



Guidelines for the Preparation & Celebration of the Paschal Triduum



Office of Worship
Diocese of Gary
9292 Broadway
Merrillville IN 46410-7088
219.769.9292
kseaman@dcgary.org
www.dcgary.org

Paschal Triduum 2010

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Office of Worship, Diocese of Gary

9292 Broadway, Merrillville Indiana 46410-7088

Telephone: 219.769.9292

Fax: 219.738.9034

Website: www.dcgary.org

E-mail: kwseaman@dcgary.org



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INTRODUCTION

THE LENTEN FAST:

Guidelines regarding the Lenten Fast are included here as a separate document which can be duplicated and inserted in the Sunday Bulletin on February 14, 2010. The Fasting Guidelines will also appear in the *Northwest Indiana Catholic*.

THE SACRAMENT OF PENANCE AS PREPARATION FOR THE TRIDUUM:

The Sacrament of Penance is an important part of the faithful's preparation for the celebration of the Easter mysteries. Ample opportunities should be provided for the celebration of this sacrament. Rite II of the sacrament is recommended and may be done more than once if necessary. Successful and well attended celebrations of Rite II stem from careful preparation of the rite with quality music and thoughtful preaching.

SACRAMENTS OF INITIATION DURING LENT:

Lent prepares us for the celebration of the sacraments of initiation at the Easter Vigil. This orientation is evident in the historical development of Lent as a season and in the scriptures proclaimed in the liturgies of this season. Lent is a preparation for the baptism/full initiation of the catechumens and a renewal of baptism by the faithful. Therefore, the celebration of the sacrament of baptism during Lent itself becomes somewhat incongruous. It is certainly inappropriate to celebrate adult baptism, except in danger of death, during Lent. The baptism of infants is also far more fitting on Easter and during the Easter Season.

PALM SUNDAY OF THE LORD'S PASSION:

Egeria, a fourth century pilgrim to Jerusalem, marks this day as the beginning of the "Great Week." These days are indeed great because of where these final days lead us: to the upper room, the hill of Calvary, and the empty tomb. Palm Sunday has a special character as it recalls the events surrounding Jesus' triumphal entry into Jerusalem. However, the liturgy of this day is not an attempt to recreate those events. Presiders, musicians and those involved in the planning of the liturgy should study the General Instruction to the Roman Missal (GIRM) - "General Norms for the Liturgical Year: #18-31, and the ritual notes in the text of the Sacramentary beginning on page 122.

The blessing of and procession with palms is a venerable pastoral practice which should be provided in some fashion by those preparing the liturgy. The Sacramentary provides three forms for the celebration of this rite. Please note that the first form offered is actually a "pre-liturgy" with its own proclamation of the Gospel. That is why this form is to take place in a separate location, like the parish hall. Also note that the second and third forms are designed as alternative ways of celebrating the opening rites of the Mass. Form three DOES NOT involve the proclamation of the Gospel regarding the entry into Jerusalem. The penitential rite is omitted in the first and second forms. If the parish follows the custom of not singing a processional hymn during Lent, this can still be maintained on this Sunday.

THE LAST DAYS OF LENT:

It would be commendable if these days were marked with the communal celebration of Morning and/or Evening Prayer. If you need assistance in effecting this practice, please call the Office of Worship for some possible formats that may be used.

The circular letter from the Congregation for Worship regarding the preparation and celebration of the Paschal Feast contains no direct prohibition regarding the celebration of the Sacrament of Penance according to Rite II on Monday, Tuesday, or Wednesday of this week. However, Rite II is PROHIBITED during the Triduum. Certainly in the last days of Lent, before the Triduum, ample time should be scheduled for confessions. The faithful should be reminded frequently from the pulpit and in the bulletin of the final day scheduled for confessions.

THE CHRISM MASS:

In the Diocese of Gary the Chrism Mass is held on Holy Thursday morning at the Cathedral of the Holy Angels. In blessing the oils which will be used for the coming year, the church of Northwest Indiana celebrates its unity as a people of God gathered around our pastor, the Bishop. Please encourage your parishioners to attend this liturgy. Lent concludes as the church begins the Mass of the Lord's Supper later this evening. The Mass of the Lord's Supper is the first movement of the Paschal/Easter Triduum.



SCHEDULING THE PASCHAL TRIDUUM

Sunset on the day of the Paschal Vigil, Saturday 3 April 2010 is at: 7:45 pm CST.
The parish celebration of the Paschal Vigil is to begin no earlier than: 7:45 pm
since it is envisioned that the fire occur in darkness.

THE PASCHAL TRIDUUM

The elect (those to be baptized) DO NOT celebrate the Sacrament of Penance before baptism at the Vigil. Those candidates who have been baptized in another Christian tradition and who will be entering full communion with the church at the Vigil are strongly encouraged to celebrate the sacrament, particularly at one of the parish's communal celebrations of the sacrament. "Conditionally baptizing" candidates is NOT THE NORM. It should NOT be done as a "general" precaution, and can only be done if the pastor and catechetical director are convinced that baptism never happened. However, this should have been addressed before Lent began.

The rites for Holy Thursday, Good Friday and the Easter Vigil as found in the Sacramentary, Lectionary and the Rite of Christian Initiation for Adults are to be used in all parishes and institutions in the Diocese of Gary. Presiders, musicians and liturgy planners are to study these texts and their ritual notes carefully. The Paschal Triduum is celebrated once; consequently, its three parts are intended to be celebrated once.

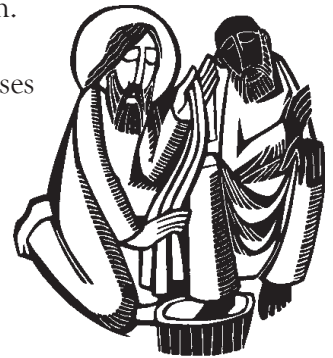
Those who participate in these liturgies - lectors, musicians, cantors, altar servers, homilists, and other ministers - should be selected because of excellence in their ministry. In planning the Triduum, first attention is to be given to the liturgy of the Vigil, then Holy Thursday and Good Friday, and finally extra liturgical services such as the Liturgy of the Hours and the blessing of Easter baskets.

The celebration of a Funeral Eucharist is not permitted during the Triduum. The body of the deceased may be brought to church where the Liturgy of the Word, with the Rite of Final Commendation, may be done with incense and holy water. The body may be buried with the appropriate rites at the cemetery. After Easter Sunday, a memorial Mass should be scheduled for the family of the deceased.

THE EVENING MASS OF THE LORD'S SUPPER

This liturgy is to be celebrated at the most suitable evening hour for the majority of the parish community. The Chrism Mass at the Cathedral on this morning is intended to be the only celebration of the Eucharist in the diocese. However, it would be appropriate for the children of parish schools to take part in other services in order to lead them to commemorate the end of Lent and the approach of the Paschal Triduum.

A single Mass of the Lord's Supper on Holy Thursday is the norm. Two evening Masses are permitted only to accommodate LARGE NUMBERS of the faithful who would otherwise not be able to fit into the church for one Mass. A second Mass is not permitted simply as a matter of temporal convenience. Presiders, musicians, and liturgy planners should review the ritual notes in the text of the Sacramentary for this liturgy. This liturgy is the beginning, the first part, of the Triduum liturgy. Consequently, liturgical planning is to take this into account.



It is fitting for the oils blessed earlier that day to be brought in procession and presented to the community. This can be done either during the opening rites or as part of the presentation and preparation of the gifts. The Sourcebook published by Liturgy Training Publications has some good suggestions on how this can be done.

Communion under both kinds is definitely encouraged. With the recent liturgical changes, it is appropriate to use several chalices along with the presider's chalice for the consecration. A single plate for the bread would be suitable for the consecration as a strong sign of our unity. Additional plates may then be brought to the altar during the breaking of the bread.

Traditionally, the most distinctive element of this liturgy is the Mandatum. This practice is highly recommended for the community and should not be lightly set aside. Regarding who may take part in the Mandatum, the Bishops' Committee on the Liturgy has stated:

The element of humble service has accentuated the celebration of the foot washing rite in the United States....In this regard it has become customary in many places to invite both men and women to be participants in this rite in recognition of the service that should be given by all the faithful to the church and to the world. The liturgy is always an act of ecclesial unity and Christian charity, of which the Holy Thursday foot-washing rite is an eminent sign."

(Bishops' Committee on the Liturgy, Secretariat - 1987)

The closing rites for this liturgy are to be carried out in accord with the ritual notes in the Sacramentary, page 139. The Blessed Sacrament is not to be placed in a monstrance for adoration. Everyone, including the presider and other ministers, departs in silence after the Blessed Sacrament is reposed. There is NO blessing or dismissal because the liturgy continues tomorrow with the Celebration of the Lord's Passion. The church or place of reposition should remain open for some amount of time for the faithful.

GOOD FRIDAY: THE CELEBRATION OF THE LORD'S PASSION

The Paschal Fast begins today. This is a fast of anticipation and is the more ancient of the two fasts. This fast is to continue "where possible" until the Easter Vigil. The dispensation implied in "where possible" is not meant to be blanket dispensation, rather, it refers to those places or persons where this fast, on its second day, would be a detrimental hardship. Such persons who might find this extended fast difficult could be laborers and/or the older or younger members of the community with special dietary requirements, etc. Consequently, it would be helpful if some catechesis was provided to help the community understand the reason for and the importance of this Paschal Fast.



The Sacramentary states: "The celebration of the Lord's Passion takes place in the afternoon about three o'clock, unless pastoral reasons suggest a later hour." The most compelling pastoral reason for the main celebration of the Lord's Passion to be scheduled in the evening would be that this is when most of the faithful are able to attend. If a commemoration of the Lord's Passion is conducted at another time, other than the main celebration of the liturgy of the Lord's Passion, then parts of the main liturgy may be adapted. However, the entire celebration of the Liturgy of the Lord's Passion is not to be repeated. The Office of Worship is

available to assist in providing practical ideas on preparing a second liturgical service on Good Friday.

One of the distinctive elements of the liturgy of the Lord's Passion is the Veneration of the Cross. In the ancient tradition of the universal church, the WOOD of the cross is venerated, though the use of a crucifix is not forbidden. See #14ff in the ritual notes of the Sacramentary. It is clear in our tradition that this devotion developed in

Jerusalem where the WOOD of the cross was brought out on this day for the faithful to venerate the instrument of their salvation. The fourth century pilgrim Egeria describes the scene:

The Bishop, remaining seated, grips the ends of the sacred wood with his hands, while the deacons, who are standing about, keep watch over it. There is a reason why it is guarded in this manner. It is the practice here for all the faithful, as well as the catechumens, to bow down before the table, kiss the holy wood and move on.

Like all tourists, Egeria is interested in the local stories surrounding such events. As her description continues, she relates to us a further reason for all the security surrounding this devotion.

It is said that someone (I do not know when) took a bite and stole a piece of the holy cross. Therefore, it is now guarded by the deacons standing around, lest there be anyone who would dare come and do that again.” (Chapter 37)

The General Intercessions are to follow the wording and form handed down by ancient tradition, maintaining the full range of petitions, so as to clearly signify the universal effect of the Lord’s passion, who hung upon the cross for the salvation of the whole world.

Holy Communion is only distributed during the Liturgy of the Lord’s Passion, but may be taken to the sick any time during this day. As in the ancient tradition, no Mass is celebrated today.

THE SOLEMN VIGIL OF EASTER

Holy Communion may be given on this day only as a viaticum. Ordinary communion to the sick and elderly is not permitted on this day.

In many parishes, the blessing of Easter baskets takes place on this day. It is important to remember that this blessing takes place within the Paschal Triduum and does not end the Paschal Fast. The Book of Blessings provides for the blessing of Easter foods. (Please refer to chapter 54, page 637.)

The ancient liturgy of the Vigil leads us into the final stage of the Paschal Triduum. Sunset this day is set for 7:45 p.m. in Gary. The Paschal Vigil should not begin before 7:45 p.m. Celebrating a Mass separate from the Vigil is not permitted. Celebrating a second Vigil is not permitted unless permission from the Bishop is granted through the Office of Worship.



The Paschal Candle should be worthy of the person and mystery it signifies. Using last year’s candle, though financially tempting, rarely works well, and often proclaims a well-intended but misdirected sense of penuriousness. Candles that are metal or plastic forms “refilled” by smaller candles are inconsistent with the Paschal candle’s symbolic role.

The extended Liturgy of the Word is the basic element of the Vigil. This evening is not marked by a “long Mass.” It is a Vigil and should be planned with that in mind. Reducing the number of readings should not be done lightly and the reading of Exodus 14 is always to be included.

If elect are to be baptized, it should be done with dignity and grace. Temporary pools for the Easter Season are not uncommon, but as in all such matters the appearance of such a pool should not suggest a backyard “kiddy pool.” After their water baptism, the elect are to be confirmed and welcomed to the table. No delay is permitted in the sequence of these sacraments of initiation, no matter the age, if the catechumen is above the age of reason, (c. 866) i.e. at or about 7 years of age. (See Note ‡, below) If there are Christian candidates prepared to make their profession of faith, they may do so at the Vigil. However, if there are a number of elect to be baptized it would be more appropriate for the Christian candidates to make their profession of faith at the Easter morning liturgy. In any case, the Christian candidates that make their profession of faith are to be confirmed and receive Eucharist within the same liturgy. (A further discussion of this can be found in *The Catechumenate and the Law: A Pastoral and Canonical Commentary*, by Fr. John Huels and published by Liturgy Training Publications of Chicago, November 1994.) This same norm includes children of catechical age (approximately 6 or 7 and up). In all of this, the assembly’s role should be continually emphasized through the use of familiar acclamations. Please review the Rite of Christian Initiation of Adults for the workings of the baptismal liturgy.

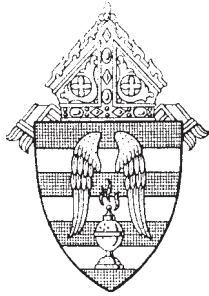
The tabernacle is empty for the Vigil. All bread for Holy Communion is to be consecrated at the Vigil, as is the norm for all Eucharistic celebrations. Communion under both kinds is strongly encouraged for the neophytes and the assembly.

THE EASTER SEASON

The Paschal Triduum leads us to the Easter Season. On the First Sunday of Easter the faithful at each Mass are to renew their Baptismal promises. This action is directly linked to the Vigil the night before and should be presented in this way to the assembly.

Just as Lent has a distinctive character, so, too, Easter has a distinct nature as well. Parishes are encouraged to schedule weekly celebrations or prayer services (like the Liturgy of the Hours) during the seven weeks of Easter. Such celebrations help the faithful see that Easter is not a one-day event but a season like Lent. Spending five weeks preparing with acts of penance and charity for the great feast, and then spending seven weeks of celebrating certainly demonstrates that our God is not a God of doom and gloom but the God of the eternal banquet. We participate in this banquet through our baptism which leads us to the Easter sacrament, the table of God’s Son.





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‡ NOTE : “The prescripts of canon law on adult baptism refer to all who are no longer infants and have the use of reason (Can. 852, §1) Anyone who is seven years old and older and has the use of reason is to observe all the requirements of the RCIA unless there are exceptional circumstances, especially danger of death.

Baptism is to be administered according to the rite prescribed in the approved liturgical books. (See can. 850.)

Preparation for adult baptism must follow the catechumenal process as prescribed in the Rite of Christian Initiation of Adults. The RCIA may be adapted by the episcopal conferences in accord with the norms established by and with the approval of the Apostolic See. An adapted rite for the dioceses of the United States was approved by the Apostolic See in 1988.”

(*The Pastoral Companion: A Canon Law Handbook for Catholic Ministry* by John M. Huels, O.S.M., J.C.D., p. 43)

