



## 2024 Guidelines for Triduum & Easter

Lent ends with the beginning of the Mass of the Lord's Supper on the evening of Holy Thursday.

This document contains helpful information and clarifications regarding the celebration of the Sacred Paschal Triduum and Easter Season.

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# **General Guidelines and Practices**

## **Good Friday Fasting and Abstinence**

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Good Friday is an obligatory day 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 a person to eat one full meal. Two smaller meals may be taken, not to equal one full meal. Abstinence (from meat) is obligatory for all who have completed their 14th year of age. If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the “paschal fast” to honor the suffering and death of the Lord Jesus and to prepare to share more fully and celebrate more readily his Resurrection. As always, anyone for whom fasting or abstinence would pose a health risk is excused.

## **Celebration of Sacraments and Rites during the Triduum**

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### **Sacrament of Reconciliation & Anointing of the Sick**

The Sacraments of Reconciliation and Anointing of the Sick may take place during the Triduum, including on Good Friday and Holy Saturday. No other Sacraments besides these two may take place on Good Friday and Holy Saturday (before the Easter Vigil).

### **Funerals during the 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 a 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 possible as is convenient after Easter Sunday (Order of Christian Funerals, 107-203).

### **Marriages during the Triduum**

The Rite of Matrimony (and 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. That day, Communion may be given only as Viaticum. Communion services outside of the liturgy are not held on Holy Thursday, Good Friday or Holy Saturday.

### **Infant Baptisms**

During the Triduum, the Sacrament of Baptism it is not allowed on Good Friday and Holy Saturday morning.

## The Paschal Triduum

**Holy Thursday**

**March 28**

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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 (Mass of the Lord's Supper, 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). One possible model is found in the Order for the Reception of the Holy Oils, which was confirmed by the Holy See for optional use in the dioceses of the United States in 1989 and can be found at: <https://www.usccb.org/prayer-and-worship/liturgical-year-and-calendar/triduum/order-for-the-reception-of-the-holy-oils>

The Gloria is said. While being sung, bells are rung, and when finished, they remain silent until the Gloria of the Easter Vigil (Mass of the Lord's Supper, 7).

The Washing of Feet follows the homily and is an optional inclusion if pastoral reason suggests it (Mass of the Lords Supper, 10). At the instruction of Pope Francis, the rite of the washing of feet on Holy Thursday has been modified to lawfully permit a wider representation of the People of God to take part in the ceremony. The Holy Father's decision has been made effective by a decree of the Congregation for Divine Worship and the Discipline of the Sacraments, dated January 6, 2016. The revised rubric reads: "Those who are chosen from among the people of God are led by the ministers to seats prepared in a suitable place."

After the washing of the feet, the priest returns to his chair, and from there directs the Universal Prayer. The Creed is not said (Mass of the Lord's Supper, 13).

Enough hosts should be consecrated at this Mass for the liturgy of Good Friday.

The Roman Canon (Eucharistic Prayer I) is especially appropriate for use at the Mass of the Lord's Supper. The full text, with its special inserts, is included within the Mass of the Lord's Supper section of the Roman Missal.

After the distribution of Communion, a ciborium with hosts for Communion for Good Friday is left on the altar and the Prayer after Communion is said by the priest standing at the chair (Mass of the Lord's Supper, 35). There is no Concluding Rite with the usual greeting, blessing, and dismissal.

Following the Prayer after Communion, the Holy Eucharist is transferred in a ciborium to the place of reposion.

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 suitable for prayer (e.g. in the church hall). The place of reposition should be simply decorated.

The Blessed Sacrament should be reserved in tabernacle or pyx (closed ciborium). Under no circumstances may it be exposed in a monstrance (Paschale Solemnitatis, 55).

In addition, under no circumstances is it permitted to reserve the Precious Blood for adoration on Holy Thursday and for distribution on Good Friday (USCCB Norms for Communion, 30).

The faithful should be encouraged to spend some time in adoration throughout the remainder of the evening. Any adoration after midnight should take place without solemnity (Mass of the Lord's Supper, 43).

After the Mass, holy water is removed (CDW Letter Dated 3/14/00), the altar is stripped, and the sanctuary is cleared of flowers and adornments. If possible, crosses are removed. It is especially fitting that any remaining crosses be veiled in purple or red (Holy Thursday, 41) (Paschale Solemnitatis, 57).

## **Good Friday**

**March 29**

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The Liturgy of the Hours, particularly Morning Prayer, is strongly encouraged on this day.

The Sacraments of Reconciliation and the Anointing of the Sick are encouraged and permitted, but no other sacraments (e.g. Matrimony) may be celebrated on Good Friday and Holy Saturday (Good Friday, 1).

The Good Friday liturgy usually takes place at about 3:00pm unless an earlier or later hour is chosen for pastoral reason and may only be celebrated by a priest (Good Friday, 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” (Good Friday, 5).

The priest says the Collect (Opening Prayer) with hands outstretched. He does not say, “Let us pray” (Good Friday, 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 reader, then it should be proclaimed by a deacon or priest.

After the homily, the Liturgy of the Word concludes with the Solemn Intercessions. The deacon (or in his absence, a lay minister) stands at the ambo and sings or says the intercession. After a moment of silent prayer, the priest, standing at the chair or, if

appropriate, at the altar, sings or says the prayer with hands outstretched. The faithful may remain either kneeling or standing throughout the entire period of the prayers. Before the priest's prayer, the deacon may offer the invitations "Let us kneel" and "Let us stand." This is an optional practice (Good Friday, 12).

The collection for the Holy Land takes place after the Solemn Intercessions and before the Adoration of the Cross.

A single crucifix or bare cross is used for veneration and should be of appropriate size and beauty (Good Friday 19) (Paschale Solemnitatis 68). The Veneration of the Cross on Good Friday stems from the time of the discovery of the original "True Cross" by St. Helen, and its presentation to the faithful for veneration on this holy day. It was obviously bare. But there are also good reasons to use a crucifix, as people are drawn to kiss the feet of the corpus of Jesus. The decision to use a bare cross or crucifix is at the discretion of the pastor.

One of the two forms of the Showing the Holy Cross is to be used: the unveiling the cross in the sanctuary (Good Friday, 15) OR the procession with the unveiled cross from the doors of the church, down the center aisle, to the sanctuary (Good Friday, 16).

After the priest celebrant has venerated the cross, the clergy, lay ministers, and faithful approach the cross showing reverence to the cross by genuflecting, kissing, or some other appropriate sign (Good Friday, 18).

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).

When the veneration has concluded, the cross is placed near the altar with lighted candles nearby or on the altar (Good Friday, 21).

A cloth, corporal, and the Roman Missal are then placed on the altar, and the deacon or priest, accompanied by two lighted candles, retrieves the Blessed Sacrament and places the Blessed Sacrament upon the altar (Good Friday, 22).

When the distribution of Holy Communion is completed, the Ciborium is taken by the deacon or priest or another minister and returned to a suitable place of repose (Good Friday, 29).

Following the Prayer After Communion and Prayer Over the People, all depart in silence (Good Friday, 33).

After the celebration, the altar is stripped, but the cross remains in the sanctuary with two or four candlesticks (Good Friday, 33).

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.

Holy Communion may only be given during the day as Viaticum (Holy Saturday, 3).

The Easter Vigil must take place during the night and should not begin before sunset, which this year in our diocese is 7:30pm on March 30, 2024.

The Deacon is the normative proclaimer of the Exultet. If not him, the presiding priest, or another concelebrating priest. If necessary, a lay cantor may proclaim the Exultet, omitting the words “Therefore, dearest friends” up to the end of the invitation “The Lord be with you” (Easter Vigil, 19).

At least three of the seven Old Testament readings should be used, and the reading of Exodus 14 (and its canticle) must always be included among those. 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) (Easter Vigil, 21).

The Liturgy of Baptism takes place after the homily.

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 (Easter Vigil, 54).

The priest that baptizes adults and children of catechetical age must also administer the Sacrament of Confirmation (RCIA 588; Easter Vigil, 50).

All of the Sacraments of Initiation must be celebrated for each of the catechumens; splitting the sacraments is forbidden. (Easter Vigil, 53).

The Bishop is the ordinary minister of Confirmation. By law, faculties are automatically provided to priests to confirm catechumens (those unbaptized) at the time of their baptism, or candidates for full communion (those validly baptized into another Christian tradition) at the time of their reception into the Catholic Church.

Priests are required to request the faculty to administer the sacrament of Confirmation only when confirming an already-baptized Catholic (cf. Canon 883). Without the Faculty, the Confirmation is invalid.

The Bishop will only grant the faculty for the Easter Vigil for completely uncatechized candidates that have taken the full RCIA course of instruction and will be initiated with other RCIA candidates for full communion and catechumens who are Elect.

Please mail the formal hard copy request to the Office of the Bishop to be received no later than March 22nd to allow time for approval to be generated. To expedite your request, you may also scan a copy of the letter and send to [bishop@oakdiocese.org](mailto:bishop@oakdiocese.org) and [chancellor@oakdiocese.org](mailto:chancellor@oakdiocese.org).

At all Masses on Easter Sunday, the Renewal of Baptismal Promises and the accompanying Sprinkling Rite may replace the Creed, using the text used at the Easter Vigil.

The Sequence is sung or said before the Alleluia at all Masses on Easter Sunday (GIRM no., 64).

The double Alleluia is added to the dismissal formulary only during the octave of Easter, which would include Easter Sunday and the Second Sunday of Easter/Divine Mercy Sunday (Easter Vigil, 69). This formula is not used again until Pentecost Sunday.

**Season of Easter****March 31-May 19**

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The Rite for the Blessing and Sprinkling of Water, as found in Appendix II of the Roman Missal, is especially appropriate throughout the Easter Season. If used, it takes the place of the Penitential Act (Sprinkling Rite, 1).

The Sprinkling Rite is not to be performed during the Entrance Procession or during the Gloria (Sing to the Lord, 150).

The Gloria follows immediately after the Sprinkling Rite. The Kyrie is not said/sung before the Gloria (Sprinkling Rite, 6).

The Apostles' Creed is especially appropriate during the Easter Season (Order of Mass, 19).

**The Solemnity of the Annunciation of the Lord is transferred to Monday, April 8 this year, 2024, as March 25 falls during Holy Week.**

**The Ascension of the Lord replaces the Seventh Sunday of Easter in our diocese, which takes place on Sunday, May 12.** Therefore, Thursday, May 9 is celebrated as a regular Easter Weekday using the prescribed text in the Roman Missal.

There are optional extended and simple forms of the Pentecost Vigil found in the Roman Missal.

The Sequence is sung or said before the Alleluia at all Masses on Pentecost Sunday (GIRM no., 64).

The double Alleluia is added to the dismissal formulary on Pentecost Sunday.