



Lenten Guidelines 2026

February 18 – April 5

Introduction

The Church presents Lent as a time of preparation for the celebration of Easter, marked by a deepening call to conversion and renewal. *Sacrosanctum Concilium*, the *Constitution on the Sacred Liturgy*, affirms that Lent possesses a “twofold character,” recalling or preparing for Baptism and fostering penance, so that the faithful may more attentively hear the Word of God, devote themselves to prayer, and celebrate the Paschal Mystery with renewed hearts (SC, 109). The *Ceremonial of Bishops* also echoes this vision as it states, “The annual observance of Lent is the special season for the ascent to the holy mountain of Easter. Through its twofold theme of repentance and preparation for Baptism, the season of Lent disposes both the catechumens and the faithful to celebrate the Paschal Mystery” (CB, 249). These baptismal and penitential dimensions are to be clearly expressed in the liturgy and strengthened through liturgical catechesis, calling the faithful to authentic conversion and deeper participation in the saving mystery of Christ.

Lent begins on **Ash Wednesday, February 18**, and concludes on **Holy Thursday, April 2**, before the celebration of the Evening Mass of the Lord’s Supper. Lent is “a powerful season, a turning point that can foster change and conversion in each of us. We all need to improve, to change for the better. Lent helps us and thus, we leave behind old habits and the lazy addiction to the evil that deceives and ensnares us. During the season of Lent, the Church issues two important invitations: to have a greater awareness of the redemptive work of Christ; and to live out one’s Baptism with deeper commitment” (Pope Francis, General Audience, March 5, 2014). Therefore, Lent is a special opportunity to grow spiritually through penitential practices, especially self-denial, almsgiving, and works of mercy.

Lent is a season that emphasizes conversion and reconciliation, especially through the Sacrament of Penance. Pastors are invited to make this sacrament readily accessible by offering a range of opportunities, such as individual confessions and communal penance services. Priests are strongly encouraged to ensure that all Catholics are able to approach and celebrate this sacrament during the Lenten journey.

In addition, pastors are encouraged to provide regular opportunities for communal prayer throughout Lent, such as Lenten missions, the Stations of the Cross on Fridays, Exposition of the Blessed Sacrament with Benediction, Evening Prayer, evening Masses, and initiatives that promote the practice of the Works of Mercy. A homily or brief catechetical instruction should accompany these gatherings. The Stations of the Cross are not to be celebrated during Exposition of the Blessed Sacrament, and Holy Communion is not to be distributed to the faithful at the conclusion of the Stations.

Distribution of Ashes outside Ash Wednesday

The liturgical blessing and imposition of ashes is tied to Ash Wednesday only.

For more information, please see the article in the link provided.

<https://adoremus.org/2024/01/q-can-ashes-be-distributed-on-a-day-besides-ash-wednesday/>

General Guidelines and Practices

I. Lenten Fasting and Abstinence

Ash Wednesday and **Good Friday** are obligatory days of universal fast and abstinence. Fasting is obligatory for all who have completed their 18th year until the beginning of their 60th year. Fasting allows for one full meal and two smaller meals not to equal one full meal. Abstinence from meat is obligatory for all who have completed their 14th year of age.

Fridays in Lent are obligatory days of abstinence from meat for all who have completed their 14th year. As always, anyone for whom fasting or abstinence would pose a health risk is excused. For example, pregnant women (breastfeeding mothers) or people receiving medical treatment are not obligated to fast. Nevertheless, people especially in this category are invited to practice another form of fasting besides food.

II. Prayers for the Mass during Lent

Nicene Creed or Apostle's Creed

Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostle's Creed, may be used (*Order of the Mass*, 19).

Eucharistic Prayers for Reconciliation during Lent

Some of the *Eucharistic Prayers* in the *Roman Missal* have proper prefaces and can only be used when there is no other required preface for a day, for example, *Eucharistic Prayer IV*, the *Eucharistic Prayers for Various Needs*, and the *Eucharistic Prayers for Masses with Children*. *Eucharistic Prayer II* has a proper preface but may be used with any other preface provided in the Missal.

The *Eucharistic Prayers for Reconciliation* fall in between the previous two categories. They have their own proper preface, but they may also be used with certain other prefaces that express the themes of penance and conversion.

The *Roman Missal*, in fact, explicitly encourages their use during Lent with the Lenten prefaces: "Although these Eucharistic Prayers have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion, as, for example, the Prefaces of Lent."

The liturgical time of Lent is an ideal period to use the *Eucharistic Prayers for Reconciliation* as the Church proclaims the Gospel message of repentance and reconciliation with particular focus and clarity.

Memorials of Saints

All memorials during Lent, including obligatory memorials, are optional. If they are observed, they are only as commemorations. At the Office of Readings: add a third reading and a third responsory

(of the saint) before the concluding 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.

“Prayer over the People” during Lent

The prayers are obligatory on Sundays of Lent. They are optional – and swappable – on weekdays of Lent.

Priest: The Lord be with you.

All: And with your spirit.

Deacon / Priest: Bow Down for the Blessing

Priest: [Prayer over the people]

All: Amen.

Priest: May almighty God bless you...

All: Amen.

Deacon / Priest: [Dismissal “Go...”]

All: Thanks be to God.

III. Disposal of Holy Oils

“The pastor is to obtain the sacred oils from his own bishop and keep them carefully in a fitting place” (Canon, 847). This happens at the annual Chrism Mass, this year on Monday, March 30th, 7:00 PM at the Cathedral of Our Lady of the Angels.

“Each year when the bishop blesses the oils and consecrates the Chrism, the pastor should see that the old oils are properly disposed by burning and that they are replaced by the newly blessed oils” (*Book of Blessings*, 1127). One common practice is to saturate the old purificators and/or old linens with the old Chrism oil and burn them in the Easter fire. If for any reason the holy oils cannot be burned, another acceptable practice is to bury them in sacred ground (for example, on the flower beds around the church ground).

IV. Lenten Environment

During Lent the altar is not to be decorated with flowers. The Fourth Sunday of Lent (*Laetare* Sunday) and the Solemnity of Saint Joseph are exceptions to this rule.

Covering of Crosses and Images

“In the Diocese of the United States, the practice of covering crosses and images throughout the church from this Sunday may be observed. 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” (*Roman Missal*, Introduction to the Fifth Sunday of Lent). This is an optional practice.

Liturgical Color

The color of the liturgical vestments is **purple** or **violet**. **Rose** may be used on the Fourth Sunday of Lent, *Laetare* (GIRM, 346 d–f). On memorials of saints, even when a commemoration is made, the color purple or violet must be used, except for the Solemnities of St. Joseph (March 19) and the Annunciation (March 25).

V. Music for Lent

During Lent, the use of musical instruments is allowed only to support the singing. Liturgical music should also be rendered in a more subdued and reflective way so as to not evoke the eventual full joy

of Easter. Nevertheless, *Laetare* Sunday (Fourth Sunday of Lent), Solemnities, and Feasts are exceptions to this rule. The *Alleluia* is not said or sung, in any form, during Lent (not even on the Solemnity of St. Joseph or the Annunciation, in case these fall during Lent) and it is replaced with an appropriate Lenten Gospel Acclamation. The use of the *Gloria* is also suspended during Lent, with the exception of *Ritual Masses that take place on the weekdays* (ex. weddings, Confirmation) and Solemnities occurring during the season, for example: St. Joseph on March 19 and Annunciation on March 25 this 2026.

Celebration of Sacraments and Rites during Lent

VI. Sacrament of Reconciliation

“The season of Lent is most appropriate for celebrating the Sacrament of Penance. Already on Ash Wednesday the people of God have heard the solemn invitation ‘Repent and believe in the Gospel.’ It is therefore fitting to have several penitential celebrations during Lent, so that all the faithful may have an opportunity to be reconciled with God and their neighbor and so be able to celebrate the paschal mystery in the Easter Triduum with renewed hearts” (*Order of Penance*, 13). The *Order of Penance* ritual book contains two sample Lenten penitential services. It should be noted, however, that at such communal celebrations, general absolution may not be given.

When planning communal Reconciliation services for the parish, please be reminded that the “Order for Reconciliation of Several Penitents with Individual Confession and Absolution” should be used. Please note that the new rite, *Order of Penance*, came out in 2023.

VII. Anointing of the Sick

The Anointing of the Sick and the Sacrament of Penance can never be denied to the faithful who legitimately seek them. These sacraments can be celebrated on any day, including Good Friday and Holy Saturday.

VIII. Masses for the Dead during the season of Lent and the Easter Triduum

Lent retains a penitential and baptismal focus, so Masses for the Dead are restricted. The Church allows Funeral Masses and certain Masses for the Dead out of pastoral necessity, especially at the time of death.

During the Lenten season, a Funeral Mass may be celebrated in accordance with the General Instruction of the Roman Missal (GIRM 380). Likewise, a Mass for the Dead may be offered upon receiving news of a death, at the time of final burial, or on the first anniversary of death (GIRM 381). Other Masses for the Dead are not permitted on weekdays of Lent.

Mass intentions for the dead are not affected during Lent. In other words, daily mass intentions for the dead could take place.

Funeral Masses during the Triduum

On Holy Thursday, Good Friday, and Holy Saturday (the Paschal Triduum), and the Sundays of Lent and Easter, 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 of Mass**, using the *Order of Christian Funerals*,

part I, chapter 4. A Mass for the deceased should be offered as soon as possible as is convenient following Easter Sunday (*Order of Christian Funerals*, 107-203).

IX. Marriages during the Season of Lent and the Easter Triduum

Marriages during the season of Lent may not be the optimal choice. However, one cannot deny the Sacraments to the faithful if they are properly disposed. If a marriage does take place during the Lenten season, there should be a marked moderation in the festivity, and the parish environment should not be altered from that of Lent. While the *Gloria* is suspended during Lent, it is sung or said during the *Order of Celebrating Matrimony*. 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.) The celebration of marriage (or the convalidation of marriage) is not permitted during the Easter Triduum.

X. Communion for the Sick and Viaticum

Communion may be brought to the sick on all days except Holy Saturday. On this day, Communion may be given only as *Viaticum*. Communion services outside of the liturgy are not to be held on Holy Thursday, Good Friday, or Holy Saturday. According to the Church's ancient tradition, except for Confession, the Sacraments are not celebrated on Good Friday or Holy Saturday.

XI. Infant Baptisms

"To bring out the Paschal character of baptism, it is recommended that the sacrament be celebrated during the Easter Vigil or on Sunday when the Church commemorates the Lord's resurrection" (*The Order of Baptism of Children*, Introduction, 9). Nevertheless, **the celebration of infant baptism is allowed during Lent**. During the Easter Triduum, it is not allowed on Good Friday, nor on Holy Saturday morning. It should be noted, however, that infant baptisms are allowed during the Easter Vigil (cf. *Order of Infant Baptism*, 28; *Order of Christian Initiation for Adults*, 562).

XII. Confirmation

When Confirmation is celebrated on Sundays and Saturday evenings after 4pm during Lent, the Mass of the Day is celebrated, the readings of the day are used, and violet vestments are worn.

When Confirmation is celebrated on a weekday, the Ritual Mass for the Conferral of Confirmation is used, red or white vestments may be worn, and the readings may be taken from Lectionary IV for the Ritual Masses: Confirmation.

Please see the link below for more information about celebrating the Sacrament of Confirmation during Lent. <https://lacatholics.org/confirmation-rite-guidelines/>

RITE OF ELECTION

The Rite of Election normally takes place on the First Sunday of Lent. However, this year, it will be celebrated on Saturday, February 14 at 10:00AM and on Sunday, February 15 at 3:00pm and 6:00pm at the Cathedral of Our Lady of the Angels.

For the Santa Barbara Pastoral Region, please click the registration link below for more information.

For those attending the Rite of Election, please register here: <https://apps10.la-archdiocese.org/ociarites>

Particular Days of Lent

Ash Wednesday, 18 February 2026

“On the Wednesday before the First Sunday of Lent the faithful, by receiving the ashes, enter upon the season appointed for spiritual purification. This sign of penance, biblical in origin (see 2 Sam 13:19; Esther 4:1; Job 42:6; 1 Mac 3:47, 4:39; Lam 2:10) and preserved among the customs of the Church until our own day, expresses the human condition as affected by sin. In this sign we outwardly profess our guilt before God and thereby, prompted by the hope that the Lord is kind and compassionate, patient and abounding in mercy, express our desire for inward conversion. This sign is also the beginning of the journey of conversion that will reach its goal in the celebration of the reconciliation during the days leading to Easter” (*Ceremonial of Bishops*, 253).

Order of the Mass on Ash Wednesday

- Begins with the Sign of the Cross & Greeting (*The Lord be with you*, and the Collect).
- **The Penitential Act (*I confess... Lord, have mercy...*) is omitted.**
- The Proclamation of the Word (1st Reading, Responsorial Psalm, 2nd Reading, Lenten Gospel Acclamation, Gospel) takes place as usual.
- Gospel Acclamation: "During Lent, instead of the *Alleluia*, the Verse before the Gospel as given in the Lectionary is sung. It is also possible to sing another Psalm or Tract, as found in the *Graduale*" (GIRM, 62,b).
- The Ashes are blessed and distributed after the homily (*see below*).
- The *Creed* is omitted.
- The *Universal Prayer (Prayer of the Faithful)* is said.
- The Mass is proper; Preface III or IV of Lent are appropriate for use.
- *Eucharistic Prayer for Reconciliation* I or II are highly recommended.
- *The Book of Blessings* (chapter 52) provides the ritual for distribution of ashes outside of Mass.
- Ritual Masses (i.e., Celebration of Matrimony) are not permitted.
- Funeral Masses are permitted.

Blessing and Distribution of Ashes

Within the Mass

The **Blessing and Distribution of Ashes**, as found within the *Roman Missal*, takes place **only** on Ash Wednesday, ordinarily during the celebration of the Eucharist.

- The minister for the blessing of ashes *within the Mass* is a bishop or priest.
- Other persons may assist the bishop or priest in the imposition of ashes (e.g. Deacons and lay ministers). However, these persons do not bless the ashes during the Mass.
- The reception of ashes is **not** an obligation of the faithful.

Outside the Mass

If the Eucharist is not celebrated, the blessing and distribution of ashes is to take place within the celebration of the Liturgy of the Word. “The Order for the Blessing and Distribution of Ashes outside of Mass” is found in the *Book of Blessings*, Ch. 52, nos. 1656-1678. A Spanish rite for the distribution of ashes outside of Mass will be published by the Office for Divine Worship on February 1, 2026.

- The minister for the blessing of ashes during a Liturgy of the Word is a bishop, priest, or deacon.

- Other persons may assist the bishop, priest, or deacon in the imposition of ashes (e.g. lay ministers). However, these persons do not bless the ashes.
- Extraordinary Ministers of Holy Communion may bring blessed ashes to the sick and those confined to their home.
- The reception of ashes is **not** an obligation of the faithful.
- There is no shortened rite for the blessing and distribution of ashes outside of Mass that allows individuals simply to receive ashes and depart. The Church invites all the faithful to pause, to pray together, to listen attentively to the Word of God, and to embrace the ashes as a meaningful sign of conversion and repentance, opening their hearts more fully to the grace of God.

Order of Blessing for the Liturgy of the Word on Ash Wednesday

- Begins with the Sign of the Cross & Introductory Rites (*The Lord be with you* and the Opening Prayer).
- **The Penitential Act (*I confess... Lord, have mercy...*) is omitted.**
- The Proclamation of the Word (1st Reading, Responsorial Psalm, 2nd Reading, Lenten Gospel Acclamation, Gospel) takes place as usual. If circumstances arise, where the minister needs to abbreviate the rite, at least one Scripture reading should be included in the service.
- Gospel Acclamation: "During Lent, instead of the *Alleluia*, the Verse before the Gospel as given in the Lectionary is sung. It is also possible to sing another Psalm or Tract, as found in the *Graduale*" (GIRM, 62,b).
- The Ashes are blessed and distributed after the homily.
- The *Creed* is omitted.
- The *Universal Prayer (Prayer of the Faithful)* is said.
- Our Father is said.
- Concluding Rite and Final Blessing

The use of bottles, Q-tips or cotton balls for distribution of ashes is **not allowed**.

Application on the Forehead with the Thumb

After the blessing of the ashes, the minister marks the forehead of the recipient with ashes using the thumb saying, "**Repent and believe in the Gospel**" or "**Remember that you are dust and to dust you shall return.**"

22 February 2026

First Sunday of Lent

- The *Gloria* is not sung or said.
- The *Alleluia* is not sung or said.
- The *Roman Missal* (3rd edition, 2011) provides proper Prefaces for each of the Sundays in Lent.
- The Prayer over the People before the final blessing is obligatory.

1 March 2026

Second Sunday of Lent

The **Rite of Calling and Continuing Conversion** takes place on this Second Sunday of Lent at the Cathedral of Our Lady of the Angels.

For the Santa Barbara Pastoral Region, please click the registration link below for more information.

For those attending the Rite of Calling and Continuing Conversion, please register here: <https://apps10.la-archdiocese.org/ociarites>

- The *Gloria* is not sung or said.
- The *Alleluia* is not sung or said.
- The *Roman Missal* (3rd edition, 2011) provides proper Prefaces for each of the Sundays in Lent.
- The Prayer over the People before the final blessing is obligatory.

8 March 2026

Third Sunday of Lent

- The *Gloria* is not sung or said.
- The *Alleluia* is not sung or said.
- The *Roman Missal* (3rd edition, 2011) provides proper Prefaces for each of the Sundays in Lent.
- The Prayer over the People before the final blessing is obligatory.

Liturgies Pertaining to Order of Christian Initiation of Adults (OCIA)

Scrutinies

For parishes that have members of the Elect who are preparing for the sacraments of initiation at the Easter Vigil on April 4, 2026, the three Scrutinies are celebrated with them on the Third, Fourth, and Fifth Sundays of Lent (March 8, 15, and 22). The Scrutinies “are rites for self-searching and repentance and are meant to uncover, then heal all that is weak...in the hearts of the Elect...and to bring out all that is upright and good” (OCIA, 141).

The Mass at which the Scrutiny takes place uses the prayer texts from the Ritual Mass section – 2. For the Celebration of the Scrutinies – found in the *Roman Missal* (OCIA, 146, 170, 177).

Because of the intimate connection between the readings and the Scrutiny prayers, the readings for the particular Mass at which the scrutiny is celebrated uses the Cycle A readings: the Samaritan woman (OCIA, 146).

After the dismissal, the Eucharist is celebrated. The Universal Prayer (Prayer of the Faithful) for the needs of the Church and the whole world begins immediately. Then if required, the Creed is said, and the Preparation of the Gifts follows. But for pastoral reasons the Universal Prayer (Prayer of the Faithful) and the Creed may be omitted. In the Eucharistic Prayer there is to be a remembrance of the election and their godparents (cf. Ritual Mass: For the Celebration of the Scrutinies) (OCIA, 156).

First Scrutiny

The **First Scrutiny** for the catechumens takes place on this Sunday. For the Celebration of the Scrutinies, the Mass proper is found in the section of the Ritual Masses in the *Roman Missal*: “The Scrutinies.”

Handing On of the Creed

The **Rite of Handing On of the Creed** takes place in the presence of the community of the faithful after the Liturgy of the Word during the 3rd week of Lent (weekday evening Mass, Saturday morning Mass, or in a Liturgy of the Word) following the First Scrutiny (OCIA, 157-163). In this mass or ritual,

those preparing for baptism (or those already baptized who have little catechetical formation) receive the Creed.

15 March 2026

Fourth Sunday of Lent (*Laetare Sunday*)

Laetare means “rejoice!” It is a joyful anticipation of Easter. “In this Mass, the color violet or rose is used. Instrumental music is permitted, and the altar may be decorated with flowers” (*Roman Missal*, Introduction to the Fourth Sunday of Lent).

The **Second Scrutiny** is celebrated in preparation for the Baptism of the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil. Proper Mass of the day (Fourth Sunday of Lent) or from the Ritual Masses: “The Scrutinies” (see Third Sunday of Lent above for more information). The readings are taken from Year A (31): the Man Born Blind.

Tuesday, 17 March 2026

St. Patrick’s Day – optional memorial

Secondary Patron of the Archdiocese of Los Angeles

The Mass for the Lent weekday is to be used, but the priest may offer the collect of the saint (GIRM, 355).

Thursday, 19 March 2026

St. Joseph, Spouse of the Blessed Virgin Mary

For Mass on this Solemnity:

- Liturgical Color: **White**
- The Mass is proper (including the Preface: “The Mission of St. Joseph”).
- *Gloria* is sung or said.
- Lenten Gospel Acclamation is still used.
- Creed is recited.
- **Pastoral Suggestion:** Ask the fathers to bring up the gifts (bread and wine) during the Offertory.
- Order for the Blessing of St. Joseph’s Table. See *Book of Blessings*, Ch. 53, nos. 1679-1700.
 - It is the custom in some places to bless bread, pastries, and other food, a large portion of which is given to the poor. See also the *Catholic Household Book of Blessings and Prayers* (from the USCCB Committee on the Liturgy, nos. 104-141).

22 March 2026

Fifth Sunday of Lent

“In the Diocese of the United States, the practice of covering crosses and images throughout the church from this Sunday may be observed. 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” (*Roman Missal*, Introduction to the Fifth Sunday of Lent).

The proper Mass of the day (Fifth Sunday of Lent) is used or the ritual Mass (“The Scrutinies”) (see Third Sunday of Lent above for more information).

The **Third Scrutiny** is celebrated in preparation for the Baptism of the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil. The readings are taken from Year A (34): the Raising of Lazarus.

Handing of the Lord's Prayer

The **Handing of the Lord's Prayer** takes place in the presence of the community of the faithful after the Liturgy of the Word during the 5th week of Lent (weekday evening Mass, Saturday morning Mass, or in a Liturgy of the Word) following the First Scrutiny (OCIA, 178-184). In this mass or ritual, those preparing for baptism (or those already baptized who have little catechetical formation) receive the "Our Father."

Wednesday, 25 March 2026

Solemnity of the Annunciation of the Lord

For Mass on this Solemnity:

- Liturgical Color: **White**
- Prayer texts are proper and taken from March 25.
- *The Lenten readings are NOT used today, but the proper readings for this solemnity.*
- Sprinkling Rite may be used instead of Penitential Act.
- *Gloria* is sung.
- Creed is said. ***Today, all genuflect at the words "and was incarnate." Inform the congregation to genuflect at this time.***
- Solemn Blessing #15 may be used.
- A Marian image of the Annunciation may be decorated and revered with incense at the beginning of Mass.

Extra Lent & Easter Preparations

Paschal Candle

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 Roman Missal ("Circular Letter Concerning Preparation and Celebration of Easter Feasts," 82).

*****PRACTICAL NOTE*****

When preparing the Paschal Candle, to be lit for the first time at Easter Vigil, it is good practice to burn any excess wax off the wick pre-liturgy so that when it is lit during the *Lucernarium*, it lights with ease.

Time of Easter Vigil - Saturday, April 4, 2026

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). This rule is to be taken according to its strictest sense. Reprehensible are those abuses and practices which have crept in in many places in violation of this ruling, whereby the Easter Vigil is

celebrated at the time of day that it is customary to celebrate anticipated Sunday Masses. (Circular Letter Concerning Preparation and Celebration of Easter Feasts, 78).

In the region of Los Angeles, the sun sets below the horizon at approximately **7:45pm** – therefore, Easter Vigil begins at this time or later.

Notes:

In the coming weeks, the Office for Divine Worship will issue Guidelines for Holy Week 2026.

USCCB Resources for Lent: <https://www.usccb.org/prayer-worship/liturgical-year/lent>

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Office for Divine Worship
Archdiocese of Los Angeles*