



Office of Worship
Diocese of Honolulu

Memorandum

TO: All Clergy, Religious Orders, Catholic Schools & Parishes

FROM: Deacon Modesto Cordero
Director of the Office of Worship

DATE: January 12, 2021

RE: **Diocese of Honolulu 2021 Lenten Regulations During the COVID19 pandemic**

The dispensation from the obligation to attend Sunday Mass is extended through **February 16, 2021** (Tuesday before Ash Wednesday).

FASTING

- ❖ In the dioceses in the United States, Catholics aged 18 through 59 are bound to fast on both Ash Wednesday (**February 17, 2021**) and Good Friday (**April 2, 2021**).
- ❖ To *fast* means to consume one full meal a day at most, although taking of other, smaller quantities of food at the other customary mealtimes is permitted. Food and drink between meals (excepting water and medicine) is not permitted on fast days.

ABSTINENCE FROM MEAT

- ❖ Catholics aged 14 and up are to abstain from meat on Ash Wednesday, all Fridays of Lent, and Good Friday.
- ❖ To abstain means refraining from eating beef, veal, pork, or poultry at least, although eggs and milk products are acceptable. The consumption of fish and shellfish is permitted, though the penitential character of the abstinence should be kept in mind.

EASTER DUTY

- ❖ All the faithful, after they have been initiated into the Most Holy Eucharist, are bound by the obligation of receiving Communion at least once a year. This precept is to be fulfilled during the Easter Season unless it is fulfilled, for a just cause, at some other time during the year. This period is extended to include all the weeks of Lent and the Easter Season up to Trinity Sunday (**May 30, 2021**).

LENTEN PRACTICES

- ❖ The faithful are encouraged during Lent to attend daily Mass, receive Holy Communion, participate in penance services, and receive sacramental absolution; to take part in public and private exercises of piety, give generously to works of religion and charity, perform acts of kindness toward the sick, aged, and the poor; to practice voluntary self-denial, especially regarding food, drink, and worldly amusements; and to pray more fervently, particularly for the intentions of the Holy Father.
- ❖ Ash Wednesday, the first day of Lent, falls this year on **February 17th**. Ashes are to be blessed as a sign of our entry into a season of conversion, repentance, and reconciliation. Ashes are to be blessed by a bishop, priest, or deacon. Others may be associated with the clergy in the distribution of ashes.
- ❖ **Distribution of Ashes in Time of Pandemic**: Due to the current pandemic situation the protocol for the distribution of the Ashes for the Diocese of Honolulu is as follows (From the Congregation for Divine Worship and the Discipline of the Sacraments, January 12, 2021):
 - The priest says the prayer for blessing the ashes, then sprinkles the ashes with holy water without saying anything.
 - Then he addresses all those present and only once says the formula as it appears in the Roman Missal, applying it to all in general: *"Repent, and believe in the Gospel"*, or *"Remember that you are dust, and to dust you shall return."*
 - The priest then cleanses his hands, and with a face covering distributes the ashes to those (deacons and lay ministers) who will assist him with the distribution as described below.
 - **ALL ministers will then administer the ashes to the congregation by taking the ashes and sprinkling them on the head of each one without saying anything.**
 - Ministers will sanitize their hands before distribution, then (the ministers) wash the residue ashes off after the last person and then sanitize their hands again.
- ❖ Funeral Masses may not be celebrated on Holy Thursday, Good Friday, or Holy Saturday, nor on the Sundays of Lent. When pastoral reasons require that a funeral be celebrated on these days, only a Funeral Outside of Mass may be held.
- ❖ To afford the faithful opportunities to participate in Lenten prayer services, pastors are encouraged to have such prayer services at least twice a week, including the Way of the Cross on Fridays, Exposition and Benediction, Evening Prayer, and evening Masses. A homily or instruction should be included.

BLESSING OF THE OILS AND CONSECRATION OF THE CHRISM

- ❖ In order to allow (limited) participation of Catholics throughout the islands, the Sacred Oils will be blessed during the Chrism Mass to be celebrated in several locations.

- a. Maui-Lanai: **Thursday, March 11th at 7:00 p.m., St. Theresa Church, Kihei.**
- b. Big Island: **Wednesday, March 17th at 5:30 p.m., St. Michael Church, Kailua-Kona.**
- c. Kauai: **Tuesday, March 23rd at 7:00 p.m., St. Catherine Church, Kapaa.**
- d. Oahu-Molokai: **Tuesday, March 30th at 7:00 p.m., Co-Cathedral of St. Theresa, Honolulu.**

THE SACRED PASCHAL TRIDUUM

- ❖ “Since Christ accomplished his work of human redemption and of the perfect glorification of God principally through his Paschal Mystery, in which by dying he has destroyed our death, and by rising restored our life, the sacred Paschal Triduum of the Passion and Resurrection of the Lord shines forth as the high point of the entire liturgical year” (*Universal Norms on the Liturgical Year and the Calendar*, #18). Three major liturgical principles may be of help here:

- The Triduum may be viewed a single liturgical action that occurs over a period of three days.
- The Triduum is not part of Lent, but in its entirety, celebrates the Easter event.
- The entire focus of the Triduum is on the Triumph of the Cross and the Resurrection.

❖ **Palm Sunday of the Passion of the Lord**

- The Blessing and Distribution of Palms is a high point of the liturgical year for many people. In order to reduce people being in close proximity, the Third Form: The Simple Entrance should be used at all Masses (*Roman Missal*, Palm Sunday, 17 & 18).
- Palms can be distributed by an usher (wearing gloves) at the entrance of the church.

❖ **Thursday of the Lord's Supper**

- The *Roman Missal* directs that “After the Homily, where a pastoral reason suggests it, the Washing of Feet follows” (*Roman Missal*, Holy Thursday, 10). However, due to the current protocols and for pastoral reasons the washing of feet this year may be eliminated during the Triduum, unless the priest washing the feet and those whose feet are to be washed are agreeable to participate in this sacred gesture.
- At the end of the Mass of the Lord's Supper the procession with the Blessed Sacrament to the place of repose is to be planned in such a way that social distancing can be maintained throughout the procession and the hours of Adoration.

❖ **The Adoration of the Holy Cross – Universal Prayers**

- The Second Form (simple) of “The Showing of the Holy Cross” should be used.
- Reverencing by the congregation is to be done by a profound bow or genuflection only. Kissing or touching of the cross should be avoided during the pandemic.

- The following prayer will be added to the Universal Prayers (cf. *Missale Romanum*, pag. 314 n. 13):
 - **Prayer XI:** For special needs of the sick and dead affected by the coronavirus
 - Let us pray for our world, which has been so radically impacted by the coronavirus crisis; for those who contracted the disease and those who care for them; for medical personnel and researchers; for those who have suffered economically; and for a complete and speedy recovery from this crisis.
 - Prayer in silence. Then the Priest says:
 - Almighty God of all the living, you are our strength and our salvation. Hear and answer our prayers for all affected by this crisis. Open our hearts to the firm hope that this cross we bear may ultimately lead to the joy of the freedom from this scourge. Through Christ our Lord.
 - R/. Amen.

❖ **Easter Sunday of the Lord's Resurrection – LUCERNARIUM**

- For the Easter Vigil in the Holy Night, during the Blessing of the Fire and Preparation of the Candle and the following Procession, in order to reduce having people too close to each other as they gather around the fire and process into the church (i.e., social distancing not maintained), the option to not have a full procession should be used:
 - Where because of difficulties that may occur, a fire is not lit, the blessing of fire is adapted to the circumstances. When the people are gathered in the church as on other occasions, the Priest comes to the door of the church, along with the ministers carrying the paschal candle. The people, insofar as possible, turn to face the Priest...” (*Roman Missal*, Easter Vigil, 13).
 - The showing of the paschal candle and the passing on of the light are still performed, but with cautions to those in attendance to maintain a safe distance when trading lights and not to exchange candles – only the flames.
 - Small taper candles should be used, and the congregation would be asked to take them home after the celebration.
 - If there are no Baptisms, the water is to be blessed as described in the *Roman Missal* in a small vessel. After the Mass, the blessed water should be stored away from the reach of the faithful. Or, as an alternative, people could be encouraged to bring their own holy water containers filled with water, and this water can be blessed at the same time.
 - If there are to be Baptisms, the water in the font is blessed as usual, but the administration of Baptism will follow a different protocol.

❖ **For the Baptismal Liturgy (RCIA), Baptism by immersion is not permitted.**

- When the time for the Baptism occurs, the presider should use water from the font and pour it over the head of the Elect into a separate vessel, in such manner that the water that touches the person's head does not flow back into the font.
- It is important that the water not be recycled in this way in order to preserve a stricter hygiene than would be necessary under normal circumstances. [Note: This directive applies to the celebration of Infant Baptisms as well.]

❖ **Celebration of the Sacrament of Confirmation (RCIA)**

- The priest will not lay his hands on the head of each individual to be confirmed, but with his hands outstretched over the entire group he will pray in silence.
- Use of "cotton balls or swabs" during the anointing at the Confirmation rite will continue. There should be a fresh one for each candidate, dipped into the Chrism (or the Oil of the Catechumens), and afterwards, they should be collected in a dignified container and after the liturgy safely burned.

NOTE: The above directives should be published in parish bulletins for the benefit of the faithful, adding any specific parish or vicariate events. What follows pertains only to clergy and liturgy planners and need not be published for parishioners.

THE 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 Missal or by the Conference of Bishops (from the 1988 Circular Letter on the preparation for Easter published by the Congregation for Divine Worship)."

[Note: Since the Paschal candle is to be lit for all liturgies during the Easter season and during baptisms and funerals, it often happens that the candle burns down so much that it no longer is a sign that clearly proclaims Christ's victory over the darkness of sin and death. To prevent this from happening, parishes are encouraged to purchase candles that will be able to be proper symbols until the following Easter Vigil. In the Diocese of Honolulu, if the pastor judges that the Paschal candle blessed at the Easter Vigil is no longer able to be the sign it is meant to be, the parish should replace it with a new Easter candle. However, there is no special ceremony for blessing the second candle. It should simply be prepared in the sacristy with the proper date, then placed in the candle holder.]

- ❖ A glass chimney is recommended to shield the flame of the Paschal Candle at the Easter Vigil liturgy from the time it is lit until it is safely standing in its place in the church.

THE EASTER DISMISSAL WITH ALLELUIAS

- ❖ The dismissal, from the Easter Vigil through the Octave of Easter, ending with the Second Sunday of Easter, inclusive, should be followed by a double Alleluia! preferably sung. The same is true for the liturgies of Pentecost Sunday and its Vigil. *The double Alleluia is not added at other liturgies during the Easter season.*

When pastoral necessity requires it, the local Ordinary may allow duplicate liturgies on Holy Thursday and Good Friday, but not the Easter Vigil.

Please feel free to contact me at the Office of Worship, 808-585-3342 or mcordero@rcchawaii.org, should you have any questions.

Blessings!