



**OFFICE FOR DIVINE WORSHIP
ARCHDIOCESE OF PHILADELPHIA**

**WORKSHOP ON THE SACRED PASCHAL TRIDUUM
29 FEBRUARY 2012**

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*THURSDAY OF THE LORD'S SUPPER
AT THE EVENING MASS*

WHAT IS NEW

The Sacred Paschal Triduum

- no 1: This rubric states the Paschal Fast should be kept sacred. It is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged also through Holy Saturday.
- no. 2: For a fitting celebration of the Sacred Triduum, a sufficient number of lay ministers is required, who must be carefully instructed as to what they are to do.

The singing of the people, the ministers, and the Priest Celebrant has a special importance in the celebrations of these days, for when texts are sung, they have their proper impact.

Pastors should explain to the Christian faithful, as best they can, the meaning and order of the celebrations and to prepare them for active and fruitful participation.

- no. 3: The celebrations of the Sacred Triduum are to be carried out only in those churches in which they can be performed with dignity, that is, with a good attendance of the faithful, an appropriate number of ministers, and the means to sing at least some of the parts.

It is desirable that small communities, associations, and special groups of various kinds join together in these churches to carry out the sacred celebrations in a more noble manner.

Thursday of the Lord's Supper —At the Evening Mass

- no. 3: The rubrics, by way of exception, allow for the local Ordinary to permit another Mass in churches and oratories to be celebrated in the evening, and, in the case of genuine necessity, even in the morning. Such Masses are provided for those who are in no way able to participate in the evening Mass and not for the advantage of individuals or (newly added) *special small groups*.
- no. 5: The altar may be decorated with flowers with a moderation that reflects the character of the day.
- no. 7: The church bells are rung during the singing of the *Gloria* and then remain silent unless the "Diocesan Bishop has decided otherwise." The decision about this matter no longer involves the conference of bishops. A further musical specification is provided: "the organ and other musical

instruments may be used only so as to support the singing.”

- no. 12: There is an additional antiphon included for the Washing of Feet: Antiphon 2, Cf. John 13:12, 13, 15.
- no. 13: The rubric following the washing of the feet is more descriptive than the previous one: "After the Washing of the Feet, the Priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Universal Prayer.”
- no. 33: In a new rubric it is noted that "at an appropriate moment during Communion, the Priest entrusts the Eucharist from the table of the altar to the Deacons or acolytes or other extraordinary ministers, so that afterwards it may be brought to the sick who are to receive Holy Communion at home.” This may require that parishes do some preliminary planning for this to successfully happen.
- no. 35: It is explicitly stated that the Prayer after Communion is said by the priest "standing at the chair."
- no. 38: The order of procession is more carefully described for the transfer of the Blessed Sacrament to the place of reposition. Newly added is the description: "A lay minister with a cross standing between two other ministers with lighted candles leads off. Others carrying lighted candles follow. Before the Priest carrying the Blessed Sacrament comes the thurifer with a smoking thurible."
- no. 39: The directions for what the priest should do once he reaches the place of reposition have been supplemented. ". . . the Priest, with the help of the Deacon if necessary, places the ciborium in the tabernacle, the door of which remains open." He then incenses the Blessed Sacrament while *Tantum Ergo Sacramentum* or **another Eucharistic song** is sung. Then the "Deacon or the Priest himself places the Sacrament in the tabernacle and closes the door."
- no. 41: The previous *Sacramentary* seemed to indicate that the stripping of the altar followed immediately whereas the *Roman Missal, Third Edition* notes that "at an appropriate time" the altar is stripped.
- no. 43: The faithful are "invited" to spend time in adoration. It was formerly indicated that the faithful "should be encouraged."
- no. 44: A new rubric is found at the end of Holy Thursday. "If the celebration of the Passion of the Lord on the following Friday does not take place in the same church, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle." There is no procession or period of adoration. Mass concludes with the greeting, blessing and dismissal.

OTHER ISSUES

1. Thursday of Holy Week [Holy Thursday] The Chrism Mass, Reception of the Holy Oils:
 - no. 15: “The reception of the Holy Oils may take place in individual parishes either before the celebration of the Evening Mass of the Lord’s Supper or at another time that seems more appropriate. “ A text for this can be found in the 2004 *Sacramentary Supplement* published by Catholic Book Publishing or at <http://old.usccb.org/liturgy/holyoils.shtml>.
2. Mass of the Lord’s Supper:
 - no. 14: Though not new, (only) “gifts for the poor may be presented with the bread and wine.”
3. See *Universal Norms on the Liturgical Year and the Calendar*:
 - no. 18: On the Paschal Mystery; on the Paschal Triduum shining forth as the high to the week, the Solemnity of Easter has in the liturgical year
 - no. 19: On the beginning, center and close of the Paschal Triduum of the Passion and Resurrection

4. See *Lectionary for Mass*, the Introduction, Chapter V for a brief description of the readings for the Thursday of the Lord's Supper at the Evening Mass:
 - no. 99: On the remembrance of the meal preceding the Exodus; and Paul's account of the institution of the Christian Passover in the Eucharist.

FRIDAY OF THE PASSION OF THE LORD

WHAT IS NEW

- no. 1: On this and the following day...the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick
- no. 2: Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but it may be brought at any hour of the day to the sick who cannot participate in this celebration.

THE CELEBRATION OF THE PASSION OF THE LORD

- no. 4: The rubric makes it quite clear that "This liturgy by its very nature may not, however, be celebrated in the absence of a Priest."
- no. 6: The rubric makes it clear that the invitation, "Let us pray" is omitted.

First Part: The Liturgy of the Word

- no. 10: The rubrics indicate that at the end of the homily, "the faithful may be invited to spend a short time in prayer."

The Solemn Intercessions

- no. 11: The previous rubrics spoke of the Deacon as giving the introductions to the General Intercessions. The *Roman Missal, Third Edition* indicates that a lay minister now gives the introduction to the Solemn Intercessions in the absence of a Deacon (i.e., that the priest does not give the introduction).

Second Part: The Adoration of the Holy Cross

- no. 15: In the first form of the showing, the Deacon accompanied by ministers, or another suitable minister goes to the sacristy and carries a cross covered with a **violet** veil through the church to the middle of the sanctuary. The priest standing before the altar (not "at the altar" as previously indicated) and facing the people accepts the cross, uncovers the upper part of the cross, the right arm and then the entire cross. Each time he sings "Behold the wood of the Cross...."
- no. 16: The response of the assembly to the invitation "Behold the wood of the Cross, on which hung the salvation of the world." is now "Come, let us adore."
- no. 16: In the second form of the showing, the cross is brought forward to the sanctuary from the door of the church, it is done so unveiled as in the past.
- no. 18: For the Adoration of the Cross, the rubrics of the *Roman Missal, Third Edition* are much more directive: first the Priest Celebrant alone approaches, with the chasuble and his shoes removed, if appropriate, and then the clergy, lay ministers and faithful approach and show reverence by an appropriate gesture.
- no. 20: The Missal gives specific direction as to the music used during the adoration. The antiphon "We adore your Cross", the reproaches, the hymn *Faithful Cross* or other suitable songs are sung. Totally new is: "In accordance with local circumstances or popular traditions and if it is pastorally appropriate, the *Sabat Mater* may be sung, as found in the *Graduale Romanum*, or another suitable chant in memory of the compassion of the Blessed Virgin Mary."

Third Part: Holy Communion

- no. 22: The Deacon or Priest himself is to put on a humeral veil to bring the Blessed Sacrament to the altar. There is no procession, but rather he is to bring the Blessed Sacrament to the altar by the shortest route.

- no. 27: The priest consumes the Body of Christ after quietly saying, “May the Body of Christ keep me safe for eternal life.”
- no. 28: Mention is made that Psalm 22 (21) or another appropriate chant may be sung during the distribution of Holy Communion.
- no. 31: For the Dismissal the Deacon or, if there is no Deacon, the Priest himself, may say the invitation, “Bow down,” for the blessing.
- no. 32: The previous rubric mentioned only that all depart in silence. The new rubric notes “after genuflecting toward the Cross,” all depart in silence.
- no. 33: After the celebration, the altar is stripped, but the Cross remains at the altar with two or four candlesticks.

HOLY SATURDAY

See the *Rite of Christian Initiation of Adults* [RCIA], nos. 185-205 for the Preparation Rites on Holy Saturday which are unchanged.

Order for the Blessing of Food for the First Meal of Easter; *Book of Blessing*, Chapter 54, nos. 1701 ff. – before or after the Easter Vigil on Holy Saturday or on Easter morning

THE EASTER VIGIL IN THE HOLY NIGHT

WHAT IS NEW

Preparation notes:

- no. 3, more forcefully proscribes the time: “that it begins after nightfall”
- no. 5, The Easter Vigil takes the place of the Office of Readings

FIRST PART: THE SOLEMN BEGINNING OF THE VIGIL OR LUCENARUM

- no. 8, the cross and candles are not carried in procession with the paschal candle
- no. 9, clarifies the *Sacramentary’s* “greet the congregation in the usual manner” by specifying this to include the Sign of the Cross and the Greeting
- no. 10, the prayer blessing the fire is done with hands extended
- no. 11, preparing the candle prior to lighting it is no longer optional

Procession:

- no. 15, the order of the procession is now given
- nos. 15-17, singing “The Light of Christ” occur in new order: at the door of the church – priest lights his candle, in the middle of the church – all light their candles, and before the altar; all lights are lit...except for the altar candles

The Easter Proclamation (Exsultet):

- no. 19, book and candle are incensed
- adapting the text with acclamations by the Conference of Bishops is omitted
- in addition to the *Roman Missal, Third Edition*, the text is also available
 1. International Committee on English in the Liturgy [ICEL] at <http://www.icelweb.org/musicfolder/openpdf.php?file=ExsultetLong.pdf>
 2. National Pastoral Musicians [NPM] website posts both the text and an MP3 recording at <http://www.npm.org/Chants/proper.html>
 3. Liturgy Training Publications [LTP] at <http://www.ltp.org/p-2388-proclamations-for-christmas-epiphany-and-easter.aspx>
 4. Liturgical Press [LitPress] at <http://www.litpress.org/Detail.aspx?ISBN=9780814633649>

SECOND PART: THE LITURGY OF THE WORD

- no. 20, all nine readings “should be read whenever this can be done, so that the character of the Vigil, which demands an extended period of time, may be preserved”
- no. 21, at least three readings from the Old Testament, with the respective psalm, are read, no longer permitting only two for serious reasons
- no. 36, the homily, even if brief, is not to be omitted

THIRD PART: BAPTISMAL LITURGY

- the Missal retains after the Litany, as the *Sacramentary* did, a prayer if there are candidates to be baptized that is omitted in RCIA, no. 221
- no. 44, the Priest blesses the baptismal water with hands extended; the new English translation of the Blessing of Baptismal Water varies from the one in RCIA, no. 222A (which is the same as the text in the *Sacramentary*, no. 42)
 1. HOWEVER, the letter from the USCCB Committee on Divine Worship of 30 November 2011 by Archbishop Gregory M. Aymond, chairman, at no. 2 “suggest that the following adaptations can be made to other liturgical rites in light of the *Roman Missal* (but these do not constitute obligations):”
 - the Blessing of Water at Baptism and
 - the renewal of Baptismal Promises at Baptism
- concerning no. 48 and anointing with the Oil of Catechumens is amended by RCIA, no. 33.7 (USA); this oil is used only in the Period of the Catechuminate and the Period of Purification and Enlightenment and neither in the Rites for Holy Saturday nor during the Sacraments of Initiation at the Vigil or other times
- no. 55, the Missal retains after the Renewal of Baptismal Promises, as the *Sacramentary* did, a prayer to conclude the renewal, omitted at RCIA, no. 239

FOURTH PART: THE LITURGY OF THE EUCHARIST

- no. 64 adds what is in RCIA, no. 243 that the Priest may briefly address the newly baptized about first Communion
- no. 65, on Holy Communion under both kinds for everyone
- no. 68, permits the final blessing formula from RCIA (there are currently none) and from the *Rite of Baptism for Children*, no. 70, according to the circumstances
- no. 70 adds known norm: the paschal candle is lit...in celebrations of this period

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Place for Baptism:	RCIA, no. 218 equal to RM3, no. 37
Specific notes on the Presentation of the Candidates for Baptism	RCIA, no. 219 provides expanded notes at <ul style="list-style-type: none"> • A, <i>When Baptism Is Celebrated Immediately at the Baptismal Font</i> for RM3, no. 38 • B, <i>When Baptism Is Celebrated after a Procession to the Font</i> for RM3, no. 39 • C, <i>When Baptism Is Celebrated in the Sanctuary</i> for RM3, no. 40
The Blessing of Baptismal Water	Use <u>either</u> RCIA, no. 222A <u>or</u> RM3, no. 44
From the Profession of Faith – with Baptism, Confirmation, and Renewal of Baptismal Promises – to the conclusion of the Third Part	RCIA, no. 223 ff – but see above regarding the Blessing of Water and renewal of Baptismal Promises
When the Sacraments of Initiation are combined with Reception into the Full Communion of the Catholic Church	Use RCIA, no. 562 ff. with appropriate changes as noted above
Insertion of the commemoration of the godparents into Eucharistic Prayer I	no. 63: in Eucharistic Prayer I, “Remember, Lord, your servants” – found in Ritual Masses, 3. For the Conferral of Baptism – insert at no. 85
Insertions of the commemoration of newly baptized	no. 63: in Eucharistic Prayer I, “Therefore, Lord, we

<p>into the Eucharistic Prayers</p>	<p>pray” – found in Ritual Masses, 3. For the Conferral of Baptism – (a) insert at no. 87; also found in place within the prayer in Eucharistic Prayer II, “Remember also, Lord, the newly baptized” – found in Ritual Masses, 3. For the Conferral of Baptism – (b) insert at the end of no. 105; not found in place there in Eucharistic Prayer III, “Strengthen, we pray, in their holy purpose” – found in Ritual Masses, 3. For the Conferral of Baptism – (c) insert within the fifth paragraph of no. 113; not found in place there in Eucharistic Prayer IV, “Therefore, Lord, remember now” – found in Ritual Masses, 3. For the Conferral of Baptism – (d) insert by replacing the third paragraph of no. 122; not found in place there; NOTE: RCIA, no. 242, the insertion and the prayer itself is only used outside the Easter Vigil</p>
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OTHER CONCERNS

<ol style="list-style-type: none"> 1. See <i>Universal Norms on the Liturgical Year and the General Roman Calendar</i> [UNLYC]: <ul style="list-style-type: none"> • no. 4 on Sunday as the very day of the Resurrection of Christ; celebrates the Paschal Mystery; must be considered the primordial feast day • no. 17 on celebrating the whole mystery of Christ over the course of the year • no. 18 on the Paschal Mystery; on the Paschal Triduum shining forth as the high point of the entire liturgical year; and therefore the preeminence that Sunday has to the week, the Solemnity of Easter has in the liturgical year • no. 21 on the Easter Vigil, in the holy night, is considered the “mother of all holy Vigils”; therefore the entire celebration must take place at night 2. See <i>Lectioary for Mass</i>, the Introduction, Chapter V for a brief description of the Order of Readings for this liturgical time: <ul style="list-style-type: none"> • no. 99 on the Easter Vigil – seven Old Testament readings from the law and the prophets recalling the wonderful works of God in the history of salvation; two New Testament readings on Christian Baptism and Christ’s Resurrection 3. The Secretariat for the Bishops’ Committee on Divine Worship published questions on the Sacred Paschal Triduum after the publication of the <i>General Instruction of the Roman Missal</i> in 2002. The information was updated as new and revised information became available. Many were resolved with the publication of the <i>Roman Missal, Third Edition</i>. The most recent posting is “Eighteen Questions on the Paschal Triduum” at http://old.usccb.org/liturgy/triduumquestions.shtml. Note Q 13 on the paschal candle itself and Q 14 on multiple paschal candles for cluster parishes.
