



GUIDELINES FOR HOLY WEEK 2025

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

FIFTH SUNDAY OF LENT – APRIL 6

Covering Crosses and Images

The practice of covering crosses and images throughout the church beginning this Sunday 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 – APRIL 13

The Commemoration of the Lord's Entrance into Jerusalem

1. For an "Order of Placing Branches in the Home", see *Catholic Household Book of Blessings and Prayers*, no. 108-109.
2. If palm branches are not available, then other greenery may be used.
3. There are **three forms** of beginning the liturgy on this day:

<ul style="list-style-type: none">• First Form: <i>In this form the Procession or a gathering takes place in another suitable place other than inside the church to which the procession will go (Palm Sunday, no. 2).</i>
<ul style="list-style-type: none">▪ The faithful carry palm branches or other greenery plants.
<ul style="list-style-type: none">▪ Red vestments are worn – Chasuble or Cope may be used at this time.
<ul style="list-style-type: none">▪ The antiphon or a suitable hymn is sung.
<ul style="list-style-type: none">▪ The priest greets the people.
<ul style="list-style-type: none">▪ Priest says the prayer of blessing of the palms and sprinkled with holy water (in silence)
<ul style="list-style-type: none">▪ The Gospel of the Entry into Jerusalem is proclaimed from the <i>Roman Missal</i> or Book of the Gospels (Cycle C – Luke 19:28-40). The Book of the Gospels may be incensed, if used.
<ul style="list-style-type: none">▪ A brief homily may be given – Instruction for the procession is also given.
<ul style="list-style-type: none">▪ Procession Begins and songs are sung while the procession goes to the church.
<ul style="list-style-type: none"><ul style="list-style-type: none">○ Thurible (Incense)○ Processional Cross Adorned with Palms○ Candle bearers○ Priests & Ministers○ The Faithful
<ul style="list-style-type: none">▪ Upon arrival at the altar, the priest:
<ul style="list-style-type: none"><ul style="list-style-type: none">○ Reverence and incensation of the Altar



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○ He puts on the red chasuble, if he wore a cope.
▪ Penitential Rite is omitted.
▪ Collect is prayed, then Mass continues in the usual way.

<p>● Second Form: <i>When a procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance before the principal Mass (Palm Sunday, no. 12).</i></p>
▪ Meet at the entrance of the church (usually the vestibule area)
▪ Priest goes to the meeting place, wearing a red cope or chasuble
▪ The antiphon or a suitable hymn is sung.
▪ Blessing of Palms.
▪ The Gospel of the Entry into Jerusalem is proclaimed from the <i>Roman Missal</i> or Book of the Gospels (Cycle C – Luke 19:28-40). The Book of the Gospels may be incensed, if used.
▪ The priest enters into the sanctuary, while the antiphon or a suitable hymn is sung.
▪ Upon arrival at the altar, the priest:
○ Reverence and incensation of the Altar
○ He puts on the red chasuble, if he wore a cope.
▪ Penitential Rite is omitted.
▪ Collect is prayed, then Mass continues in the usual way.

<p>● Third Form: <i>The Simple Entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses. This form omits the blessing of palms, the Gospel at the Procession with Palms, and the procession of people and ministers.</i></p>
▪ The priest goes to the altar – The antiphon or a suitable hymn is sung.
▪ The priest reverences and incenses the altar
▪ He then proceeds to the celebrant's chair
▪ Mass begins with the Sign of the Cross and Greetings
▪ Penitential Rite is used.
▪ Collect is prayed, then Mass continues in the usual way.

Order of the Mass

● Collect
● First Reading is proclaimed.
● Responsorial Psalm is said or sung.
● Second Reading is proclaimed
● *** <i>The celebrant may choose to omit the two readings and just proclaim the Passion.</i>
● Lenten Gospel Acclamation

Pastoral Regions:

Our Lady of the Angels

San Fernando

San Gabriel

San Pedro

Santa Barbara



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| <ul style="list-style-type: none">• The Narrative of the Passion is read.<ul style="list-style-type: none">a. The narrative of the Lord's Passion is essential to the liturgy of this day and cannot be omitted. It is read without candles and without incense, with no greeting or signing of the book. It 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 reader, then it should be proclaimed by a deacon or priest (Palm Sunday, no. 21; <i>Paschales Solemnitatis</i> 33). |
| <ul style="list-style-type: none">• Homily or a moment of silence may be observed. |
| <ul style="list-style-type: none">• Creed |
| <ul style="list-style-type: none">• Universal Prayer |
| <ul style="list-style-type: none">• Prayer over the Offerings |
| <ul style="list-style-type: none">• Preface of the Passion of the Lord is used. |
| <ul style="list-style-type: none">• Solemn Blessing no. 5 may be used. |

CHRISM MASS – APRIL 14

1. The Chrism Mass will be celebrated on Monday of Holy Week at the Cathedral of Our Lady of the Angels at 7:00 PM. No other services should be scheduled for this evening in the Archdiocese.
2. 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.
3. Please contact the Cathedral Parish Office directly for more information on the Holy Oil Distribution (213) 680-5200.

FUNERALS DURING THE EASTER TRIDUUM

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 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.

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.



MASS OF THE LORD'S SUPPER – APRIL 17

1. Ritual Masses, including Funeral Masses, are not permitted.
2. 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.
3. The altar may be decorated with flowers (Holy Thursday, 5).
4. The tabernacle should be entirely empty with the doors open, and the sanctuary lamp should not be lit (Holy Thursday, 5).
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).
6. The *Gloria* is sung. Bells are rung, and when finished, they remain silent until the *Gloria* of the Easter Vigil (Holy Thursday, 7).
7. Bells are not rung during the Consecration.
8. 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, the elderly, and people of different ethnic and cultural backgrounds —and not just one category or condition” (*Congregation for Divine Worship & Discipline of the Sacraments* letter of January 6, 2016).

• The celebrant removes his chasuble.
• He washes their feet and dries them.
• It should be celebrated in a way that allows the congregation to participate visually.
• Suitable music, especially hymns that speak of charity, may be used during this time.
• While there is a tradition in kissing the feet, the rubrics do not specify that action.
9. After the Washing of Feet, the priest returns to his chair, washes and dries his hands, puts the chasuble back on, and from there directs the Universal Prayer (Holy Thursday, 13).
10. The Creed is not said.
11. The renewal of priestly commitment from the Chrism Mass is not to be used at the Mass of the Lord's Supper.
12. At the Offertory, gifts for the poor may be presented in procession with the bread and wine (Holy Thursday, 14).
13. Enough bread should be consecrated at this Mass for the liturgy of Good Friday as well.
14. 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 (Holy Thursday, 33).
15. The Prayer after Communion is said by the priest standing at the chair (Holy Thursday, 35).
16. There is no Concluding Rite with the usual greeting, blessing and dismissal.
17. After the Prayer after Communion, the Priest uses incense to bless the Blessed Sacrament three times. He puts on a white humeral veil and covers it (Holy Thursday, 37).
18. The Holy Eucharist, in a ciborium, is transferred to the place of reposition.



19. The Altar of Repose may be:
 - outside the sanctuary in another part of the church (e.g. side altar),
 - in a chapel suitably decorated (e.g. the adoration chapel), or
 - 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.
20. **Under no circumstances is the Blessed Sacrament to be exposed in a monstrance.** In addition, under no circumstances is it permitted to reserve the Precious Blood for adoration on Holy Thursday and for distribution on Good Friday (Norms, no. 30).
21. 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.
22. A minister carrying a smoking censer precedes the priest carrying the Blessed Sacrament (Holy Thursday, 38).
23. A suitable Eucharistic hymn may be sung by the faithful (ex. *Pange, lingua & Tantum Ergo Sacramentum*)
24. 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 Night Prayer or some other appropriate prayer. Hymns may be sung, and silence may be kept.
25. After the Mass, holy water stoups are emptied, the altar is stripped, and the sanctuary is cleared of flowers and adornments.
26. Crosses may be covered in **red** or **violet** for Good Friday (Holy Thursday, 41).
27. Votive candles should not be lit before images of the saints (Circular Letter no., 57).

Holy Thursday Devotion

Visita Iglesia – Visitation of the 7 Churches

- After attending Holy Thursday Mass in your parish, then visit seven different churches, taking time to pray before the Blessed Sacrament on the altar of repose at each one. Bring a friend or family member to take part in this special tradition!
- Look up churches close to your home parish and plan out which ones to visit and in what order. Look at how to minimize travel time between churches, and also make sure to check which churches will be open for visitation, and how late.
- You might want to end up back where you started if friends are parking there to carpool to the other churches. If possible, make a shareable map of the route.

Resources from the Diocese of Orange

English - https://www.rcbo.org/wp-content/uploads/2022/04/2022_Visitation_of_the_Seven_Churches_English_Meditations-1.pdf

Spanish - https://www.rcbo.org/wp-content/uploads/2022/04/2022_Spanish_Meditation_Visitation_of_the_Seven_Churches.pdf

Korean – https://www.rcbo.org/wp-content/uploads/2022/04/2022_Visitation_of_the_Seven_Churches_Korean_Meditations.pdf

Vietnamese - https://www.rcbo.org/wp-content/uploads/2022/04/Suy_Niem_Cho_Tuan_Thanh_2022.pdf



FRIDAY OF THE PASSION OF THE LORD – APRIL 18

1. Ritual Masses, including Funeral Masses, are not permitted.
2. 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 (Good Friday, 1).
3. 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.
4. The Good Friday liturgy is only to be celebrated by a bishop or a priest (Good Friday, 4).
5. “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.” (Good Friday, 5).
6. The priest says the opening Prayer with hands outstretched, omitting the usual invitation, “Let us pray” (Good Friday, 6).
7. 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 reader, then it should be proclaimed by a deacon or priest.
8. The Holy Land Collection is taken up before the Adoration of the Cross.
9. During the Adoration of the Cross, only **one** cross should be used (Good Friday, 19). An image of Jesus on the cross is not venerated; rather, the cross on which he was crucified is adored.
10. There are two forms of the Showing the Holy Cross:
 - the unveiling of the cross through the church in the middle in the sanctuary or
 - the procession with the unveiled cross through the nave.
11. The priest may adore the cross with chasuble and shoes removed. (Good Friday, 18).
12. 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.
13. 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 of time while the faithful adore it in silence (Good Friday, 19).
14. Sample Invitation for Adoration of the Holy Cross
 - a. *“Let us take a few moments to adore in silence this instrument of our salvation on which Jesus Christ demonstrated his love for us by the pouring out of his blood, bringing life to the whole world. Please kneel.”*
15. The *Missale Romanum* gives specific directions as to the music used during the adoration. The antiphons *We Worship You, Lord*, the Reproaches, the hymn *Faithful Cross*, or other suitable ones are sung.



POPULAR PIETY

1. 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.
2. In no way should manifestations of popular piety, either by the time or manner in which 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.
3. 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 differs from "liturgical actions" which are *anamnesis*, or the mysterious presence of the redemptive event of the Passion.

EASTER VIGIL – APRIL 19

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

Lucernarium – The Solemn Beginning of the Vigil

3. The Easter Vigil must begin at night. **This year, the Easter Vigil should not begin before 7:30pm**, allowing for the new fire to break the darkness of night (Easter Vigil, 4).
4. **The Easter Vigil is the first Mass of Easter Sunday** and not in any way to be considered an Anticipated Mass for Easter Sunday. This is why the discipline of the Church insists that it should not begin before nightfall in any circumstance. Furthermore, the beginning of the Easter Vigil is governed not by a clock, but by the sacramentality of light and darkness. "The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday" (Congregation for Divine Worship, 1988).
5. The tabernacle should be empty.
6. Please note that there is to be *only one* Easter Vigil: for pastoral reasons an additional Mass may be celebrated after the Mass of the Easter Vigil using the Liturgy of the Word of the Mass of the Easter Vigil and omitting the Service of Light.

7. The Blessing of the Fire and Preparation of the Candle
▪ The lights of the Church are turned off.
▪ The faithful gathered outside the Church and the fire is lit there.
▪ A minister prepares and takes the paschal candle to the fire
▪ Greeting and exhortation by the priest.
▪ The Vigil begins with the Sign of the Cross and the greeting (Easter Vigil, 9).
▪ Blessing of the fire and preparation of the Candle
* <i>"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</i>



<i>may evoke the truth that Christ is the light of the world. It is blessed with the signs and words prescribed in the Roman Missal... ” (Paschales Solemnitatis, 82).</i>
<ul style="list-style-type: none"> ▪ The priest lights the paschal candle from the new fire
8. Procession
<ul style="list-style-type: none"> ○ The deacon or, if a deacon is not present to carry the Paschal Candle, another suitable minister takes the paschal candle and the procession forms (Easter Vigil, 15). ○ The procession towards the Church begins: <ul style="list-style-type: none"> • Incense • Deacon with the Paschal Candle • Priest with ministers • The people (all holding unlit candles)
<i>*The processional cross and candles used on Sunday Mass are not to be carried in this procession (Easter Vigil, 8).</i>
<ul style="list-style-type: none"> ▪ At the door of the church, the Deacon or priest, raising the up the candle, sings, “The Light of Christ” and all respond, “Thanks be to God”. ▪ The places at which the proclamation, “The Light of Christ”, are sung are: 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.
<i>*The catechumens do not use candles at this point, as the candles are a sign of Christ indwelling in the baptized. Catechumens receive their candle later, after their own baptism.</i>
<ul style="list-style-type: none"> ▪ 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.
9. The Easter Proclamation (Exsultet)
<ul style="list-style-type: none"> ▪ The <i>Exsultet</i> is sung by deacon, or priest, or layperson from the ambo or a lectern (Easter Vigil, 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” (Easter Vigil, 18-19). ▪ The lights throughout the church are turned on, but the altar candles remain unlit (Easter Vigil, 17). The illumination of the church building does not happen after the singing of the <i>Exsultet</i> or the proclamation of the readings. ▪ Before the beginning of the Liturgy of the Word, the faithful are instructed to extinguish their candles.

Liturgy of the Word

10. At least three of the seven Old Testament readings should be used, including the reading from Exodus.
11. 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).



12. The priest instructs the people and invites them to participate with quiet hearts before the readings
13. The Reading is proclaimed.
14. The psalm is sung or said (or in place of the psalm a period of sacred silence may be observed)
15. The priest says a prayer
<i>*This order is repeated throughout all the readings</i> <i>*Required Readings: Exodus 14 and its canticle Exodus 15 is never omitted from this liturgy.</i>
16. After the last Reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Gloria is sung, while bells are rung.
17. The Collect is said
18. After the Epistle is proclaimed, all rise and the priest solemnly intones the triple <i>Alleluia</i> (Easter Vigil 34).
19. The psalmist or cantor proclaims Psalm 118 (117) with the people responding <i>Alleluia</i> (Easter Vigil 34). During the singing of this psalm, the priest puts incense in the thurible and blesses the deacon, if there is one present. The deacon or priest goes to the altar to pick up the Book of the Gospels and then goes to the ambo.
20.
21. For the Gospel Procession, the processional candles are not used since the Paschal Candle is by the ambo. Only incense is carried in procession to the ambo.
22. After the Gospel, the Homily, even if brief, is not to be omitted

Liturgy of Baptism

23. The Vigil is for the Baptism of the Elect (adults and children) as well as infants. But for pastoral reasons, the Elect under the age of 18 may also celebrate their initiation at a Sunday Mass (OCIA, 304).
24. Previously baptized candidates are received into the full communion of the Catholic Church at other times of the calendar year.
25. All of the Sacraments of Initiation (Baptism, Confirmation, & First Communion) must be celebrated for each of the catechumens at the same liturgy; **splitting the sacraments is forbidden.**
26. 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” (Easter Vigil, 40). The Litany of the Saints and the blessing of water follow.

27. Presentation of the Candidates for Baptism
○ The priest and the ministers go the place of baptism
○ Those that will be baptized come forward
▪ There are three options: A. Baptism at the Font B. Procession to the Font for Baptism



C. Baptism in the Sanctuary
28. The celebrant addresses those present and instructs
29. The Litany of the Saints and the prayer of blessing follow.
<ul style="list-style-type: none"> ○ Litany of the Saints <ul style="list-style-type: none"> • 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 (Easter Vigil, 42 & 54). • In the Litany the names of some Saints may be added, especially the Titular Saint of the Church and the Patron Saints of the place and beloved by the soon to be baptized. • Sometimes the Litany of Saints is sung as the catechumens process to the font and in other places it is sung after they have assembled.
<ul style="list-style-type: none"> ○ Blessing of Water <ul style="list-style-type: none"> • The celebrant may use any of the blessing formulas given in options A, B, and C. • The prayers are said with hands extended; and for option A, by lowering paschal candle into water.
30. Renunciation of Sin (for the Elect)
<ul style="list-style-type: none"> ○ The celebrant may ask each person to be baptized, or all the elect together, by using one of the three formulas (A, B or C).
31. Profession of Faith (for the Elect)
<ul style="list-style-type: none"> ○ Now the Elect, profess their faith. ○ When there are a great many to be baptized, the Profession of Faith may be made simultaneously by all (Elect and all the faithful).
32. Rite of Baptism
<ul style="list-style-type: none"> ○ After the Profession of Faith, each elect is immediately baptized by immersion or by pouring of water. After the baptism of each adult, a brief acclamation may be sung by the people (See OCIA, 226; Appendix II, 595-597)
33. Explanatory Rites
<ul style="list-style-type: none"> ○ Anointing after Baptism (Chrism Oil) – this is done <u>only</u> for children under the age of 7 that were baptized. ○ Clothing with a White Garment ○ Handing on of a Lighted Candle
34. Celebration of Confirmation
<ul style="list-style-type: none"> ○ The priest that baptizes adults and children of catechetical age must also administer the sacrament of confirmation (OCIA, 232; Easter Vigil, 50). ○ The celebration of Confirmation is to take place in the sanctuary as indicated in the Roman Ritual according to the Rite of Confirmation (Easter Vigil, 53).
35. The Renewal of Baptismal Promises (By all the Faithful may be done here; unless it was already done with the Elect (see above no. 30, OCIA, 237))
<ul style="list-style-type: none"> ○ At the Easter Vigil, the renewal of baptismal promises by the congregation follows the celebration of Confirmation



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<ul style="list-style-type: none">○ All stand, holding lighted candles (from the fire of the Paschal Candle) in their hand, and renew their promise of baptismal faith.○ While the Profession of Faith, no. 30, is for those going to receive the Sacrament of Baptism, at this moment, the Renewal of Baptismal Promises, no. 34, are for those who have already been baptized.
36. Renunciation of Sin (for the faithful) <ul style="list-style-type: none">○ The celebrant may choose from the two options (A or B).
37. Profession of Faith (for the faithful)
38. Sprinkling with Baptismal Water <ul style="list-style-type: none">○ During sprinkling, a hymn of baptismal character is sung.
39. Creed is omitted
40. Universal Prayer (Prayer of the Faithful)

Liturgy of the Eucharist

1. The neophytes may be invited to bring up the gifts of bread, wine, and food for the poor during the Offertory.
2. If Eucharistic Prayer II, III, or IV is used, the proper formula for the neophytes is used from the Ritual Mass for the Conferral of Baptism. (OCIA, 242; Easter Vigil 63).
3. It is desirable that the neophytes receive Holy Communion under both kinds, together with their godfathers, godmothers, and Catholic parents and spouses, as well as their lay catechists. (OCIA, 243; Easter Vigil, 65)
4. Before the priest says, “Behold the Lamb of God...”, he may make a brief remark to the neophytes on their first Communion (see text OCIA, 243; Easter Vigil, 64).

SUNDAY OF THE RESURRECTION – APRIL 20

1. At all Masses on Easter Sunday, the Renewal of Baptismal Promises and the accompanying Sprinkling Rite replace the Creed and the Penitential Act. In addition to following the homily, these rites may also take place as part of the introductory rites.
2. A Rite of Sprinkling appropriately replaces the Penitential Act on Sundays during the Easter Season, including Pentecost.
 - a. During the Rite of Sprinkling, an appropriate hymn is sung, such as *I Saw Water Flowing, Water of Life, Baptized in Water*, etc.



- b. When the priest returns to his chair and the singing is over, he 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.**
 - c. After the priest is done with this prayer, the *Gloria* begins.
 - d. If Renewal of Baptismal Promises takes the place of the Creed, the Penitential Rite is prayed at the beginning of the Mass as usual, and the Sprinkling Rite takes place after the Renewal of Baptism Promises.
3. *Gloria* is sung (with gusto and enthusiasm).
 4. Collect is prayed.
 5. Liturgy of the Word takes place as normal.
 6. The Sequence is sung or said before the Alleluia at all Masses on Easter Sunday (GIRM no., 62).
 - a. The Sequence may be sung or said from the ambo or another suitable place.
 7. The Creed is recited unless it is replaced with the Renewal of Baptismal Promises and sprinkled with holy water.
 8. If the Roman Canon is used (Eucharistic Prayer I), it takes proper forms in paragraphs 86 and 87.
 9. 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”) (Easter Vigil, 69).

Easter Sunday Devotional Practices

Some parishes may also have scheduled "Sunrise Services" during the early dawn of Easter Sunday Morning. Such traditions, date back to the European Christians in 1700s.

- a. *Salubong* is an Easter tradition that is celebrated by Filipino Catholics around the world. *Salubong* means encounter or in Spanish, “encuentro.” This is a reenactment of the Risen Jesus meeting his sorrowful Mother Mary on the road. The choirs of angels played by the children sing the song of “Regina Caeli” or in Tagalog “Reyna ng Langit” with joy and gladness singing to Mother Mary that her son is risen from the dead.
- b. A black veil that covers the grieving Mother is then swiped away by an angel and the bells are rung and “Alleluia” is sung. This is a great moment for the Church, especially for the families to come together in procession and prayer and experience the joyful and glorious resurrection of our Lord Jesus Christ.
- c. Here in the Archdiocese of Los Angeles, parishes with a large population of Filipinos, celebrate this special encounter with the Risen Lord as early as 4 or 5AM. This is also the Filipino version of the “Sunrise Services,” which some parishes celebrate in the early morning of Easter Sunday. Other parish communities also celebrate Easter Sunday in similar ways.



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OCTAVE OF EASTER - APRIL 21-27, 2025

1. 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).
2. The *Gloria* is to be sung or recited during the octave of Easter.
3. The Sequence is optional during the days of the octave (GIRM, 64).
4. The double Alleluia is added to the dismissal formulary during the octave of Easter (Easter Vigil, 69).

Other resources:

Triduum:

- <https://www.usccb.org/prayer-worship/liturgical-year/triduum>
- <https://www.usccb.org/resources/what-easter-triduum>

Holy Thursday

- <https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/triduum/roman-missal-and-the-evening-mass-of-the-lords-supper>
- <https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/triduum/holy-thursday-mandatum>
- <https://www.usccb.org/es/prayer-and-worship/liturgical-year-and-calendar/triduum/holy-thursday-mandatum>

Good Friday

- <https://myfranciscan.org/good-friday/>
- <https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/triduum/roman-missal-and-the-good-friday-liturgy>
- <https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-word/proclamation-of-the-gospel-by-the-laity>

Easter Vigil

- (Spanish) <https://www.usccb.org/es/prayer-and-worship/liturgical-year-and-calendar/triduum/roman-missal-and-the-easter-vigil>
- (English) <https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/triduum/roman-missal-and-the-easter-vigil>