



## **MEMORANDUM**

**TO:** Clergy and Parish Liturgical Coordinators

**FROM:** Deacon Modesto Cordero, Director Office for Worship

**DATE:** March 11, 2026

**SUBJECT:** Diocese of Orange 2026 Holy Week Reminders

The following reminders for Holy Week highlight some of the instructions from the *Roman Missal*.

### **FIFTH WEEK OF LENT (PASSIONTIDE)**

#### *Covering Crosses and Images*

The practice of covering crosses and images throughout the church beginning this week may be observed. Crosses remain covered until the end of the Celebration of the Lord's Passion on Good Friday, and images remain covered until the beginning of the Easter Vigil.

### **PALM SUNDAY OF THE PASSION OF THE LORD**

#### *The Commemoration of the Lord's Entrance into Jerusalem*

There are three forms of beginning the liturgy on this day: 1) the Procession or 2) the Solemn Entrance before the principal Mass, or 3) the Simple Entrance before other Masses.

The Solemn Entrance, but not the Procession, may be repeated before other Masses. The penitential rite is omitted in Masses beginning with the Procession or the Solemn Entrance (Palm Sunday, 1).



The proclamation of the Lord's Passion is essential to the liturgy of this day and cannot be omitted. It may be proclaimed by three persons who take the parts of Christ, the Narrator, and the People. The narrative of the Lord's Passion is read without candles or incense and without greeting the people or signing the book. (Palm Sunday 21; *Paschales Solemnitatis* 33).

The part of Christ is reserved to the priest and the introduction "*The Passion of our Lord Jesus Christ according to N.*" is reserved to the Priest or an assisting Deacon, a lay reader may not proclaim this portion even if they are assisting with other portions of the Passion narrative.

If the Passion is proclaimed by only one reader, then it should be proclaimed by a deacon or priest.

### **CHRISM MASS**

The Chrism Mass will be celebrated on **Monday, March 30, 2026** at Christ Cathedral at 5:30 PM. No other liturgies or services should be scheduled on this evening in the Diocese. Each parish is required to identify one individual who will be responsible for picking up the newly blessed and consecrated oils following the Chrism Mass (for more information, contact the Office for Worship).

Priest attending the Chrism Mass needs to bring their own alb. Diocesan Chasubles will be provided.

### **FUNERALS DURING THE EASTER TRIDUUM**

On Holy Thursday, Good Friday, and Holy Saturday, a funeral Mass is not permitted. On these days the body of the deceased may be brought into the church for the Funeral Liturgy Outside Mass using the Order of Christian Funerals, Part I, Chapter 4. A Mass for the deceased should be offered as soon as is convenient after Easter Sunday (OCF 107-203).



## **MARRIAGES DURING THE TRIDUUM**

The celebration of Matrimony (including the convalidation of marriage) is not permitted during the Easter Triduum. The Celebration of Matrimony (Ritual Mass) may not take place on the following days: Ash Wednesday (February 18), the Annunciation of the Lord (March 25), the Chrism Mass (March 30), or during the Triduum (Holy Thursday, Good Friday, and Holy Saturday: April 2–4).

## **COMMUNION FOR THE SICK AND VIATICUM**

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 are not permitted on Holy Thursday, Good Friday, or Holy Saturday.

## **COMMUNION FOR THOSE INCARCERATED**

Ministers that bring communion to our brothers and sisters who are incarcerated relies on parishes to provide consecrated hosts to volunteers for Catholic parishioners in correctional facilities during Communion Services.

Unfortunately, the schedules of correctional facilities do not always align with the Church liturgical schedule. As a result, Sunday services may take place on an alternative weekday. During the Lenten season, particularly Holy Week and Triduum, Communion Services are scheduled when time and space within the facility become available. Although Communion services are prohibited during the celebration of the Triduum, this does not apply to the Communion Services scheduled for correctional facilities during that time. We kindly ask pastors to allow our incarcerated ministry volunteers to pick up the Holy Eucharist for their services on the days traditionally prohibited during Holy Week, as mentioned above.

If you have any questions, please feel free to contact Deacon Modesto Cordero at (714) 282-3041 or Fred LaPuzza at (714) 282-4261.



## MASS OF THE LORD'S SUPPER

- Lent ends with the beginning of the Mass of the Lord's Supper on the evening of Holy Thursday—the only Mass permitted on this day. All Masses without an assembly are forbidden.
- The altar may be decorated with flowers (*Roman Missal*, Holy Thursday, no. 5).
- The oils blessed and consecrated at the Chrism Mass may be carried into the church before the celebration of the Mass (*Roman Missal*, Chrism Mass, no. 15).
- The Gloria is said. While being sung, bells are rung, and when finished, they remain silent until the Gloria of the Easter Vigil (*Roman Missal*, Holy Thursday, no. 7). A wooden clacker may be used in place of the bells during the epiclesis and elevations on Holy Thursday.
- The celebration of the washing of feet may take place. If the priest chooses the optional foot washing, “it is for [him] to choose a small group of persons who are representative of the entire people of God—lay, ordained ministers, married, single, religious, healthy, sick, children, young people and the elderly—and not just one category or condition” (CDWDS letter of January 6, 2016). The washing of the feet should be celebrated in a way that allows people to participate visually. After the washing of the feet, the priest returns to his chair, and from there directs the Universal Prayer. The Creed is not said (*Roman Missal*, Holy Thursday, no.13).
- The renewal of priestly commitment from the Chrism Mass is not to be used at the Mass of the Lord's Supper.



- At the Offertory, gifts for the poor may be presented in procession with bread and wine (*Roman Missal*, Holy Thursday, no. 14). Enough bread should be consecrated at this Mass for the liturgy of Good Friday as well. The Roman Canon (Eucharistic Prayer I) includes special inserts. At an appropriate moment during Communion, the priest may entrust the Eucharist from the altar to a deacon, acolyte, or extraordinary minister, so that it may be brought to the sick who are to receive Holy Communion at home (*Roman Missal*, Holy Thursday, no. 33). The Prayer after Communion is said by the priest standing at the chair (*Roman Missal*, Holy Thursday, no. 35). There is no Concluding Rite with the usual greeting, blessing and dismissal.
- Following the Prayer after Communion, the Holy Eucharist is transferred to a ciborium to the place of reposition. The altar of repose may be 1) outside the sanctuary in another part of the church (e.g. side altar), 2) in a suitably decorated chapel (e.g. the adoration chapel), or 3) in a place set up in such a way as to be conducive to prayer and meditation (e.g. outside of the church in a hall). The place of reposition should be simply decorated. ***Under no circumstances is the Blessed Sacrament to be exposed in a monstrance.***
- In the order of procession for the transfer of the Blessed Sacrament to the place of reposition, a minister carrying the processional cross is followed by two others with lighted candles. A minister carrying a smoking censer precedes the priest carrying the Blessed Sacrament (*Roman Missal*, Holy Thursday, no. 38).
- The faithful should be encouraged to spend some time in adoration throughout the remainder of the evening. During the time of adoration, readers may proclaim biblical passages, such as the farewell discourse from the Gospel according to John, chapters 14-17. A minister may also lead the Night Prayer or some other appropriate prayer. Hymns may be sung, and silence may be kept.
- After the Mass, holy water stoops are emptied, the altar is stripped, and the sanctuary is cleared of flowers and adornments. The crosses may be covered in red or violet for Good Friday (*Roman Missal*, Holy Thursday, no. 41). Votive candles should not be lit before images of the saints (*Circular Letter* no., 57



## FRIDAY OF THE PASSION OF THE LORD

- The Liturgy of the Hours, particularly Morning Prayer, is strongly encouraged on this day. The sacraments of Penance and the Anointing of the Sick—but no other sacraments (e.g. Matrimony)—may be celebrated on Good Friday and Holy Saturday (*Roman Missal*, Good Friday, no. 1).
- The Good Friday liturgy is to take place at about 3:00 p.m. or as early as noon, but not later than 9:00 p.m. *The Good Friday liturgy may only be celebrated by a bishop or a priest* (*Roman Missal*, Good Friday, no. 4).
- “The Priest and the Deacon, if a Deacon is present, wearing red vestments as for Mass, go to the altar in silence and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and pray in silence for a while. All others kneel.” (*Roman Missal*, Good Friday, no.5).
- The priest says the opening Prayer with hands outstretched, omitting the usual invitation, “Let us pray” (*Roman Missal*, Good Friday, no. 6).
- The Passion may be proclaimed by three persons who take the parts of Christ, the Narrator, and the People. The part of Christ should be reserved to the priest. If the Passion is proclaimed by only one lector, then it should be proclaimed by a deacon or priest.
- After the homily the Solemn Intercessions begin.
- The Holy Land Collection is taken up before the Adoration of the Cross.
- During the Adoration of the Cross, **only one cross should be used** (*Roman Missal*, Good Friday, no.19). An image of Jesus on the cross is not venerated; rather, the cross on which he was crucified is adored.
- There are two forms of the Showing the Holy Cross: 1) the unveiling the cross in the sanctuary or 2) the procession with the unveiled cross through nave. The priest may adore the cross with chasuble and shoes removed. (*Roman Missal*, Good Friday, no.18).
- While liturgical law does not prescribe the form or color of veils (for the veiling of images and crosses), they have traditionally been made of simple, lightweight purple cloth, without ornament.



- If the numbers are so great that all cannot come forward, the priest, after some of the clergy and faithful have adored the cross, can stand with the cross in the center before the altar and, in a few words, invite the people to adore the Cross. He then elevates the cross higher for a brief period while the faithful adore it in silence (*Roman Missal*, Good Friday, no.19).
- The faithful may adore the cross with a kiss. A minister must assist in wiping the cross after each kiss. Every time the cross is wiped clean, it must be done with a clean section of the wiping cloth. Multiple cloths might be needed and should be ready at hand.
- The *Missale Romanum* gives specific directions as to the music used during the adoration. The antiphons *We worship you, Lord*, the reproaches, the hymns *Faithful Cross*, or other suitable are sung.
- If the people are to come forward for the Adoration of the Cross, they have two options 1) they can show reverence for the cross with a genuflection or a bow or 2) they can come forward and kiss the cross.

## **Popular Piety**

The *Directory on Popular Piety and the Liturgy* (2002) provides the proper perspective in paragraphs 142-145. Clearly the central celebration of this day is the Good Friday Celebration of the Lord's Passion. In no way should manifestations of popular piety, either by the time or way they are convoked, substitute for this solemn liturgical action. Nor should aspects of the various acts of piety be mixed with the Good Friday celebration, creating a hybrid. In recent times, Passion processions, celebrations of the Stations of the Cross, and Passion Plays have become more common. In such representations, actors and spectators can be involved in a moment of faith and genuine piety. Care should be taken, however, to point out to the faithful that a Passion Play is a representation which is commemorative, and they are very different from "liturgical actions" which are *anamnesis*, or the mysterious presence of the redemptive event of the Passion.



## EASTER VIGIL

The Liturgy of the Hours, particularly Morning Prayer, is strongly encouraged on this day. Again, the celebration of Matrimony (including the convalidation of a marriage) is not permitted on this day.

### *Lucernarium*

- The Easter Vigil must begin in darkness, while sun set is after 7:30pm this year **the Easter Vigil should not begin before 8:05 p.m. (Nautical Twilight)**, allowing for new fire to break the darkness of night (*Roman Missal*, Easter Vigil, no.4). The tabernacle should be empty.
- The Vigil begins with the Sign of the Cross and the greeting (*Roman Missal*, Easter Vigil, no., 9). “The paschal candle should be prepared, which for effective symbolism must be made of wax, never 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. It is blessed with the signs and words prescribed in the Missal...” (*Paschales Solemnitatis*, 82).
- If a deacon is not present to carry the Paschal Candle in the procession, the candle is carried by another minister and not by the priest (*Roman Missal*, Easter Vigil, no.15). **The processional cross and candles used on Sunday Mass are not to be carried in this procession (*Roman Missal*, Easter Vigil, no.8).** The places at which the proclamation, “The Light of Christ”, are sung at the door of the Church (after which only the priest celebrant lights his candle), in the middle of the Church (after which all light their candles), and before the altar, facing the people.
- After the deacon or other minister reaches the sanctuary and has sung “The Light of Christ” for the third time, he places the Paschal Candle next to the ambo or in the middle of the sanctuary. **The lights throughout the church are turned on, but the altar candles remain unlit (*Roman Missal*, Easter Vigil, no.17).** The illumination of the church building does not happen after the singing of the *Exsultet* or the proclamation of the readings.



- The *Exsultet* is sung by deacon, or priest, or layperson from the ambo or a lectern (*Roman Missal*, Easter Vigil, no.19). Before the Easter Proclamation, the priest gives his candle to one of the ministers and blesses incense as at the Gospel during Mass. 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” (*Roman Missal*, Easter Vigil, no.18-19).

### ***Liturgy of the Word***

- At least three of the seven Old Testament readings should be used, including the reading from Exodus. If only three readings are used, there should be readings from both the Law and the Prophets (the two readings from Genesis plus the reading from Exodus cannot be the only Old Testament readings used).
- The Gloria should be sung with bells.
- If possible, the priest intones triple Alleluia (*Roman Missal*, Easter Vigil, no.34).

### ***Liturgy of Baptism***

- If Baptism, either of adults or of infants, will take place, the priest says, “Dearly beloved, with one heart and one soul, let us by our prayers come to the aid of these our brothers and sisters in their blessed hope, so that, as they approach the font of rebirth, the almighty Father may bestow on them all his merciful help” (*Roman Missal*, Easter Vigil, no.40).
- Even if there are no candidates for Baptism, the blessing of baptismal water should take place in parishes where baptisms will occur during the year. In this case, the priest says, “Dearly beloved, let us humbly invoke upon this font the grace of God the almighty Father, that those who from it are born anew may be numbered among the children of adoption in Christ” (*Roman Missal*, Easter Vigil, no.40).
- If there is no baptismal font at all, such as in a monastery, convent, seminary, shrine, or other chapel where baptisms do not usually take place, the Litany of the Saints is not sung, and only a vessel of holy water is blessed (*Roman Missal*, Easter Vigil, no.42, 54).



- **The Vigil is for the Baptism of the elect as well as infants. Previously baptized candidates are received into the full communion of the Catholic Church at other times of the calendar year.**
- The priest that baptizes adults and children of catechetical age must also administer the sacrament of confirmation (OCIA 588; *Roman Missal*, Easter Vigil, no.50).
- **All the Sacraments of Initiation must be celebrated for each of the catechumens; splitting the sacraments is forbidden.**
- The celebration of Confirmation is to take place in the sanctuary as indicated by the Roman Ritual according to the *Rite of Confirmation*. The anointing with Chrism takes place in the usual way with the thumb and the laying of the hand on the candidate.
- Before the priest says, “Behold the Lamb of God...”, he may make a brief remark to the neophytes on their first Communion and “about the preciousness of so great a mystery, which is the climax of initiation and the center of the Christian life” (*Roman Missal*, Easter Vigil, no.64).



## SUNDAY OF THE RESURRECTION

At all Masses on Easter Sunday, the following occurs.

- The Rite for the Blessing and Sprinkling of Water may replace the Penitential Rite. (Please see the Appendix Section in the Roman Missal.)
  - If the Sprinkling Rite is done, the priest sprinkles himself and the ministers, then the clergy and people. Meanwhile, an appropriate chant is sung. When he returns to his chair and **the singing is over**, the priest stands facing the people and with hands joined, says:
    - **May almighty God cleanse us of our sins, and through the celebration of the Eucharist make us worthy to share at the table of his Kingdom.**
  - After the priest is done with this prayer, the *Gloria* may begin.
  - If Renewal of Baptismal Promises takes the place of the Creed, the Penitential Rite is prayed at the beginning of the Mass as usual.
- *Gloria* is sung (with gusto and enthusiasm).
- Collect is prayed.
- Liturgy of the Word takes place as normal.
- The Sequence is sung or said before the Alleluia at all Masses on Easter Sunday (GIRM no., 64).
- Homily takes place.
- After the homily, the Rite of the Renewal of Baptismal Promises may take place, according to the text used at the Easter Vigil. In that case the Creed is omitted. There is no need to “re-bless” the water on this day since it was solemnly blessed at the Easter Vigil. Following the renewal, the people are sprinkled with the blessed water from the baptismal font. A server may process to the font and obtain the water so that people may see.



- The double Alleluia is added to the dismissal formulary during the octave of Easter (i.e. “Go forth, the Mass is ended, alleluia, alleluia,” or “Go in peace, alleluia, alleluia” and the response, “Thanks be to God, alleluia, alleluia.”) (*Roman Missal*, Easter Vigil, no.69).

### **OCTAVE OF EASTER (April 5 – April 12, 2026)**

The first eight days of the Easter Season make up the octave of Easter and are celebrated as solemnities of the Lord (*Ceremonial of Bishops*, 373). The Gloria is to be sung or recited during the octave of Easter. The Sequence is optional during the days of the octave (GIRM, 64).

The double Alleluia is added to the dismissal formulary during the octave of Easter (*Roman Missal*, Easter Vigil, no.69).

Blessings!