



LENT

(MARCH 2ND – APRIL 14TH)

LITURGICAL SUPPLEMENT

Diocese of Syracuse

2022

TABLE OF LITURGICAL DAYS

March 2022		
2	Ash Wednesday	
6	First Sunday of Lent	<i>The Rite of Election</i> 2:30 PM The Cathedral of the Immaculate Conception
9	Lenten Ember Day <small>for fruitful encounter during the Synodal Process</small>	<i>Pray</i> by attending Mass <i>Fast</i> from unnecessary verbal communication
11	Lenten Ember Day <small>for fruitful encounter during the Synodal Process</small>	<i>Pray</i> the Divine Mercy Chaplet <i>Fast</i> in addition to abstaining from meat by eating only one full meal (and two smaller meals that together do not equal a full meal)
12	Lenten Ember Day <small>for fruitful encounter during the Synodal Process</small>	<i>Pray</i> the Rosary <i>Fast</i> from unnecessary work
13	Second Sunday of Lent	<i>Optional Rite of Calling the Candidates</i> <i>to Continuing Conversion</i> in parishes
15	Diocesan Lenten Retreat with Bishop Lucia	6:30 – 8:00 PM The Cathedral of the Immaculate Conception and on Diocesan YouTube page via livestream
17	Saint Patrick	Commemoration
19	Saint Joseph, Spouse of the Blessed Virgin Mary	Solemnity
20	Third Sunday of Lent	Scrutiny I
25	Annunciation of the Lord	Solemnity <i>Exemption from the Lenten requirement to abstain</i> <i>from meat per canon 1251 of the Code of Canon Law 1983</i>
27	Fourth Sunday of Lent	Scrutiny II

April 2022		
3	Fifth Sunday of Lent	Scrutiny III
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

LENT – Frequently Asked Questions:

The season of Lent– what is its purpose?

It is a time of preparation for both catechumens and the faithful to celebrate the Paschal Mystery. Catechumens are led to the sacraments of initiation by the Rite of Election, the Scrutinies, and catechesis. The faithful are led to renew their baptismal promises through a spirit of repentance brought about by prayer, fasting, and almsgiving.

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

It begins on Ash Wednesday, March 2nd. It ends on Holy Thursday, April 14th, before the celebration of the Evening Mass of the Lord’s Supper.

The season of Lent – are solemnities and feasts celebrated?

Yes. For example, the Solemnities of Saint Joseph and the Annunciation. When these are celebrated the Lenten weekdays are not commemorated.

The season of Lent – are memorials of saints observed?

All memorials during Lent, including obligatory memorials, are optional. If they are observed, it is only as commemorations (*see below*).

The season of Lent – no *Te Deum*, *Gloria*, or *Alleluia*?

The *Gloria* and the *Te Deum* (Hymn of Praise said in the Liturgy of the Hours) are not said on the Sundays of Lent. However, they are said when prescribed, for example, on the Solemnities of Saint Joseph and the Annunciation and at the celebration of certain ritual Masses (e.g., Matrimony and Confirmation). The *Alleluia* is omitted from the beginning of Lent until the Easter Vigil.

The season of Lent – what is *Laetare* Sunday?

The Fourth Sunday of Lent. *Laetare* means “rejoice!” It is a joyful anticipation of Easter. Rose-colored vestments may be worn, instruments may be played at Mass (see “what music is appropriate” below), and the altar may be adorned with flowers.

LENT – Frequently Asked Questions:

The season of Lent – can the celebration of Sacraments of Baptism, Confirmation, and Matrimony take place?

Yes. Baptism can be celebrated anytime, but its celebration may be discouraged in certain circumstances during Lent because this season is a time of preparation for Baptism. When Confirmation is celebrated on Sundays during Lent the Mass of the Day is celebrated, the readings of the day are used, and violet vestments are worn. Couples celebrating the Sacrament of Matrimony are to be reminded that wedding plans should respect the nature of this liturgical season (e.g., flowers, music, etc.).

Lent in practice – who must abstain from meat and when?

Catholics ages 14 and older are required to abstain from meat on Ash Wednesday (March 2nd) and Good Friday (April 15th) as well as on all Fridays during Lent.

Lent in practice – who must fast and when?

Catholics between the ages of 18 and 59 are required to fast (eat only one full meal; two smaller meals may be taken but may not be equal to the one full meal) on Ash Wednesday (March 2nd) and Good Friday (April 15th). When possible, the fast from Good Friday should continue until the Easter Vigil. This is called the “Paschal Fast.” It is done to enter into the suffering and death of the Lord Jesus and to prepare more fully to celebrate his Resurrection.

Lent in practice – how should the sanctuary be decorated?

The altar should not be decorated with flowers except on the Fourth Sunday of Lent.

Lent in practice – what music is appropriate?

The proper antiphons of *Lent* or other suitable *Lenten* hymns that stir up a spirit of repentance. Musical instruments may only be played to support singing. Therefore, there should be no preludes or postludes; rather, sacred silence that invites prayer and meditation.

Lent in practice – how is the memorial of a saint observed as a commemoration?

At the Office of Readings: add a third reading and a third responsory (of the saint) before the concluding prayer. At Morning Prayer or Evening Prayer: omit the ending of the concluding prayer (Through our Lord Jesus Christ...) and add the saint’s antiphon for the *Benedictus* or *Magnificat* (from the proper or common) and the saint’s prayer. At Mass: the collect of the saint may be used as the collect and the collect of the Lenten weekday may be used to conclude the universal prayer.

Lent in practice – how / when is the Prayer Over the People at Mass offered?

These prayers are either obligatory (i.e., on Ash Wednesday and Sundays of Lent) or optional (i.e., on the weekdays of Lent.) The priest says, “*The Lord be with you.*” The people respond, “*And with your Spirit.*” The deacon or priest says, “*Bow down for the blessing.*” With hands outstretched over the people, the priest offers the prayer. After the people respond, “*Amen,*” the priest adds, “*And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come down on you and remain with you forever.*” The people respond, “*Amen.*” The deacon or priest then offers one of the formulas for the dismissal (e.g., “*Go forth, the Mass is ended*”).

LENT – Frequently Asked Questions:

Lent in practice – are statutes and images covered?

They may be covered beginning with the fifth Sunday of Lent. Crosses remain covered until the end of the celebration of the Lord's Passion on Good Friday. Images remain covered until the beginning of the Easter Vigil.

Penance service – what is it?

The Sacrament of Penance is one of the primary ways to “return to the Lord with your whole heart” (Joel 2:13). A “penance service” is a communal celebration of the sacrament of Penance, which “shows more clearly the ecclesial nature of penance” (*Rite of Penance*, 22). Moreover, a “penance service” has a particular structure set forth in the *Rite of Penance: Rite for Reconciliation of Several Penitents with Individual Confession and Absolution* (i.e., Introductory Rites, The Celebration of the Word of God, The Rite of Reconciliation, and the Dismissal of the People).

Penance Service – can general absolution be given or received?

When it is either morally or physically impossible for presbyters to hear individual confessions, they are to grant general absolution. This can be done by law only: (1) in danger of death, (2) when there is not enough time, and (3) there are not enough confessors for individual confession. Likewise, in situations of grave necessity presbyters are to grant general absolution. For example, a presbyter in the missions – but not one on a pilgrimage or at a parish penance service – may grant general absolution when there are not enough confessors to hear confessions within a suitable time and penitents will be deprived of the grace of this sacrament or of Holy Communion for some time, (canon 961 §1, 1° and 2° of the *Code of Canon Law 1983*). For the *valid* reception of general absolution, the faithful must be (1) suitably disposed and (2) intend to confess individually any grave sins as soon as possible (*Rite of Penance*, 34). Accordingly, general absolution is **not permitted** at a scheduled penance service.

“Anointing service” – is this the same as the Sacrament of Penance?

No. An “anointing service” is the communal celebration of the Sacrament of the Anointing of the Sick. When celebrated communally, presbyters are to ensure that the sick are suitably prepared and properly disposed (canon. 1002). For example, they should instruct those present concerning who can receive the sacrament (i.e. those who begin to be danger of death because of sickness or old age). Note: the Sacrament of the Anointing of the Sick forgives only those sins that cannot be confessed because of physical or moral constraints (*Pastoral Care of the Sick*, 6).

Stations of the Cross and Exposition / Benediction of the Most Holy Eucharist – can both take place at the same time?

Stations of the Cross are not to take place while the Blessed Sacrament is exposed on the altar. Likewise, the Eucharist is not to be distributed to the faithful at the end of the Stations of the Cross.

LENT – Frequently Asked Questions:

R.C.I.A. – what is it and what does it have to do with Lent?

Rite of Christian Initiation of Adults. Lent is a period of more intense spiritual preparation for those preparing to celebrate the Sacraments of Initiation (Baptism, Confirmation, and Eucharist) at the Easter Vigil. It consists of more interior reflection than catechetical instruction, and is intended to purify the minds and hearts of the elect as they search their own consciences and do penance. This period is intended as well to enlighten their minds and hearts with a deeper knowledge of Christ the Savior. The celebration of certain rites, particularly the scrutinies and the presentations brings about this process of purification and enlightenment and extends it over the course of the entire Lenten season” (*R.C.I.A.*, 139).

ASH WEDNESDAY – Frequently Asked Questions:

How does Mass begin?

It begins with the Sign of the Cross, the Greeting (“The Lord be with you.”), “Let us pray,” and the Collect. The Penitential Act is omitted.

When are ashes blessed and distributed?

After the Homily.

Who may distribute ashes?

A priest or deacon is the ordinary minister. Others (e.g., extraordinary ministers of Holy Communion) may assist when there is a genuine need.

What is to be said during the distribution of ashes?

“Repent and believe in the Gospel.” Or “Remember that you are dust and to dust you shall return.”

How are the ashes to be distributed?

They may be traced in the form of a cross on the **foreheads** of those who receive them. Or they may be sprinkled on the **heads** of those who receive them according to the Roman custom. In either case, the directives in the *Roman Missal* are to be followed and directions should be given to the faithful before Mass begins.

May ashes be blessed and distributed outside of Mass?

Yes. [Click here](#) for the resource for the “Distribution of Ashes outside Mass by a Lay Minister.” Priests and Deacons are to use the *Book of Blessings*, 1656-1678.