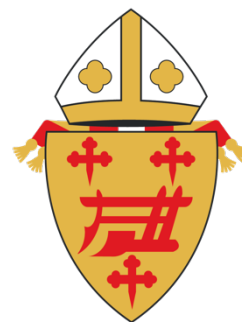


Palm Sunday & Paschal Triduum Guidelines

Worship & Sacraments in a
Time of Public Health Concern

Archdiocese of Cincinnati

Revised 3/2/21



At all times, the general guidance for worship and sacraments in a time of public health concern, as well as the regulations of public health authorities, must be observed, including the wearing of masks, social distancing, etc.

The following guidance observes the existing rubrics, includes some special permissions from Archbishop Schnurr (in bold), in accord with norms received from Rome (Feb 17) and the USCCB (Feb 18)

Palm Sunday

As a typically well-attended Sunday, it may be advantageous to utilize an advance reservation method (online or otherwise) to gauge and regulate attendance.

The blessing and distribution of palms may take place using any of the three forms for the Introductory Rites as provided in the *Roman Missal*. If a procession (First Form) or gathering of the faithful outside or in another location than the usual seating (Second Form) takes place, special consideration must be given to appropriate social distancing.

The shorter form of the Passion Gospel may be used.

The homily should be brief, or a period of silence may also be observed. (cf. *Roman Missal*, Palm Sunday 22)

Holy Thursday

Archbishop Schnurr grants permission for any parish to have a second Mass of the Lord's Supper for pastoral need (e.g. seating capacity and social distancing.) A second Mass on Holy Thursday should take place in the evening as well and not be celebrated merely for convenience.

The *Mandatum* ritual may take place, although notably it is always optional; if the ritual is done, social distancing must be observed.

If the entire assembly participates in the Transfer of the Most Blessed Sacrament via a procession, please ensure appropriate social distancing.

Good Friday

Archbishop Schnurr grants permission for any parish to have a second Celebration of the Passion of the Lord for pastoral need (e.g. seating capacity and social distancing.)

While there is no short form of the Johannine Passion, in accord with the rubrics of the *Roman Missal* itself, the homily should be brief.

The Showing of the Holy Cross may take place in either of the two forms provided in the *Roman Missal*. If, because of the large number of people or arrangement of the church, it is not possible for all to approach the cross in procession, the individual Adoration can be done by only the priest and “some of the faithful”, with the entire assembly adoring the cross in silence from their place. (cf. *Roman Missal*, Good Friday 19) In any case, it is strongly recommended that the cross not be venerated by touch, especially by a traditional kiss; a genuflection or bow of the head would be appropriate.

A special intercession should be included as the 11th of the Solemn Intercessions:

Let us pray also for all those who suffer the consequences of the current pandemic, that God the Father may grant health to the sick, strength to those who care for them, comfort to families and salvation to all the victims who have died.

Almighty ever-living God, only support of our human weakness, look with compassion upon the sorrowful condition of your children who suffer because of this pandemic; relieve the pain of the sick, give strength to those who care for them, welcome into your peace those who have died and, throughout this time of tribulation, grant that we may all find comfort in your merciful love. Through Christ our Lord. Amen.

Easter Vigil

Consideration should be given to the safe, socially distanced gathering of the faithful at the fire and the procession into the church. If this cannot be done safely, the gathering of people at the fire may be limited to the ministers and the elect (with their godparents).

Since all would need to remove their masks and exhale forcefully to extinguish them, the use of small lit candles by the faithful is strongly discouraged both during the *Lucernarium* and the Renewal of Baptismal Promises. Should small candles be offered to the faithful, it would be prudent to acknowledge the circumstances ahead of time.

While the reading of the Word of God remains a “fundamental part” of the Vigil, for the purposes of brevity in this unusual year the number of readings from the Old Testament may be reduced. As few as three readings from the Old Testament may be read, both from the Law and the Prophets, and their respective Responsorial Psalms sung. The reading from Exodus 14 with its canticle may NOT be omitted. (cf. *Roman Missal*, Easter Vigil 21)

Candidates for reception into the full communion of the Church may be received at another time.

Baptism should be done by pouring, not immersion, and the water used for baptizing should afterward be given to the ground (via the *sacrarium* or otherwise). Water should not be “re-used” for subsequent baptisms.

The people may be sprinkled with blessed water.

If a priest believes it necessary for health safety, an instrument (e.g. cotton swab) may be used for Confirmation. Those instruments should be burned after Mass.

Holding lit candles during the Renewal of Baptismal Promises may be omitted.

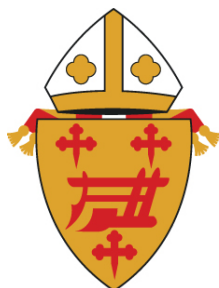
If it can be done safely in covered containers, it is desirable that the bread and wine be brought forward by the newly baptized. (cf. *Roman Missal*, Easter Vigil 60)

Easter Sunday

As with Palm Sunday, consider using a system of advance reservations to gauge and regulate capacity.

As on all Sundays of Eastertide, the sprinkling rite may replace the Penitential Act. Since fonts remain empty, this would be a most fitting use of this important sacramental.

**If you have specific questions or concerns,
please contact the Office for Divine Worship & Sacraments.**
worship@catholicaoc.org • 513.263.6609



— ARCHDIOCESE OF CINCINNATI —
**DIVINE WORSHIP
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