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1*****Holy Week and Easter in the *Roman Missal*, Third Edition for the DMMD

2***** The resource for our time together is [Glory in the Cross: Holy Week in the Third Edition of The Roman Missal](#) by Fr. Paul Turner. The book arrived before Christmas and I was all excited that it was sent to me. Then I recalled that I had ordered it this past summer. So, contact Liturgical Press if you want the full score.

To begin, we need to talk about **3*****Palm Sunday of the Passion of the Lord** Turner says : “The full title embraces the two distinctive features of the celebration: commemorating the entrance of Jesus into Jerusalem amid the crowds strewing cloaks on his path and holding palm branches in celebration and commemorating his death on the cross” (1).

4*****First Form: The Procession

Turner: *****“Ideally, the location permits a procession of the faithful to the main church. [The Procession] should not begin inside the Church, go outside, and then return” (3).

*****Turner notes: “Throughout the third edition of the Missal, the role of the deacon in these ceremonies has been clarified” (4). So priests and deacons take note!

*****What’s new here is that the Gospels are now included! How awesome is that? Turner says that “they have always been in the Latin Missal” (7).

*****What is new here, of course, is the mention of the Kyrie. It is optional, however, since it is ancient in its usage and usually part of Mass, there is encouragement to use it before the Collect.

*****Second Form: The Solemn Entrance

*****Third Form: The Simple Entrance

*****NEW is #24 , the Preface is now concurrent! This is the only usage for this preface.

So, let’s turn now to 5*****THE SACRED PASCHAL TRIDUUM

You will notice that there is now prenotanda, an introduction, to the Triduum. This is new to the Third Edition. So, let’s take a look

6***** 1. **In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen. Nothing new there. Reading on:**

*******The Paschal Fast should also 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 as a way of coming, with spirit uplifted, to the joys of the Lord’s Resurrection.**

Perhaps this rubric has been in the back of your mind, however, it is now in the forefront. It think it speaks to the specialness of Friday and Saturday. Turner says “Few Catholics realize that they are encouraged to observe the laws of fast again on Saturday. ... With Saturday’s fast, the community supports those who are to be baptized by joining with them in heightened anticipation of the moment of their rebirth” (56).

7*****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, therefore, not fail to 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.

This note has a number of considerations:

First, the instruction and practice for those who are participating. Turner says, “It would be charitable to acknowledge the expertise and spirit of service that they bring” (56).

Second, Turner says, “The Triduum is a good example of how singing the service is more powerful than just singing at the service” (56). We don’t need to add elements, let’s just enhance what the Church has already put there.

Finally we have a duty to explain what these days are about and encourage the attendance of the faithful. These are awesome days, that’s for sure!

It’s important to consider this third note, 8*****3. The celebrations of the Sacred Triduum are to be carried out in cathedral and parochial churches and 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.

Consequently, 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.

This comes to us by way of the 1988 “Circular Letter Concerning the Preparation and Celebration of the Easter Feasts” from the Congregation of Divine Worship. I think this is in place for situations like we find here – be it multiple church buildings as well as multiple parishes.

And now to my favorite part of the Mass 9*****The Washing of Feet

*****Notice please a few things...

*****First, it says “feet”. Turner comments “It seemed odd to the disciples that Jesus would wash their feet; it still feels odd today. ... Some communities have experimented with the footwashing. ... However, staying close to the rubrics will usually generate the best results” (64-5). So, please use feet.

*****Second, it says “feet” not “foot”. There is now implication that BOTH feet are washed.

*****Third, it is about the priest performing the action. What’s good to know, if you didn’t already, is that this whole ritual is optional. If you are impeded in anyway, don’t feel obligated to put in the deacon or other substitute. It’s the priest or nothing, so to speak.

*****Therefore, remove your chasuble!

*****And then there is the owner of the feet. Yes, my friends, the Latin uses “viri” and therefore the Third Edition uses “men”. However, before you get excited and relive 1986 all over again, there was NO mention of that particular notation in the May 2011 Newsletter from the Bishop’s Committee on Divine Worship when they spoke about the rubrics of Holy Week. Even Turner, after quoting the emendation by the USCCB in 1987 about using men and women, admits “Because the entire ceremony of washing men’s feet is optional, it is difficult to say what must be done.” I say nothing more!

Finally, #13 says, wash your hands after you wash feet and don the chasuble.

Moving on....

10*****What’s new to the Liturgy of the Eucharist? Let me tell you....

****#16, the Preface is in context. Notice there are notes and not just text. Perhaps this is an indication of song rather than speech. I'm just saying...

****#'s 18-32, contain The Roman Canon, with proper insertions and doxology too. Perhaps this is another indication of what is proper to the celebration. Turner suggests that the insertions of this prayer have been constant for 1500 years! So, something to consider.

Also new is ****#33 - At an appropriate moment 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.

If you were to choose to do this, I love Turner's quote, "On a practical note, someone should probably contact the sick in advance to arrange this" (70). I would hope! He further states that it says "Eucharist" and not "Body", so if provision needs to be made for the Precious Blood, then do so.

11****Moving on to **FRIDAY OF THE PASSION OF THE LORD [Good Friday]** and some general thoughts....

This note is new.... ****This liturgy by its very nature may not, however, be celebrated in the absence of a Priest. So any additional services are presided over by the priest!

****Announcements are made before the ministers arrive; and they really should be brief!

12****I call your attention to**** #11. The Liturgy of the Word concludes with the Solemn Intercessions, which take place in this way: the Deacon, if a Deacon is present, or if he is not, a lay minister, stands at the ambo, and sings or says the invitation in which the intention is expressed. Then 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.

The faithful may remain either kneeling or standing throughout the entire period of the prayers. My thought is to consider how this should be done.

I also reminder you of the movement of standing or kneeling or the call of the Deacon.

There are no wicked page turns in the middle of prayers! Yea!

13****Let's turn to the Adoration of the Cross. What's new here? Well...

****The word "adoration". Turner suggests that "it needs careful explanation that the faithful adore Christ, not the wood of the cross. The adoration of the cross...should not be interpreted as idolatry.... The community does not adore the cross as if it were God; the community adored the risen Christ, of whom the cross is a most sacred symbol" (95).

****In the first form: The instruction to go to the sacristy and process through the Church.

****The veil is to be violet, not red.

****Presumption is the deacon carries the cross from the sacristy, however, any person is eligible.

****The priest stands BEFORE the altar

****Notation for invitation in English and Latin.

****The Second form, with its procession from the door, has no changes.

14 Of note is**** #18. For the Adoration of the Cross, first the Priest Celebrant alone approaches, with the chasuble and his shoes removed, if appropriate. Then the clergy, the lay ministers, and the faithful approach, moving as if in procession, and showing reverence to the Cross by a simple genuflection or by some other sign appropriate to the usage of the region, for example, by kissing the Cross.

New is the fact that the priest celebrant goes first as well as having his shoes removed, if possible. Turner comments "The rubrics have never suggested that the faithful remove their shoes at this time, but there is nothing to forbid them if they would find this appropriate.

15 Also of note is ***** #19. Only one Cross should be offered for adoration. If, because of the large number of people, it is not possible for all to approach individually, the Priest, after some of the clergy and faithful have adored, takes the Cross and, standing in the middle before the altar, invites the people in a few words to adore the Holy Cross and afterwards holds the Cross elevated higher for a brief time, for the faithful to adore it in silence.

I will call to your attention, that the Bishop's Committee on Divine Worship DID mention this rubric in its May 2011 notes. There are going to be some pastoral implications here! This is a BIG, BIG change....

16 Among the music is this new rubric*****: In accordance with local circumstances or popular traditions and if it is pastorally appropriate, the Stabat Mater may be sung, as found in the Graduale Romanum, or another suitable chant in memory of the compassion of the Blessed Virgin Mary.

17 We turn now to the third Part: *****Holy Communion and offer a few new things....

*****The notation of notation – the Lord's Prayer and embolism now carry a notation of where the sung versions of these texts may be found.

*****There is another notation about notation...this time for the communion chant or hymn. It suggests that it MAY BE sung. Turner offers that there is a long tradition of this communion procession taking place in silence. Something to consider.

So, let's jump right in: 18*******THE EASTER VIGIL IN THE HOLY NIGHT**

*****Some general thoughts:

*****Of course we know the Vigil is the most ancient of all the Holy Week liturgies. The 1988 Circular Letter reminds us, "Great care should be taken that this Eucharistic liturgy is not celebrated in haste; indeed, all the rites and words must be give their full force" (Turner, 113).

***** Paul Turner makes a bid to do about this second rubric. So let's take a look at it:

19*****2. Of this night's Vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each church. It is arranged, moreover, in such a way that after the Lucernarium and Easter Proclamation (which constitutes the first part of this Vigil), Holy Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the Liturgy of the Word) until, as day approaches, with new members reborn in Baptism (the third part), the Church is called to the table the Lord has prepared for his people, the memorial of his Death and Resurrection until he comes again (the fourth part).

New is the phrase "the greatest and most noble of all solemnities" which we have long known.

New also is the restriction to one per Church – as if you would do more!

New also is the expanded notation to the four part division:

The first part is both the fire and the proclamation or Exsultet.

The part celebrated "As day approaches" – reminds us of the length which is rubric #3.

Even the expanded notation about the fourth part, the Eucharist.

Turner has a great line that "The Circular Letter encourages people to attend the vigil in its entirety and not to miss it even if on vacation" (114). So there!

20*****As we move onto the beginning of the vigil, let's take a look at #8:

*****8. A blazing fire is prepared in a suitable place outside the church. When the people are gathered there, the Priest approaches with the ministers, one of whom carries the paschal candle. The processional cross and candles are not carried.

Where, however, a fire cannot be lit outside the church, the rite is carried out as in no. 13, below.

It seems that we also need to put up #13 as well: *****13. Where, because of difficulties that may occur, a fire is not lit, the blessing of fire is adapted to the circumstances. When the people are gathered in the church as on other occasions, the Priest comes to the door of the church, along with the ministers carrying the paschal candle. The people, insofar as is possible, turn to face the Priest.

The greeting and address take place as in no. 9 above; then the fire is blessed and the candle is prepared, as above in nos. 10-12.

Turner notes that we have an “English” problem here! We see “fire” in both places, however, 8 is about a roaring bonfire, 13 is about something much smaller. In some past assignments, I’ve put the Boy Scouts in charge of the fire, and it’s #8 to the max! Just a thought.

I think there is also a realization that the first is burning as the people gather, especially if it’s #8. Turner notes the prayers are about the fire, not its lighting (118).

A clarification is found in #8 with the notice that there are no cross and candles for the procession. It is the Easter Candle that leads the way.

21*****As we continue along, #9 is new to the Third Edition and to the vigil in general. The vigil begins with the Sign of the Cross. Turner suggests that it is a reminder that this is an entire Mass, we’re just not picking up in the middle (120). Of course the people respond to the Sign just like as at Mass. They would also then respond to the greeting in the usual fashion.

I want to take a moment to talk about the candle itself. To do so, let’s look to that 1988 Circular Letter, # 82: ***** ”The paschal candle should be prepared, which for effective symbolism must be made of wax, never be artificial, be renewed each year, be only one in number, and be of sufficiently large size, so that it may evoke the truth that Christ is the light of the world.” Turner states, “Some are tempted to light reusable candles or to change the number of the same candle each year. However, the symbolism of new life demands a new candle each and every Easter” (122). So, don’t be cheap!

*****#14, about the lighting of the candle carries musical notation for the first time ever! Perhaps another indication of singing!

*****It seems that #15 has much that is new to the Third Edition. The first is the idea that the charcoal is PART of the fire, not later lit by it, and therefore you have smoke right away. The order of the procession is in a new location. So, the candle bearer, after the Thurifer, leads the procession. Notice also that the text is new, now “The Light of Christ” not “Christ our Light”. Turner states “The rubric does not say what to do if there is no deacon, but presumably the chant is sung by whoever is holding the candle” (125). New to the Third Edition is the location of the first chant, AT the door of the Church, not the fire, as all are gathered outside. New also is that the priest – assuming the deacon or other minister has the candle, lights his candle OUTSIDE the Church, as the first to “receive” the light.

*****#16 is also interesting. Since this is done in the middle of the Church, the people’s candles are lit following or behind the Pascal Candle. Turner says “Logistically, this is often the most difficult part of the ceremony. Some people are impatient and want their candle lighted sooner ... However, today’s liturgy tries to preserve the symbolism of the paschal candle as the light of the risen Christ, leading the entire church on pilgrimage” (126).

And then there’s the tag to #17***** **And lights are lit throughout the church, except for the altar candles.** Turner indicates that “the electric lights in the building should all come on. This is probably the most ignored rubric in Holy Week. ... It seems to signify that the light of the paschal candle spreads to every light in the building, not just to the candles in the hands of the faithful; in a sense, the paschal candle illumines the electrical lighting as well. (127). Sure seems to make the Exsultet easier! Just a thought....

22 – Let’s also take a look at #19***** The Deacon, after incensing the book and the candle, proclaims the Easter Proclamation (Exsultet) at the ambo or at a lectern, with all standing and holding lighted candles in their hands.

The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words Therefore, dearest friends up to the end of the invitation are omitted, along with the greeting The Lord be with you.

The Proclamation may also be sung in the shorter form (pp. 357-361).

So what’s going on here...a couple of things:

First is the thought that without the deacon, someone else sings it. Turner has a great line, “Any different singer here can help avoid unduly wearying the ears of the people or the voice of the priest, who has much more to sing and say before the night is over” (128).

Second, the thurification of the candle again reflects the GIRM #277, as it is done with THREE SINGS of the thurible. Turner also comments, “There is no obstacle to having a priest, cantor, or thurifer incense the book and the candle” (128).

Also under notation is the shorter form. But on this night that goes until dawn, why would you want to shortchange this??? Lol...

Turner interestingly points out that the text of the Exsultet first appeared in the seventh-century Gothic Missal and has remained largely unchanged” (129). Amazing!

Of course, you all did your homework and have sung the Exsultet through, so I shall offer no comments about it! And so...

23***** ...we move onto the Second Part - The Liturgy of the Word. Perhaps we need to forward a million pages and turn to numbers 20 and 21:*****

20. In this Vigil, the mother of all Vigils, nine readings are provided, namely seven from the Old Testament and two from the New (the Epistle and Gospel), all of which 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.

*****21. Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three readings should be read from the Old Testament, both from the Law and from the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted.

Hmmm, lots of stuff happening here....New is this comment that all nine readings should be done! This comes via that 1988 Circular Letter. Again the thought is, we’re here for the duration, why not?

However, 21 tells us, if you take the short route, so to speak, you need to do THREE readings, one of which MUST BE the Exodus story and its canticle, and so the other two has one from the Law – meaning either Genesis account – and also the Prophets – one of the other five.

24 - Moving on*****the instruction is listed. Turner suggests that while it says “Priest” it could be entrusted to someone else, be it deacon or lay. The thought seems to be that it’s a commentator line, like the instruction that can happen at any liturgy.

*****There is no change to how the readings are to be done. Reading, psalm, prayer...

*****Turner notes that “The Circular Letter says, ‘Great care is to be taken that trivial songs do not take the place of the psalms.’ It would be interesting to know what provoked that concern” (133).

*****Of course, after the Old Testament Readings comes the singing of the Gloria and the lighting of the altar candles and the ringing of bells.

*****Then the priest “SOLEMNLY” intones the Alleluia! And of course the foot note, If necessary, the psalmist intones the Alleluia. Gotta love these notes sometimes....

25*****And thus we move onto the Third Part – the Baptismal Liturgy

*****Then there is #49 - Then the Priest questions the adults individually about the faith and, if there are children to be baptized, he requests the triple profession of faith from all the parents and godparents together, as is indicated in the respective Rites.

Where many are to be baptized on this night, it is possible to arrange the rite so that, immediately after the response of those to be baptized and of the godparents and the parents, the Celebrant asks for and receives the renewal of baptismal promises of all present.

This is all new to the Third Edition. In looking through Turner, he didn't suggest how this all happens. I would think that the questions are asked of the adults, then the parents of children, then the congregation. It would then seem after all the baptisms, and prior to confirmation, the congregation would be sprinkled.

*****Also important to notice is the change of the promises, particularly “And all his empty show”. That will become the official text for all the other rites using baptismal promises. SO, fix your regular baptismal book!

26*****And we continue with #51 and 52, which describe how baptism happens. No surprises there.

*****But what is interesting is that 53 is about confirmation. How come there's no mention in the Missal about the “Rite of Reception of Baptized Christians into the Full Communion of the Catholic Church”? The universal Church has never considered that a part of this ceremony! It is an American adaptation of the RCIA that mentions a combined rite. So, even though you don't see it, it is permissible.

27*****And that brings us to the Fourth Part - The Liturgy of the Eucharist. Praise God, there are not real changes here.

*****Though a couple of reminders:

*****The preface is found elsewhere.

*****New to the Third Edition is the Solemn Blessing directly included in the text. Perhaps this is another indication that it is to be done. Of course there is still the invitation to “Bow down for the blessing”. But note too that the blessing, when there is a blessing over the people is not the traditional blessing.

*****Of course the dismissal belongs to the deacon and in his absence the priest. The Latin version of the Missal only had one option; the English has these two. As a reminder, the double Alleluia is added for the Easter Vigil, Easter Day, The Octave, the Second Sunday of Easter and Pentecost ONLY.

28*****And finally, let's take a moment to look at Eater Day....

*****A couple of reminders:

*****The renewal of baptismal promises can replace the creed today. The only problem is that they are found in the midst of the Vigil and not on the page. So, you might need an extra ribbon or post it note.

*****The Solemn blessing over the people can be done as at the Vigil

*****The sung dismissal with double alleluias takes place.

29*****Quesitons?

30***** Thanks!