Mass	11:00 AM The Cathedral of the Immaculate Conception
14	Holy Thursday	Thursday of the Lord’s Supper
15	Good Friday	Friday of the Passion of the Lord
16	Holy Saturday / Easter Vigil	May begin at 8 PM or after
17	Easter Sunday	
	Octave of Easter	Each day is a Solemnity
24	Second Sunday of Easter	Divine Mercy Sunday
May 2022		
1	Third Sunday of Easter	
5	Diocesan May Crowning	1:00 PM The Cathedral of the Immaculate Conception
8	Fourth Sunday of Easter	World Day of Prayer for Vocations
14	Ordination: Transitional Diaconate	10:00 AM Holy Family Church, Syracuse
15	Fifth Sunday of Easter	
21	Ordination: Permanent Diaconate	10:00 AM The Cathedral of the Immaculate Conception
22	Sixth Sunday of Easter National Day of Prayer and Remembrance for Mariners and People of the Sea	
24	World Day of Prayer for the Church in China	

May 2022		
26	The Ascension of the Lord	Solemnity Holyday of Obligation
29	Seventh Sunday of Easter World Communications Day	

June 2022		
4	Anniversary of the appointment of Bishop Lucia (2019)	
5	Pentecost	Solemnity

HOLY WEEK – Frequently Asked Questions:

Holy Week – what is its purpose?

“Holy Week is ordered to the commemoration of Christ’s Passion, beginning with his Messianic entrance into Jerusalem” (*Universal Norms*, 31).

Holy Week – when does it begin and end?

It begins on Monday, April 11th and ends on Thursday, April 14th.

Holy Week – are there any COVID-19 protocols this year?

No official directives concerning the liturgy in time of Pandemic have been provided by the Congregation of Divine Worship and the Discipline of the Sacraments or the United States Conference of Catholic Bishops. Therefore, the liturgies of Holy Week and the Sacred Paschal Triduum are to be celebrated as prescribed in the ritual books (*Roman Missal* and *Rite of Christian Initiation of Adults*) and the instruction [*Paschale Solemnitatis*](#). However, care should be taken when using a full choir, distributing Holy Communion, washing feet, venerating the cross, etc. Note: (1) the washing of feet is always optional and (2) the cross should not be venerated with a kiss during the Pandemic.

Holy Week – are crosses and images covered with veils?

Crosses and images *may* be covered beginning on the fifth Sunday of Lent. Veiling them indicates that we are in a different/unique time and produces a heightened sense of anticipation of Good Friday and Easter. Crosses remain covered until the end of the celebration of the Lord’s Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil (*Ordo*, 91).

Palm Sunday – what is different about this liturgy?

The entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery is recalled in one of three ways: (1) Procession, (2) Solemn Entrance, or (3) Simple Entrance (see the *Roman Missal*). Accordingly, palms are blessed and distributed. Depending on the entrance used, the Penitential Act may be omitted. Moreover, the gospel of the Passion of the Lord is proclaimed (note: without candles, incense, greeting or signing of the book). The homily given is brief or in its place a period of silence may be observed.

HOLY WEEK – Frequently Asked Questions:

The Chrism Mass – what is it?

The Chrism Mass is the Mass at which the Bishop blesses and consecrates the oils used in the celebration of the sacraments: the Oil of the Sick (Anointing of the Sick), the Oil of Catechumens (Baptism), and Chrism (Confirmation and Holy Orders). This Mass is also a manifestation of Priests' communion with their Bishop. Accordingly, Priests renew their priestly promises.

The Chrism Mass – when is it?

The Chrism Mass is celebrated in the Diocese of Syracuse on Tuesday of Holy Week at 11:00 AM. It is open to all the faithful.

The Chrism Mass – what is to be done with the Holy Oils once they are blessed/consecrated?

The Holy Oils must be renewed each year (c. 847 §1). “The reception of the Holy Oils may take place in individual parishes either before the celebration of the Evening Mass of the Lord's Supper or at another time that seems more appropriate” (*Roman Missal*). Instructions for the proper disposal of the Holy Oils as well as the *Order for the Reception of the Holy Oils* are provided at the Chrism Mass.

THE SACRED PASCHAL TRIDUUM – FREQUENTLY ASKED QUESTIONS:

The Sacred Paschal Triduum – what is it?

Triduum comes from the Latin root meaning “a period of three days.” The Sacred Paschal Triduum begins with the Evening Mass of the Lord's Supper on Holy Thursday and ends with Evening Prayer on Easter Sunday. It is a liturgical season that follows Lent but precedes the Easter season. During the 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” (*Roman Missal*).

Fasting – how is it observed during this time?

“The Easter fast is sacred on the first two days of the Triduum, during which, according to ancient tradition, the Church fasts ‘because the Spouse has been taken away’ (*Paschales Solemnitatis*, 39). “If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the ‘paschal fast’ to honor the suffering and death of the Lord Jesus and to prepare to share more fully and to celebrate more readily his Resurrection” (uscgb.org).

The days of the Sacred Paschal Triduum – what is different?

The days of the Sacred Paschal Triduum are marked by specific times and liturgical celebrations. Also, on Holy Thursday and Good Friday, the Eucharist is distributed only during the liturgy but may be brought to the sick at any time. Moreover, Funeral Masses are not permitted on Holy Thursday or during the Triduum. The Funeral Liturgy Outside Mass may be celebrated in cases of necessity. Furthermore, only the sacraments of Penance and Anointing of the Sick may be celebrated on Good Friday.

The liturgies of the Sacred Paschal Triduum – what is different?

The liturgies of the Triduum are one unified celebration of Christ's Paschal Mystery, that is his passion, death, and resurrection. They are not to be staged as "passion plays" (*Lectioary for Masses with Children*, 52). They require significant preparation, a sufficient number of trained lay ministers, singing, etc. Therefore, they are to be carried out only in those places in which they can be performed with dignity. Consequently, small communities should join to carry out the sacred celebrations in a noble manner (*Roman Missal*).

Holy Thursday – what is different about this liturgy?

The Mass of the Lord's Supper is celebrated in the evening. Holy water is removed from all fonts before Mass begins (note: it is replaced at the Easter Vigil). The altar may be decorated with flowers. The Mass begins with the tabernacle emptied. A sufficient amount of bread is to be consecrated at this Mass for the celebration of the Passion of the Lord on Good Friday. The *Gloria* is sung. Bells are rung during the *Gloria* and then silenced until the *Gloria* of the Easter Vigil. The organ and other musical instruments are used only to support singing. If possible, singing should be unaccompanied after the *Gloria* until the *Gloria* of the Easter Vigil. The Homily is to reflect on the institution of the Holy Eucharist and of the priestly Order and on the commandment of the Lord concerning fraternal charity. The Washing of Feet may take place after the homily and include a small cross-section (e.g., 12) of the local community, both men and women (Decree, *In Missa In Cena Domini*, 6 January 2016). The Creed is not said. The Procession of Gifts may include offerings for the poor. The Transfer of the Most Blessed Sacrament takes place after the Prayer after Communion.

Holy Thursday – what is the tradition of visiting churches?

After the Transfer of the Blessed Sacrament to the place of repose (in or outside the church), the faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night. The tradition of visiting other churches (seven) to do so comes from Rome and is an attempt to stay awake and keep watch with the Lord as he prepares to undergo his passion, unlike the disciples who fell asleep (Matt 26:36-36).

Holy Thursday – may first holy Communion be celebrated?

No. It is not appropriate. Another day should be chosen such as a Sunday between the Second and Sixth Sundays of Easter, the Solemnity of the Body and Blood of Christ, or a Sunday in Ordinary Time (*Redemptionis Sacramentum*, 87).

Good Friday – what is different about this liturgy?

The liturgy is not a Mass. The Passion of the Lord is celebrated around three o'clock, unless pastoral reasons suggest otherwise. It begins with the altar (not sanctuary) bare. It consists of three parts: the Liturgy of the Word, the Adoration of the Cross, and Holy Communion. Before the Liturgy of the Word, there is a simple procession, the Priest and Deacon prostrate themselves before the altar, and a Prayer is offered. The Liturgy of the Word consists of the Readings, the Psalm, the Lord's Passion, a brief Homily, and Solemn Intercessions. The Adoration of the Cross involves the Showing of the Cross (one of the two forms offered is used) and Adoring the Cross. Unless pastoral reasons suggest otherwise, one cross (cross or crucifix) is used for veneration. Veneration may take the form of a genuflection, bow, touch, etc. but not a kiss during the Coronavirus Pandemic.

Good Friday – what is different about this liturgy (cont.)?

Holy Communion consists of setting the altar, bringing the Blessed Sacrament to the altar from the place of repose, offering the Lord's Prayer, the reception of Holy Communion, placing the Blessed Sacrament back in the place of repose, and the Prayer after Communion. After Holy Communion a Prayer over the People is offered. All genuflect to the cross and depart in silence.

Holy Saturday – what happens on this day?

“The Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, awaiting his Resurrection” (*Roman Missal*). The paschal fast that began on Good Friday continues until after the Vigil. Holy Communion may only be given on this day as Viaticum. The Preparation Rites are celebrated with the Elect.

The Easter Vigil in the Holy Night – what is different about this liturgy?

This is not an anticipated Mass, but a true vigil. Saint Augustine calls the Easter Vigil, the “Mother of all Vigils” (Sermon 209). It takes place during the night (after nightfall) and consists of four parts: the Solemn Beginning or Lucernarium (Service of Light), the Liturgy of the Word, the Baptismal Liturgy, and the Liturgy of the Eucharist. During the Lucernarium, the fire is blessed and the paschal candle is prepared. (Note: multiple paschal candles may be prepared for parishes that are linked or merged; only the primary paschal candle is lighted from the fire and used; the others may be lighted and extinguished along with the candles of the assembly.) Then the procession into the church takes place and the Easter proclamation (Exsultet) is sung. During the Liturgy of the Word, nine Readings are proclaimed unless pastoral circumstances demand that the number of Old Testament readings be reduced to three. (Note: Exodus 14 and its canticle must be read). After the Readings and Psalms, Prayers are offered. After the last Old Testament Reading and Psalm, the *Gloria* is sung and bells are rung. Then the Epistle is read, the Alleluia is intoned, the Gospel is proclaimed, and a Homily is given. During the Baptismal Liturgy, any elect (and/or candidates) present come forward, (baptismal) water is blessed, the sacraments are celebrated, all present who have already been baptized renew their Baptismal Promises and are sprinkled with the blessed water (which is then placed on the holy water fonts), the Creed is omitted, and the Universal Prayer is offered. The Liturgy of the Eucharist takes place in the usual way, with the commemoration of the baptized and their godparents in the Eucharistic Prayer and the newly baptized receive the Eucharist for the first time. After the Prayer after Communion a Solemn Blessing and Dismissal with “Alleluia, Alleluia” are given.

The Easter Vigil in the Holy Night – why are the Sacraments of Initiation celebrated?

The Sacraments of Initiation (Baptism, Confirmation, and Eucharist) are celebrated at the Easter Vigil because of the paschal nature of this liturgy. The Sacraments of Initiation are an entrance into the Paschal Mystery of Christ, which is encountered and lived in the context of his Body, the Church. At the Easter Vigil, the elect are baptized, confirmed, and offer and receive the Eucharist for the first time. Candidates may be confirmed or received into the full communion of the Catholic Church, confirmed and offer and receive the Eucharist. It is recommended that the Easter Vigil be reserved for the elect and that the Sacraments of Initiation be celebrated with candidates at another suitable time (e.g., Pentecost) (see the *National Statutes for the Catechumenate*, 26, 32-33).

THE SACRED PASCHAL TRIDUUM – FREQUENTLY ASKED QUESTIONS:

The Easter Vigil in the Holy Night – why are the Sacraments of Initiation celebrated (cont.)?

In any case, pastors, parochial vicars, and priest chaplains in the Diocese of Syracuse have the faculty, by law, to confirm those seven years or older whom they baptize or those baptized persons whom they receive into the full communion of the Catholic Church. They also are delegated to confirm baptized Catholics 16 years of age or older who are uncatechized at the Easter Vigil (see *Priest Personnel Handbook*). In these circumstances, the priest celebrant alone is to celebrate the Sacraments of Initiation in their entirety. Accordingly, deacons are not to baptize those whom the priest confirms. The Office of Liturgy and the R.C.I.A. provides scripts for the celebration of the Sacraments of Initiation at the Easter Vigil with elect (and/or candidates).

Easter Sunday Mass During the Day – What is different about this liturgy?

The Rite of the Renewal of Baptismal Promises and Rite of Sprinkling may take place after the Homily. In this case the Creed is omitted. The Solemn Blessing from the Easter Vigil may be given. The Dismissal with “Alleluia, Alleluia” is used.

THE EASTER SEASON – FREQUENTLY ASKED QUESTIONS:

The season of Easter – what is its purpose?

“The season of Easter is the most important of all liturgical times, which we celebrate as the Lord's resurrection from the dead, culminating in his Ascension to the Father and sending of the Holy Spirit upon the Church” (usccb.org). It celebrates the joy of our new life in Christ received at Baptism. “It is characterized, above all, by the joy of glorified life and the victory over death expressed most fully in the great resounding cry of the Christian: Alleluia!” (Ibid.).

The season of Easter – when does it begin and end?

It begins on Easter Sunday, April 17th. It ends on Pentecost Sunday, June 5th, with the conclusion of Evening Prayer. There are 50 days of Easter from the first Sunday to Pentecost

The Paschal Candle – what is it and where does it go?

The Paschal Candle is a symbol of Christ, the divine light of the world, who dispelled the darkness of sin and death. It is kept near the ambo throughout Easter Time and is lit for all liturgical celebrations.

Easter in practice – how should the sanctuary be decorated?

“Since the Easter season lasts fifty days, planning will encompass ways to sustain the decor until the fiftieth day of Pentecost” (*Built of Living Stones*, 125). Note: real, not artificial flowers and plants should be used.

Easter in practice – what music is appropriate?

The proper antiphons of *Easter* or other *Easter* hymns that celebrate the resurrection.

Celebrating Easter – what is the octave and how is it celebrated?

“The octave of Easter comprises the eight days which stretch from the first to the second Sunday. It is a way of prolonging the joy of the initial day.” The days of the octave are celebrated as Solemnities of the Lord. A double “Alleluia” is added to the dismissal and its response. The sequence may be read or sung. Easter Preface I is used with “on this day...”.

Celebrating Easter – what is to be done with the neophytes (newly baptized) during this time?

The neophytes enter into a period of postbaptismal catechesis or mystagogy (see R.C.I.A. nos. 244-251). “This is a time for the community and the neophytes together to grow in deepening their grasp of the paschal mystery and in making it part of their lives through meditation on the Gospel, sharing in the Eucharist, and doing works of charity” (R.C.I.A., no. 244). The neophytes should be assigned a special place among the faithful. Intercession should be made in the Eucharistic Prayer for them during the octave.

Celebrating Easter – what about Divine Mercy Sunday?

In 1931, Jesus appeared to Sr. Faustina in Poland and expressed his desire for a feast celebrating his mercy. The Feast of Mercy was to be on the Sunday after Easter and was to include a public blessing and liturgical veneration of His image with the inscription “Jesus, I trust in You.” This promise of mercy has been affirmed by the Church, which has made Divine Mercy Sunday an occasion for receiving a plenary indulgence, “the remission before God of the temporal punishment due to sin whose guilt has already been forgiven” (CCC, no. 1471). The plenary indulgence is granted to the faithful under the usual conditions (Confession, Eucharist, prayer for the intentions of the pope, and complete detachment from sin, even venial sin). The faithful may either take part in the prayers and devotions held in honor of Divine Mercy in any church or chapel or recite the Our Father and Creed in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, adding a devout prayer to the merciful Lord Jesus. There are many aspects of the Divine Mercy devotion, including the Chaplet, the Divine Mercy image, and the “hour of great mercy” (3:00 p.m.). The popularity of these devotions, focused on the Lord’s infinite mercy, has grown rapidly in recent decades. Regarding the Chaplet of Divine Mercy, St. Faustina wrote that Jesus said to her, “At the hour of their death, I defend as My own glory every soul that will say this chaplet; or when others say it for a dying person” (Divine Mercy in My Soul, no. 811). Source: usccb.org.

Celebrating Easter – what about the Ascension of the Lord?

“The Paschal Mystery culminates in the Ascension of Jesus. After his appearance here on earth in his risen body, and ‘after giving instructions through the Holy Spirit to the apostles whom he had chosen’ (Acts 1:2), Jesus ‘was lifted up and a cloud took him from their sight’ (Acts 1:9). The Ascension is a holyday of obligation this year (May 26th 2022).

Celebrating Easter – the Novena to the Holy Spirit?

The period of time after the Ascension through the Saturday before Pentecost is a time of preparation for the coming of the Holy Spirit (via novenas, singing the *Veni Creator Spiritus*, etc.).

THE EASTER SEASON – FREQUENTLY ASKED QUESTIONS:

Celebrating Easter – what about Pentecost?

Pentecost marks the occasion of God sending the Holy Spirit upon Jesus' disciples after his Resurrection. It is celebrated this year on June 5th 2022. During Mass on Pentecost, pastors, parochial vicars, and priest chaplains in the Diocese of Syracuse are delegated to confirm baptized Catholics 16 years of age or older who are uncatechized (see *Priest Personnel Handbook*).