

Roman Missal, 3rd edition

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