

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

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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 (#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.”