

# LITURGYNOTES

*"Good celebrations foster and nourish faith. Poor celebrations weaken and destroy it."*

## January 2026

Diocese of Davenport

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### CALENDAR FOR THIS MONTH

- 1: Solemnity of Mary, Mother of God
- 4: Solemnity of the Epiphany of the Lord
- 11: Feast of the Baptism of the Lord
- 18-25: Week of Prayer for Christian Unity
- 22: Day of Prayer for the Legal Protection of Unborn Children
- 25: Sunday of the Word of God
- 27: International Holocaust Remembrance Day

### CONTACT:

Deacon Frank Agnoli, MD, DMin  
Director of Liturgy & Deacon Formation  
E-Mail: [agnoli@davenportdiocese.org](mailto:agnoli@davenportdiocese.org)  
Phone: 563-888-4257

## NEWS & NOTICES

### NEWS FROM THE FDLC & BCDW

#### Order of the Anointing of the Sick and of their Pastoral Care

This ritual book replaces "Pastoral Care of the Sick," and is being structured in accord with the Latin typical edition. Per the USCCB: These ship on January 1, 2026, first use is February 11, feast of Our Lady of Lourdes, and mandatory use is April 5, 2026, Easter Sunday.

PUBLISHER	SIZE(S)	ENGLISH \$	SPANISH \$	BILINGUAL \$
Catholic Book	Large 7.25" x 10.25" leatherette	34.00		
	Regular 4.25 x 6.25" leatherette	25.00		29.00
Liturgical Press	Ritual edition, Hardcover 6 x 9" 304 pages	59.95	59.95	105.99 (set of 2)
LTP	Ritual edition, leatherette 5.25" x 8" 336 pages	48.00		68.00 (672 pages)
Magnificat	4.25" x 5.5" pocket size, 280 pages	24.95		
MTF	7 x 10" leatherette	49.95		69.95

### FDLC Free Webinars

The FDLC is pleased to provide another series of free webinars on the latest liturgical text to be released. Each session will air live at 1:30 (eastern) and will be 75 minutes in length. As before, they will be recorded for further viewing. Plan now to register attend and invite others to join you!

#### **Part One: Wednesday, January 28 - The Order of the Anointing of the Sick and Their Pastoral Care**

Featuring Bishop Michael Woost (Chair of the BCDW) and Father Dustin Dought of the BCDW Secretariat.

All about the new liturgical text. How does it differ from the current USA translation? What is the same?

#### **Part Two: Wednesday, February 11 - A Theology of the Care of the Sick**

Featuring Father Jan Michael Joncas

With Scriptural and pastoral insights, we will examine the role of the Sick within our parish community and our obligation (and privilege) to care for them.

#### **Part Three: Wednesday, March 4 - Pastoral Issues**

Featuring Ms. Tish O’Hagan (Diocese of Boise) and Msgr. Rick Hilgartner (Archdiocese of Baltimore)

A look at some practical matters of visiting the sick -- including visiting a sick child, a sick adult, home visits, hospital visits, and nursing homes. Who are the proper ministers of the rites? What can a Deacon do? What can a lay person do? What can only a Priest do?

**Free registration now open:** [www.fdlc.org/AnointingSeries2026](http://www.fdlc.org/AnointingSeries2026)

### ***LITURGICAL CALENDAR: THIS MONTH***

#### January

- January 1 – Solemnity of Mary, Mother of God – Holy Day of Obligation; Ritual Masses (i.e., marriage, confirmation) and funeral Masses are prohibited. A marriage or funeral may be celebrated outside of Mass using the texts from the Rite of Marriage or the Order of Christian Funerals.
- January 4 – Solemnity of the Epiphany of the Lord
- January 11 – Feast of the Baptism of the Lord
- January 18-25 – Week of Prayer for Christian Unity  
<https://www.christianunity.va/content/unitacristiani/en/news/2025/2025-06-23-texts-for-2026-week-of-prayer-for-christian-unity.html>  
<https://www.atonementfriars.org/2026-week-of-prayer-theme-announced/>
- January 22 – Day of Prayer for the Legal Protection of Unborn Children  
<https://www.usccb.org/january-22>
- January 25 – Sunday of the Word of God  
<https://www.usccb.org/committees/divine-worship/sunday-word-god>
- January 27 – International Holocaust Remembrance Day  
<https://www.ushmm.org/remember/international-holocaust-remembrance-day>

**LITURGICAL CALENDAR: NEXT MONTH**

FEBRUARY

- February 1 – registrations for the Rite of Election are due (please see below)  
National Day of Prayer for the African-American Family  
<https://www.usccb.org/committees/african-american-affairs/national-day-prayer-african-american-family>  
<https://www.usccb.org/resources/day-prayer-african-american-and-african-family>
- February 2 – Feast of the Presentation of the Lord (see Missal for procession options and blessing of candles)  
World Day of Prayer for Consecrated Life  
<https://www.usccb.org/committees/clergy-consecrated-life-vocations/world-day-consecrated-life>
- February 7-14: National Marriage Week / February 8 – World Marriage Day  
<https://wwme.org/community/sponsored-events/world-marriage-day/> and  
<https://www.usccb.org/topics/marriage-and-family-life-ministries/national-marriage-week>
- February 8 – World Day of Prayer and Awareness against Human Trafficking  
<https://www.usccb.org/committees/administrative/february-8th-international-day-prayer-and-awareness-against-human>
- February 11 – World Day of the Sick  
<https://www.chausa.org/prayers/world-day-of-the-sick> and <https://www.nacc.org/resources/spirituality-and-prayer-resources/world-day-of-the-sick/>
- February 18 – Ash Wednesday – Day of Fast and Abstinence (see below); also, first day of Ramadan
- February 20 – World Day of Social Justice
- February 22 – First Sunday of Lent, Rite of Election (see below)

**LITURGICAL CALENDAR: LOOKING AHEAD**

MARCH

- March 1 – Penitential Rite for Candidates
- March 8 – Daylight Savings Time starts; First Scrutiny; Rite of Handing on the Creed this week
- March 15 – 2<sup>nd</sup> Scrutiny
- March 22 – 3<sup>rd</sup> Scrutiny; Rite of Handing on the Lord’s Prayer this week
- March 29 – Palm Sunday of the Lord’s Passion

HOLY WEEK / TRIDUUM / EASTER 2026

- The *Chrism Mass* is scheduled for March 30, the Monday of Holy Week.
- The *Triduum* falls on Thursday, April 2 through Sunday, April 5 – with the Easter Vigil falling on the night of Saturday, April 4. On that night, sunset is at ~7:30 pm. In order to insure sufficient darkness, at least 45 minutes (preferably one hour) should elapse after sunset before the Vigil may begin. Therefore, the earliest that the Vigil may begin is 8:15 pm CDT.

**THE ORDER OF CHRISTIAN INITIATION OF ADULTS**  
Please see: <https://www.davenportdiocese.org/ocia>

OCIA: THE TRIDUUM

Rites for Holy Saturday

The OCIA does contain specific Rites to be celebrated on Holy Saturday. A number of options are possible for the Elect, including the Recitation of the Creed, the Ephphetha Rite, and the Choosing of a Baptismal Name (OCIA #185-205). Candidates for Full Communion and Confirmation should celebrate the Sacrament of Reconciliation (if not celebrated at some other point during Lent; see OCIA #408 and 482).

The Easter Vigil

The order of service varies slightly if the Vigil is celebrated with candidates, catechumens (elect), or both. It is preferable, however, that the reception and confirmation of candidates take place at a Mass different from the Vigil. After the homily:

Elect only (OCIA #206-243)	Candidates only (OCIA #473-498)	Elect and Candidates (OCIA #562-594)
1. Baptism 2. Confirmation 3. Renewal of Baptismal Promises and sprinkling with baptismal water 4. Prayer of the Faithful	1. Renewal of Baptismal Promises and sprinkling with baptismal water (at the Vigil this replaces the Creed) 2. Celebration of Reception 3. Celebration of Confirmation 4. Prayer of the Faithful	1. Baptism of the Elect 2. Renewal of Baptismal Promises and sprinkling with baptismal water 3. Celebration of Reception 4. Confirmation of Elect and Candidates 5. Prayer of the Faithful

*At the Easter Vigil, paragraph 48 of the Missal states: "If the anointing of the adults with the Oil of Catechumens (OC) has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment" [after the blessing of the water].* This is a confusing rubric.

To begin with, note that the actual Rite of Baptism is not present in the Missal; as part of the *Rituale Romanum* it is published as a separate book (for us, the OCIA). However, that book does not contain the rite for anointing with OC as part of the Vigil (it states that the anointing with the Oil of Catechumens is to be omitted on Holy Saturday [preparation rites and the Vigil; #33.7]).

So, what are we to do? First and foremost: *anoint catechumens with OC during the Periods of the Catechumenate and Purification & Enlightenment*, as called for in the OCIA (#98-103). Such anointings can be repeated. *The anointing with OC is omitted at the Vigil itself* (as well as at the Rites of Immediate Preparation on Holy Saturday).

Infant Baptism at the Vigil

Information on how to include infant baptisms (for example, if an entire family is coming into the Church) at the Easter Vigil is found in the *Order of Baptism of Children*, paragraph 28.

## LiturgyNotes – January 2026

*“The Eucharist commits us to the poor” (CCC #1397).*

### Easter Vigil if no Baptisms

Paragraph 42 under the Easter Vigil in the Missal states that if no one is to be baptized and the font is not to be blessed (TWO conditions), the Litany is omitted and a different prayer for blessing water (54) is used. It may be that no one is to be baptized at Easter, but the font in a parish WILL be used for baptisms. Therefore, the Litany WOULD be sung and then the baptismal water blessed as usual (43-47), followed by the renewal of baptismal promises and sprinkling (55+). In other words, paragraph 42 – which is set off by horizontal lines – really does not apply to parishes. It applies to chapels/oratories for religious communities or other settings where baptisms won't be celebrated.

### The Triduum in Multi-Parish Clusters

A number of years ago, the Diocesan Liturgical Commission offered some thoughts on celebrating the triduum in parish clusters. Other dioceses, such as Cincinnati, have done the same. See below (pp. 9-10) for our current guidance.

### RITE OF ELECTION & CALL TO CONTINUING CONVERSION – FEBRUARY 22, 2026

The Rite of Election and Call to Continuing Conversion will be celebrated on the First Sunday of Lent; February 22 this year. Bishop Walsh will preside at the Cathedral and Fr. Jason Crossen, our Vicar General, will preside at a bilingual (English-Spanish) rite in Ottumwa; both Masses will begin at 2pm. Please visit [www.davenportdiocese.org/rite-of-election](http://www.davenportdiocese.org/rite-of-election) for more information or to register for the rites.

*Please note that registrations are due by February 1; Lent comes early this year!*

### **UPCOMING EVENTS: DIOCESAN LITURGIES**

### SUNDAY OF THE WORD OF GOD – JANUARY 25, 2026

The Church observes the 3<sup>rd</sup> Sunday in Ordinary Time as the Sunday of the Word of God. Please join us on the afternoon (1-3:30 pm) of Sunday, January 25, when Rev. Dr. Matthew Coomber from St. Ambrose University will explore the connection between the scriptures we proclaim and profess, and our advocacy for the vulnerable in our world. A timely topic, given the [Iowa Bishops' recent letter on immigration](#), the [USCCB's statement on the same issue](#), and Pope Leo's Apostolic Exhortation, *Dilexi Te*.

To register, and for more information, please visit: <https://www.davenportdiocese.org/sunday-of-the-word-of-god>.

### **LITURGY PREPARATION**

### LITURGICAL CALENDAR

### Lent Fast and Abstinence

**FAST**—Ash Wednesday and Good Friday are days of fast. On days of fast, one full meal and two lesser meals are allowed. Eating between meals is not permitted. Catholics between the ages of 18 and 59 (60<sup>th</sup> birthday) are bound to fast.

**ABSTINENCE**—Ash Wednesday and all of the Fridays of Lent are also days of abstinence. On days of abstinence, meat may not be taken. The law of abstinence binds all Catholics fourteen years of age or older. If members of the Faithful are unable to observe the fast and abstinence regulations because of ill health or other reasons, they are urged to practice other forms of penance and self-denial suitable to their condition.

The Sacred Triduum: April 2-5, 2026

>Holy Thursday

*The Footwashing*

Information on the *mandatum* is available at the USCCB website at <http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/holy-thursday-mandatum.cfm>. Other resources are available on our website: <http://www.davenportdiocese.org/liturgical-seasons#LentTriduumEaster>.

*The Reception and Care of the Oils*

For information regarding the proper reception of the new oils (and disposition of the oils from the previous year), please see: <http://www.davenportdiocese.org/documents/2016/6/litCareandReceptionofSacredOils.pdf>.

*The Reservation of the Blessed Sacrament*

As you consider how best to securely repose the Blessed Sacrament after the period of adoration, the place of reposition should reflect the respect that ought to be shown to Christ's Eucharistic Presence. A random cabinet full of other material does not seem to meet that benchmark. Also, please keep in mind that exposition of the Blessed Sacrament in a monstrance is forbidden. That is, at the end of Mass on Holy Thursday, when the Blessed Sacrament is taken to its place of reposition, it may not be exposed (in a monstrance or otherwise) for adoration; it is to be reserved – and adoration takes place before the closed tabernacle. (See *Paschale Solemnitatis* #55; *Directory on Popular Piety and the Liturgy* #141; *Roman Missal-Holy Thursday* #39.)

The Diocese of Pittsburgh states it this way in their policy: "No exposition of the Most Holy Eucharist is permitted during the Easter Triduum, that is, from immediately before the Evening Mass of the Lord's Supper on Holy Thursday until after the Mass of the Easter Vigil on Holy Saturday. This includes the period of adoration immediately following the Evening Mass of the Lord's Supper. This norm applies even in those communities authorized to observe perpetual exposition of most Holy Eucharist."

>Good Friday

The Missal now makes explicit what was already the case before: "This liturgy by its very nature may not, however, be celebrated in the absence of a Priest." That is, it is NEVER to be led by a deacon or layperson. The Good Friday liturgy is *not* just a "word and communion" service. If a priest is not present, one cannot substitute a communion service. A devotion such as the Stations of the Cross, or the Liturgy of the Hours, could be celebrated instead.

>The Easter Vigil

The *Missale Romanum* states that the Easter Vigil is to take place in darkness, after nightfall. Traditionally in this diocese, and according to the Bishops' Committee on the Liturgy in 2003, that has been calculated as 45 minutes to an hour after sunset. Therefore, *for the Diocese of Davenport, the Vigil on April 4, 2026, may not begin before 8:15 PM.*

Please note that the Paschal Candle "should be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size that it may convey the truth that Christ is the light of the world."

## The Triduum and Judaism

### (1) In General:

<http://www.davenportdiocese.org/documents/2016/6/litRespecting%20JudaismJewishTraditions-LentTriduum-1.pdf>

Other resources at: <http://www.davenportdiocese.org/preaching-links#AvoidingAntiJudaism>.

### (2) On the Death of Jesus:

From the Catholic Biblical Association: On Jewish Responsibility for the Death of Jesus

<https://www.davenportdiocese.org/documents/2022/10/CBA%20Fact%20Sheet%20on%20Jewish%20Responsibility%20for%20the%20Death%20of%20Jesus.pdf>

Video Series: Presenting the Passion... without blaming "the Jews"

<https://www.iccj.org/resources/passion-video-series.html>

### (3) Regarding Preaching:

Excerpted from *God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic Preaching* (Bishop's Committee on the Liturgy, United States Conference of Catholic Bishops, September, 1988); full document at: <https://www.usccb.org/resources/god-s-mercy-endures-forever-guidelines-presentation-jews-and-judaism-catholic-preaching>.

21. Because of the tragic history of the "Christ-killer" charge as providing a rallying cry for anti-Semites over the centuries, a strong and careful homiletic stance is necessary to combat its lingering effects today. Homilists and catechists should seek to provide a proper context for the proclamation of the passion narratives. A particularly useful and detailed discussion of the theological and historical principles involved in presentations of the passions can be found in *Criteria for the Evaluation of Dramatizations of the Passion* issued by the Bishops' Committee for Ecumenical and Interreligious Affairs (March 1988).

22. The message of the liturgy in proclaiming the passion narratives in full is to enable the assembly to see vividly the love of Christ for each person, despite their sins, a love that even death could not vanquish. "Christ in his boundless love freely underwent his passion and death because of the sins of all so that all might attain salvation" (*Nostra Aetate*, no. 4). To the extent that Christians over the centuries made Jews the scapegoat for Christ's death, they drew themselves away from the paschal mystery. For it is only by dying to one's sins that we can hope to rise with Christ to new life. This is a central truth of the Catholic faith stated by the Catechism of the Council of Trent in the sixteenth century and reaffirmed by the 1985 Notes (no. 30).

23. It is necessary to remember that the passion narratives do not offer eyewitness accounts or a modern transcript of historical events. Rather, the events have had their meaning focused, as it were, through the four theological "lenses" of the gospels. By comparing what is shared and what distinguishes the various gospel accounts from each other, the homilist can discern the core from the particular optics of each. One can then better see the significant theological differences between the passion narratives. These differences also are part of the inspired Word of God.

24. Certain historical essentials are shared by all four accounts: a growing hostility against Jesus on the part of some Jewish religious leaders (note that the Synoptic gospels do not mention the Pharisees as being involved in the events leading to Jesus' death, but only the "chief priests, scribes, and elders"); the Last Supper with the disciples; betrayal by Judas; arrest outside the city (an action conducted covertly by the Roman and Temple authorities because of Jesus' popularity among his fellow Jews); interrogation before a high priest (not necessarily a Sanhedrin trial); formal condemnation by Pontius Pilate (cf. the Apostles' and Nicene Creeds, which mention only Pilate, even though some Jews were involved); crucifixion by Roman soldiers; affixing the title "King of the Jews" on the cross; death; burial; and



resurrection. Many other elements, such as the crowds shouting "His blood be on us and on our children" in Matthew, or the generic use of the term "the Jews" in John, are unique to a given author and must be understood within the context of that author's overall theological scheme. Often, these unique elements reflect the perceived needs and emphases of the author's particular community at the end of the first century, after the split between Jews and Christians was well underway. The bitterness toward synagogue Judaism seen in John's gospel (e.g., Jn 9:22;16:2) most likely reflects the bitterness felt by John's own community after its "parting of the ways" with the Jewish community, and the martyrdom of St. Stephen illustrates that verbal disputes could, at times, lead to violence by Jews against fellow Jews who believed in Jesus.

25. Christian reflection on the passion should lead to a deep sense of the need for reconciliation with the Jewish community today. Pope St. John Paul II has said:

"Considering history in the light of the principles of faith in God, we must also reflect on the catastrophic event of the Shoah ....Considering this mystery of the suffering of Israel's children, their witness of hope, of faith, and of humanity under dehumanizing outrages, the Church experiences ever more deeply her common bond with the Jewish people and with their treasure of spiritual riches in the past and in the present" (Address to Jewish Leadership, Miami, September 11, 1987).

#### RESOURCES FOR THE UNIVERSAL PRAYER

- (1) Synod on Synodality  
<https://www.davenportdiocese.org/synod-2023>
- (2) The Center for Liturgy (general intercessions for Sundays)  
<http://liturgy.slu.edu/>
- (3) Intercessions for various life issues may be found on the USCCB website at (in English and Spanish):  
<http://usccb.org/about/pro-life-activities/prayers/intercessory-prayers-for-life.cfm>  
<http://www.usccb.org/about/pro-life-activities/word-of-life/index.cfm> (archive from 2011-2020)



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Phone: 563-888-4220

E-Mail: [schoel@davenportdiocese.org](mailto:schoel@davenportdiocese.org)



### **THE TRIDUUM IN A MULTI-PARISH CONFIGURATION**

- In general, the integrity of the Triduum recommends itself to the celebration of all three rites in a single place. In addition, communities without a resident priest should join neighboring communities for the celebration of the Triduum.
  - The *Roman Missal* (Introduction to the Paschal Triduum, 3) and the *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts* (cf. *Paschale Solemnitatis* #43) recommend that in places where the priest has responsibility of several smaller parishes, the entire Triduum should be carried out in the principal parish.
  - In cases of necessity, the local ordinary may permit a second Mass on Holy Thursday (cf. RM, Holy Thursday, 3) and a second liturgy on Good Friday (cf. RM, Good Friday, 4).
  - The Missal also foresees the Good Friday liturgy will not be celebrated in a place that has observed the Holy Thursday liturgy (cf. RM, Holy Thursday, 44).
- All that being said, we offer the following principles:
  - Accommodation of the assembly is the primary issue. Therefore, if in a grouping of churches there is a building that is clearly larger and able to accommodate the rites, it is that building which ought to be used for the entire Triduum.
  - If the buildings are roughly the same size, then thought must be given to fostering a sense of community without diminishing any of the component parishes. It is not unusual for a community in which the “special” celebrations always take place to begin feeling superior to the others, and for the communities which are not given such opportunities to begin feeling like “second-class citizens.” Therefore, the following options are offered:
    - Celebrate the rites in different places. That way, no parish feels “slighted”. See which space is most conducive to each liturgy. For example, does one site have an immersion font? If so, that one should be used for the Vigil.
    - Rotate the Triduum, so that it is celebrated in one building—but a different building each year.
    - If need be, current legislation allows the Holy Thursday and Good Friday liturgies to be repeated (see above); this does not apply to the Vigil. The Diocesan Liturgical Commission does not recommend this as a primary solution.
    - Likewise, there is a possibility (which will become increasingly rare) of asking a second priest to celebrate the Triduum at one of the sites.
    - The Commission rejects the solution of renting a secular space to celebrate the Triduum, especially the Vigil.
  - To the degree possible, each site should have its own Easter Sunday Mass (given that popular piety stresses Easter over the Triduum rites).
- Holy Thursday:
  - Presentation of Blessed Oils: Oils blessed and consecrated at the Chrism Mass may be presented prior to the Mass of the Lord’s Supper or at another appropriate time following the Chrism Mass. Representatives from each parish may carry a vessel to be presented. However, the presentation of each oil to the presiding minister should only be spoken once.
  - Washing of the Feet (Mandatum): Representatives from each parish community should be chosen.
  - Transfer of the Blessed Sacrament: Normally, it is preferred that the Triduum be celebrated in the principal church of a given cluster or pastoral region. (cf. RM, Introduction to the Triduum, 3; CL, 43). However, if the celebration of the Good Friday liturgy is celebrated in another church, then the Mass of the Lord’s Supper is concluded with the blessing and dismissal. There is no procession or adoration. The Blessed Sacrament is placed in the tabernacle in the usual way after Communion. (cf. RM, Mass of the Lord’s Supper, 44)

- Easter Vigil
  - It is important to recall that the paschal candle,” 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” (cf. *Paschale Solemnitatis* #82).
  - In the case of mission churches and cluster parishes, can multiple paschal candles be used for the Service of Light? The USCCB offers this solution:
    - Summary: All the candles for a cluster are prepared and blessed around the fire, but only the one to be used in the church celebrating the Vigil is lit and carried in procession. The other candles are ritually presented and placed in the other churches at the first Mass (e.g. Easter morning) that they celebrate.
    - Detail: The *\*Roman Missal\**, not envisioning the pastoral situation of mission churches or cluster parishes, specifies that only one paschal candle is used. To accommodate the particular circumstances, the Secretariat might suggest that the candles from the mission churches or other parish churches could be present at the Easter Vigil, having been prepared in advance, and blessed alongside the main candle (perhaps having deacons or other representatives holding them). In keeping with the rubrics, for the lighting and procession only one candle should be lit (the principal one, or the one which will remain in that particular church). As the other candles in the congregation are lit, the other paschal candles could be lit and held (but not high, in order to maintain the prominence of the one principal candle) by someone at their place in the assembly. Once all the candles are extinguished after the singing of the *Exsultet*, the other paschal candles are put aside. On Easter Sunday morning, those candles could be taken to each of the missions and carried, lit, in the entrance procession at the first Mass at each church and put in place in the sanctuary.
  - Fr. Paul Turner has taken a different approach; he has created a holder which binds all the paschal candles together—so the image of a single pillar of fire is not lost. At the end of the Vigil, the “combined” candle is split and the component candles processed out (“sent” to the other communities).
- Easter Sunday
  - Paschal Candle: As noted above, if the Easter Vigil was not celebrated the night before in a church building, on Easter Sunday morning the paschal candle could be lit, carried in the entrance procession of the first Mass, and placed in the sanctuary.
  - Font: If a permanent font was not blessed during the Easter Vigil, it may be blessed on Easter Sunday morning in the usual way. (see Appendix II of the Roman Missal)
  - If the renewal of baptismal promises will take place, the blessing of water follows the homily (the Creed is omitted) and precedes the renewal.
  - If the renewal of baptismal promises is omitted, the blessing of water and sprinkling rite takes the place of the Penitential Act.