

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

© 2011 and 2012, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL, THIRD EDITION*

The *Roman Missal, Third Edition* does not replicate exactly previous editions of the *Sacramentary*. There are both new and revised items in this new edition. There is also some reorganization: the Prefaces are not all collected in one place, the table of contents is moved to the back of the book, Masses for Various Needs and Occasions are collapsed to three headings, etc.

The intent of **NAVIGATING THE *ROMAN MISSAL, THIRD EDITION*** was to make it easier for the end user to find the needed texts and get to the correct place each day. It began as a series of periodic handouts produced by the member dioceses of the Federation of Diocesan Liturgical Commissions of Region 7. It was posted on the national FDLC website as well as shared in various ways and with various organizations. This edition brings the separate segments together in one booklet. It is still intended for free use and free distribution.

TABLE OF CONTENTS

Segment	Season or Day	Pages
01	Advent	3-4
02	Christmas Time	5-7
03	Ordinary Time – winter	8-9
04	Lent	10-12
05a	Holy Week	13-14
05b	Music for Holy Week & Paschal Triduum	15-18
06	Holy Thursday	19-22
07	Good Friday	23-24
08	Holy Saturday and Easter Vigil	25-28
09	Easter Time	29-31
10	Ordinary Time – summer	32-33
11	Ordinary Time – fall	34-35

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

© 2011, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: ADVENT

GLOSSARY

What was:	Is now:
Proper of Seasons	Proper of Time
Advent Season	Advent <i>also</i> time of Advent <i>also</i> Sundays of Advent <i>also</i> weekdays of Advent
Immaculate Conception, solemnity	The Immaculate Conception of the Blessed Virgin Mary, Solemnity <i>long form</i> : The Immaculate Conception of the Blessed Virgin Mary – Patronal Feastday of the United States of America, Solemnity
Our Lady of Guadalupe, feast (USA)	[In the Dioceses of the United States] Our Lady of Guadalupe, Feast

WHAT IS NEW

Eucharistic Prayers for Masses with Children and the *Directory for Masses with Children* are no longer included in the *Roman Missal*. The prayers are available in a new publication of the USCCB – Product Code: 7-233; ISBN: 978-1-60137-233-8; 24 pages; 8" X 10.5" X 1/4"; paperback; web link
<http://www.usccbpublishing.org/productdetails.cfm?sku=7-233>.

Changes to the General Roman Calendar formerly included in the *Sacramentary Supplement (2004)* and now included in the missal:

- Add December 09, St. Juan Diego Cuauhtlatoatzin, Optional Memorial and
- Formerly December 12 now moved to August 12, St. Jane Frances de Chantal, Religious, Optional Memorial.

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Penitential Act Form 3 – other sample invocations [In the Dioceses of the United States]; see the footnote for the page to...	Appendix VI. Sample Invocations for the Penitential Act – option I may be suitable for this liturgical time; texts may also be composed locally
Solemn Blessings , optional texts for Sundays and Solemnities: 1. Sundays of Advent: 2. Immaculate Conception of the Blessed Virgin Mary:	Blessings at the End of Mass and Prayers over the People is the section immediately following the Concluding Rite of the Order of Mass: <ul style="list-style-type: none">• no. 1, Advent;• no. 15, The Blessed Virgin Mary
Preface for The Immaculate Conception of the Blessed Virgin Mary	With the proper prayers for December 08

OTHER ISSUES

<ol style="list-style-type: none"> 1. See <i>Universal Norms on the Liturgical Year and the General Roman Calendar</i> [UNLYC] (formerly <i>General Norms for the Liturgical Year and the Calendar</i>): <ul style="list-style-type: none"> • no. 39 on the twofold character of Advent – remember the First Coming and looking forward to Christ’s Second Coming, • no. 40 on Advent beginning with Evening Prayer I of the First Sunday of Advent and ending before Evening Prayer I of Christmas, • no. 41 on the names of the Sundays of this time, and • no. 42 on the nature of December 17-24 preparing in a more direct way for the Nativity of the Lord. 2. See <i>Lectionary for Mass</i>, the Introduction, Chapter V for a brief description of the Order of Readings for this liturgical time: <ul style="list-style-type: none"> • no. 93 on the Sundays and • no. 94 on the Weekdays concerning the two series of readings for the two parts of Advent. 3. Order for the Blessing of an Advent Wreath, First Sunday of Advent; <i>Book of Blessings</i>, Chapter 47, nos. 1509 ff. 4. Order for the Blessing of a Christmas Tree; <i>Book of Blessings</i>, Chapter 49, nos. 1570 ff. – very late Advent unless deferred to Christmas. 5. Order for the Blessing of a Christmas Manger or Nativity Scene; <i>Book of Blessings</i>, Chapter 48, nos. 1541 ff. – very late Advent unless deferred to Christmas.
--

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

© 2011, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: CHRISTMAS TIME

GLOSSARY

What was:	Is now:
Proper of Seasons	Proper of Time
Christmas Season	Christmas Time <i>also</i> Days within the Octave of the Nativity of the Lord [Christmas] <i>and</i> Weekdays of Christmas Time (that follow the Epiphany of the Lord)
Christmas (i.e., the day)	The Nativity of the Lord [Christmas], Solemnity
<ul style="list-style-type: none"> • Vigil Mass • Mass at Midnight • Mass at Dawn • Mass during the Day 	<ul style="list-style-type: none"> • At the Vigil Mass • At the Mass during the Night • At the Mass at Dawn • At the Mass during the Day
Holy Family	The Holy Family of Jesus, Mary and Joseph, Feast
Octave of Christmas: Mary, Mother of God	Solemnity of Mary, the Holy Mother of God <i>long form:</i> The Octave Day of the Nativity of the Lord [Christmas]: Solemnity of Mary, the Holy Mother of God
Epiphany	The Epiphany of the Lord, Solemnity

WHAT IS NEW

The Epiphany of the Lord, At the Vigil Mass is included in the *Roman Missal*.

Items formerly included in the *Sacramentary Supplement* (2004) and now included in the *Roman Missal*:

- **January 3, The Most Holy Name of Jesus**, Optional Memorial, now in the Proper of Saints

- **The Nativity of our Lord Jesus Christ** from the *Roman Martyrology* (formerly listed as *The Proclamation of the Birth of Christ* in the *Sacramentary Supplement*) is included at the end of **Appendix I** of the *Roman Missal*. “This text ... may be chanted or recited, most appropriately on December 24, during the celebration of the Liturgy of the Hours. It may also be chanted or recited before the beginning of Christmas Mass during the Night. It may not replace any part of the Mass.” A recording of the chant is available at <http://www.npm.org/Chants/others.html>.
- **The Announcement of Easter and the Moveable Feasts** (formerly listed as *The Proclamation of the Date of Easter* in the *Sacramentary Supplement*) is included in **Appendix I** of the *Roman Missal*. It may be proclaimed on the Epiphany of the Lord after the Gospel at the Mass during the Day by a Deacon or cantor. A recording of the chant is available at <http://www.npm.org/Chants/others.html>.

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
The three Feasts within the Octave: <ul style="list-style-type: none"> • December 26, Saint Stephen, the First Martyr • December 27, Saint John, Apostle and Evangelist • December 28, The Holy Innocents, Martyrs 	All three days (December 26, 27, and 28) are located solely in the Proper of Saints (they were also repeated among the Christmas texts in the <i>Sacramentary</i>)
Weekdays of Christmas Time	They remain in the Proper of Time but are no longer divided into two groupings: before and after Epiphany. Instead, one weekday set of Christmas Time texts follow the Epiphany of the Lord. Note: there are two Collects – one for use before and the other for use after the Solemnity.
Preface for the Baptism of the Lord	With proper prayers for the Feast.
Solemn Blessings , optional texts for Sundays and Solemnities: <ol style="list-style-type: none"> 1. The Nativity of the Lord: 2. Solemnity of Mary, the Holy Mother of God: 3. For the Epiphany of the Lord: 	Blessings at the End of Mass and Prayers over the People” is the section immediately following the Concluding Rites of the Order of Mass. <ul style="list-style-type: none"> • no. 2, The Nativity of the Lord; • no. 2, The Nativity of the Lord OR no. 3, The Beginning of the Year; • no. 4, The Epiphany of the Lord

OTHER ISSUES

1. See *Universal Norms on the Liturgical Year and the General Roman Calendar* [UNLYC] (formerly *General Norms for the Liturgical Year and the Calendar*):
 - no. 32 on the ancient custom – to celebrate the memorial of the Nativity of the Lord and his early manifestations,
 - no. 33 on Christmas Time beginning with Evening Prayer I of the Nativity of the Lord and ending with the Baptism of the Lord,
 - no. 34 on the Masses and times of the Nativity of the Lord,
 - no. 35 on the Octave of the Nativity of the Lord.
 - no. 36 on the Second Sunday after the Nativity – NOTE, it is not used in the Dioceses of the United States of America,
 - no. 37 on the Epiphany of the Lord assigned to the Sunday following January 1, and
 - no. 38 on the Baptism of the Lord on the Sunday falling after January 6, but when the Epiphany of the Lord occurs on January 7 or 8, the Baptism of the Lord is celebrated on the following Monday (as is the case in 2012).
2. See *Lectionary for Mass*, the Introduction, Chapter V for a brief description of the Order of Readings for this liturgical time:
 - no. 95 on the Solemnities, Feast, and Sundays and
 - no. 96 on the Weekdays.
3. Order for the Blessing of a Christmas Tree; *Book of Blessings*, Chapter 49, nos. 1570 ff. – may be used on or before Christmas.
4. Order for the Blessing of a Christmas Manger or Nativity Scene; *Book of Blessings*, Chapter 48, nos. 1541 ff. – may take place on the Vigil of Christmas or at another more suitable time.
5. Although the *Roman Missal* includes this rubric at the Baptism of the Lord, “the Creed is said” , it is not used when the Baptism of the Lord is transferred to Monday (as is the case in 2012) since the Creed is not proscribed for a Feast.
6. Genuflection during the Creed on the Nativity of the Lord [Christmas]: The rubric calls for all to kneel when recalling the Incarnation (“and by the Holy Spirit was incarnate of the Virgin Mary, and became man”) at all four Masses.
7. The *Gloria* (Glory to God) is sung each day of the Octave of the Nativity of the Lord.
8. Masses and Prayers for Various Needs and Occasions, no. 25 – At the Beginning of the Civil Year and no. 30 – Mass for the Preservation of Peace and Justice may not be used on the Solemnity of Mary, the Holy Mother of God.

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

© 2011, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: ORDINARY TIME BETWEEN CHRISTMAS TIME AND LENT

GLOSSARY

What was:	Is now:
January 22 , Day of Penance for Violations to the Dignity of the Human Person	January 22 (January 23 when January 22 falls on a Sunday), Day of Prayer for the Legal Protection of Unborn Children
Weekday Prefaces	Common Prefaces

WHAT IS NEW

<p>January 22, Day of Prayer for the Legal Protection of Unborn Children, Options for Mass From Masses and Prayers for Various Needs and Occasions:</p> <ul style="list-style-type: none"> • For Giving Thanks to God for the Gift of Human Life (no. 48/1), with white vestments; • OR For the Preservation of Peace and Justice (no. 30) with violet vestments.
--

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Prefaces of the Sundays in Ordinary Time	Eight Prefaces are found at nos. 52-59 in the Order of the Mass
Common Prefaces for use on weekdays	Six Common Prefaces are found at nos. 72-77 in the Order of the Mass
Preface for the Presentation of the Lord, Feast	With the proper prayers for February 2
Solemn Blessings	<p>Blessings at the End of Mass and Prayers Over the People is in the section immediately following the Concluding Rites of the Order of Mass:</p> <ul style="list-style-type: none"> • nos. 9-14, for use in Ordinary Time

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. 43 and 44 on the meaning and setting of the number of weeks of Ordinary Time,
 - nos. 4-7 on the meaning of Sunday in the liturgical year, and
 - nos. 8-15 on the celebration of Solemnities, Feasts, and Memorials.
2. See *Lectioary for Mass*, the Introduction, Chapter V for a brief description of the Order of Readings for Ordinary Time:
 - nos. 103-104 on Arrangement and Choice of Texts,
 - nos. 105-108 on the Sunday Readings and Solemnities of the Lord during Ordinary Time, and
 - nos. 109-110 on the Weekday Readings.
3. **Week of Prayer for Christian Unity January 18-25**, Options for Mass from *Masses and Prayers for Various Need and Occasions*, I. For Holy Church:
 - no. 17, The Mass for the Unity of Christians,
 - no. 18, For Evangelization of People, or
 - no. 19, For Persecuted Christians.
4. **The Blessing of Candles and the Procession** is found in the Proper of Saints, February 2, The Presentation of the Lord, Feast.
5. **Order for the Blessing of Throats on the Optional Memorial of St. Blaise, Bishop and Martyr** (note rank and spelling changes) for February 3 is found in the *Book of Blessings*, Chapter 51, nos. 1622-1655.

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

© 2012, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: LENT

GLOSSARY

What was:	Is now:
Lenten Season	Lent <i>also</i> Sundays of Lent <i>also</i> weekdays of Lent
Blessing and Giving of Ashes	Blessing and Distribution of Ashes
While placing the ashes on the head: “Turn away from sin and be faithful to the gospel.” Or: “Remember, man, you are dust and to dust you will return.”	“Repent, and believe in the Gospel.” Or: “Remember that you are dust, and to dust you shall return.”
Joseph, Husband of Mary, Solemnity	Saint Joseph, Spouse of the Blessed Virgin Mary, Solemnity
Annunciation, Solemnity	The Annunciation of the Lord, Solemnity

WHAT IS NEW

Expanded notes in the Proper of Time at the beginning of Lent concerning:

- nos. 1-2 on “Stational” gatherings during Lent,
- no. 3 on the included Prayer over the People each weekday, and
- no. 4 on decoration and musical limitations during Lent.

All of the days of Lent now have a Prayer over the People:

- optional outside of the Sundays of Lent and Ash Wednesday.

Expanded notes on the days and texts for the Scrutinies at the beginning of Ritual Masses, 1. For the Conferral of the Sacraments of Christian Initiation, 2. For the Celebration of the Scrutinies.

Reminder of the Gospels to be read for the Scrutiny Masses:

- First Scrutiny – Samaritan Woman,
- Second Scrutiny – Man Born Blind, and
- Third Scrutiny – Lazarus.

“For the Celebration of the Scrutinies”: Additional inserts and commemorations for Eucharistic Prayers I-III located in Ritual Masses, 1. For the Conferral of the Sacraments of Christian Initiation, 2. For the Celebration of the Scrutinies:

- used for all three Scrutiny Masses,
- EPI – Memento Domine (Remember, Lord, your servants) – commemoration of the godparents,
- EPI – Hanc igitur (Therefore, Lord, we pray) – proper form,
- EPII – Insert included after “and all the clergy”, and
- EPIII – Insert included after “the entire people you have gained for your own”.

Changes to the General Roman Calendar:

- add March 3, Saint Katharine Drexel, Virgin, Optional Memorial and
- add March 23, Saint Turibius of Mogrovejo, Bishop, Optional Memorial.

Additional proper prayers for the following:

- March 7, Saints Perpetua and Felicity, Martyrs, Memorial.

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Proper Prefaces for the Sundays of Lent	With the proper prayers for each Sunday <ul style="list-style-type: none"> • However, when Year A readings are not used on the Third, Fourth, and Fifth Sundays of Lent, then Preface I or II of Lent, located within the Order of Mass, is used.
Rubric concerning the optional covering of crosses and images throughout the church	With the proper prayers for the Fifth Sunday of Lent
Preface for Saint Joseph, Spouse of the Blessed Virgin Mary	With the proper prayers for March 19
Preface for the Annunciation of the Lord	With the proper prayers for March 25

OTHER ISSUES

1. See *Universal Norms on the Liturgical Year and the General Roman Calendar* [UNLYC] (formerly *General Norms for the Liturgical Year and the Calendar*):
 - no. 27 on the character of Lent – “ordered to preparing for the celebration of Easter”,
 - no. 28 on Lent beginning with Ash Wednesday “up to but excluding the Mass of the Lord’s Supper exclusive”,
 - no. 29 on Ash Wednesday as a fast day, and
 - no. 30 on the titling of the Sundays of Lent (First Sunday of Lent, for example) and the Sixth Sunday of Lent being called “Palm Sunday of the Passion of the Lord.”
2. See *Lectionary for Mass*, Introduction, Chapter V, for a brief description of the Order of Readings for this liturgical time:
 - no. 97 on the Sunday readings and
 - no. 98 on the weekdays.
3. The *Roman Missal* and the various rites of the *Rite of Christian Initiation for Adults* [RCIA]:
 - as a general rule, if a text in a rite is impacted by a change in the *Roman Missal*, the revised text should be used;
 - example: Presentation of the Creed (Third Week of Lent) – The revised translations of the Nicene or Apostles’ Creeds should be used as opposed to the previous version as provided in the RCIA, so that the Creed presented corresponds with the Creed they will be professing in the liturgy.

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

© 2012, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: 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 Lord's Passion:

- 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 rubrics give 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 may 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* [UNLCY] (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 and
 - no. 98 on the readings for Monday, Tuesday and Wednesday of Holy Week and of those for the Chrism Mass.

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

© 2012, FDLC Region 7 Member Dioceses.

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 (no. 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.”

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

© 2012, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: 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; and

- 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.

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

© 2012, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: 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

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

© 2012, FDLC Region 7 Member Dioceses.

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 LUCENARIUM
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” and
- 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>, and
 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)
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: 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>
--	---

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, and
 - 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

© 2012, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: 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, 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.

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

© 2012, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: ORDINARY TIME - SUMMER

GLOSSARY

What was:	Is now:
Sunday after Pentecost – Trinity Sunday	First Sunday after Pentecost – The Most Holy Trinity
Sunday after Trinity Sunday – The Body and Blood of Christ	[In the Diocese of the United States] Sunday after the Most Holy Trinity The Most Holy Body and Blood of Christ (Corpus Christi)
Sacred Heart (Friday after the Second Sunday after Pentecost)	The Most Sacred Heart of Jesus
Visitation (May 31)	The Visitation of the Blessed Virgin Mary
Immaculate Heart of Mary (Saturday after the Second Sunday after Pentecost)	The Immaculate Heart of the Blessed Virgin Mary
Birth of John the Baptist (June 24)	The Nativity of Saint John the Baptist
Transfiguration (August 6)	The Transfiguration of the Lord
Assumption (August 15)	The Assumption of the Blessed Virgin Mary
Queenship of Mary (August 22)	The Queenship of the Blessed Virgin Mary
Beheading of John the Baptist (August 29)	The Passion of Saint John the Baptist
Weekday Prefaces	Common Prefaces

WHAT IS NEW

- New rubrics in the Propers for Solemnities specify the inclusion of the Gloria in excelsis and the Creed.
- A new Solemn Blessing is provided in the Proper for Independence Day (July 4).
- Prefaces for Independence Day (July 4), the Transfiguration of the Lord, the Passion of Saint John the Baptist, and for all Solemnities are now found with the Proper of each day.

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Preface for The Most Holy Trinity	In the Proper for The Most Holy Trinity
Preface for The Most Holy Body and Blood of Christ (Corpus Christi)	In the Proper for The Most Holy Body and Blood of Christ (Corpus Christi)
Preface for the Most Sacred Heart of Jesus	In the Proper for the Most Sacred Heart of Jesus
Preface for the Nativity of Saint John the Baptist (Vigil and Mass during the Day)	In the Proper for the Nativity of Saint John the Baptist, at the Mass during the Day
Preface for Saints Peter and Paul (Vigil and Mass during the Day)	In the Proper for Saints Peter and Paul, at the Mass during the Day
Preface and Solemn Blessing for Independence Day (July 4)	In the Proper for Independence Day
Preface for the Transfiguration of the Lord	In the Proper for the Transfiguration of the Lord
Preface for the Assumption of the Blessed Virgin Mary (Vigil and Mass during the Day)	In the Proper for the Assumption of the Blessed Virgin Mary, at the Mass during the Day
Preface for the Passion of Saint John the Baptist	In the Proper for the Passion of Saint John the Baptist
Weekday Prefaces	Six Common Prefaces are found at nos. 72-77 in the Order of Mass
Solemn Blessings for Ordinary Time	In the Blessings at the End of Mass and Prayers Over the People in the section immediately following the Concluding Rites of the Order of Mass: nos. 9-14

OTHER CONCERNS

1. See *Universal Norms on the Liturgical Year and the General Roman Calendar* [UNLYC]:
 - nos. 43 and 44 on the meaning and setting of the number of weeks of Ordinary Time,
 - nos. 4-7 on the meaning of Sunday in the liturgical year, and
 - nos. 8-15 on the celebration of Solemnities, Feasts, and Memorials.
2. See *Lectionary for Mass*, the Introduction, Chapter V for a brief description of the Order of Readings for Ordinary Time:
 - nos. 103-104 on Arrangement and Choice of Texts,
 - nos. 105-108 on the Sunday Readings and Solemnities of the Lord, and
 - nos. 109-110 on the Weekday Readings.

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

© 2012, FDLC Region 7 Member Dioceses.

NAVIGATING THE *ROMAN MISSAL*, THIRD EDITION: ORDINARY TIME - FALL

GLOSSARY

What was:	Is now:
Birth of Mary (September 8)	The Nativity of the Blessed Virgin Mary
Triumph of the Cross (September 14)	The Exaltation of the Holy Cross
Theresa of the Child Jesus, virgin (October 1)	Saint Thérèse of the Child Jesus, Virgin and Doctor of the Church
All Souls (November 2)	The Commemoration of all the Faithful Departed (All Souls' Day)
Dedication of St. John Lateran (November 9)	The Dedication of the Lateran Basilica
Weekday Prefaces	Common Prefaces

WHAT IS NEW

- In the Proper of Saints: The Most Holy Name of Mary (September 12), Saints Andrew Kim Tae-gon, Priest, and Paul Chong Ha-sang, and Companions, Martyrs (September 20), Saint Pius of Pietrelcina, Priest (September 23), Saint Lawrence Ruiz and Companions, Martyrs (September 28), Blessed Marie Rose Durocher, Virgin (October 6), Saint Rose Philippine Duchesne, Virgin (November 18), Blessed Miguel Agustín Pro, Priest and Martyr (November 23), Saint Andrew Dung-Lac, Priest, and Companions, Martyrs (November 24), Saint Catherine of Alexandria, Virgin and Martyr (November 25).
- The Commemoration of all the Faithful Departed (All Souls' Day) now has three options for each of the Proper Prayers.
- The Dedication of the Lateran Basilica now has its own Proper Prayers.
- Prefaces for the Exaltation of the Holy Cross (September 14), Saint Michael, Gabriel and Raphael, Archangels (September 29), The Holy Guardian Angels (October 2), All Saints (November 1), The Dedication of the Lateran Basilica (November 9), and Thanksgiving Day (Fourth Thursday in November), Our Lord Jesus Christ, King of the Universe (Last Sunday in Ordinary Time) are now found with the Proper of each day.
- The Solemn Blessings that may be used for All Saints and All Souls' Day are now

found in the section of Solemn Blessings: All Saints—II., 18, and The Commemoration of all the Faithful Departed (All Souls' Day)—II., 20.

WHERE TO FIND

Title or Item:	Place in <i>Roman Missal</i> :
Preface for The Exaltation of the Holy Cross	In the Proper for The Exaltation of the Holy Cross
Preface for Saint Michael, Gabriel and Raphael, Archangels	In the Proper for Saint Michael, Gabriel and Raphael, Archangels
Preface for The Holy Guardian Angels	In the Proper for The Holy Guardian Angels
Preface for All Saints	In the Proper for All Saints
Solemn Blessing for All Saints	In the Solemn Blessings, Section II, no. 18
Solemn Blessing for The Commemoration of all the Faithful Departed (All Souls' Day)	In the Solemn Blessings, Section II, no. 20
Preface for The Dedication of the Lateran Basilica	In the Proper for The Dedication of the Lateran Basilica
Preface for Thanksgiving Day	In the Proper for Thanksgiving Day
Preface for Lord Jesus Christ, King of the Universe	In the Proper for Lord Jesus Christ, King of the Universe
Weekday Prefaces	Six Common Prefaces are found at nos. 72-77 in the Order of Mass
Solemn Blessings for Ordinary Time	In the Blessings at the End of Mass and Prayers Over the People in the section immediately following the Concluding Rites of the Order of Mass: nos. 9-14

OTHER CONCERNS

1. See *Universal Norms on the Liturgical Year and the General Roman Calendar* [UNLYC]:
 - nos. 43 and 44 on the meaning and setting of the number of weeks of Ordinary Time.
 - nos. 4-7 on the meaning of Sunday in the liturgical year, and
 - nos. 8-15 on the celebration of Solemnities, Feasts, and Memorials.
2. See *Lectionary for Mass*, the Introduction, Chapter V for a brief description of the Order of Readings for Ordinary Time:
 - nos. 103-104 on Arrangement and Choice of Texts,
 - nos. 109-110 on the Weekday Readings.