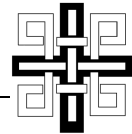


# PASCHAL TRIDUUM

March 29-April 1, 2018



RM = Roman Missal

OCF = Order of Christian Funerals

UNLY = Universal Norms on the Liturgical Year

PS = Paschales Solemnitatis (Circular letter, 1988)

The Paschal Triduum of the Passion and Resurrection of the Lord begins with the evening Mass of the Lord's Supper, has its center in the Easter Vigil, and closes with Vespers (Evening Prayer) on the Sunday of the Resurrection. (UNLY #18-19)

Triduum celebrations should be held with a good attendance of the faithful, an appropriate number of ministers, and the means to sing at least 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. (RM)

## RITUAL CELEBRATIONS

- ⌘ Funeral Masses are not allowed on Holy Thursday or during the Triduum. Funeral rites on these days include a Liturgy of the Word and Final Commendation (OCF #178).
- ⌘ On Good Friday and Holy Saturday until the Easter Vigil, no Masses are permitted. No sacraments are to be celebrated except Penance and Anointing of the Sick. (PS #61, 75)

## HOLY THURSDAY OF THE LORD'S SUPPER—THURSDAY, MARCH 29, 2018 [WHITE]

Lectionary #39

Gloria with bells. No Creed.

Exodus 12:1-8, 11-14; Psalm 116:12-13, 15-16bc, 17-18; 1 Corinthians 11:23-26; John 13:1-15

- ⌘ The tabernacle should be entirely empty before Mass (PS #48)
- ⌘ Holy water should be removed from all fonts immediately before this Mass. They are refilled with water blessed at the Easter Vigil. (Ordo)
- ⌘ The optional rite for the Reception of the Holy Oils blessed at the Chrism Mass may take place at another celebration prior to the Mass of the Lord's Supper, before Mass, or during the entrance procession. This rite no longer takes place during the Presentation of the Gifts. (<http://www.usccb.org/prayer-and-worship/liturgical-year/triduum/reception-of-holy-oils.cfm>)
- ⌘ Between the Gloria on Holy Thursday and the Gloria at the Easter Vigil, the organ or other musical instruments may be used only to sustain the singing (PS #50, RM). **No instrumental music** should be used during the Triduum liturgies or as prelude or postlude.
- ⌘ The Washing of Feet ó The Congregation for Divine Worship and the Sacraments issued a decree on January 21, 2016 at the request of Pope Francis specifying that the Holy Thursday foot-washing can include all members of the people of God—a practice already observed by many. The decree directs pastors to select a small group of the faithful to represent the variety and unity of each part of the people of God. Such small groups can be made up of men and women, and it is appropriate that they consist of people young and old, healthy and sick, clerics, consecrated men and women, and laity. **The priest** washes the feet of each person and may be **assisted** by a deacon or servers. Sung music accompanies this ritual.

- ⌘ Gifts for the poor, especially those collected during Lent, may be presented in the procession with the offering of bread and wine. (*PS #52*)
- ⌘ The Hosts for the communion of the faithful should be consecrated within this celebration ó not from the tabernacle. In addition, a sufficient amount of Sacred Hosts should be consecrated at this Mass for the liturgy of Good Friday. (*PS #48, RM*)
- ⌘ Transfer of the Holy Eucharist ó Following the Prayer after Communion, the priest incenses the Blessed Sacrament in a ciborium on the altar. (No monstrance should be used.) He receives the humeral veil, takes the ciborium and covers it with the end of the veil. The Blessed Sacrament is then processed through the church to a place of reservation. The procession is led by a crossbearer and accompanied by candles. Next, the thurifer precedes the priest. Other ministers may follow. ðPange Linguaö or another suitable Eucharistic song is sung. (*RM*)
- ⌘ The altar is stripped after the celebration. Crosses are removed or veiled. (*RM*)

### **FRIDAY OF THE PASSION OF THE LORD —FRIDAY, MARCH 30, 2018 [RED]**

Lectionary #40

Isaiah 52:13-53:12; Psalm 31:2, 6, 12-13, 15-17, 25; Hebrews 4:14-16, 5:7-9; John 18:1-19:42

- ⌘ The priest is the presider for this liturgy. A deacon takes his role in assisting the priest.
- ⌘ At the Opening Prayer, ðLet us prayö is not said. (*RM*)
- ⌘ Reading of the Passion of St. John: may be read by a single voice, in sections, or as a narrative with dialogue. Deacon(s) and lector(s) may assist. If a dialogue format is chosen, **the priest, if possible, should read the part of Jesus.** (*RM*)
- ⌘ A brief homily is given. (*PS #66*)
- ⌘ Solemn Intercessions ó The intercessions as found in the Missal are to be used **in their entirety**. The deacon (or if no deacon, a lay minister) sings or speaks the intercessions. The assembly stands for each of the ten intercessions, then kneels for the period of silent prayer after each, standing again at the priest's prayer after each intercession. Alternately, the assembly may kneel or stand throughout. The period of silence between the intention and the collect should be of sufficient duration. (*RM*)
- ⌘ Adoration of the Holy Cross ó There are two options for the Showing of the Cross:
  - A cross veiled with a violet cloth. The deacon and candle bearers go to the sacristy to get the veiled cross and candles. They emerge with cross and lighted candles, process to the sanctuary where the priest receives the cross. The Priest uncovers the upper part of the cross and sings the invitation ðBehold the wood of the crossí ö This should be sung and can be assisted by a Deacon or cantor. All kneel and venerate the cross briefly. Then the priest uncovers the right side of the cross and repeats the sung invitation. This is repeated once more, uncovering all of the cross.
  - The priest or deacon with candle-bearers goes to the church door to get the uncovered cross. The priest or deacon makes 3 stops during the procession ó at the door of the church, at the midway point, and at the entrance to the sanctuary. At each stop, he sings the invitation while the assembly kneels and venerates silently.

- ⌘ For the veneration by the faithful, the cross is held by ministers, laid down, or placed in a stand at the entrance to the sanctuary. Candles are set next to the cross. The faithful approach the cross and make some sign of adoration. *(RM)*
- ⌘ Only one cross should be used for adoration. *(PS #69)*
- ⌘ Communion Rite ó A cloth and corporal is placed on the altar. The Blessed Sacrament is brought to the altar from the place of reposition by the deacon, or if there is no deacon, by the priest. He wears a humeral veil. He simply the Blessed Sacrament on the altar and uncovers the ciborium. The priest genuflects, then invites all to pray the Lord's Prayer. He gives the Invitation to Communion; distribution follows. *(RM)*
- ⌘ The Prayer after Communion, followed by the Prayer over the People, without the Trinitarian blessing, completes this liturgy. *(RM)*
- ⌘ All depart in silence. Ministers and all present genuflect **toward the cross** as they leave. *(RM)*

### THE EASTER VIGIL IN THE HOLY NIGHT—SATURDAY, MARCH 31, 2018 [WHITE]

Lectionary #41 ó It is preferable to do all nine readings. ðNevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced í 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.ö *(RM)*

1. Genesis 1:1-2:2 or 1:1, 26-31a; Psalm 104:1-2, 5-6, 10, 12, 13-14, 24, 35 or Psalm 33:4-5, 6-7, 12-13, 20-22
  2. Genesis 22:1-18 or 22:1-2, 9a, 10-13, 15-18; Psalm 16:5, 8, 9-10, 11
  3. Exodus 14:15-15:1; (Ps) Exodus 15:1-2, 3-4, 5-6, 17-18
  4. Isaiah 54:5-14; Psalm 30:2, 4, 5-6, 11-12, 13
  5. Isaiah 55:1-11; (Ps) Isaiah 12:2-3, 4, 5-6
  6. Baruch 3:9-15, 32-4:4; Psalm 19:8, 9, 10, 11
  7. Ezekiel 36:16-17a, 18-28; Psalms 42:3, 5; 43:3, 4 or, when baptism is **not** celebrated, (Ps) Isaiah 12:2-3, 4bcd, 5-6 or Psalm 51:12-13, 14-15, 18-19 (\*note error in Ordo, which says ðwhen baptism is celebratedö)
  8. Romans 6:3-11; Psalm 118: 1-2, 16-17, 22-23
  9. Mark 16:1-7
- Gloria with bells.

- ⌘ The Easter Vigil must begin **after nightfall** (*UNLY* 18-21). Sunset on March 31, 2018 is 8:05 p.m. and civil twilight (onset of darkness) is 8:31 p.m. ó schedule accordingly.
  - ðThe entire celebration of the Easter Vigil takes place at night: it should not begin before nightfall; it should end before daybreak on Sunday. This rule must be interpreted strictly. Therefore the contrary abuse and practice cropping up here and there of celebrating the Easter Vigil at the same hour as the usual anticipated Sunday Masses is condemned. The reasons advanced for anticipating the Easter Vigil, for example, lack of public safety, are not brought up when it comes to Christmas Eve or gatherings of various kinds.ö *(PS #77 and 78)*

- ⌘ The Easter fire should be built **outside** if at all possible. *(RM)* Practice fire safety: make sure necessary permits are obtained from the Fire Marshall, have an extinguisher on hand, and designate a person to tend the fire after the procession moves inside. Inside the church, make sure fire detectors are in good working order, and know how to turn off a false alarm.
- ⌘ All baptized persons carry a candle in the procession. The Elect do not carry a candle in the procession, since they receive the Light of Christ during the Liturgy of Baptism.
- ⌘ After the procession into the church and before the Exsultet is sung, the church lights are turned on. *(RM)*
- ⌘ The assembly candles are extinguished at the beginning of the Liturgy of the Word. *(RM)*
- ⌘ Outlines for the Easter Vigil showing which ritual books are used for each part are included at the end of this handout.
- ⌘ The candles of the assembly are lit and they stand for the Renewal of Baptismal Promises, Profession of Faith, and the Sprinkling Rite.
- ⌘ The neophytes and newly received are the first in the assembly to receive Communion.
- ⌘ The deacon (or if no deacon, the priest) sings or says the **double alleluia** during the dismissal. This is done throughout the Octave of Easter, including the 2<sup>nd</sup> Sunday of Easter. It is not done again until Pentecost.

### **EASTER SUNDAY OF THE RESURRECTION OF THE LORD—APRIL 1, 2018 [WHITE]**

Lectionary #42

Acts 10:34a, 37-43; Psalm 118:1-2, 16-17, 22-23; Colossians 3:1-4 or 1 Corinthians 5:6b-8; John 20:1-9 or Mark 16:1-7 or, at an afternoon or evening Mass, Luke 24:13-35

- ⌘ It is appropriate for the Penitential Act to take the form of a sprinkling with water, accompanied by a song of baptismal character.
- ⌘ The rite of the renewal of Baptismal promises used at the Easter Vigil may be used on Sunday in place of the Creed.
- ⌘ The first eight days of the Easter Season (Sunday to Sunday inclusive) make up the octave of Easter and are celebrated as Solemnities of the Lord. At Mass during the Octave, the Gloria is said or sung and a double alleluia is added to the dismissal and its response. *(UNLY #24)*
- ⌘ The Easter sequence, *Victimae paschali laudes*, is **obligatory**, following the second reading, at Mass on Easter Sunday. It is optional on other days of the octave of Easter.