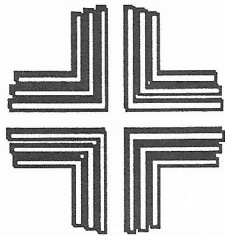


Word on Worship

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CELEBRATING THE SACRED PASCHAL TRIDUUM IN LIGHT OF THE THIRD EDITION OF THE ROMAN MISSAL

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All three days of the Sacred Paschal Triduum (Triduum) celebrate the Passion, Death and Resurrection of the Lord. These days are not historical re-enactments of these events in the life of Jesus. The three days are a unit, one celebration of the paschal mystery by which we are brought to new life. This article focuses the principal liturgies of the Triduum, namely, the Mass of the Lord's Supper, the Celebration of the Lord's Passion, the Easter Vigil, and the Mass of Easter Sunday. It highlights the directions found in the third edition of the *Roman Missal (RM)* regarding these liturgies and instructions found in the *Ceremonial of Bishops (CB)*, the *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts (CLEF)* issued by the Congregation for Divine Worship in 1988, the *Rite of Baptism of Children (RB)* and the *Rite of Christian Initiation of Adults (RCIA)*.

NOTE: Any instruction found in the third edition of the *Roman Missal* that did not appear in the previous *Sacramentary* appears in bold print.

THURSDAY OF THE LORD'S SUPPER AT THE EVENING MASS

According to the *Roman Missal*, ideally there should only be one celebration of the Mass on this day, namely, the Evening Mass of the Lord's Supper. The practice of celebrating Masses earlier in the day confuses the start of the Triduum. Such Masses imply the Triduum has already begun, yet it is "with the celebration of Mass on the evening of Holy Thursday the Church begins the Easter Triduum." (*CLEF*, 44) Such morning Masses also lessen attendance at the main celebration.

According to the *Roman Missal*, "where a pastoral reason requires it, the local Ordinary may permit another Mass to be celebrated in churches and oratories in the evening and, in the case of genuine necessity, even in the morning, but only for the faithful who are in no way able to participate in the evening Mass. Care should, nevertheless, be taken that celebrations of this sort do not take place for the advantage of private persons or special small groups, and do not prejudice the evening Mass." (*RM, Thursday of the Lord's Supper*, 3) The days of the Triduum are unique in the Church's calendar, and this uniqueness should be reflected in the liturgical schedule of the parish.

The tabernacle is to be completely empty before the celebration of the Mass of the Lord's Supper. The doors of the tabernacle should be open and its candle extinguished. (*RM, Thursday of the Lord's Supper*, 5)

"A sufficient amount of bread should be consecrated in this Mass for the Communion of the clergy and the people on this and the following day." (*RM, Thursday of the Lord's Supper*, 5) During the days before the Triduum, priests and others who prepare the bread and wine for Mass should see that only the elements necessary for the communion of the faithful are consecrated. Only a few hosts should remain to provide for the possible need of the sick or dying on Wednesday or Thursday of Holy Week. This should be the practice throughout the year. The Eucharist is reserved in the tabernacle for the

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communion of the sick and the dying, and for adoration, not to provide for the distribution of communion at Mass.

“The altar may be decorated with flowers with a moderation that accords with the character of this day.” (*RM, Thursday of the Lord’s Supper, 5*) The word altar here refers to the area around the altar table. “Floral decoration should always show moderation and be arranged around the altar rather than on the altar table. For only what is required for the celebration of the Mass may be placed on the altar table.” (*General Instruction of the Roman Missal, 305, 306*)

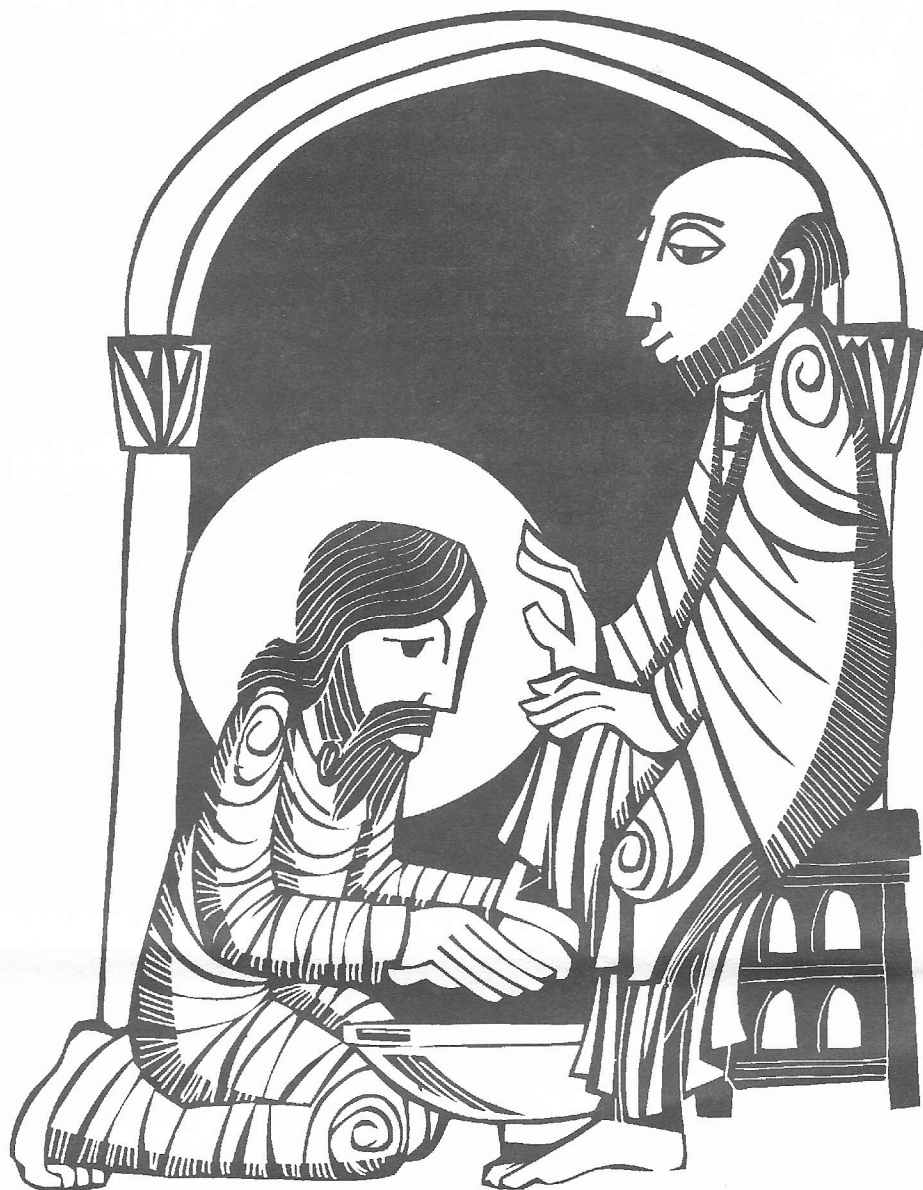
A fine way to begin the celebration of the Triduum is to make use of the entrance antiphon of the Mass of the Lord’s Supper. This antiphon sums up what we are about to celebrate: “We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection, through whom we are saved and delivered.” (Gal. 6:14) If not used during the entrance procession, this antiphon could be sung by the cantor or proclaimed by a minister as an introduction before the procession enters the church.

During the Mass of the Lord’s Supper, as well as on Good Friday, and until the Gloria of the Easter Vigil, “the organ and other musical instruments may be used only as to support the singing.” (*RM, Thursday of the Lord’s Supper, 7*) In other words, instrumental music is not permitted during this particular time of the Triduum.

Unless the diocesan Bishop decides otherwise, bells are rung during the singing of the Gloria and then remain silent until the Gloria of the Easter Vigil. (*RM, Thursday of the Lord’s Supper, 7*)

This is one of the few times where the rubrics set the direction for the homilist. “The Priest gives a homily in which light is shed on the principal mysteries that are commemorated in this Mass, namely, the institution of the Holy Eucharist and of the priestly order, and the commandment of the Lord concerning fraternal charity.” (*RM, Thursday of the Lord’s Supper, 9*)

The washing of feet follows the homily. Though not strictly required by the



Roman Missal, it is to occur “where a pastoral reason suggests it.” (*RM, Thursday of the Lord’s Supper, 10*) This action has become customary and expected in our day. Its absence would seem to be pastorally inappropriate. The *Roman Missal* gives no specific number of those whose feet are to be washed. It would seem better not to use twelve people. The washing of the feet is not a dramatization of the action of the Last Supper, but rather a homily in action. The washing of feet makes clear the Lord’s command that we are to be of service to one another.

Though the *Roman Missal* speaks of “the men who have been chosen” to have their feet washed, it has become customary not to interpret this instruction in the literal sense. In 1987, the chairman of the Bishops’ Committee on the Liturgy wrote,

“it has become customary in many places to invite both men and women to be participants in this rite in recognition of the service that should be given by all the faithful to the Church and to the world. Thus, in the United States, a variation in the rite developed.” (*Bishops Committee on the Liturgy Newsletter, February 1987*) In recognition of the Lord’s command to be of service to all, as he was, the priest might wash the feet of a representative group of parishioners; old and young, men, women, and children.

A good musical piece should be chosen which can involve the assembly during the washing of feet. This selection should not require the assembly’s use of a worship aid. The people should be free to witness the action as they sing.

After the washing of feet, the priest washes his hands, puts on the chasuble, if he removed it earlier, and returns to the chair for The Universal Prayer (the Prayer of the Faithful). The Creed is not said. (RM, *Thursday of the Lord's Supper*, 13) If they are present, the elect and catechumens are dismissed before the Universal Prayer.

A collection may be taken during this liturgy. According to the *Roman Missal*, "gifts for the poor may be presented with the bread and wine." (RM, *Thursday of the Lord's Supper*, 14) "Gifts for the poor, especially those collected during Lent as the fruit of penance, may be presented in the offertory procession while the people sing, 'Ubi caritas'." (CLEF, 52) By presenting gifts for the poor, the faithful respond to the Lord's command to be of service to those in need.

There is no mention of the reception of the Holy Oils in the instructions in the Roman Missal for the Mass of the Lord's Supper. However, a mention of such a reception of the Holy Oils is found in the Roman Missal's instructions for the Chrism Mass.

There it is stated, "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." (RM, *The Chrism Mass*, 15)

As of this printing, parishes should refer to the *1994 Sacramentary Supplement* for the Reception of the Holy Oils.

The *Roman Missal* provides the sung version of Preface I of the Most Holy Eucharist in the same place in the *Missal* as the prayers for the Mass of the Lord's Supper. The Roman Canon, with the appropriate insertions for Holy Thursday already incorporated into the text, also appears in the same place. While the Roman Canon is suggested, it is not required to be used. (RM, *Thursday of the Lord's Supper*, 17)

The Roman Missal mentions that the Eucharist may be brought to the sick after the Mass of the Lord's Supper. "At an appropriate time during Communion, the Priest entrusts the Eucharist from the table of the altar to 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." (RM, *Thursday of the Lord's Supper*, 33) This may be a more theoretical than practical instruction since such ministers would arrive at the home of the sick at a relatively late hour.

After the distribution of communion, the remaining consecrated wine is consumed. The remaining hosts, as well as those consecrated for the reception of communion on Good Friday, are left on the altar. Ideally, all the hosts are in one vessel that can be carried to the repository.

Following the Prayer after Communion, which the Roman Missal explicitly states is said by the priest standing at the chair, (RM, Thursday of the Lord's Supper, 35), the priest places incense in the thurible. It should be noted that whenever the priest places incense in the thurible, the Roman Missal says he blesses the smoking incense with a simple sign of the cross.

The priest then goes before the altar, kneels, and incenses the Blessed Sacrament three times. **He then puts on a white humeral veil**, and goes to the altar where he takes the vessel with the consecrated hosts, and covers it with the ends of the humeral veil. (RM, *Thursday of the Lord's Supper*, 37)

The procession is now formed which will take the Blessed Sacrament to the place where it will remain until the Communion Rite of the Good Friday Celebration of the Lord's Passion. The ministers of the Mass, as well as others, may be invited to join the procession. **Those in the procession carry lighted candles.** (RM, *Holy Thursday*, 38, CB, 307) The procession is led by a lay minister with a cross and two candle bearers. A thurifer with smoking incense walks before the priest carrying the Blessed Sacrament. Only a single thurible is used. The Eucharist is carried in a ciborium; a monstrance is never used.

The *Roman Missal* says the Blessed Sacrament is carried to "a place of repose prepared in a part of the church or in a chapel suitably decorated. (RM, *Thursday of the Lord's Supper*, 38) This chapel is for

the "custody of the eucharistic bread that will be distributed in communion on Good Friday." (CLEF, 55) The chapel of reservation should "be prepared and adorned in such a way as to be conducive to prayer and meditation; that sobriety appropriate to the liturgy of these days is enjoined." (CLEF, 49)

If it is not possible to create a chapel of reservation, the ordinary tabernacle is used. After the placement of the Blessed Sacrament in the tabernacle in the area of reservation, the doors of the tabernacle are left open and the Sacrament is incensed. After the incensation, the doors are shut and "a period of adoration in silence" begins following the *Tantum Ergo* or other eucharistic song. The priest and ministers then genuflect and return in silence to the sacristy.

"At an appropriate time" after the Mass, the altar should be stripped. (RM, *Thursday of the Lord's Supper*, 41) This need not be done immediately after the liturgy. In fact doing so disturbs the atmosphere of prayer and adoration that has just been created. Crosses should also be removed from the church, and those unable to be removed should be veiled. The *Circular Letter* says the crosses may be veiled in red or purple. (CLEF, 57) However, since the instructions of the *Roman Missal* for Good Friday speaks of a violet veil (RM, *Good Friday*, 15), purple/violet might be more appropriate. Holy water should also be removed from the fonts.

Solemn adoration before the tabernacle containing the Blessed Sacrament continues until midnight. A monstrance is not to be used, nor is the consecrated wine to be reserved. "The Blessed Sacrament should be reserved in a closed tabernacle or pyx. Under no circumstances may it be exposed in a monstrance." (CLEF, 55)

The Blessed Sacrament remains in the place of reposition until the liturgy of the following day when it is retrieved during the Good Friday celebration for distribution. "From midnight onward, however, adoration should be made without external solemnity, for the day of the Lord's passion has begun." (CLEF, 56) The *Roman Missal* also states that adoration after midnight is without solemnity. This might be interpreted to

mean that after midnight the decorations and candles should be removed from the place of reposition. There remains only the single lighted candle before the tabernacle.

The Roman Missal contains a new instruction that says if there is to be no celebration of the Passion of the Lord the following day in the church where the Mass of the Lord's Supper has just been celebrated, then there is no procession with the Blessed Sacrament. "The Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle." (RM, Thursday of the Lord's Supper, 44). This instruction highlights the practical reason of the procession and the relation of the place of reposition to the Good Friday liturgy.

GOOD FRIDAY — THE CELEBRATION OF THE PASSION OF THE LORD

The very first rubric for Good Friday indicates that only the sacraments of the Anointing of the Sick and Penance are celebrated on Good Friday and Holy Saturday. (RM, Good Friday, 1)

Funerals are celebrated according to the rite found in Part I, 4 of the *Order of Christian Funerals*, "Funeral Liturgy Outside of Mass." At such funerals during the Triduum, the organ and other instruments may be played only to sustain the singing. (CB, 41) However the *Circular Letter* goes further, stating, funerals are to be celebrated without singing, music, or the tolling of bells. (CLEF, 61)

The appearance of the church should speak of this day. All decorations, statues, and unnecessary furniture should be removed. All crosses that cannot be taken out of the church should be veiled in red or violet. The color violet would seem most appropriate since it is the color mentioned elsewhere in the instructions for Good Friday. (RM, Good Friday, 15) "The altar should be completely bare: without a cross, without candles and without cloth." (RM, Good Friday, 3) The vestibule area and the place for the assembly should also reflect the starkness of the worship space.

The Celebration of the Passion of the Lord takes place in the afternoon, about three o'clock unless pastoral necessity

would make a later time more appropriate. With the permission of the Diocesan Bishop this service could be repeated "if the size or nature of a parish or other community indicates the pastoral need." (RM, Good Friday, 4)

The Celebration of the Passion of the Lord requires a priest. It may not "be celebrated in the absence of a Priest." (RM, Good Friday, 4) The priest wears red vestments as for a Mass. If a deacon is present, he also wears red. This liturgy is not concelebrated.

As on Holy Thursday, "the organ and other musical instruments may be used only as to support the singing." (RM, Thursday of the Lord's Supper, 7)

The liturgy begins with the priest, and if present, the deacon, entering in silence. No cross and candles are used in the entrance procession, and there is no mention of other ministers joining in this silent procession. (RM, Good Friday, 5)

The priest, and if present, the deacon, reverence the altar, then prostrate or kneel in silence for a period of time. As they do so, the people kneel. When the priest stands and goes to the chair, the people stand. At the chair, the priest speaks the first words of the liturgy as he prays, with hands extended, one of the two prayers in the *Missal*. He does not say "Let us pray." (RM, Good Friday, 5, 6)

The *Missal* directs that the Passion be read in the same way as indicated for Palm Sunday. "The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest." (RM, Palm Sunday, 21)

The homily should not be omitted. (CLEF, 66) **The Roman Missal not only mentions there should be a homily, but it also mentions that at the end of the homily the people "may be invited to spend a short time in prayer." (RM, Good Friday, 10)** By its very nature, this liturgy is longer and those who come are aware of the fact. To rush the liturgies of the Triduum or to remove elements of

those liturgies in order to shorten them is not only forbidden, but also shows a lack of understanding of these central liturgies of the Church.

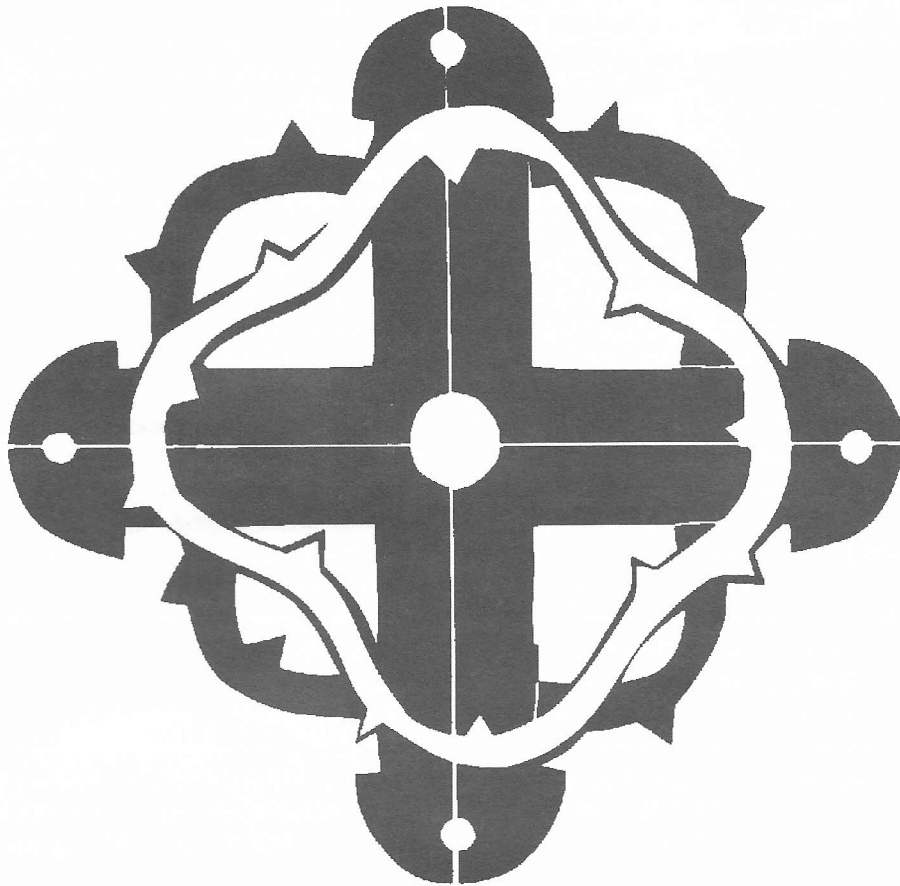
The catechumens and elect are dismissed after the homily before the Solemn Intercessions.

The assembly may remain standing or kneeling throughout the Solemn Intercessions. The *Roman Missal* gives instructions concerning how these intercessions are to take place. If a deacon is present he goes to the pulpit where he "sings or says the invitation in which the intention is expressed." If there is no deacon, a lay minister fulfills this role. (RM, Good Friday, 11) After the invitation, "all pray in silence for a while and afterwards the priest, standing at the chair or, if appropriate, at the altar, with hands extended, sings or says the prayer" that concludes each intercession and to which the people respond, "Amen". (RM, Good Friday, 11)

The people may stand or kneel throughout these intercessions. There also is an option for the people to kneel after the invitation for a short time, and then stand for the prayer of the priest. The invitation to kneel and to stand is given by a deacon. (RM, Good Friday, 12) It would seem if there is no deacon, this role could be taken by another priest. **There is no option to omit any of the ten intercessions of this solemn prayer.**

There is no mention of a collection being taken up during this service. However, it is traditional to take up a collection on Good Friday for the upkeep of the shrines of the Holy Land. This collection might be taken up following the Solemn Intercessions and before the Adoration of the Holy Cross. The collection on Sunday occurs after the Universal Prayer or General Intercessions so its place on Good Friday after the Solemn Intercessions seems to make sense.

The Veneration of the Cross is now called the Adoration of the Holy Cross. The Showing of the Cross may be done in one of two ways. The way chosen should be determined by "pastoral needs." (RM, Good Friday, 14) The Cross, veiled in violet, may be carried into the church by the Deacon or another minister. The



Cross is accompanied by two ministers with lighted candles. The Cross is presented to the Priest who stands before the altar facing the people. **The Priest unveils the Cross in three stages as he sings a new acclamation, "Behold the wood of the Cross, on which hung the salvation of the world." The people sing a revised response, "Come, let us adore," and then kneel for a short time as the Priest remains holding the Cross. This happens three times. (RM, Good Friday, 15)**

Alternatively, the priest or the deacon or another minister, goes to the door of the church and receives an unveiled Cross. The one who receives the Cross, accompanied by two ministers who have lighted candles, then brings the Cross into the church. He stops at the doors, in the middle of the church, and at the altar. At each place he lifts up the Cross and he and the people sing the acclamations as above. The people kneel for a short period of time after each of their acclamations.

The Cross is then brought "to the entrance of the sanctuary or to another suitable

place" and given to the care of other ministers who hold it as all come forward for the adoration of the Cross. (RM, Good Friday, 17)

Only one Cross should be offered for the adoration. Multiplying crosses weakens the symbol. (RM, Good Friday, 19) A cross should be used rather than a crucifix for this liturgy since we sing, "Behold the wood of the cross on which hung the salvation of the world." The tense is past. "Let a cross be used that is of appropriate size and beauty." (CLEF, 68) **The Priest is the first to adore the Cross. He does so alone. The Missal says he may remove his chasuble and shoes for this action. (RM, Good Friday, 18)**

"The cross is to be presented to each of the faithful individually for their adoration, since the personal adoration of the cross is a most important feature in this celebration. Only when necessitated by the large numbers of faithful present should the rite of veneration be made simultaneously by all present." (CLEF, 69) If a large cross is used for adoration more than one line of people could approach the

cross at the same time.

During the adoration of the Cross, the assembly should be engaged in appropriate song. The song should not require the people to use a worship aid. In this way the people may continue to sing as they come forward to adore the cross. The *Missal* suggests some songs that may be used and notes that the people sit once they have adored the Cross. (RM, Good Friday, 20)

After the adoration, the Cross is placed near the altar and two or four lighted candles are placed nearby. (RM, Good Friday, 21, 33) A cloth, corporal, and the *Roman Missal* are placed on the altar, then the Deacon or the Priest, wearing a humeral veil and accompanied by two ministers with lighted candles, brings the Blessed Sacrament from its place of reposition to the altar. (RM, Good Friday, 22)

The Lord's Prayer and its embolism are recited or sung. There is no sign of peace.

After the distribution of Holy Communion, the deacon or another minister carries the Blessed Sacrament "to a place prepared outside the church." (RM, Good Friday, 29) No mention is made of a humeral veil or candles in this removal of the Blessed Sacrament. It is done in a simple, non-solemn way.

The priest then says, "Let us pray" and, after a period of silence, continues with the Prayer after Communion.

For the Prayer over the People, the priest does not say "The Lord be with you" but the deacon or the priest may say "Bow down for the blessing." (RM, Good Friday, 31) **The people are no longer instructed to just bow their heads.**

After the prayer, all genuflect to the cross and depart in silence. (RM, Good Friday, 32) "A genuflection...is reserved for the Most Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil." (*General Instruction of the Roman Missal*, 274)

After the liturgy, the altar is stripped and the Cross remains in place with

two or four candles burning near it. (RM, Good Friday, 33) Any veiled crosses are to be uncovered following the celebration of the Passion of the Lord. Images remain covered until the start of the Easter Vigil. (RM, Fifth Sunday of Lent)

HOLY SATURDAY — THE EASTER VIGIL IN THE HOLY NIGHT

The Easter Vigil, since it is the night watch of the celebration of the Lord's Resurrection should be held after nightfall. The *Roman Missal* makes it clear that "the entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on Sunday." (RM, Vigil 4) "This rule is to be taken according to its strictest sense. Reprehensible are those abuses and practices that have crept into many places in violation of this ruling, whereby the Easter Vigil is celebrated at the time of day that is customary to celebrate anticipated Sunday Masses." (CLEF, 78)

To light a fire and candles and speak of this "holy night," while sunlight streams through the church windows makes no sense. The *Circular Letter* observes that the objections raised to holding the Vigil at night are not raised when it comes to nighttime Masses at Christmas or other gatherings of various kinds. "The Easter Vigil liturgy should be celebrated in such a way as to offer to the Christian people the riches of the prayers and rites. It is, therefore, important that authenticity be respected..." (CLEF, 93)

Each church is only to have only one Easter Vigil. (RM, Vigil 2)

If images in the church have been covered since the Fifth Sunday of Lent, they are to be uncovered before the beginning of the Easter Vigil. (RM, Fifth Sunday of Lent)

The Solemn Beginning of the Vigil or Lucernarium

The liturgy envisions the new fire is prepared outside the church (RM, Vigil, 8) and already burning as people arrive. The fire should be large enough to "genuinely dispel the darkness and light up the night." (CLEF, 82)

The people are to gather outside the

church near the new fire. They should receive candles upon arriving. It would not be appropriate for the elect to receive candles at this time. They are presented with a candle after their baptism, not before. (RCIA, 230)

"Where because of difficulties that may occur, a fire is not lit, the blessing of the fire is adapted to the circumstances." This occurs when a larger outdoor fire is not possible, for example, in a congested urban area. In that case, a small fire is prepared near the doors of the church. The priest goes to the door where the fire is burning, and the people already gathered in the church, turn and face the priest. All then follows as usual. (RM, Vigil 13)

The paschal candle is to be made of wax. This candle is not to be made of plastic with oil or wax inserts. The candle is to be renewed each year, and must be of sufficient size to carry its important symbolism in the liturgy of the Easter Vigil and to be of use throughout the coming year. (CLEF, 82)

"The processional cross and candles are not carried" at the start of the Vigil. (RM, Vigil 8) Having reached the fire, "the Priest and faithful sign themselves with the sign of the cross while the priest says, 'In the name of the Father, and of the Son, and of the Holy Spirit,' and then he greets the assembled people in the usual way." (RM, Vigil 9). An instruction follows. Then the priest blesses the fire, praying the prayer with his hands outstretched.

The priest then cuts the appropriate symbols into the wax paschal candle. This is no longer optional. The insertion of grains of incense into the candle is optional. (RM, Vigil 11, 12) After these rites, the priest lights the paschal candle from the new fire while saying the appropriate words. The thurible is then prepared with coals taken from the new fire.

The deacon or another suitable minister then takes the paschal candle and the procession forms. A minister with the smoking thurible precedes the minister



holding the paschal candle. A wind guard to protect the flame of the candle is recommended. (A hurricane lamp glass can be used for this purpose.)

The order of procession into the church is as follows: the thurifer, the deacon or other minister carrying the paschal candle, the priest, the ministers, and the people. They all carry unlit candles. (RM, Vigil, 15)

The places at which the proclamation, "The Light of Christ," is sung differ slightly in the new *Missal* from the previous *Sacramentary*. The new places are at the door of the church (after which the priest alone lights his candle), in the middle of the church (after which all light their candles) and before the altar facing the people. At the third acclamation, all the lights in the church are then lit with the exception of the altar candles that are lit just before the intonation of the Gloria. The paschal candle is then placed in a stand next to the ambo or in the middle of the sanctuary. (RM, Vigil 16, 17)

Note, the sung acclamation is now "The Light of Christ," not "Christ our Light" as previously.

The Easter Proclamation, the Exsultet, is sung at the ambo by the deacon, the priest, another concelebrating priest, or a lay cantor, while all in the assembly hold lighted candles. A deacon seeks the blessing of the Priest as he would in proclaiming the Gospel. After incensing the book and the paschal candle, the deacon proclaims the Exsultet from the ambo. (RM, Vigil, 18, 19) In choosing who will sing the Easter Proclamation, the most important criteria is the ability to sing well with faith, love, devotion, and understanding.

Liturgy of the Word

The nine readings which comprise the Liturgy of the Word for this night are, in the words of the *Missal*, "a fundamental element of this Easter Vigil." **The 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." (RM, Vigil, 20) "Where more serious pastoral circumstances demand it" the number of Old Testament Readings may be**

reduced from seven to even three, but Exodus 14 and its canticle are never to be omitted. (RM, Vigil, 21)

Each of the Old Testament Readings is followed by a Responsorial Psalm, or a period of sacred silence, and then all stand for a prayer by the priest. (RM, Vigil, 23)

The Gloria is sung following the last reading from the Old Testament with its response and prayer. The bells of the church, which have remained silent since the Gloria of Holy Thursday, are now rung. The altar candles are also lighted at this time, ideally from the paschal candle. (RM, Vigil, 31)

After the Epistle has been read, all rise, then the priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the Alleluia. Then, the psalmist or cantor proclaims Psalm 118 with the people responding Alleluia. It is during this time that the gospel procession takes place. At the Gospel, candles are not carried, but only incense. (RM, Vigil, 34, 35)

The homily may be shortened, but not omitted. (RM, Vigil, 36)

Baptismal Liturgy

If the Baptismal Liturgy takes place at the font, those to be baptized are led to the font by a minister carrying the paschal candle. As they move to the font, the Litany of Saints is sung. (RM, Vigil, 39) The minister with the paschal candle goes first in this procession, followed by the elect with their godparents, then the ministers, the deacon, and the priest. At the font, the priest makes an introductory statement or address, then, with hands extended, he prays the prayer of blessing over the water. The people have an acclamation following the blessing. (RM, Vigil, 39)

If the baptismal font is not visible, "a vessel with water is placed in the sanctuary." (RM, Vigil, 37) The elect are called forward. There is no procession since the baptism takes place in the sanctuary. The Priest gives the introduction or address, and the Litany of Saints and the Blessing of Water follow immediately.

It should be noted that the *Missal* speaks not only of the elect (adults) to be baptized but also of small children who are being brought for baptism by the parents and godparents. The Vigil is seen as a time of infant as well as adult baptisms.

After the blessing of the baptismal water, the Sacrament of Baptism is celebrated in the usual way. It should be noted that if adults are being baptized, the elect are anointed with the Oil of Catechumens after the renunciation of evil, unless this anointing has already taken place in the preparatory rites. (RM, Vigil, 48) If infants are baptized, they are anointed with chrism following their baptism. (RM, Vigil, 51)

Every effort should be made to baptize by immersion, or at least, by partial immersion. "Baptism by immersion is the fuller and more expressive sign of the sacrament and, therefore, is preferred. Although it is not yet a common practice in the United States, provision should be made for its more frequent use in the baptism of adults. At the least, the provision of the *Rite of Christian Initiation of Adults* for partial immersion, namely, immersion of the candidate's head should be taken into account." (National Statutes for the Catechumenate, 17)

If adults have been baptized, they return to the sanctuary where they are confirmed. "If adults have been baptized...the Priest who has conferred Baptism, should at once administer the Sacrament of Confirmation to them in the sanctuary." (RM, Vigil, 53)

The *Roman Missal* does not envision the Reception of Baptized Christians into the Full Communion of the Catholic Church taking place during the Easter Vigil. "The reception of candidates into full communion should ordinarily take place at the Sunday Eucharist of the parish community." (National Statutes for the Catechumenate, 32)

If no baptisms are to take place during the Easter Vigil and the font is to be blessed, the appropriate address found in the *Missal* is said by the Priest followed by the Litany of Saints and the prayer of blessing over the water. Every parish

church must bless the font even if there are no baptisms to take place at the Vigil.

If no baptisms are to take place and the baptismal font is not to be blessed, the Blessing of Water as found in the Missal (*RM, Vigil, 54*) takes place, omitting the Litany of Saints. (*RM, Vigil, 42*). This rubric is to be understood as applying to institutions such as shrines, convent chapels, and nursing home chapels, places where baptisms do not take place.

Following the Baptisms, or the Blessing of the Font, or the Blessing of Water, the candles of all in the assembly are lighted. It would seem proper to once more have the flame come from the paschal candle or from the candles of the newly baptized. The Renewal of Baptismal Promises then takes place followed by the sprinkling of the people with water that has been blessed.

The Universal Prayer follows.

The Liturgy of the Eucharist

“It is desirable that the bread and wine be brought forward by the newly baptized or, if they are children, by their parents or godparents.” (*RM, Vigil, 60*)

If baptisms have taken place, there are special insertions for Eucharistic Prayers. Those for the Roman Canon are found included with the text of the Canon. Those for the other Eucharistic Prayers are found in the Ritual Mass for the Conferral of Baptism.

Before the invitation to communion, “the Priest may briefly address the newly baptized about their first Communion and the excellence of this great mystery.” (*RM, Vigil, 64*)

The Concluding Rites

There is a Solemn Blessing for this Mass which is preceded by the instruction “Bow down for the blessing.” A double Alleluia is added to the words of dismissal.

SUNDAY OF THE RESURRECTION — THE MASS DURING THE DAY

The Easter Sunday Mass should be celebrated with as much solemnity as possible.



The Sequence, which is meant to be sung, follows the Second Reading and is not to be omitted.

The Gospel Reading used at the Easter Vigil may replace the reading of John 20:1-16. At a Mass in the afternoon or evening, the Gospel of the disciples encountering the Risen Lord on their way to Emmaus may be read.

Following the homily, the renewal of baptismal promises may take place. The text for this renewal is no longer found with the prayers for Easter Sunday, but is taken from the Easter Vigil. The Creed is not said if the renewal takes place. If the font is visible,

it might be appropriate for the priest to stand near the font for the renewal of baptismal promises. The water for the sprinkling should be taken from the font or from the vessel that contains the water that was blessed during the Easter Vigil. (*RM, Vigil, 56*)

If the Roman Canon is used, there are two proper inserts that are used from the Easter Vigil until the Second Sunday of Easter.

The Solemn Blessing used at the Easter Vigil may be used at this Mass. The dismissal of the Mass includes the double Alleluia.

Roman Missal Notes

An Explanation of the New Translation of the Mass: The Creed

Everyone knows that we are now using a new translation of the Creed at Sunday Mass. Our Profession of Faith is normally called the Nicene Creed but, in fact, this profound statement of Christian belief issues from both the Council of Nicea in 325, together with later additions appended by the Council of Constantinople in 381.

The new translation is very close to the older one; nonetheless, a few alterations should be noted. First, instead of saying “eternally begotten of the Father” we now say, in a literal translation of the Latin (and Greek), “born of the Father before all ages.” Both the newer and older translations mean the same thing. But I think the new translation, by using the English word “born,” could give rise to a misunderstanding. Most people have an experience of birth that is “in time,” such as the birth of a new child in a family. With the Son of God, however, we are speaking of an Eternal Birth, not a birth that occurs temporally. The Father eternally begets his Son, who is also his Word and his Wisdom. So when we use the word “born” we must realize that it is a matter of a unique, eternal birth. This is why Origen, a third century Christian writer, insisted that when we think of the birth of the Son, we must realize that this is not at all like the birth of a child from a mother, or of a foal from a horse. This birth is eternal — before all ages.

The eternal birth of the Son from the Father, and the eternal procession of the Holy Spirit from the Father and the Son, should make us realize that God is not a static, motionless entity. God is the pure, dynamic act of love and the intensive fullness of being. The fiery Godhead is a mystery of persons — Father, Son and Holy Spirit — who are in eternal com-

munion, each sharing the same divine substance but each a different divine person. Human language gropes here to describe properly the sublime mystery of God’s existence. Our human concepts give us some glimpse into the ineffable Godhead while always remaining less than fully adequate. Nonetheless, we know from divine revelation that God, maker of heaven and earth, has created us freely, out of love, and taken us into his own inner life.

Secondly, we should be alert to the term “consubstantial with the Father” which will now replace “one in Being with the Father.” Once again, we see that the new translation hews very close to the Latin text. The word “consubstantial” translates the Greek word, *homoousios*, which is the most important word in the entire Profession of Faith. This word simply means the “same substance” and was inserted into the Creed of Nicea in order to overcome the Arian heresy which held that Jesus was “like” the Father, but was not equal to the Father in his divinity. The term consubstantial makes clear that Jesus is fully equal to the Father — that he is, indeed, of the same divine substance as the Father himself. As the Creed says, Christ is, “God from God, light from light, true God from true God.” One of the reasons the Church recites the Creed on Sunday is to allow us to profess our Christian faith in its fullness — that Jesus of Nazareth, the Eternal Son of God, is equal in his divinity to both the Father and the Holy Spirit.

And this brings us to our third point. Instead of saying that Jesus “was born of the Virgin Mary” we now say that Christ “was incarnate of the Virgin Mary.” Once again, this is a strict following of the Latin text. And, although “incarnate of”

sounds a bit clumsy in English, the new translation has the advantage of making very clear a central affirmation of Christian faith: The Eternal Word, the Eternal Son of the Father, became flesh (incarnate) for our salvation. As St. John’s Gospel says, “The Word became flesh and dwelt among us.” *Verbum caro factum est.*

A final point: In both the old and new translations, we read that Jesus “rose again” on the third day. Sometimes people ask, “Why does the Creed say that he rose *again*?” This phrase does not mean that Jesus rose previously, at some other time. The word “again” indicates, rather, that the Jesus who rose from the dead on Easter is, once again, living and walking among us. In Latin, the word *resurrexit* means “to rise” or “to appear again.” Christ has risen to new life. The word “again” implies the substantial identity existing between the Jesus who died on the cross at Calvary and the Jesus who is risen and again in our midst. Even though a resurrected, glorified body is different than our present bodies, there is an essential identity between the person who dies and the one who rises to new life.

The Profession of Faith that we prayerfully recite on Sundays is a magnificent testimony to the Christian faith. It sums up our belief that the God of Abraham, Isaac and Jacob has come to us, in a unique and extraordinary way, in Jesus of Nazareth, the Eternal Son of God become flesh for us. In the power of the Holy Spirit, we confess our faith and seek to become, ever more fully, disciples of the Crucified and Risen Lord.

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SEVEN QUESTIONS ON IMPLEMENTING THE ROMAN MISSAL THIRD EDITION

USCCB Committee on
Divine Worship Newsletter,
January 2012

Since the implementation of the Roman Missal, Third Edition, on November 27, 2011, the Secretariat of Divine Worship has received a number of questions regarding the Missal, and in particular, the Order of Mass. To resolve these confusions, answers are provided here for the benefit of our readers.

1. DOES THE USE OF THE WORD “CHANT” IN THE ROMAN MISSAL FORBID HYMNODY DURING THE ENTRANCE AND COMMUNION PROCESSIONS?

No, the use of the word “Chant” is a title for all sung pieces. The Secretariat has had numerous inquiries regarding the significance of this change in translation and its implications in liturgical practice. The 1985 edition of the *General Instructions of the Roman Missal* (GIRM) explained the “entrance song” in terms of antiphons, psalms, or another song. In the revised 2011 GIRM, no. 48 and nos. 86-87 now refer to the “Entrance Chant” and “Communion Chant,” respectively, and give us musical options: antiphons, Psalm chants, or other liturgical chants. While the 2003 GIRM rendered “chant” in lowercase, the new version has capitalized the word.

“Chant” (the translation of the Latin *cantus*) is intended here to refer not to a particular musical form (e.g., Gregorian *chant*), but as a general title for any musical piece. This is seen most clearly in the *Missal* itself. During the Good Friday celebration, the *Missal* has a heading for one section, “Chants to Be Sung during the Adoration of the Cross.” The “Chants” that follow include antiphons, the Reproaches, and a hymn. Similarly, in Appendix II, the Rite for the Blessing and Sprinkling of Water, a rubric states, “one of the following chants...is sung.” There follows antiphons and a hymn. From these examples, it is clear that the *Missal* in no way forbids the use of hymns or songs for the Entrance or Communion processions.

2. HOW MANY TIMES DO WE STRIKE THE BREAST IN THE CONFITEOR?

The Sacred Congregation for the Sacraments and Divine Worship addressed this question in a 1978 *dubium* (found in *Notitiae* 14 [1978], 534-535):

While in the Roman Missal promulgated by the authority of the Council of Trent the words were very frequently also accompanied by minute gestures, the rubrics of the Roman Missal restored by the authority of the Second Vatican Council are noteworthy for their discretion with regard to gestures. Having said this: The words *mea*

culpa, mea culpa, mea maxima culpa which are found in the Confiteor are introduced in the restored Roman Missal by a rubric of this sort: “All likewise...striking their breast, say...” (Order of Mass, no.3). In the former Missal, in the same place, the rubric read like this: “He strikes his breast three times.” It does not seem, therefore, that anyone has to strike his breast three times in pronouncing those words in Latin or in another language, even if *mea culpa, mea culpa, mea maxima culpa* is said. It suffices that there is a striking of the breast.

3. WHAT ARE THE NEW RUBRICS IN THE MISSAL REGARDING THE GLORIA?

In the *Roman Missal, Third Edition*, the rubrics call for the *Gloria* more frequently than before. Nine out of ten Ritual Masses prescribe the *Gloria*, the only exception being the Mass for the Institution of Lectors and Acolytes. These Masses are all treated as if they were Feasts, and the *Gloria* is used for them even when celebrated during Advent or Lent. Thus for example, Masses for Confirmation, Holy Orders, or Marriage would include the *Gloria*, even when they occur during Advent or Lent. (It should be noted, though, that Ritual Masses are prohibited on Sundays of Advent and Lent.)

4. WHERE ARE ALL THE PREFACES LOCATED IN THE MISSAL?

In the previous *Sacramentary*, all the prefaces were located in one section. In the new *Roman Missal*, however, prefaces that are proper, that is, which are only used with one particular feast (e.g., the Immaculate Conception) are placed with their proper formulary for the sake of convenience, and in fidelity to the layout of the Latin typical edition. All other prefaces, which may be used with more than one formulary, are placed together in the Order of Mass just before the Eucharistic Prayers. In the *Sacramentary*, the prefaces for weekdays in Ordinary Time were called Weekdays I-VI and were located after the prefaces for Sundays in Ordinary Time. In the *Roman Missal*, they are now called Common Prefaces I-VI, and are located just before the prefaces for the Dead, following all prefaces of higher rank.

5. WHAT DOES THE MISSAL SAY ABOUT THE POSTURE OF THE FAITHFUL WHEN RECEIVING HOLY COMMUNION? WHAT ABOUT COMMUNION IN THE HAND?

Both of these questions are covered in no. 160 of the GIRM. It states clearly there that the "norm" established for the United States for reception of Holy Communion is standing. In the 2003 GIRM, it stated that no one should be refused Communion if they kneel, but that afterward they should be properly catechized. In the current edition, the exhortation to catechesis is removed and the exception to the norm of standing is left to the discretion of the faithful: "unless an individual member of the faithful wishes to receive Communion while kneeling." The Instruction *Redemptionis Sacramentum*, no. 91, is then cited. With regard to receiving Communion in the hand, there is a significant development from the 1985 GIRM to the 2003/2011 edition. Whereas in 1985, Communion in the hand was granted by virtue of an indult received in 1977, in the *Roman Missal, Third Edition*, Communion in the hand is now ordinary liturgical law for the United States, though every communicant retains the equal right of receiving on the tongue.

6. WILL A "BOOK OF THE CHAIR" BE PUBLISHED FOR LITURGICAL USE?

Given the size of the *Roman Missal, Third Edition*, the Secretariat has received numerous inquiries regarding the possibility of publishing a "Book of the Chair," which would include only those prayers used by the celebrant at the chair. In the past, the Congregation for Divine Worship and the Discipline of the Sacraments has discouraged such an initiative. Given the new pastoral situation, however, where many priests are now presiding from the altar rather than the chair due to the size of the *Missal*, the Secretariat will continue to examine this possibility.

7. WHEN TRAVELING ABROAD, WHAT EDITION OF THE MISSAL DO I USE?

The *Roman Missal* is tied to the authority of the Conference of Bishops which publishes it. An American priest traveling to England, for example, is bound to the approved *Missal* of that territory, at least when celebrating publicly. An exception

can be made if he is part of a pilgrimage group from the United States who will celebrate Mass primarily for their group. This also holds true regarding which liturgical calendar to use. The reverse practice should also be followed for those coming to the U.S. For example, even though the Philippines has not yet

implemented the *Roman Missal, Third Edition*, a stable Filipino community in the U.S. celebrating Mass in English is bound to use the third edition as published in this country, along with the liturgical calendar of the particular diocese in which they live.

Use of *Roman Missal* Texts in Other Liturgical Rituals

ADAPTATIONS TO BE MADE

In conversation with the Congregation for Divine Worship and the Discipline of the Sacraments, the Committee understands that the following adaptations are to be made to other liturgical rites in light of the *Roman Missal*:

- Every occurrence of "And with your spirit," including for example, the dialogue between the confirmand and the bishop in the *Rite of Confirmation*
- The *Confiteor*
- The prayer of the priest and the assembly at the invitation to Holy Communion ("Behold the Lamb of God" and "Lord, I am not worthy")
- The dismissal at other rites
- The prayers of the deacon/priest in preparation to proclaim the Gospel

SUGGESTED ADAPTATIONS

The Committee suggests that the following adaptations can be made to other liturgical rites in light of the *Roman Missal*, though these do not constitute obligations:

- The Blessing of Water and the renewal of Baptismal Promises at the celebration of Baptism can be taken from the *Roman Missal*
- The Nuptial Blessing at the celebration of Marriage outside Mass can be taken from the *Roman Missal*. (Note that the Latin texts of the Nuptial Blessings have been modified, so the texts of the Nuptial Blessings in the *Roman Missal* are not merely re-translations.)
- In the Funeral Liturgy outside Mass, one can make use of the various collects found in the collection of Masses of the Dead
- In the *Liturgy of the Hours* (individually or communally), one can make use of the proper collects from the *Roman Missal*

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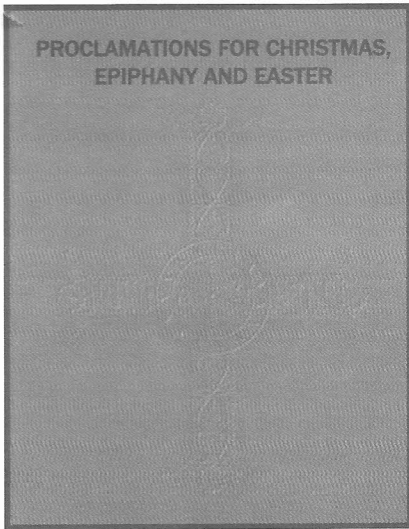
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