

LiturgyLine

A Seasonal Liturgical Resource

from the Archdiocese of Seattle Liturgy Office

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Table of Contents

Lean unto the Lord
Ideas for the season
The Elect and
Candidates
Music of the Season
The Chrism Mass
Calendar of events
Liturgy Office Contact
Information

[Join Our Mailing List!](#)

Links of Interest

[Archdiocesan Liturgical
& Sacramental Policies](#)

[Liturgy Office of the
Archdiocese of Seattle](#)

[Liturgical Ministries
Institute](#)

[Congregation for Divine
Worship and the
Discipline of the
Sacraments](#)

[United States
Conference of Catholic
Bishops-Divine Worship](#)

[Federation of Diocesan
Liturgical Commissions](#)

[National Association of
Pastoral Musicians](#)

[North American Forum
on the Catechumenate](#)

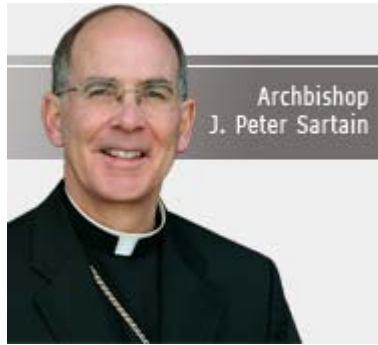
[St. James Cathedral](#)

ROMAN MISSAL UPDATE



Now that the first
phases of
preparation have

Lean unto the Lord for comfort this season



The "disciple Jesus loved" is an intriguing figure in the Gospel of John. He is never given a name, but it is clear that he had a profound friendship with the Lord. John refers to him directly or indirectly only about 10 times, but the significance of his presence cannot be ignored. In art, he is often shown leaning into the side of Jesus, a sign of their closeness.

At the Last Supper (John 13), after Jesus announces that one of the apostles will

betray him, Peter nods to the beloved disciple (who is "reclining at Jesus' side), signaling him to ask who the betrayer will be. When Mary Magdalene found Jesus' tomb empty (John 20), she reports the news to Peter and the beloved disciple. They hurry to the tomb themselves, but the other disciple outruns Peter. It is interesting to note that while he arrives at the tomb first, he allows Peter to enter first. John is indicating the chief place of Peter in the early Church.

After the resurrection, Jesus appears to his disciples at the Sea of Tiberius one morning at dawn, but they do not recognize him (John 21). Although they have caught no fish all night, he tells them to cast to the right side of the boat, and doing so, they haul in a great catch of fish. The beloved disciple then recognizes Jesus: "It is the Lord," he tells the others.

There is a particularly significant appearance of the beloved disciple in John 19. At the crucifixion, Jesus gives the beloved disciple to Mary as a son, and "from that hour the disciple took her into his home." By linking Mary with the beloved disciple, John is telling us something very important. Mary has been at the side of Jesus from the beginning of his public ministry at the wedding in Cana, embracing his mission and sharing his suffering. Now John shows that Mary is given a role as the mother of all Christians, who are represented by "the one whom he loved." In that sense, Mary is a symbol of the Church itself.

Mary and the beloved disciple remind us of the importance of intimate, faithful discipleship of the Lord. Jesus' profound love for them, and theirs for him, awakened in them such insight ("It is the Lord!") and fidelity ("Do whatever he tells you!") that they never left his side, even at his darkest moments. They loved him and supported him, but it was from him that they drew their strength.

The Easter season is a time to enter the home of Mary and the beloved disciple and quietly savor with them what the Lord has done for us. What might they have talked about during those early days? Whatever the topic, we know it must have been stirred by their love for the Lord. There can be no doubt that their active discipleship after his death and resurrection was grounded in prayer.

In the same way, artistic depictions of the beloved disciple leaning into Jesus' side give us a beautiful image of the source of our strength for daily discipleship: prayerful friendship with our Lord. One of the early Church

been completed with priests and liturgical leadership, the Liturgy Office will be announcing soon the next Phase of preparing to receive the newly translated Roman Missal. This next Phase will include regional seminars for pastoral musicians, catechists, Catholic school leadership, and others. This series of workshops will begin after Easter and continue through the summer. Keep an eye on your email during Lent for announcements of dates and locations.

fathers, Evagrius, wrote: "The Lord's breast: the knowledge of God. Whoever rests on it will be a theologian." He was referring not to the scholarly study of theology but to its original meaning -"speaking about God." In other words, our faith in the Lord Jesus is best fed by intimate familiarity with him, the kind that has its origin and sustenance in prayer.

When he was incarcerated in the Tower of London, St. Thomas More asked for the grace to "lean unto the comfort of God." (from "A Godly Meditation") I have always wondered if he was seeking to be like the beloved disciple, who drew his strength from the Lord.

St Anselm of Canterbury once wrote, "O God, let me know you and love you so that I may find my joy in you; and if I cannot do so fully in this life, let me at least make some progress every day...While I am here on earth let me learn to know you better, so that in heaven I may know you fully; let my love for you grow deeper here, so that there, I may love you fully." (from "The Proslogion")

I hope to spend the Easter season in the house of Mary and the beloved disciple. I want to learn to do whatever the Lord tells me. I want to lean unto his comfort at the Eucharist. I want to recognize him everywhere; however he chooses to come to me. I want to run breathlessly to his side, wherever that may be. I want to stay there, faithfully sharing his mission with Mary, Peter and the beloved disciple. I want to know and love him so well that I will always speak clearly of him, that others may also come to be his beloved.

I have so far to go, but I know the risen Lord is near, in the Church. He is my strength, and he will help me make some progress every day.

*reprinted from Archbishop Sartain's collection of articles titled
"Of You my Heart has Spoken" (C) 2005*

[return to top](#)

GUIDELINES FOR THE TRIDUUM LITURGY

The rites for Holy Thursday, Good Friday and the Easter Vigil are to be used in the form in which they are presented in the Sacramentary and Lectionary. These are the Church's most sacred rites, and as the Church's ministers, we owe it to our people to celebrate these rites exactly as they have been handed down to us.

These days - from Thursday evening through Sunday afternoon - are to be a time apart: "The Easter Triduum of the passion and resurrection of Christ is thus the culmination of the entire liturgical year" (General Norms for the Liturgical Year and the Calendar, no. 18). As far as possible, all preparation should be done beforehand so that for all presiders, liturgical ministers, musicians, and sacristans these may be days of peace, prayer, and vigil. Those responsible for liturgy should see to it that the liturgies of these days are characterized by care and dignity, by simplicity, and by that deep joy which is announced in the entrance song of Holy Thursday: "We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection."

The very heart of the Triduum is the Easter Vigil, for there the fasting, prayer, and scripture reading culminate in the celebration of initiation: Baptism, Confirmation, and Eucharist. Planners should therefore give first attention to the liturgy of the Easter Vigil, then to the liturgical services of Holy Thursday and Good Friday. Other devotional services, e.g., Stations of the Cross, rosaries, etc., should in no way detract from the preparation of music and liturgy for the rites of Lent, the Triduum, and Eastertime.

Funerals during Triduum. A funeral Mass may not be celebrated on Holy Thursday (even before the celebration of the Mass of the Lord's Supper), Good Friday, Holy Saturday, or Easter Sunday. If needed on these days, the body of the deceased may be brought to the church for the rite of final commendation, including the incensation and blessing of the body with holy water. Other appropriate prayers may also be added. The funeral Mass for the deceased should be celebrated as soon as convenient after Easter Sunday. At this funeral liturgy, the final commendation would be omitted.

Marriages during Triduum. The Rite of Marriage may not be celebrated on Good Friday or Holy Saturday.



Holy Thursday

Number of Masses. The Evening Mass of the Lord's Supper should be celebrated at the most suitable evening hour. There may be a liturgy on Thursday morning only "for those who are in no way able to take part in the evening Mass." This would discourage school Masses, but it would be appropriate for children to take part in other services marking the end of Lent and the approach of the Triduum. Thus, the ideal is a single Holy Thursday Mass in a parish, and only the inability of the space to accommodate those who wish to attend should suggest the possibility of a second Mass. In no way should the scheduling of a second liturgy cause either liturgy to be rushed.

The private celebration of any Mass is strictly forbidden.

Empty Tabernacle. The tabernacle should be empty before the liturgy begins. Enough bread should be consecrated at this Mass for Holy Communion today and tomorrow. Consecrated wine is not to be reserved for distribution on Good Friday. Though Holy Communion may be brought to the sick today, Holy Communion may be distributed at the church itself only within the Mass.

Parts of the Mass. The custom of receiving the newly blessed oils can be incorporated into the Mass of the Lord's Supper. The washing of feet (Mandatum) is encouraged in all parishes. This rite should be characterized by its simplicity, allowing the beautiful gesture of service to speak to all of ministry in the church. The Mandatum itself is a powerful sign of our love and commitment to one another and of the nature of that commitment. We must resist the temptation to replace the Mandatum with something "more appropriate" or "more relevant," remembering that Peter, too, thought that the washing of feet was inappropriate for the Last Supper liturgy. The group whose feet are washed should represent a cross-section of the local community. The number is traditionally twelve, though there is no exact requirement.

Other rites and statements of commitment are not appropriate at the liturgy of Holy Thursday, for they would not find support from either the rites or from the scriptures. Rituals for the commissioning of extraordinary ministers of the Eucharist, parish officers, or even renewal of priestly vows, are best celebrated on the feast of the patron of the parish, on the parish anniversary, or at some other time.

The Sacramentary instructs that the collection of gifts and money today be for the poor.

As noted above, Holy Communion under both kinds is the norm for the archdiocese. This takes on even greater meaning on this day, and thus some additional care in planning will add greater richness to the meaning of this celebration. For example, using the parish's best vessels would be most appropriate.

Following the Prayer after Communion, the Holy Eucharist is transferred to the place of reposition. This may be the regular tabernacle if it is in an area removed from the sanctuary. The Blessed Sacrament is never to be reserved in a monstrance during this time. The rite for this procession is described in the Sacramentary.

After the transfer of the Holy Eucharist, the altar is stripped privately, and any crosses are removed or covered with a red or purple veil. Lamps should not be lit before images of saints. Holy water is removed from all fonts, to be refilled with water blessed at the Easter Vigil. They should not be filled with sand.

"The faithful should be encouraged to continue adoration before the Blessed Sacrament for a suitable period of time during the night, according to local circumstances, but there should be no solemn adoration after midnight" (Sacramentary).

Good Friday

The Good Friday liturgy is a part of the Triduum, which is one great feast celebrated over three days; it is not just an elaborate "Communion service." The Good Friday liturgy may never be abandoned, reordered, or replaced by other rites or services, including ecumenical services.



Because Good Friday is part of the one feast called the Triduum, the pastor of the community, or the priest responsible for sacramental care, is the presider. The liturgy with its Communion Rite should never give the appearance of a concelebration.

Liturgy of the Hours. It is recommended that there be a communal celebration of the Office of Readings and Morning Prayer on both Good Friday and Holy Saturday.

Celebration of the Lord's Passion. The celebration of the Lord's Passion should take place about 3pm, but for pastoral reasons may be at a later hour, or as early as 12 noon. In any case, the celebration should conclude by 9pm. The service may be repeated only when the number wishing to attend would be too large for the church.

The Passion. Readers and pastoral musicians are encouraged to study the rubrics for the proclamation of the Passion. There is a Gospel Acclamation as usual, and a deacon receives the blessing as usual (lay readers do not receive a blessing). Omitted are candles and incense, the greeting and response ("The Lord be with you..."), the making of the sign of the cross on the book, forehead, lips, and breast, and the people's response ("Glory to you, Lord").

Since this is a reading from the Gospel, the appropriate posture for the assembly during the reading of the Passion is standing. Some priests direct the assembly to sit during this time, but such an invitation to "get comfortable" for the Passion narrative seems incongruous with the attitude the liturgy is meant to convey, which is that of union with Christ in his suffering and death. For two thousand years, people have been quite willing to tolerate any discomfort with standing on the rare occasions when the Lord's Passion is proclaimed.

The deacon and/or priest may be assisted by lectors in the reading of the Passion on Palm Sunday and Good Friday. As always, but especially on these days, the lectors chosen for this should be well-trained and highly proficient in the proclamation of the Word.

Veneration of the cross. A cross or crucifix may be used for the veneration. The Roman Missal directs that only one cross should be used in the veneration.

During the veneration, music planners should avoid selections that offer facile sentiment, as the spirit of the ritual of veneration has no place for this type of music or song.

After the veneration, the cross is positioned near the altar and four candles are placed near it. The cross will remain there and the candles will remain lit for a period of time following the service to allow the faithful to spend some additional time in prayer before the cross.

Communion. Holy Communion is distributed only within the liturgy of the Lord's Passion, but may be taken to the sick at any time this day.

After Communion. After the Blessed Sacrament has been returned to its place of reservation, the presider says the Prayer Over The People from the Sacramentary. Then, all depart in silence. As mentioned above, the cross (with lighted candles) remains available for private prayer for a period of time. The altar is stripped at a convenient time.

Holy Saturday

Holy Communion may be given on this day only as Viaticum. Ordinary Communion visits to the sick should be made earlier in the week and on Easter. Communion visits are not permitted on this day, nor are Masses, even funeral Masses. The absence of these liturgical celebrations is in keeping with the nature and mood of this day.



The Easter Vigil

The tabernacle is empty for the Easter Vigil. All bread that will be used for Holy Communion is to be consecrated at the Vigil, offering us the model of

what should happen at every celebration of the Eucharist throughout the year.

Time of celebration. "The entire celebration of the Easter Vigil takes place at night. It should not begin before nightfall; it should end before daybreak on Sunday" (Sacramentary). The Circular Letter Concerning the Preparation and Celebration of the Easter Feasts, issued by the Vatican in 1988, is even stronger by insisting that the Easter Vigil must start only after it is dark. This rule is to be taken according to its strictest sense. Reprehensible are those abuses and practices which have crept into 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.

The Bishops' Committee on Liturgy (BCL) Newsletter, March 2001, states the Easter Vigil "is to take place in darkness... that is, after the time in the evening when daylight is last visible. This time is roughly equivalent to [the end of] astronomical twilight as defined by the Naval Observatory. The time after which 'the sun does not contribute to sky illumination.'" However, it has been observed locally that true darkness seems to come much earlier than this computation provides, particularly at inland locations where the Olympic Mountains provide an earlier "sunset" and "end of twilight" than indicated by the astronomical tables. Specifically, at such inland locations, total darkness seems to occur as early as an hour after sunset. Thus, each pastor needs to make the appropriate determination for his parish.

Pastors may wish to give consideration to establishing a fixed time for the Easter Vigil to be used every year, in which case an appropriate starting time would reflect an Easter Vigil occurring in mid-April. Thus, an appropriate "perennial" starting time would be 9pm for the Seattle area and 9:45pm for coastal and southern areas of the archdiocese.



The Easter Season

The Triduum is concluded liturgically with Evening Prayer on Easter Sunday. The Triduum leads us to the Easter season, the fifty days from Easter Sunday until after Evening Prayer on Pentecost Sunday. This is the Church's most ancient season and, now that the full rites of Christian initiation are restored, it may again be possible for Eastertime to be kept as a special season for Catholics, with its music, customs, and cycle of scriptures.

For additional guidelines for the Easter Season [click here](#)

[return to top](#)

The Elect and Candidates and the Season

This season is no replay of the history of Jesus on display for us. Jesus, himself, draws each of us, the baptized and those about to be initiated as Catholics, into his own Mystery of passion, death, resurrection, and ascension. Our Elect and Candidates, no less than others, are called to full participation at every stage of the Mystery. The following are some things to consider for the Elect and Candidates.

Any Candidate for Full Communion may receive the sacrament of Penance before or during Holy Week. All those in RCIA may pray the Stations of the Cross privately or as a communal devotion.

Palm Sunday of the Lord's Passion: Welcome the Elect, Candidates, Catechumens, adults, teens, children, their godparents, sponsors, and families, into the procession of the palms, and encourage them to decorate their homes with blessed palms.

Holy Thursday opens the Triduum with the evening Mass of the Lord's Supper: The new Holy Oils from the Chrism Mass, may be brought in procession just ahead of the gifts of bread and wine: an Extraordinary Minister who brings Holy Communion to the sick may carry the Oil of the sick, an Elect, the Oil of Catechumens, and an adult Candidate, the Sacred Chrism. Foot Washing follows the homily and any in RCIA may be invited to have their feet washed. Welcome those to be initiated to adoration of the Holy Eucharist at the Altar of Repose.

Good Friday. Invite all RCIA participants to join in parish liturgies of Good Friday. Any of them may venerate

the Cross.

Holy Saturday morning rituals. This day of prayer and fasting, is set aside for preparation of the Elect and Candidates for the Vigil. Use the Model for Celebration of Preparation Rites (RCIA ##185-92), for spiritual experience, not one that is utilitarian, hectic, or perfunctory.

For the Elect: Ephphetha (186.2), "Return" (recitation) of the Creed (RCIA ##193-96), Choosing a Baptismal name is only for any whose names that are incompatible with Christian values. Most, baptized or not, have a name of a saint or compatible with the Christian faith; unfamiliar names may be versions that fit these criteria.) (RCIA ##200-02; see also ## 33.4, 73).

Rehearsal and instructions: For Elect and Candidates, godparents and sponsors: a brief rehearsal, minimum instructions for comfort with the ritual, but not to destroy its anticipation. Elect and Candidates are sent home for reflection, personal preparation. Godparents and sponsors stay for a more detailed rehearsal and instructions for the Vigil, to facilitate their able guidance of Elect and Candidates.

The Easter Vigil: The New Fire: The Elect process without a candle, because each receives a baptismal candle during their baptism. Candidates, as baptized Christians, carry a candle lighted in the Easter Fire and may help light the candles of the assembly. Names of the newly baptized and confirmed belong in the Easter General Intercessions. The newly baptized and received may present the Gifts. Seat Elect and Candidates so as to be first to receive Holy Communion, their first. The Eucharist, source and summit of the Church's life, Christ truly present, answers the hungers of the newly baptized and newly received.

New Life. Neophytes, for the Mystical Body of Christ, the Church. Many parishes welcome all to a simple reception following the Vigil. Even with the lateness of the hour there will be energy born of the Easter Sacraments just celebrated, a desire to share the experience among those present. Parishioners, rejoicing after months of prayer for these new Catholics are eager to offer their congratulatory blessings. To plead lateness would be a let-down for the many.

If some newly initiated return on Easter Sunday morning, they may be provided with reserved seating, recognized, and prayed for in the Easter Sunday General Intercessions.

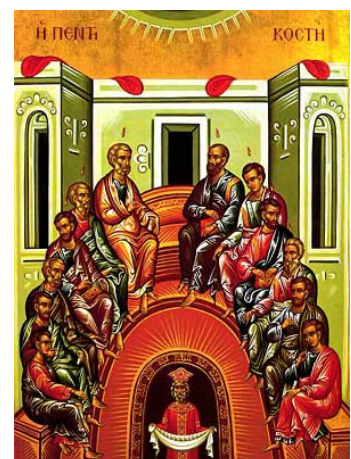
The Easter Season opens the doors to Neophytes as fully initiated Catholics, adopted by the Father as beloved sons, daughters, incorporated into the Mystical Body of Christ, anointed by the Holy Spirit in confirmation, and fed at the Table of the Lord. The Neophyte is now an insider, yet inexperienced, and one with many new questions. Mystagogy, devoted to the unfolding of the mysteries (the sacraments) in the Liturgy of the Word, is the new season of special care and formation for the Neophyte, the 50 days between Easter and Pentecost. For the baptized, it is time to prepare for the sacrament of Penance, to raise and share on new questions, to reflect on the sacraments and on their personal experience of initiation. Neophytes may have the best ideas about what they need and how this can be accomplished, in time, frequency, and format. With encouragement of godparents and sponsors, Neophytes need welcome into the fullness of parish life, and how they might share their gifts in the community. The RCIA team may ask Neophytes to assess their experience. Invite them to share the story of their own journeys in Faith in powerful witness to new Inquirers. Neophytes may also desire to continue formation following the end of Mystagogy, to develop their spiritual lives and knowledge of the Faith. All initiates of this year's Easter Vigil will be Neophytes until, April 7, 2011, next year's Vigil.

Pentecost: Celebrate the gifts God has bestowed upon the parish in its Neophytes, confirmandi, first communicants, and in the variety of the faithful in liturgical ministries and in activities that serve the parish and the wider community in so many ways. This would be a great cause for a festive parish-wide celebration.

[Sandy Dresbeck](#)

Archdiocesan Liturgical Commission

[return to top](#)





This season, thousands of infants, children and young adults will encounter the risen Christ in a new and transforming way as they celebrate sacraments of initiation in our communities. What an opportunity and a privilege for us who prepare and animate music for these liturgies, and such a concrete way of extending Easter exuberance throughout the entire 50 days!

The common denominator in all of these special liturgies is the presence of large numbers of visitors who may or may not be familiar with Catholic worship. This factor requires great attention to hospitality in the way that we select appropriate music and in the printed, spoken and non-verbal ways we encourage people to participate fully. A worship aid for the assembly-including the music clips or hymnal citations, assembly responses, and instructions on posture-would be a great idea for these liturgies.

Each rite has its own unique qualities and demands. In addition to the following suggestions, check out what the US Bishops recommend in *Sing to the Lord: Music in Divine Worship*, #207-215.

Infant Baptism. The baptismal liturgy is a liturgy on the move. The children and their families are greeted at the entrance to the church, they enter into the assembly to hear the Word, they move to the font, and are finally brought to the altar. For each of these processions, we need to consider music that best supports people on the move (i.e. psalms or songs with easily memorized refrains). The rite suggests psalm 85 ("Show us, O Lord, your kindness, and grant us your salvation") for the procession to the place where the liturgy of the Word will be celebrated, psalm 23 ("The Lord is my shepherd") for the procession to the font, and the baptismal song, "You have put on Christ, in him you were baptized," for the procession to the altar. There are many settings of these texts and many more worthy selections to consider. The rite also calls for the singing of the Litany of the Saints. Incorporate the names of the children into the litany so that the holy ones for whom they are named may also pray for us. Finally, the rite allows the possibility for an acclamation to be sung when the children rise from the water. People will spontaneously burst into applause at this most joyful moment; give them some acclamation to sing that helps give voice to such great emotion.

First Communion. Seven and eight year old children are inherently cute. Large groups of them exhibit a cumulative cuteness. I don't know if this still happens today, but when I received first communion on a sunny May Saturday in 1980, our class returned to the sanctuary after the communion procession to sing "This Little Light of Mine" for our adoring and camera-wielding relatives. Now I agree that children are wonderfully, naturally musical beings, and that music should be a part of their preparation for this sacrament. But instead of the performance piece and photo op, what if we taught our children some liturgical music and helped to form them as fully participating members of the assembly? Teach them some good music and give them some good theology: we sing because we're happy, we sing because we're thankful, we sing because we want to be one with one another as Christ is one with us. This is what we do, after all: we come forward each week with grateful hearts, open hands and a song on our lips, to receive what we already are and are still becoming more fully, the Body of Christ.

Confirmation. The Archdiocese has a set of very thorough and clear guidelines for music for the Rite of Confirmation. In particular, note that to make explicit the connection of the sacraments of Confirmation and Baptism, the penitential rite will be replaced with the renewal of baptismal promises and sprinkling with holy water. A hymn or antiphon is needed here, but musicians prepare to get wet along with the rest of the assembly and be ready for the Gloria, which follows quickly upon completion of the sprinkling. The laying on of hands and the anointing with chrism will take place in silence, except where there are an exceptionally large number of candidates, in which case a single solo instrument may play underneath the anointing, but softly enough so that the dialogue between Arch/bishop and each confirmandi may be heard.

[return to top](#)

THE CHRISM MASS

*This year Chrism Mass will be celebrated on April 14 at 7:00 PM at St. James Cathedral. You are also invited to this year's **Chrism Day Presentation** "Dying & Rising with Jesus Today: The Scripture of Holy Week & the Liturgies of Triduum" presnted by Cardinal Peter Turkson. [View more details](#).*

At the center of the Chrism Mass is the blessing of the oils and the consecration of the chrism by the Archbishop. These rites have a very practical purpose, for soon the oils will be needed all over the Archdiocese in the great outpouring of the sacraments at the Easter Vigil.

But, as always, there is a deeper meaning in these rites. At the Chrism Mass, the priests of the diocese gather with their bishop in the Cathedral, and before the oils are blessed, they renew their commitment to priestly ministry. They resolve to conform themselves to Christ, to celebrate the Eucharist and the sacraments, and to teach the Christian faith. Their ministry is Christ's ministry: like him, they were "anointed... to bring glad tidings to the poor... to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord" (Luke 4:18). The Chrism Mass traditionally takes place on the morning of Holy Thursday, making the link between priestly ministry and the celebration of the Eucharist even more clear. But in far-flung dioceses like ours, it would be impossible for many of the priests and people to get home in time for the Evening Mass of the Lord's Supper! Therefore, permission is given for the Chrism Mass to be celebrated earlier.

At the Chrism Mass, the priests and the holy oils become the tangible signs of the Church's commitment to carry on the ministry of Christ. As the Oil of the Sick and the Oil of Catechumens are blessed, we see the Church's care for those who are sick in body, mind, or soul, and we see her concern to share the Gospel with all. And as the Chrism is consecrated, we recognize the sanctifying and life-giving presence of the Holy Spirit in the Church. The Chrism Mass is a time of renewal, preparing the Church for the celebration of the Triduum.



[Corinna Laughlin](#)
Archdiocesan Liturgical Commission

[return to top](#)

HAPPENINGS IN THE REGION

Liturgical Music Reading Session

Fri., March 25

7:00 PM

Sponsored by the Seattle Chapter of National Association of Pastoral Musicians

Presented by Jerry Galipeau, Associate Publisher World Library Publications

St. Rose de Viterbo, Longview

[Email for more details](#)

Stirring the Waters of New Life

Sat., March 26

Registration & Hospitality 9:15 AM
Program 10:00 AM - 2:30 PM
A day of reflection & discussion especially for RCIA teams
Presented by Jerry Galipeau
St. Patrick Parish, Tacoma
[More details](#)

Chrism Mass

Thurs., April 14th
7:00 PM
St. James Cathedral
[Email for questions](#)

Chrism Day Presentation

"Dying & Rising with Jesus Today: The Scripture of Holy Week & the Liturgies of Triduum"
presented by Cardinal Peter Turkson. [View more details.](#)

Federation of Diocesan Liturgical Commissions

National Meeting - open to all

Portland, Oregon
October 10-15, 2011 [view more details](#)

[return to top](#)

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[return to top](#)