

Federation of Diocesan Liturgical Commissions [FDLC], Region 7

Participating Dioceses – in Illinois: Belleville, Chicago, Joliet-in-Illinois, Springfield in Illinois
– in Indiana: Evansville, Fort Wayne-South Bend, Gary, Indianapolis, Lafayette-in-Indiana

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NAVIGATING THE *ROMAN MISSAL*: HOLY WEEK

GLOSSARY

What was:	Is now:
Proper of Seasons	Proper of Time
Passion Sunday (Palm Sunday)	Palm Sunday of the Passion of the Lord
Holy Thursday – Chrism Mass	Thursday of Holy Week [Holy Thursday] The Chrism Mass
Renewal of Commitment to Priestly Service (in the Chrism Mass)	Renewal of Priestly Promises

WHAT IS NEW

For Palm Sunday of the Passion of the Lord

- no. 5: The rubric now more clearly instructs that the Priest and people sign themselves, at the beginning of the Procession, while the Priest says: “In the name of the Father, and of the Son, and of the Holy Spirit.”
- no. 7: For the proclamation of the Lord’s entrance into Jerusalem, the actual texts of the Gospel are in the Propers of the Missal for this day.
- no. 8: A second option is now given for the invitation to the procession: The Priest or Deacon or lay minister sings: “Let us go in peace”; all respond, singing: “In the name of Christ. Amen.”
- no. 9: The texts for the psalms that may be sung during the procession are included in the Propers.
- no. 11: The rubric gives expanded guidance for when the priest reaches the altar.
- no. 22: The addition that after the homily, a period of silence may be observed.
- no. 27: The Propers conclude with a Prayer over the People. The Solemn Blessing for the Passion of the Lord can be found in the Order of Mass, following the Concluding Rites (**Blessings at the End of Mass and Prayers over the People, no. 5**).

For Monday, Tuesday and Wednesday of Holy Week

- An optional Prayer over the People is provided for each day.

For the Chrism Mass

- no. 10: Where the *Sacramentary* noted that after the Renewal of Priestly Promises the Creed and general intercessions are omitted, the *Roman Missal, Third Edition* notes that now only the Creed is omitted.
- no. 14: A Prayer over the People is not provided in the Propers, but is now found in the Order of Mass, following the Concluding Rites.
- no. 15: A rubric has been added noting that “the reception of the Holy Oils may take place at 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 Co. or at <http://old.usccb.org/liturgy/holyoils.shtm>.

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Preface for Palm Sunday of the Lord’s Passion	With the proper prayers for Palm Sunday of the Lord’s Passion
Preface for use at the Chrism Mass (The Priesthood of Christ and the Ministry of Priests)	With the proper prayers for the Chrism Mass
Solemn Prayers or Prayers over the People	In the Order of Mass, following the Concluding Rites (<i>NB: With the exception of the weekdays, see above.</i>)

OTHER ISSUES

1. ***For the Chrism Mass, 2012:*** As texts continue to be developed by the Vatican for the Blessing of the Oils of the Sick and of the Catechumens, and for the Consecration of the Sacred Chrism, **the texts from the *Sacramentary* (1985) are to be used.**
2. See *Universal Norms on the Liturgical Year and the General Roman Calendar* [UNLYC] (formerly *General Norms for the Liturgical Year and the Calendar*):
 - no. 31 on Holy Week being ordered to the commemoration of Christ’s Passion, beginning with his Messianic entrance into Jerusalem.
3. See *Lectionary for Mass*, the Introduction, Chapter V for a brief description of the Order of Readings for this liturgical time:
 - no. 97 on the Gospel readings of Palm Sunday of the Passion of the Lord.
 - no. 98 on the readings for Monday, Tuesday and Wednesday of Holy Week and on those for the Chrism Mass.

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NAVIGATING THE *ROMAN MISSAL, THIRD EDITION*:

MUSICAL ADDITIONS AND ALTERATIONS FOR HOLY WEEK AND TRIDUUM

Palm Sunday of the Passion of the Lord – Commemoration of the Lord’s Entrance into Jerusalem

- Chant option for opening song (Hosanna to the Son of David) in English and Latin
- Chanted invitation and optional response before procession
- New translation of antiphons with verses for Psalm 24 provided
- “Hymn to Christ the King” – words only (a version of “All Glory, Laud and Honor”); Music and recordings of most of the missal chants are available at <http://npm.org/Chants/index.html>. This hymn is found under *Appendix I: Other Chants, “Gloria laus honor.”*

Thursday of the Lord’s Supper – At the Evening Mass

- After the *Gloria* and ringing of the bells, “the organ and other musical instruments may be used only so as to support the singing” until the *Gloria* of the Easter Vigil.
- During Washing of the Feet, there is an additional suggested antiphon (#2)
- Presentation of Gifts – A revised translation of *Ubi Caritas* is provided. Music and recording available at <http://npm.org/Chants/others.html>.
- During the Transfer of the Blessed Sacrament, the first four stanzas of *Pange Lingua* are sung or another Eucharistic chant.
- During the incensing of the Blessed Sacrament, *Tantum Ergo*, or another Eucharistic chant is sung.

Friday of the Passion of the Lord – **The Celebration of the Passion of the Lord**

- **Solemn Intercessions –**
 - In the absence of a Deacon, a lay minister (e.g., cantor) may stand at the ambo and sing or say the invitation.
 - The congregation remains standing or kneeling during the intercessions, or they may kneel and stand at the invitation of the Deacon or lay minister. The possible addition of an “appropriate acclamation” in the U.S. is no longer mentioned.
 - Musical notation is still provided. The invitation uses the preface tone, but the prayers themselves use the solemn rather than the simple tone that appeared in the former *Sacramentary*.

- **Showing of the Holy Cross –**
 - In singing the chant, the Priest is assisted by the Deacon or, “if need be,” by the choir. (The former *Sacramentary* allowed for the assistance of the choir “if convenient.”)
 - The chant and its response are considerably different from the former *Sacramentary*. There are three versions: simple English, more ornate English, and the original Latin.
 - Even though the chant is to be sung three times, no mention is made of raising the pitch each time as was indicated by the notation in the former *Sacramentary*.

- **Adoration of the Holy Cross –**
 - No musical notation is provided for the Reproaches, but the Greek phrases (“Hagios o Theos”) are restored.
 - The text for the hymn, *Crux fidelis* (“Faithful Cross”) is provided with alternation indicated between “Cantors” and “All.”
Music and recording available at <http://npm.org/Chants/others.html>
 - Additional note not in former *Sacramentary*: “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.”

- **During the distribution of Communion**, Psalm 22 (21) or another appropriate song may be sung.

Easter Sunday of the Resurrection of the Lord – The Easter Vigil in the Holy Night

- Simple chant provided for the Priest for the lighting of the paschal candle
- **Processional chant**
 - “The Light of Christ” instead of “Christ our Light”
 - Latin alternative also given: “Lumen Christi...Deo gratias”
 - Even though the proclamation is sung three times, no mention is made of raising the pitch each time as was indicated by the notation in the former *Sacramentary*.
 - If there is no Deacon, “another suitable minister” carries the paschal candle, and the Priest follows with the ministers and the people. This seems to imply that the “suitable minister” (e.g., cantor) who is carrying the candle would also sing the three proclamations. This differs from the former *Sacramentary* which called for the priest to carry the candle and sing the proclamations in the absence of a Deacon.
- **The Easter Proclamation (*Exsultet*)** – Who sings it? The former *Sacramentary* listed Deacon, Priest if there is no Deacon, or “if necessary...one who is not a deacon.” The missal now lists:
 - Deacon
 - Priest
 - another concelebrating Priest
 - a lay cantor (“because of necessity”)

As before, certain portions of the *Exsultet* are omitted if sung by a lay person, and a separate shorter form is provided with musical notation. It remains unclear whether the phrase “because of necessity” refers primarily to:

- the importance of having an ordained person sing this rather lengthy and demanding proclamation regardless of the quality of the chanting, or
 - the importance of having the most vocally and musically qualified minister, lay or ordained, effectively proclaim this important chant.
- **The Liturgy of the Word**
 - “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.” The rationale for reducing the number of readings is now described as “where more serious pastoral circumstances demand it” rather than simply “for pastoral reasons.”

- Even though no. 23 still mentions the option of a period of sacred silence in place of the Responsorial Psalms, no. 21 specifically states that “at least three readings should be read from the Old Testament...*and their respective Responsorial Psalms should be sung,*” and that the Exodus reading “*with its canticle*” should never be omitted.
 - “...The priest intones the *Gloria.*” (This direction was also in the former *Sacramentary.*) The Latin text is provided for the first line with notation from Gregorian Mass I.
 - “After the Epistle...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.*” (The traditional melismatic chant setting is provided.) “Then the psalmist or cantor proclaims Psalm 118 with the people responding *Alleluia.*” The former *Sacramentary* had similar directions, but the chant notation was not provided, and there was no mention of the alleluia being sung three times, each starting on a higher pitch.
- **Baptismal Liturgy**
 - Invitation to prayer – Musical notation provided for the Priest
 - Litany of the Saints – revised responses; ICEL version standard
 - Blessing of Water Acclamation (“Springs of Water”) ICEL version standard – no mention of “any other appropriate acclamation” as in the former *Sacramentary*
 - Sprinkling with Blessed Water – The Latin chant, *Vidi Aquam*, is provided along with a simpler chant in English, and with the option to sing “another chant that is baptismal in character.”
 - **The Liturgy of the Eucharist**
 - During the Communion procession, “Psalm 118 may appropriately be sung.”
 - Solemn Dismissal – Two versions are given, with a note that “this practice is observed throughout the Octave of Easter.”

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NAVIGATING THE *ROMAN MISSAL*: THURSDAY OF THE LORD’S SUPPER AT THE EVENING MASS

GLOSSARY

What was:	Is now:
Easter Triduum	The Sacred Paschal Triduum
Evening Mass of the Lord’s Supper	Thursday of the Lord’s Supper <ul style="list-style-type: none">• At the Evening Mass
Transfer of the Holy Eucharist	The Transfer of the Most Blessed Sacrament

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.

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Preface: The Sacrifice and the Sacrament of Christ	With the proper prayers for the Mass of the Lord's Supper
Preface: The Sacrifice and the Sacrament of Christ without music	With the Prefaces – Preface I of the Most Holy Eucharist, Order of Mass, no. 60
Eucharistic Prayer I (Roman Canon) with proper formulas for the <i>Communicantes</i> (In communion with those), <i>Hanc igitur</i> (Therefore, Lord, we pray), and <i>Qui Pridie</i> (On the day before he was to suffer).	With the proper prayers for the Mass of the Lord's Supper NOTE: For ease, when Eucharistic Prayer I is used, the entire prayer with all of the inserts is included in place with the propers for this day.

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.

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NAVIGATING THE *ROMAN MISSAL*: FRIDAY OF THE PASSION OF THE LORD

GLOSSARY

What was:	Is now:
Easter Triduum	The Sacred Paschal Triduum
Good Friday <ul style="list-style-type: none">• Celebration of the Lord's Passion	Friday of the Passion of the Lord [Good Friday]
General Intercessions <ul style="list-style-type: none">• I. For the Church• III. For the clergy and laity of the Church• IV. For those preparing for baptism• X. For those in special need	The Solemn Intercessions <ul style="list-style-type: none">• I. For Holy Church• III. For all orders and degrees of the faithful• IV. For catechumens• X. For those in tribulation
Veneration of the Cross	The Adoration of the Holy Cross

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.

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Friday of the Passion of the Lord	Everything is in the Proper section

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NAVIGATING THE *ROMAN MISSAL, THIRD EDITION*:

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

AND THE EASTER VIGIL

GLOSSARY

What was:	Is now:
Easter Season	Easter Time
Easter Sunday During the Night – The Easter Vigil	Easter Sunday of the Resurrection of the Lord – The Easter Vigil in the Holy Night
PART ONE: SOLEMN BEGINNING OF THE VIGIL: THE SERVICE OF LIGHT	FIRST PART: THE SOLEMN BEGINNING OF THE VIGIL OR LUCENARUIM
Rubric no. 7, A large fire is prepared...	Rubric no. 8, A blazing fire is prepared...
Easter candle	paschal candle
no. 14, Christ our light.	no. 15, The Light of Christ.
no. 23, lectern	no. 23, ambo
PART THREE: LITURGY OF BAPTISM	THIRD PART: BAPTISMAL LITURGY
no.41, the Litany: <ul style="list-style-type: none">• Lord, save your people• Lord, hear our prayer• Lord Jesus, hear our prayer	no. 43, The Litany <ul style="list-style-type: none">• Lord, deliver us, we pray.• Lord, we ask you, hear our prayer.• Christ, graciously hear us.

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 LUCENARIUM

- 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"> • <i>A, When Baptism Is Celebrated Immediately at the Baptismal Font</i> for RM3, no. 38 • <i>B, When Baptism Is Celebrated after a Procession to the Font</i> for RM3, no. 39 • <i>C, 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 into the Eucharistic Prayers	no. 63: in Eucharistic Prayer I, “Therefore, Lord, we pray” – found in Ritual Masses, 3. For the Conferral of Baptism – (a) insert at no.

	<p>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</p> <p>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</p> <p>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

1. See *Universal Norms on the Liturgical Year and the General Roman Calendar* [UNLYC]:
 - 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 *Lectionary for Mass*, the Introduction, Chapter V for a brief description of the Order of Readings for this liturgical time:
 - 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 *General Instruction of the Roman Missal* in 2002. The information was updated as new and revised information became available. Many were resolved with the publication of the *Roman Missal, Third Edition*. 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.

Federation of Diocesan Liturgical Commissions [FDLC], Region 7

Participating Dioceses – in Illinois: Belleville, Chicago, Joliet-in-Illinois, Springfield in Illinois
– in Indiana: Evansville, Fort Wayne-South Bend, Gary, Indianapolis, Lafayette-in-Indiana

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NAVIGATING THE *ROMAN MISSAL*: EASTER TIME

GLOSSARY

What was:	Is now:
Proper of Seasons	Proper of Time
Easter Season	Easter Time
Easter Sunday	Easter Sunday of the Resurrection of the Lord
(Mass of) Easter Sunday	At the Mass during the Day
Second Sunday of Easter	Second Sunday of Easter (or of Divine Mercy)
Second Week of Easter (et al.)	Weekdays after the Second Sunday of Easter (et al.)
Ascension	Ascension of the Lord
Pentecost	Pentecost Sunday
Pentecost, Vigil Mass	Pentecost, At the Vigil Mass
(Pentecost) Mass During the Day	(Pentecost) At the Mass During the Day

WHAT IS NEW

Easter Sunday, At the Mass during the Day

- no. 71: A new rubric which specifies that the Gloria in excelsis is said
- no. 72: A new rubric which specifies that the Creed is said (noting that “in Easter Sunday Masses which are celebrated with a congregation, the rite of the renewal of baptismal promises may take place after the Homily, according to the text used at the Easter Vigil...”)
- In the *Sacramentary* there was a note, after the antiphon of the Communion Rite, noting that “a period of silence may be observed after Communion.” This note is omitted in the *Roman Missal, Third Edition*, however the option for silence remains in effect; see GIRM no. 88.
- In the *Roman Missal, Third Edition* there is no proper Solemn Blessing (as was in the *Sacramentary*); now, for the Solemn Blessing, the *Roman Missal* directs one to

the Solemn Blessing for the Mass of the Easter Vigil.

- The *Sacramentary* gave three options for the dismissal; the *Roman Missal* gives two.
- In the *Sacramentary*, the Sundays of Easter had a Solemn Prayer or Prayer Over the People in the Proper; in the *Roman Missal*, the note directs one to the Blessings at the End of Mass and Prayers Over the People, no. 6: "Easter Time." (This section follows the Order of Mass in the *Roman Missal*.)

The Ascension of the Lord, At the Vigil Mass

- The *Roman Missal, Third Edition* includes proper prayers for a Vigil Mass, though the readings are the same as those for the Mass during the Day.

The Ascension of the Lord, At the Mass during the Day

- In the *Sacramentary*, the Solemnity of the Ascension had a Solemn Prayer or Prayer Over the People in the Proper; the *Roman Missal* directs one to the Blessings at the End of Mass and Prayers Over the People, no. 7: "The Ascension of the Lord." (This section follows the Order of Mass in the *Roman Missal*.)

Pentecost Sunday, At the Vigil Mass

- The *Roman Missal, Third Edition*, nos. 1 – 12, provide the rubrics for an extended form of the Vigil Mass, meant to mirror that of Holy Saturday night and the Easter Vigil, in which there is an extended Liturgy of the Word.
- Where the extended form of the Vigil Mass is celebrated, the proper Responsorial Psalms for four Old Testaments readings can be found in the Lectionary for Mass at the following places:
 - Psalm 33:10-15 – volume II, no. 339
 - Daniel 3:52-56 – volume I, no. 164
 - Psalm 107:2-9 – volume III, no. 423
 - Psalm 104 – found after the fourth reading [joel 3:1-5] in volume I, no. 62
- No. 2 provides the rubrics for when the Vigil Mass for Pentecost Sunday is joined to the celebration of First Vespers (Evening Prayer I).
- Following, the *Roman Missal* provides a "Simple Form" of the Vigil Mass, for which there is **no** extended Liturgy of the Word.
- For either celebration of the Vigil Mass, the Preface of Pentecost is provided in the Proper for *At the Mass during the Day*, which follows the Proper for the Vigil Mass.

Pentecost Sunday, At the Mass during the Day

- In the *Roman Missal, Third Edition*, the Preface for this Mass is Proper.

- The formula of Solemn Blessing is found not in the Proper prayers, but rather in the Blessings at the End of Mass and Prayers Over the People, no. 8: “The Holy Spirit.” (This section follows the Order of Mass in the *Roman Missal*.)

Final Notes of Easter Time

* The *Roman Missal, Third Edition* includes a note not found in the *Sacramentary*: “Where the Monday or Tuesday after Pentecost are days on which the faithful are obliged or accustomed to attend Mass, the Mass of Pentecost Sunday may be repeated, or a Mass of the Holy Spirit may be said.”

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Renewal of Baptismal Promises (in place of the Creed)	The Renewal of Baptismal Promises From the Proper of the Easter Vigil
Preface for Easter Sunday, At the Mass during the Day	With the Prefaces for the Eucharistic Prayer in the Order of Mass
Preface for the Ascension of the Lord	With the Prefaces for the Eucharistic Prayer in the Order of Mass
Preface for Pentecost Sunday	In the Proper for Pentecost Sunday, At the Mass during the Day

OTHER CONCERNS

1. See *Universal Norms on the Liturgical Year and the General Roman Calendar* [UNLYC] (formerly *General Norms for the Liturgical Year and the Calendar*):
 - nos. 22 – 26 on Easter Time being the “fifty days from the Sunday of the Resurrection to Pentecost Sunday” as “celebrated in joy and exultation as one feast day, indeed as ‘one great Sunday.’”
2. See *Lectionary for Mass*, the Introduction, Chapter V for a brief description of the Order of Readings for this liturgical time:
 - no. 100 on the Sundays of Easter Time, noting the sequence of the Gospels and the semicontinuous reading of the Acts of the Apostles;
 - no. 101 on the Weekdays;
 - no. 102 on the Solemnities of the Ascension of the Lord and Pentecost Sunday.
3. Order for the Blessing of Homes during the Christmas and Easter Seasons; *Book of Blessings*, Chapter 50, nos. 1509 ff.
4. Order for the Blessing of Food for the First Meal of Easter; *Book of Blessings*, Chapter 54, nos. 1701 ff.