

Roman Missal, 3rd edition

Palm Sunday of the Passion of the Lord

Today we gather together to herald with the whole Church
the beginning of the celebration
of our Lord's Paschal Mystery,
that is to say, of his Passion and Resurrection.

What's New

General

- The Gospel text in the Procession is taken from RSV in the Missal. [7] (JB texts in *Lectionary/Book of the Gospels* may still be used.)
- The order of the Procession is clarified [9]:
 - Thurifer
 - Cross — which may be decorated with Palm branches
 - 2 Candle bearers
 - Deacon carry the Book of the Gospels
 - The Priest and other ministers
 - The faithful carrying branches
- After the Procession or Solemn Entrance the *Kyrie* may be used. [11/15]

For the Presider

- Procession — the Priest begins with the Sign of the Cross and Greeting [5]
- Blessing of Palm Branches - is prayed with hands extended rather than joined [6] (This change applies to a number of texts in Holy Week.)

For the Deacon

- May give the brief address [5]
- Proclaims the Gospel of the Lord's entrance. [8]
- May give the invitation to the Procession [8]
- Carries the Book of the Gospels in the procession [9]

For Consideration

- The two parts of the liturgy (The Commemoration of the Lord's Entrance and the Mass) have a distinct character.
- The Missal suggests that the Procession or the Solemn Entrance take place at the main Sunday Mass. The Solemn Entrance may be repeated at the beginning of any Sunday Mass. Where neither are celebrated (i.e. only the Simple Entrance is used) it is recommended that on Saturday or Sunday there is a separate celebration of the Word at the Gospel is proclaimed. (For convenience and use in a worthy folder the text of the first two forms is available on the Missal website.)
- There may be a brief homily after the Procession Gospel. It would be possible to preach at this point and just a period of silence after the Passion. [8/22]

Structure

The Commemoration of the Lord's Entrance into Jerusalem

- 1st & 2nd Form: The Procession or The Solemn Entrance
 - Antiphon
 - Sign of the Cross
 - Greeting
 - Address
 - Prayer — blessing of branches
 - Gospel
 - Invitation to the Procession
 - Procession
- Third Form: The Simple Entrance
 - Entrance Antiphon & Procession

At the Mass

- [Kyrie]
- Collect
- Liturgy of the Word
- Liturgy of the Eucharist
- Concluding Rites

Music

Music is given in the Missal for:

- Procession: Opening Antiphon (in English & Latin) [4]
- Invitation to the Procession [8]
- Preface of the Passion of the Lord [24]

The Procession

- the following texts for singing are given:
- Antiphon 1 (*The children of the Hebrews*) with Psalm 23 (Psalm texts in the Missal are taken from the *revised Grail Psalter*)
- Antiphon 2 (*The children of the Hebrews*) with Psalm 46
- The Hymn to Christ the King (*Glory and honour and praise*). This is a translation of *Gloria, laus et honor* which may be more familiar as *All glory, laud and honour*. (Chant setting on ICEL website.)
- As the Procession enters the Church there is a further text to mark this moment.
- Other suitable texts may be sung. The Missal notes that they should be in honour of Christ the King.

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The Sacred Paschal Triduum

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.

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.

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.

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.

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.

What's New

- The 3rd edition of the Roman Missal makes a number of changes to the celebration of the Triduum. There are a few substantial changes but it is worth paying attention to all the changes within the context of reflecting on the parish's celebration of the Triduum and how it might be improved.
- The 3 paragraphs above are new to the Missal and come at the beginning of the Triduum. They show some of the different types of changes:
 - An emphasis of good celebration — including a range of well prepared ministers.
 - Reflection based on the experience of celebrating these liturgies. They provide clarity of information and to remove ambiguity where necessary.
 - The role of Deacon is noted where appropriate.
 - The layout of the text shows what applies to the day or needs to happen before the liturgical celebration and what is proper to the celebration.
 - More music is given — a renewed emphasis on singing, and singing the texts given in the Missal or at least these should guide other choices.
- The Missal also reflects other liturgical documents. It draws from:
 - The Ceremonial of Bishops [1984]
 - The Circular Letter on Celebrating the Easter Feasts [1988] [<http://www.liturgyoffice.org.uk/Calendar/Seasons/Documents/Paschale-Solemnitatis.pdf>]
- The Missal also does not repeat material properly found in other books. Therefore at the Easter Vigil the *Rite of Christian Initiation of Adults* (and/or the *Rite of Baptism of Children*) will be needed.

Resources

For a thorough consideration of texts and rubrics:

Glory in the Cross: Holy Week in the Third edition of The Roman Missal

Paul Turner

Pueblo, Collegeville MN, 2012

For a broader overview of the Holy Week and all Sundays of the Year

A Pastoral Companion to the Roman Missal

Paul Turner

World Library Publications, Chicago IL, 2010

Roman Missal, 3rd edition

Maundy Thursday — at the Evening Mass

I give you a new commandment,
that you love one another
as I have loved you, says the Lord

What's New

General

- 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. [Chrism Mass 15]
- The altar may be decorated with flowers with a moderation that accords with the character of this day. [5]
- 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. [33]

For the Presider

- After the Washing of Feet, the Priest washes and dries his hands, puts the chasuble back on [13]
- The transfer of the Most Blessed Sacrament — the rubrics [37-40] have been revised to make them clearer.

For the Deacon

- The Deacons, with other ministers, may be entrusted with Holy Communion for the sick — see above [33]

For Consideration

- The tabernacle should be empty before Mass. The faithful should receive Communion which has been consecrated at this Mass — as is the norm at any celebration of Mass. It would be appropriate to have Communion under both kinds.
- Eucharistic Prayer 1 is included within the text of the Mass with the appropriate interpolations included. Eucharistic Prayers 2 & 3 may also be used.
- The faithful are invited after Mass to adore the Blessed Sacrament. After midnight this takes place without solemnity. [43]

Structure

At the Evening Mass

- The Introductory Rites
 - Entrance Antiphon
 - Sign of the Cross
 - Greeting
 - Penitential Act
 - Gloria
 - Collect
- Liturgy of the Word
 - First Reading
 - Psalm
 - Second Reading
 - Gospel Acclamation
 - Gospel
 - Homily
 - The Washing of the Feet
 - Prayer of the Faithful
- Liturgy of the Eucharist
 - Procession with Gifts
 - Eucharistic Prayer
 - Communion Rite
 - Prayer after Communion
- Transfer of the Most Blessed Sacrament

Music

Music is given in the Missal for:

- Preface I of the Most Holy Eucharist [16]

Procession with Gifts

- *Where true charity is dwelling* — an adaptation of the familiar chant using the new translation can be found on the ICEL website (<http://www.icelweb.org/musicfolder/openmusic.php>)
- Other settings of the *Ubi caritas* may be used or another chant/song

Transfer of the Most Blessed Sacrament

- No texts are given in the Missal for this.
- Reference is made to *Pange lingua* for the Procession and then the last two verses, *Tantum ergo*, at the place of repose.
- Familiar translations of *Pange lingua* include: *Of the glorious body telling* and *Hail our Saviour's glorious body*
- Other Eucharistic chants/songs may be sung.

Roman Missal, 3rd edition

Good Friday — The Celebration of the Passion of the Lord

We adore your Cross, O Lord,
we praise and glorify your holy Resurrection,
for behold, because of the wood of a tree
joy has come to the whole world.

What's New

General

- At the beginning of the liturgy as the Priest and Deacon prostrate themselves all kneel — this is new to this edition of the Missal but reflects customary practice. [5]
- **The Solemn Intercessions.** The first part of each intercession (the intention) is said or sung by a Deacon, or if there is no Deacon a lay minister, at the ambo. After silent prayer the Priest sings or says the prayer, with hands extended at the chair or the altar. [11]
- **The Showing of the Holy Cross. First Form** — the Deacon, or another minister, carries the Cross from the sacristy through the church to the priest who is standing in front of the altar. [15]
- **The Showing of the Holy Cross. Second Form** — The Priest, or the Deacon, or another suitable minister processes with the Cross through the church. [16] (In both these forms the question of ministry has been clarified with other details)
- **The Adoration of the Holy Cross** — the Cross is placed at the entrance to the Sanctuary or another suitable place. [17]
- At the end of the liturgy all depart in silence after genuflecting to the Cross. [32] After the celebration the Cross remains with two or four candlesticks. [33]

For the Presider

- The Sacraments of Penance & the Anointing of the Sick may be celebrated. [1]
- The Prayer at the beginning of the liturgy is now said with hands extended. [6]
- The brief homily is no longer optional. It may be followed by a period of silent prayer. [10]
- The Solemn Intercessions — see above
- The Showing of the Holy Cross — see above

Structure

The Celebration of the Passion of the Lord

Prayer

First Part: Liturgy of the Word

First Reading

Psalm

Second Reading

Gospel Acclamation

Passion

Homily

The Solemn Intercessions

Second Part: The Adoration of the Holy Cross

The Showing of the Holy Cross

The Adoration of the Holy Cross

Third Part: Holy Communion

Lord's Prayer

Invitation to Communion

Holy Communion

Prayer after Communion

Prayer over the People

- The Adoration of the Holy Cross — the Priest Celebrant approaches first, he may remove his chasuble and shoes. [18]
- Prayer after Communion — there may be a period of silence after *Let us pray*. [30]

For the Deacon

- The Solemn Intercessions — see above.
- The Showing of the Holy Cross — see above.
- At the end of the Adoration of the Holy Cross the Deacon, or another minister, moves the Cross to its place at the altar. Lighted candles are placed by it. [21]
- Holy Communion — the Deacon, wearing a humeral veil, brings the Blessed Sacrament to the altar by a shorter route, while all stand in silence. [22]
- Before the Prayer over the People the Deacon may say the invitation *Bow down for the Blessing*. [31]

For Consideration

- Silence — The liturgy begins and ends in silence but as shown in the notes there are various other points in the liturgy where silence is called for. These silences are of varying length and significance but in what can be a very wordy liturgy can provide time for prayer and reflection.
- Passion — there is a choice of whether it is read by a single voice or by a number. Whichever is chosen make sure that it is read well. Rather than have the congregation reading parts which draws attention away from the proclamation of the Passion have the crowd read by a small group, perhaps the musicians.
- The Missal notes that there are various ways of adoring the Cross [18] the choice which belongs to the individual.

Music

Music is given in the Missal for:

- The Solemn Intercessions [12-13]
- The Showing of the Holy Cross [15] in English & Latin

Chants to be Sung during the Adoration of the Holy Cross

- The Missal gives 3 texts (in new translations):
 - We adore your Cross, O Lord
 - The Reproaches
 - Faithful Cross (*Crux fidelis/Pange lingua*)
 - Other versions of these texts may be sung.
- Other suitable chants/songs may be sung. [20]

Holy Communion

- There is now reference to Psalm 21 or another appropriate chant being sung. [28]

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Easter Sunday — The Easter Vigil

O God, who by the pages of both Testaments instruct and prepare us to celebrate the Paschal Mystery, grant that we may comprehend your mercy, so that the gifts we receive from you this night may confirm our hope of the gifts to come.

What's New

General

- At the beginning of the liturgy the processional cross and candles are not carried outside —only the paschal candle. [8]
- Procession — The Deacon leads the procession with the paschal candle followed by Priest and people with unlit candles. The Deacon stops and sings *The Light of Christ* three times: at the door of the Church when the Priest lights his candle, in the middle of the church where all light their candles, and at the altar, facing the people. At this point the Church is lit except the altar candles. (The altar candles are lit during the singing of the Gloria.) [15–17, 31]
- Liturgy of the Word — the number of readings from the Old Testament may only be reduced when there are serious pastoral circumstances. When this is the case there should be readings from both the Law (1-3) and the Prophets (4-7). [20-21]
- Baptismal Liturgy — The Missal does not include the texts for the Sacraments of Initiation from either the *Rite of Christian Initiation of Adults* or the *Rite of Baptism of Children*. There is a separate document outlining the various options or pathways at this point.
- Preparation of Gifts — where there has been the Baptism of Infants the gifts may be brought up by their parents or godparents (or the gifts may be brought up by newly baptised). [60]

For the Presider

- The priest begins the liturgy with the sign of the cross and the greeting. [9]
- The preparation of the candle (*Christ yesterday and today*) is no longer optional. [11] The insertion of grains of incense remains optional. [12]
- The (brief) Homily may not be omitted.

Structure

The Easter Vigil in the Holy Night

First Part: The Solemn Beginning of the Vigil
or Lucernarium

The Blessing of the Fire and Preparation of the Candle
Procession

The Easter Proclamation (Exsultet)

Second Part: The Liturgy of the Word

Instruction

Readings

Psalms

Prayers

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Gloria

Collect

Reading

Alleluia

Gospel

Homily

Third Part: Baptismal Liturgy

Introduction

Litany of the Saints

Blessing of Baptismal Water

Sacraments of Initiation

The Renewal of Baptismal Promises

Sprinkling

Prayer of the Faithful

Fourth Part: The Liturgy of the Eucharist

Preparation of Gifts

Eucharistic Prayer

Communion Rite

Solemn Blessing & Dismissal

- The Blessing of Baptismal Water is now prayed with hands extended. [44/54]
- Eucharistic Prayer — there are interpolations for the Eucharistic Prayers praying for the newly baptised and their godparents.
 - Eucharistic Prayer 1: *Communicantes and Hanc Igitur* are in place in the Eucharistic Prayer (pages 671-2)

- Eucharistic Prayers 2 & 3: the interpolations are found in the *Ritual Masses* (pages 1183-4)
- Invitation to Communion — the priest may briefly address the newly baptised about receiving their first Communion. It is desirable that Holy Communion be given under both kinds. [64-65]
- Solemn Blessing — the blessing for the Easter Vigil is in place. It may be replaced, if applicable, by the Solemn Blessing from the *Rite of Baptism of Children*. [68]

For the Deacon

- Procession — see above
- Exsultet — the incensation of the book and the candle is no longer optional. [19]

For Consideration

- This is the most important celebration of the Church's year. Make sure that the whole parish is invited.
- All ministers should be well prepared. Key ministers (Priest, Deacon, MC, Music Director) should have an understanding of the structure of the liturgy.
- When preparing the Vigil be aware of the flow of the liturgy. It is leading up to the Eucharist — 'the climax of Initiation and the centre of the whole Christian life. [64]
- The Vigil must take place during the night. It should begin after nightfall and, if it begins in the early hours, end before daybreak. It should take place in the dark. [3]
- From the above comment it should be noted that the celebration is not a normal Saturday Evening Vigil Mass. That it takes time to celebrate it well is part of the symbolism of the celebration.
- A *blazing fire* is prepared [8] — this means something substantial.
- The text of the initial part of the Vigil for use in a worthy folder is available for download from the Missal website.
- The Liturgy of the Word has a rhythm. Each of the Old Testament readings is followed by a Responsorial Psalm and then a Prayer. It is desirable that psalms are sung (and not replaced by other songs). There should be periods of silence: after the Priest says *Let us pray* before the Prayer or the Psalms may be replaced by silence (in which case *Let us pray* is omitted. [23]
- Sacraments of Initiation — details can be found in a separate document
- The celebration of the Easter Vigil and in particular the Sacraments of Initiation provide the focus for the mystagogy of the Easter Season.

Music

Music is given in the Missal for:

- Lighting of paschal candle (*May the light of Christ*) [14]
- The Easter Proclamation (Exsultet) for both longer and shorter forms of the text. [19]
- The Alleluia [34]
- Introduction to Baptismal Liturgy [40]
- Litany of the Saints [43]
- Blessing of Baptismal Water [44/54]
- Sprinkling — Latin & English [56] another baptismal chant/song may be sung.
- Dismissal [69]

Exsultet

- The longer and shorter forms of the Easter Proclamation are available for download on the Missal website.

Alleluia - Gospel Acclamation

- This may now be intoned by the psalmist instead of the Priest. [34]

Litany of the Saints

- The names of Saints may be added to the Litany, especially the Titular Saint of the church (its dedication), local Patron Saints and the names of those to be baptised. [43]
- The names should be added in the right place: biblical figures, early martyrs (men and women), early fathers of the Church, saints who founded religious communities, holy men and women — all are placed in chronological order.
- Other settings may be used providing they follow the text given in the Missal.

Acclamation after Blessing of Baptismal Water

- Springs of water —there is no longer reference to another acclamation being used here. [47]

Communion

- The Missal states after the Communion Antiphon that Psalm 117 may appropriately be sung. [66]