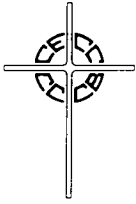


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HOLY WEEK
AND TRIDUUM



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This Bulletin is primarily pastoral in scope. It is prepared for members of parish liturgy committees, readers, musicians, singers, catechists, teachers, religious, seminarians, clergy, and diocesan liturgical commissions, and for all who are involved in preparing, celebrating, and improving the community liturgy.

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HOLY WEEK AND TRIDUUM

Holy Week — extending from Passion Sunday to Easter Sunday — is celebrated each year as the greatest week in the Church's year of praise. It is much more than a historical re-enactment of past events, more than a passion play or a religious pageant.

During Holy Week, we celebrate the paschal mystery of Jesus Christ: his dying and rising in obedience to the Father's will. We also celebrate our sharing in this life-giving mystery through the sacraments of initiation.

Holy Week encompasses the end of Lent and the Easter triduum. It is a time when we are in tune with centuries of Christian tradition. All the people of God are being called to conversion, to turn back to the Lord Jesus. This week provides a graphic remembering of God's love for us in Jesus, of Jesus' total giving of himself for us in his dying and rising in glory. Holy Week is a combination of history and mystery.

This issue of the Bulletin will help your parish or religious community to prepare for this week and celebrate it well. It also offers practical suggestions for helping families and individuals to join in fully in the spirit of the Holy Week celebrations.

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INTRODUCTION

“The great week”

Celebrating the paschal mystery: God has saved us by the dying and rising of Jesus, our Lord and our brother. We can use the words “paschal mystery” to describe the death-and-resurrection seen as one saving act of God’s love for us, or we can expand this term to include all aspects of the mystery, from the incarnation (the Son of God becomes one of us), the life, teaching, suffering, death, rising, ascension, sending of the Holy Spirit on us, and the second coming of Christ at the end of time (see Liturgy constitution, no. 5 [5]).¹

In every liturgy we celebrate the paschal mystery. We praise and thank God our Father for saving us by Jesus’ life, death, rising, and ascension. We celebrate our Lord’s victory over Satan, sin, and death. We celebrate this mystery in a particular way each Sunday, because this is the Lord’s day, the day of his triumph (Liturgy constitution, nos. 6, 102, 106 [6, 102, 106]). Each year we celebrate this mystery on Easter, the greatest of Sundays.

We are able to celebrate this great mystery because we share in it through our baptism. We have all been baptized into the dying and rising of Jesus, and are called to die with him to sin, and to live with him for God (Rom. 6: 3-14). Through our baptism, we are made sharers in the priesthood of Jesus Christ, and have both the privilege and the responsibility of taking part with him and all his body the Church in offering praise to God.

Easter cycle in the liturgical year: Every Sunday we celebrate the paschal mystery of Jesus, for this is the Lord’s day. The greatest Sunday in the Church’s year of praise and prayer is Easter, the day of the resurrection. The Church surrounds this Sunday with seasons which help us to reflect more fully on the meaning of God’s love for us:

- *Preparation:* Lent is a time of getting ready for Easter. The whole body of Christ on earth is called to renew its fervor and holiness: Jesus wants to purify his Church, the people of God. He calls us to work on our baptismal promises of dying with him to sin and living with him for God; some of the

¹ The numbers in square brackets throughout this Bulletin refer to ICEL’s *Documents on the Liturgy, 1963-1979: Conciliar, Papal, and Curial Texts* (1982, The Liturgical Press, Collegeville, MN 56321): see review in Bulletin 89, page 140.

catechumens are in the final stages of preparing to be baptized at the Easter vigil. We are invited to listen more carefully to God's word in the scriptures, and to obey the Lord with greater love. We are to share more fully in his suffering by works of penance, and so carry our daily cross with him (Lk. 9: 23). Lent is a time for us to pray more often and more lovingly to our God, offering praise and thanks, and asking help for ourselves and for all the world. The season of Lent lasts from Ash Wednesday to Holy Thursday afternoon; the final days of Lent, beginning on Passion Sunday, are described in the following articles, pages 9-24.

- *Celebration:* The center of the Easter cycle is called the Easter triduum (Latin for "three days"). It lasts from the evening Mass of the Lord's supper on Holy Thursday until Easter Sunday evening. These days are the center of our celebration of the Lord's Easter mystery, and are explained in more detail on pages 26-58, below.

- *Continuation:* Our spirit of celebration and rejoicing over the Lord's resurrection from death are continued for seven weeks. The Easter season continues until Pentecost Sunday. Some brief notes on this season and further references are given on pages 59-61, below.

Holy Week includes both the final days of Lent and the three days of the Easter triduum, and so is at the heart of our celebration of the paschal mystery of Jesus Christ.

Preparation and planning: Since Holy Week is so important in the Church's year, we need to prepare for it carefully in our communities and families:

- *Spiritual preparation:* The best preparation for Holy Week is a good celebration of the season of Lent. When the members of the community have taken their lenten season seriously, they are ready to enter into the spirit of this week of prayerful reflection on the death and rising of Jesus.

Part of this preparation will include a penance celebration just before Holy Week begins. This will enable all to be ready to enter into the liturgies of the complete week, and will avoid the problem of last-minute lineups of people trying to squeeze in before the triduum celebrations begin. In other communities, this penance celebration is held on the first three days of Holy Week, so that all are ready for the triduum. It would seem that the earlier celebration is more desirable where this is possible. (See page 19, below.)

- *A good timetable:* The schedule for Holy Week services should be prepared at the beginning of Lent, after considering the experience of the previous year. Were the times according to the requirements of the liturgy? Did they give people enough time to come to church? The timetable should be published in the parish bulletin for the two weeks before Passion Sunday.

- *Ministers:* Once this timetable is set, it will be made known to the ministers. Those who are serving in various capacities during Holy Week

ought to know their appointments at least three weeks beforehand; those who have to be absent during part of Holy Week should tell the liturgy committee or contact person early to avoid confusion. With sufficient notice, ministers can make their plans and prepare for their ministry:

- Deacon: The role of the deacon is discussed under each day's notes.
- Musicians and choirs have a heavy responsibility in preparing for Holy Week. They need to work on this all through the time of Lent. Suggestions and resources for each day in Holy Week are described in the following articles. An introduction to the music of Holy Week is given in CBW II, choir edition, no. 152.
- Readers need to be assigned and prepared in good time, so that they may prepare their own part and become familiar with the other texts and readings. In this way they will be able to make a better contribution to the celebration. Where possible, different readings should be assigned to separate readers, so that a greater variety of voices and ministries is provided (GI, no. 71 [1461]).²
- Servers need to be appointed and trained well in advance. For the celebrations on Good Friday and Holy Saturday they will need further help, since these ceremonies are more complicated, and quite different from the normal Sunday liturgies. Adults or older servers may be appointed for these celebrations.

- *Families:* During the time of Lent, the parish liturgy committee will be offering suggestions to help parishioners live in the spirit of the season. Special thoughts and ideas for Holy Week are included in the articles for each day in this issue, and these ideas may be shared with the parishioners in good time.

The CCCB has also published two liturgical leaflets, which may be distributed to all families: *Living Lent* may be handed out a week before Lent begins, and *Holy Week* may be distributed to all families a week before Passion Sunday.

- No weddings: Holy Week is a time for total involvement in the community liturgies of the season. It is not a time for weddings. These should be scheduled for the time after Easter Sunday. "In Canada, the celebration of weddings is strongly discouraged on Sundays, holy days of obligation, or during Holy Week."³

² GI: *General Instruction of the Roman Missal*. This is a pastoral introduction and explanation of the rites of the Mass, and is contained in the beginning of the sacramentary: see pages 11-54 in the 1974 Canadian edition. *New Introductions to the Sacramentary and Lectionary* (1983, CCCB, Ottawa) is available with the 1983 reprint of the sacramentary or as a separate book; this edition contains the same text as in *Documents on the Liturgy*, document 208, pages 465-533 [1376-1731].

³ See *Guidelines for Pastoral Liturgy: Liturgical Calendar 1984-1985* (1984, CCCB, Ottawa): pastoral note 22g, page 38.

A wide horizon: As we prepare and celebrate the liturgy of Holy Week, we must remember that we are offering our praises and petitions to God in union with the whole Church around the world, and with the Church in heaven (Liturgy constitution, no. 8 [8]).

* * *

When all members of the community live Lent well and prepare for their part in the liturgy of Holy Week, these days of grace will be celebrated well, and all will be able to share more deeply in the spirit of Jesus Christ (Liturgy constitution, no. 14 [14]).

Holy Week in Other Churches

The celebration of Holy Week and the triduum within the context of the season of Lent and Easter is strong or developing in other Christian Churches. Some current examples:

Anglican Church of Canada: In its new *Book of Alternative Services*, which is to appear in the spring of 1985 after more than a decade of preparation and study, the following services are provided:

Daily prayer for each day

Sunday celebrations for all Sundays

Ash Wednesday

Sunday of the Passion with the liturgy of the palms

Maundy⁴ Thursday: Eucharist, washing of the feet,
and stripping of the altar

Good Friday: Celebration of the Lord's passion

ministry of the word

solemn intercession

meditation on the cross of Jesus

eucharist, or communion from the reserved sacrament

Great vigil of Easter:

Service of light

liturgy of the word

Christian initiation, or renewal of baptismal vows

eucharist

◦ *Resources:* See *The Book of Alternative Services* (1985, Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario M4Y 2J6).

Lutheran Churches: In Canada and the United States, several Churches have worked together to produce the *Lutheran Book of Worship*. Its liturgies for Lent and the Easter season include:

⁴ Maundy Thursday: The "Maundy" comes from the Latin *mandatum*, meaning commandment, as in Jesus' words: "I give you a new commandment" (Jn. 13: 34).

Materials for daily morning and evening prayer
Daily lectionary

Ash Wednesday
Sunday celebrations

Sunday of the Passion (Palm Sunday)
Monday, Tuesday, Wednesday of Holy Week
Maundy Thursday,
with the washing of feet and the stripping of the altar

Good Friday

Vigil of Easter:

light service

12 lessons

baptism

holy communion

Easter Sunday: day and evening services

Sundays of the Easter season

Ascension of our Lord

Vigil of Pentecost

Pentecost Sunday

• *Resources: See Lutheran Book of Worship: Ministers Desk Edition* (1978, Augsburg Publishing House, 426 South Fifth Street, Minneapolis, MN 55415; and Board of Publications, Lutheran Church in America, Philadelphia, PA); and *Manual on the Liturgy: Lutheran Book of Worship*, by Philip H. Pfatteicher and Carlos R. Messerli (1979, Augsburg Publishing House, 426 South Fifth Street, Minneapolis, MN 55415).

United Methodist Church: Since 1979, these services are available for the seasons of Lent and Easter:

Ash Wednesday

Palm/Passion Sunday

Monday, Tuesday, Wednesday of Holy Week

Maundy Thursday: Holy communion, footwashing;
or a love feast, or tenebrae

Tenebrae

Good Friday:

prayer vigil through Holy Saturday

Easter vigil

Easter Sunday

First week in Easter

Passover meal (Seder)

Ascension day

Pentecost

• *Resource*: See *From Ashes to Fire*: Supplemental Worship Resource 8 (1979, Abingdon, Nashville, TN; in Canada, G.R. Welch Co., 310 Judson Street, Toronto, Ontario M8Z 1J9): reviewed in Bulletin 74, page 142.

* * *

Helpful reading:

The Cosmic Elements of Christian Passover, by Anscar J. Chupungco, OSB: Studia Anselmiana, 72; *Analecta Liturgica*, 3 (1977, Editrice Anselmiana, Via Porta Lavernale, 19, Roma).

Lent and Holy Week, by Vincent Ryan, OSB (1976, Veritas Publications, Dublin).

Planning Guide for Lent and Holy Week, by William E. Hartgen, Jr. (1979, Pastoral Arts Associates, Glendale, AZ 85306): see review in Bulletin 71, page 239.

The Holy Week Book, by Eileen Elizabeth Freeman (1979, Resource Publications, Box 444, Saratoga, CA 95070): see review in Bulletin 70, page 192.

Making More of Holy Week, by Edmund Flood, OSB (1983, Paulist Press, New York; and 545 Island Road, Ramsey, NJ 07446).

Historical Survey of Holy Week: Its Services and Ceremonial, by John Walton Tyrer (Alcuin Club, no. 29; 1932, OUP, London).

Holy Week: A Short History, by J.G. Davies (1963, John Knox Press, Richmond, VA).

Of Fast and Festival: Celebrating Lent and Easter, by Barbara O'Dea, DW (1982, Paulist Press, New York; and 545 Island Road, Ramsey, NJ 07446).

Holy Week Responses, by Paschal Jordan, Garfield Rochard, and others (1982, McCrimmon, Great Wakering, Essex): 28 pieces, words and music, of Caribbean creation: see Bulletin 95, page 226, note 5.

Ordo Hebdomadae Sanctae Instauratus (1956, Benziger, New York, NY).

The Roman Calendar: Text and Commentary, by the Congregation of Rites, March 21, 1969 (1975, ICEL, Washington, DC).

Parish Path Through Lent and Eastertime, by Dan Coughlin, Ron Lewinski, and Gabe Huck (1981, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): reviewed in Bulletin 84, page 139.

From Ashes to Easter: Lenten Renewal for the Churches (1979, Center for Pastoral Liturgy, CUA; and The Liturgical Conference, 816 Rhode Island Avenue NE, Washington, DC 20018).

OPENING DAYS

Passion Sunday

History: Two distinct elements are involved in the development of the Passion Sunday celebrations. In the fourth century in Jerusalem, elaborate rites recalled the triumphant entry of Jesus into the city. In Rome, the emphasis was on the passion of the Lord Jesus. In the middle ages, these were combined in one celebration, and remain so today. Earlier ages placed greater emphasis on the procession, whereas the Roman rite emphasizes the Lord's passion in the present celebration.

Further notes on the history of this day are given in Bulletin 47, pages 35-36. See also *The Liturgical Year*, referred to on page 18, below.

Liturgy of This Day

Spirit of Passion Sunday: The opening day of Holy Week presents us with two strong images: after a brief moment of celebration over Christ's triumphal entry into Jerusalem, we move into the more somber story of the passion. It is for this reason that the name of this day has been changed from Palm Sunday to Passion Sunday.¹

- *Triumphant procession:* The brief celebration with the palms is a triumphant celebration of our Lord's entrance into Jerusalem. He is praised with *hosannas*,² for he is seen as the Messiah, the son and successor of David the king. We enter the procession and carry our palms with joy in honor of Jesus Christ our King: he has come to serve and save God's people by his dying and rising (Mk. 10: 45).

¹ The current *Missale Romanum* gives "Dominica in Palmis de Passione Domini" (Palm Sunday of the Lord's Passion) as the Latin title for this Sunday.

² *Hosanna* comes from the Hebrew, meaning "save, we pray" or "help, we beseech." It was used in the temple liturgy (see Ps. 118: 25). The crowds used this as an acclamation of praise to God as Jesus entered Jerusalem in triumph (Mt. 21: 9, 15; Mk. 11: 9, 10; Jn. 12: 13). It is used in some of the chants and hymns sung during the processional entry on Passion Sunday, and in every Mass in the *Holy, holy, holy Lord*.

◦ *Story of the passion:* But this joyful note quickly turns to the reality of Jesus' sufferings. Our Lord enters Jerusalem in triumph, but before long he is to suffer and to die. Shouts of praise soon become loud demands for his death.

Both these notes are part of this day's liturgy: joy becomes sorrow, but on Easter Sunday this sorrow becomes even greater joy (see Jn. 16: 20-22), when our sorrows will be turned to dancing (Ps. 30: 11). The contrasts in mood bring out more clearly the elements of the paschal mystery of our Lord's death and rising. He had to suffer in order to enter glory (Lk. 24: 26); we too hope to move with him from the crosses in this life to the glory of eternal life (1 Pet. 5: 10).

Action in the liturgy: The blessing of the palms and the proclamation of Jesus' passion are the special actions in this day's eucharistic celebration.

◦ *Blessing the palms:* There are three steps in this part of the rite: the blessing of the palms or branches of other trees or plants, the proclamation of the gospel about Jesus' entry into Jerusalem, and the procession. The priest's introduction summarizes the work of Lent: preparing by our works of love and self-denial to celebrate the paschal mystery of Jesus. The blessing prayer asks our heavenly Father to help us, for we are carrying these branches as signs of honor to Jesus Christ, our King and Messiah.

◦ *Listening to the gospel:* Before the procession begins, we listen to one of the gospel passages describing our Lord's triumphant entry into Jerusalem, the royal city of King David. These passages are assigned in this way:

- Year A: Mt. 21: 1-11
- Year B: Mk. 11: 1-10; or Jn. 12: 12-16
- Year C: Lk. 19: 28-40.

It is interesting to note that all four gospels place the triumphant entry of Jesus just before the passion narratives begin: it is the prelude to the suffering, death, and rising of our Lord for our salvation. (In the synoptic gospels, the entry is followed by the cleansing of the temple; in John's gospel, this takes place in chapter 2, with the entry in chapter 12.)

◦ *Procession with the palms:* The sacramentary describes several ways of holding this procession. It is best when all the members of the community are able to join in it and move from another place (such as the hall, church basement, foyer, outdoor garden, front of the church, or parking lot), so that all may experience the 'parade' with the Lord and his disciples. Banners and flags may be carried in this procession too: parish organizations and groups may be invited to take part in it.

Other notes on the procession are given below on page 13.

Reflection on the texts: One of the passion narratives is used as the gospel on this Sunday.

• *Passion narrative:* The story of our Lord's suffering and death is proclaimed today. The text moves from the last supper to the burial of Jesus. We reflect on the familiar story of his love for us: his agony in the garden, arrest, trials, mockery, scourging, denials, crucifixion, death:

- Year A: Mt. 26: 14 — 27: 66
- Year B: Mk. 14: 1 — 15: 47
- Year C: Lk. 22: 14 — 23: 56.

In many communities it is the practice to have several readers take different parts as the gospel is proclaimed. Care should be taken to let the simple text tell the story without any additional theatrics. The texts should be read with faith and heard with faith.

• *First reading* (Is. 50: 4-7): The early Church saw Jesus in the references to the suffering servant in the Hebrew scriptures. This selection from the third song of the suffering servant is applied to our Lord. It reflects the attitude shown by Jesus before his persecutors as he suffers for us (see 1 Pet. 2: 21-24).

Ecumenical approach: In the *Common Lectionary*: The Lectionary Proposed by the Consultation on Common Texts (1983, The Church Hymnal Corp., 800 Second Avenue, New York, NY 10017), the following texts are suggested (RSV versification):

• When Lent 6 is observed as Passion Sunday:

A: Is. 50: 4-9a	B: same	C: same
Ps. 31: 9-16	same	same
Phil. 2: 5-11	same	same
Mt. 26: 14 — 27: 66	Mk. 14: 1 — 15: 47	Lk. 22: 14 — 23: 56
or Mt. 27: 11-54	or Mk. 15: 1-39	or Lk. 23: 1-49

• When Lent 6 is observed as Palm Sunday, "these readings are provided for the liturgy or procession of palms for Churches which have not had the tradition of readings-and-procession, and also for an early 'said' service in the Episcopal [Anglican] tradition."

A: Is. 50: 4-9a	B: same	C: same
Ps. 118: 19-29	same	same
Phil. 2: 5-11	same	same
Mt. 21: 1-11	Mk. 11: 1-11	Lk. 19: 28-40
	or Jn. 12: 12-16	

These references are taken from pages 34, 62-63 of the *Common Lectionary*, which was reviewed in Bulletin 93, page 127.

◦ *Responsorial psalm* (Ps. 22): The opening words of this psalm are used as the refrain. They are placed on the lips of Jesus by two of the evangelists (Mk. 15: 35; Mt. 27: 46). When we pray the whole psalm as part of our personal preparation for this day, we can see how appropriate this psalm is: it moves from sorrow to triumph, and is in harmony with the paschal mystery which we are celebrating throughout this Holy Week.

◦ *Second reading* (Phil. 2: 6-11): This very early Christian hymn proclaims our faith so clearly: the Son of God became one of us, emptied of his glory. He obeyed the Father to the point of accepting death on a cross to save us. The Father raised Jesus to life and to glory, and we acclaim him as Lord. Throughout this week, we may recall the contrasts brought out in this reading, and use it as a personal or family prayer of praise.

◦ *Presidential prayers*: The opening prayer (and its alternative form), prayer over the gifts, and prayer after communion reflect the meaning of this day's celebration, and may be studied and prayed as part of our preparation for this day. The preface (no. 19) summarizes the paschal mystery in a few concise lines.

◦ *Liturgy of the hours* (pages 413-429):³ An appropriate selection of readings, hymns, and prayers is provided for our prayer. As well as serving in community and individual prayer on Passion Sunday, these texts may be used as we prepare the liturgies of this day. Notes about music in morning and evening prayer are given below on pages 15-16.

Role of the deacon:⁴ As well as his usual tasks, the deacon has some special ones on Passion Sunday:

◦ *Commemoration of the Lord's entrance*: In the first two forms of this rite, the deacon proclaims the gospel, after receiving the usual blessing from the presider.

◦ *Liturgy of the word*: The proclamation of the passion narrative may be done by the deacon alone, or in three parts. If the gospel is done in parts, the role of Christ is reserved to a priest, if possible; the deacon may take the part of narrator.

Preaching: Since the proclamation of the passion narrative is a major part of this day's eucharist, the homily should be brief: when celebrated well, the rites themselves speak out clearly, and do not need a lot of explanation (Liturgy constitution, no. 34 [34]). The first and second readings and the responsorial psalm reflect different aspects of our Lord's suffering and his

³ Page references are from *The Liturgy of the Hours* (1976, Catholic Book, New York): volume 2, Lenten season and Easter season. These are also indicated by "LH 2," as on page 15, below.

⁴ The notes throughout this Bulletin on the deacon's role have been contributed by Rev. Mr. Philip Dwyer, who was ordained a deacon June 1, 1980, in Chelmsford, Ontario, in the Diocese of Sault Ste. Marie. He presently serves in St. Joseph's Parish, Bracebridge, Ontario, in the Diocese of Peterborough.

trust in the Father. The preface (no. 19) offers a brief summary of what our Lord has done to save us.

We who are members of the body of Christ are asked to respond by loving Jesus and by putting sin out of our lives, for our Lord has died to conquer sin.

- *Resources:* The primary resource for this day's homily is to be found in the readings and prayers of the Passion Sunday liturgy. These are studied in *Resources for Sunday Homilies* (for Years A, B, or C: 1980-1982, CCCB, Ottawa). See also Bulletin 60, *Liturgical Preaching*, page 238.

Celebration notes: With the blessing of the palms, procession, and proclamation of the passion narrative, today's eucharist is longer than usual. The regular hours of Mass need to be far enough apart so that adequate time is available; otherwise, the celebration will be cramped.

- *Timetable:* The complete Holy Week timetable — including the call to the paschal fast on Friday and Saturday (see pages 42 and 43, below) — should be included in the parish bulletin or on a page distributed to the community. This could also include any necessary announcements. On any day, celebration time should not be wasted on routine announcements; this is especially true on this Sunday.

- *Procession:* The sacramentary provides a variety of formats for the processional entry. According to the time available, one or another may be chosen. Where sufficient time is available, the more solemn forms (especially the first form) may be celebrated. The liturgy committee should consider the experience of previous years in planning the different types of celebration for each of the scheduled Masses.

- *Branches:* In warm countries, people may find various forms of palms, reeds, and other living branches to use in the procession. In colder areas like Canada, where spring is just beginning at this time, the community may make a choice between importing reeds from the South or using branches from evergreens and pussy willows or other spring plants.⁵ [Experience shows, however, that most people will forget to bring branches from home to the church, and hence will tend to despoil the trees in the area near the church. In cities, where many people live in apartments and so do not have gardens, the church would have to provide suitable branches for this celebration.]

There is no need to decorate or braid reeds into crosses or other shapes: the simple waving palm is adequate. The presiding priest should have one that is reasonably substantial as he carries it in procession. The palms or

⁵ Among the Ukrainians, this day is known as Flower Sunday, and pussy willows are blessed. See *The Byzantine Ukrainian Rite* (1975, CCC, Ottawa), page 67.

branches are carried only in the procession, and are no longer held during the proclamation of the passion narrative.

After the celebration, the people may take the branches home and place them with reverence near a cross or holy picture; as the second blessing prayer notes, it is by living in Christ each day that we give honor to our God.

◦ *Form of the procession:* This will vary greatly according to the numbers of people, distance to travel, and obstacles to overcome. In parishes where the palms are blessed in the church basement, for example, it is difficult to sing while climbing narrow stairs; in such a case, it may be necessary to begin the processional hymn as the people enter the body of the church. Those who celebrate the blessing outdoors (weather permitting, especially in some parts of Canada, and particularly when Easter is later) may need an extension to the church sound system or a portable system to bring the words of the prayers and reading to all, and for leading the singing. [Except in the most unusual of circumstances, it would seem better not to use a powered megaphone or bullhorn.]

Since this celebration takes place only once a year, it is to be expected that the procession will be a little ragged. The crossbearer, acolytes, and other ministers should know their parts well, practise the procession along the actual route, and so be able to lead the members of the community without hesitation or confusion.

Music: Among the most important musical moments in the celebration of today's eucharist are the people's hymn or songs in honor of Christ our King during the procession with palms, and the responsorial psalm. Full information for the choir and musicians is given in CBW II, choir edition, nos. 152-158.

◦ *Procession with palms:* Appropriate directions and suggestions for music are given in CBW II, nos. 154-156, 486, 495, and 547. Further references are given in the choir edition, liturgical index, nos. 772 (Passion Sunday) and 740 (Christ the King). Where the procession is split up because of stairs, or because of outdoor conditions, it may be possible to sing short acclamations or *Hosannas* at first, and then sing the processional song in honor of Christ the King as the people enter the church.

◦ *Responsorial psalm:* See CBW II, no. 157. No other psalm should replace this one.

◦ *Gospel acclamation:* Since this is a lenten Mass, the *Alleluia* is not sung, but is replaced by another form. See CBW II, nos. 158, and 359-364.

It is desirable that the presiding priest sing the preface and its dialogue every Sunday. This should certainly be sung today, if he is able, with the *Holy, holy, holy Lord* sung by all. Any of the four memorial acclamations is appropriate (CBW II, nos. 370-383), and the great *Amen* concludes the eucharistic prayer.

It is always appropriate to sing the Lord's prayer and the *Lamb of God*.

The communion hymn may reflect the nature of the mysteries being celebrated on this day.

- *Morning and evening prayer* in the parish community: Forms for morning and evening prayer are contained in CBW II, nos. 61-79. The psalms and hymns may be chosen to reflect this Sunday's liturgy more closely. The following notes are taken from Bulletin 72, page 30:

- Evening prayer I (Saturday evening):

- Introductory rites: *Crown him with many crowns*, or another hymn honoring Christ as King (remembering, however, that hymns with *alleluia* are not sung during Lent).

- Psalms: The responsorial psalm for this Sunday is taken from Ps. 22 (no. 157). This may be used with a psalm of praise such as Ps. 100, 117, or 150.

- Word of God: 1 Pet. 1: 18-21 (see LH 2, page 414) or one of the first two readings from the Sunday Mass (Is. 50: 4-7; Phil 2: 6-11 — lectionary, no. 38), or another of the servant songs of Isaiah (see lectionary, nos. 258-260, 41).

- Intercessions: See LH 2, page 415; these should be developed further.⁶

- Concluding rites: The alternative prayer (sacramentary, page 210; LH 2, page 416) may be used. A prayer over the people (sacramentary, page 637, no. 6) or a solemn blessing (sacramentary, page 627, no. 5) may be chosen.

- Morning prayer:

- Introductory rites: Hymn in honor of Christ the King: see index, but avoid hymns with *alleluia*.

- Psalms: See feast of Christ the King (nos. 328-330); a psalm of praise (see evening prayer I) would be appropriate.

- Word of God: Zech. 9: 9 (LH 2, page 422); or Heb. 10: 1-18 (LH 2, pages 417-418).

- Intercessions: See LH 2, page 423; these should be developed further.

- Concluding rites: see evening prayer I.

⁶ The intercessions in *Preparing by Prayer* (1983, CCCB, Ottawa) continue to be helpful for use in morning and evening prayer, and in other services and celebrations.

□ Evening prayer II (Sunday evening):

— Introductory rites: Hymn in honor of the cross or of Christ's passion: see index.

— Psalms: Ps. 22 (no. 157); Ps. 130; Ps. 117.

— Word of God: A selection from Jn. 10 (lectionary, nos. 50-52); or Phil 2: 6-11 (lectionary, no. 38); another reading may be chosen.

— Intercessions: See LH 2, page 428; these should be developed further.

— Concluding rites: See evening prayer I.

Lay leaders: In communities where lay leaders preside over the celebration of this Sunday, these points may be helpful:

○ *Celebration outline:* A suggested outline for this Sunday is included in *A Book of Blessings* (1981, CCCB, Ottawa), pages 222-223. This includes:

— Introductory rites, with blessing of the palms

— Liturgy of the word: as in the lectionary, no. 38

— Prayer of praise: see Bulletin 79, pages 125-129

— [Communion rite: according to local circumstances]

— Concluding rites.

○ *Other suggestions* on music, morning and evening prayer, readings, and preaching are discussed in the notes above.

Parish and Family Life

Meaning for our life: The readings and rites of Passion Sunday provide us with several lessons for our parish life and for our family life:

○ *Paschal mystery in our life:* As we celebrate the suffering, dying, and rising of Jesus for us, we are helped to understand that we share in this mystery by our daily living. As followers of Jesus, we are called to die with him to sin and to live with him for God. This is our promise: we made it at baptism, renewed it at confirmation, and have made it again each year at the Easter vigil. During this Lent we have been working with the grace of the Holy Spirit, preparing to renew our baptismal promises once again (Liturgy constitution, no. 109 [109]). This day and this week, we are to think about the meaning of our baptism, and should be making sure that we are living it each day of our life.

○ *God's love for us:* As we prepare and celebrate today's liturgy, we are helped to realize how much God loves us. Our Father has loved us first, and has sent the only Son to become one of us, like us in all things but sin (1 Jn. 1: 5 — 2: 2; Jn. 3: 16-17; Heb. 4: 15). This love is not something vague and

general: St. Paul tells us that God loves *me* and that Jesus died for *me* (see Gal. 2: 20). God our Father wishes us — all of us and each of us — to respond by love from our heart.

- *Thanks to God:* We also answer God's love by giving thanks for the gifts of creation and of grace, given to us in and through Jesus Christ, our Lord and our brother. We express our thanks in our daily living, in our personal and family prayer, and in the eucharist and other celebrations of the liturgy.

- *Jesus is our King:* We honor Christ our King on three Sundays during the year: the final Sunday in ordinary time, just before Advent begins, is the feast of Christ the King; Passion Sunday and Ascension day are also celebrations in his honor. Jesus is our King, our Lord, our ruler, our leader, our shepherd, our guide. We obey him as he leads us and all God's pilgrim people on the way to our heavenly Father. We follow Jesus when we believe in him and obey his commandment of love. With him we are here to love and serve others as he has done. Our Lord is truly honored when we proclaim our faith in him by our actions. He is seated in glory at the Father's side, where he continues to pray for us and to offer our praise and prayer to our God and Father.

Every parish, community, family, and individual should be asking: How well do we follow Jesus as our King and leader? Is he the guide and model of my life each day?

Parish preparation: The best preparation for Holy Week is a good Lent. By keeping Lent well as a time of personal and community prayer, fasting, and almsgiving, we are ready to take part in the final days of Lent and celebrate the Easter triduum with Jesus and his priestly people.

- *Daily reflection:* Positive suggestions for reflecting on the gospel and the other scriptures each day in Lent and for praying are offered in Bulletin 86, *Lent in Our Home*.

- *Preparations for Passion Sunday:* These include preparations for the celebration, helping ministers to understand the meaning of this day and the importance of their role, setting up a reasonable schedule for Masses and other celebrations, and a penance celebration in the days before this Sunday. Some parishes may wish to suggest ideas in their bulletin for family prayer during this week. One important preparation is to make sure that *no other events or activities* are taking place in the parish during Holy Week: all members are called to concentrate their full attention on the liturgical action of the days of this week.

Catechumens: Those whose baptism is to be celebrated at Easter are invited to be present for the liturgy of this Sunday. They are in their final week of preparation, and should be praying for the help of God as they get ready for their initiation into the people of God by their baptism,

confirmation, and eucharist. The community should be praying for them and for their sponsors in the prayer of the faithful at Mass and in the intercessions in morning and evening prayer each day of this week.

Other catechumens may take part in the liturgy of this day as part of their gradual growth in the life and prayer of the Church. As well as praying for themselves, they could offer special prayers for those who are to be baptized at the end of the week.

Family activities: On Passion Sunday or the evening before, the family may read the gospel of the entrance into Jerusalem; where there are little children, the parents may wish to tell the story in simple terms. Some families may wish to dramatize the gospel, or sing a verse or refrain from one of the hymns in honor of Christ our King. The blessed palms may be placed on the family cross or crucifix, or on the table or mantel. Older children may wish to make a family banner or poster in the days before or after this Sunday. The family may wish to have a little procession with palms through their home, or around the table at the main meal. Other ideas are given in Bulletin 63, page 106.

Family prayer: The refrain from the responsorial psalm (Ps. 22) may be sung at mealtime or in family prayers, or a hymn to Christ our King may be used. A passage from the passion narrative may be read, followed by a moment of silent prayer. In family prayers, all may ask for special graces on the family and on the parish community during this Holy Week. See Bulletin 86, pages 222-223, and *Family Book of Prayer* (1983, CCCB, Ottawa): page 26.

Other suitable prayers for Holy Week include the seven penitential psalms (see *Sunday Mass Book*, pages 1309-1316; and Bulletin 75, page 185).

Personal life: According to age and ability, each member of the family may pause to reflect on the way he or she follows Christ our brother: Do I try to follow Jesus as my leader? Am I obedient to him as he is to the Father? Do I join him in praying for sinners, for the world, for peace and justice for all people?

No other celebrations: During Holy Week, the Church's liturgy concentrates entirely on the celebration of the Lord's paschal mystery. No other feasts are observed this week.

* * *

Helpful reading:

o *History:* The history of this Sunday is described in Bulletin 47, pages 35-36; and in *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, by Adolf Adam (1981, Pueblo Publishing Co., 1860 Broadway, New York, NY 10023): pages 107-111. Adam's book was reviewed in Bulletin 81, page 237.

- *Texts:* See *Lectionary for Mass*, nos. 37-38; *Sacramentary* (Canadian editions, 1974, 1983), pages 202-210, and 462-463; solemn blessing 5, page 627; *Sunday Mass Book* (1976, CCC, Ottawa), pages 339-341, 342-374; preface 19, page 608.

- *Pastoral notes* are given for this Sunday in the annual liturgical calendar for Canada, *Guidelines for Pastoral Liturgy*.

- *Music:* See CBW II, choir edition, nos. 153-158, and the other references given there.

- *Other references:*

The Passion as Liturgy: A Study in the Origin of the Passion Narratives in the Four Gospels, by Etienne Trocmé (1983, SCM Press, 26-30 Tottenham Road, London N1).

The Passion in Mark: Studies on Mark 14-16, edited by Werner H. Kelber (1976, Fortress Press, Philadelphia, PA).

The Last Day of Jesus: An Enriching Portrayal of the Passion, by Gerhard Lohfink (1984, Ave Maria Press, Notre Dame, IN 46556).

* * *

*Honored by people,
deserted by disciples:
Lord, we give you praise!*

CELEBRATING RECONCILIATION EARLY

Early in the 1960s, Pope John XXIII asked the lenten preachers of Rome to encourage people to celebrate the sacrament of reconciliation *before* Holy Week began, so that they would be able to participate fully in all the Holy Week liturgies. In those days, before penance celebrations, long lineups were common throughout Holy Week. Both regular penitents and those who had been away from the sacrament for a long time came to receive absolution just before Easter.

Those who tried Pope John's suggestion found that, after a year, the idea of celebrating the sacrament of penance the week before Holy Week caught on. The fifth week of Lent is a good time for penance celebrations too, allowing both confessors and people to be able to concentrate more on the liturgies of Holy Week.

Anyone may request the sacrament of reconciliation at any reasonable time. When a parish makes special times available during the week before Holy Week, God's people have ample opportunities to celebrate the sacrament well, and to be prepared to celebrate Holy Week in all its richness.

Monday, Tuesday, Wednesday

History: In fourth century Jerusalem, morning and afternoon prayer services marked these three days. For a while, Rome had no Mass on Monday or Tuesday of Holy Week. From the ninth century to 1969, the passion narratives of Mark and Luke were read on Monday and Tuesday of this week. [Further notes are given in Bulletin 47, page 36; *The Liturgical Year*, by Adolf Adam (see page 18, above), pages 111-112.]

Liturgy of These Days

Spirit of these days: After the important celebration of Passion Sunday, the liturgies of Monday, Tuesday, and Wednesday help us to continue to reflect on the suffering of Jesus, and especially on his attitudes of faith and trust in God our Father. As we enter into the spirit of our Lord, we become more aware of the cost of our salvation: we are saved by the blood of the Lamb of God, who freely laid down his life for us.

Action in the liturgy: The Mass and office of these three days follow the usual pattern. No special rites or celebrations mark the liturgy. Quiet reflection on God's love and on the readings will lead us into the spirit of these days.

Reflection on the texts: The readings have been carefully chosen for these days, and are concerned with the mystery of Jesus' sufferings for our salvation:

- *Monday:* A selection from the first song of the suffering servant reminds us that Jesus has been chosen by the Father to suffer, and so save the people of God. Jesus alluded to this text to describe his mission on earth, and was rejected then too (Is. 42: 1-7; see Is. 61: 1-2, and Lk. 4: 16-30). Our Lord, who is the light of the world, places his trust in God, who is light and salvation for all. The Father will bring the Lord Jesus through suffering into glory (Ps. 27). The gospel describes the anointing of Jesus' feet with perfume as a preparation for his burial, and reminds us of the growing plot to kill Jesus (Jn. 12: 1-11).

- *Tuesday*: Part of the second song of the suffering servant is read today: our brother Jesus has been called from the beginning of his life on earth to bring God's glory to us, and to gather God's people together. God is the source of Jesus' strength, and sends him to be the light and savior of the world (Is. 49: 1-6; see also Jn. 8: 12, and Jn. 4: 41-42). The responsorial psalm is a song of trust in God's saving help. We may sing it with Jesus, who has placed his total trust in the Father's will for him (Ps. 71).

In the gospel, Jesus speaks to his disciples and to us about his betrayal and his glorification. Judas goes out to hand over Jesus to the authorities, who want to kill him. Our Lord sees his death as the moment when he glorifies God, and when he is glorified by the Father. Then Jesus foretells that Peter will deny him three times (Jn. 13: 21-33, 36-38).

- *Wednesday*: Most of the third song of the suffering servant of God is proclaimed in the first reading today. Jesus speaks to us about God, and suffers for us without complaint. He trusts in God our Father, who helps Jesus to endure this suffering and to gain victory (Is. 50: 4-9). The psalm is one of trust in God: Jesus brings his trials and sufferings to the Father with trust. The Father will raise him from these torments and death, bringing him to glory. Then our risen Lord will continue the great song of thanksgiving to God our Father for saving all the people of God (Ps. 69).

The gospel continues the story of Jesus' betrayal by Judas. The disciples prepare for the Passover meal that we know as the last supper. Jesus recognizes that Judas is betraying him, but continues to place his total trust in God his Father (Mt. 26: 14-25).

Ecumenical lectionary: The *Common Lectionary* (see page 11, above) suggests these texts on pages 35, 63-64 for all three years:

<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>
Is. 42: 1-9	Is. 49: 1-7	Is. 50: 4-9a
Ps. 36: 5-10	Ps. 71: 1-12	Ps. 70
Heb. 9: 11-15	1 Cor. 1: 18-31	Heb. 12: 1-3
Jn. 12: 1-11	Jn. 12: 20-36	Jn. 13: 21-30

- *Presidential prayers*: The opening prayer, prayer over the gifts, and prayer after communion of each of these three days help us to pray to the Father about the suffering, death, and rising of our Lord. Through Jesus, our merciful Father frees us from the power of sin and Satan, and brings us to share in eternal life. The preface (no. 18) is reserved for these three days. It reminds us that Jesus' paschal mystery is the source of our life in God. These days of Holy Week are God's victory over Satan, and we therefore celebrate because God has redeemed us by these wonderful events.

◦ *Prayer of the faithful*: Sample general intercessions for these three days are given in the sacramentary, page 1047.

◦ *Liturgy of the hours* (pages 430-456): The psalms, readings, prayers, and other texts intended for community and personal prayer may also be studied as part of our preparation for celebrating these days. Suggestions for music in morning and evening prayer are given below and on page 23.

Role of the deacon: In the Masses and liturgy of the hours for these three days, the deacon carries out his normal duties.

Preaching: The homily on these days helps us to reflect on the spirit of Jesus described in the scripture readings and the responsorial psalm. It would be helpful to have a longer period of silence after the first reading and the gospel, and perhaps after the homily as well. The servant songs from Isaiah help us to recognize Jesus' role as God's chosen servant, and our call to serve with him in the work of saving others by our love (Mk. 10: 42-45). The special preface (no. 18) used on these three days summarizes the work of our salvation, and invites us to celebrate Jesus' saving mysteries in this eucharist and in our life.

Celebration notes: The Masses on Monday, Tuesday, and Wednesday of Holy Week are best celebrated in a quiet and reflective mood, with plenty of time for reflection and silent prayer. There should be no pressure to celebrate quickly, or to have too many Masses. People could be invited to pray morning or evening prayer with the Church.

Music: Quiet, reflective music is appropriate for Masses on these days. It would be appropriate to have silence during the preparation of the gifts, after the communion song, and during the recessional. Music suggested for Passion Sunday (except for the palm procession) is suitable. The responsorial psalm may be as assigned in the lectionary; the psalm for Sunday, Ps. 22, is a seasonal song, and may be used on these three days, either after the first reading or at another appropriate time.

◦ *Morning prayer*:

— Introductory rites: Hymn: see index, *Cross, passion*.

— Psalms: Ps. 22 (no. 157); one of the penitential psalms (see Ps. 32, Ps. 51, Ps. 130); psalm of praise.

— Word of God: See lectionary, nos. 258-260; Heb. 10: 19-39 (LH 2, pages 430-431); Heb. 12: 1-13 (LH 2, pages 439-440); Heb. 12: 14-29 (LH 2, pages 447-448).

— Intercessions: See LH 2, pages 435, 443-444, 452-453; these should be developed further. (See note 6 on page 15, above.)

— Concluding rites: Prayer over the people (sacramentary, page 639, no. 17).

- *Evening prayer:*

- Introductory rites: Hymn: see index, *Cross, passion*.
- Psalms: Ps. 141; see also morning prayer.
- Word of God: See LH 2, pages 437, 446, 455; lectionary, nos. 258-260.
- Intercessions: LH 2, pages 438, 446-447, 456; these should be developed further, as noted above.
- Concluding rites: Use opening prayer from sacramentary, pages 211-213; LH 2, pages 439, 447, 456.

Lay leaders: In communities where lay leaders preside over the liturgy, it would be probable that no communion services are held on these three days. In religious communities and parishes, however, a variety of celebrations may be held:

- *Morning and evening prayer:* One or both may be celebrated, according to local circumstances and needs. Brief suggestions are given above.
- *Celebration of the word:* A service similar to the Sunday celebration of the word may be held: see Bulletin 79 for full details and models. The readings of the day are proclaimed, and communion could be distributed, according to local circumstances and the bishop's permission. A simple celebration using the texts from the lectionary and sacramentary would be most in harmony with the spirit of these days.

Parish and Family Life

Meaning for our life: See "Paschal mystery in our life" and "Thanks to God," on pages 16-17, above. We can continue to reflect on God's love for us as we live these three quiet days of Holy Week.

Parish preparation: For those who come to Mass or morning and evening prayer each day, the reflective celebration of these liturgies will help them to remain in the spirit of Holy Week, and to prepare to take an active part in the Easter triduum. Some communities have a penance celebration on one of these days, although — as noted above on page 19 — it would seem better to provide this rite in the days before Holy Week begins.

Catechumens: No specific rites for catechumens are assigned to these days. It may be desirable to call them together for a quiet prayer service or bible celebration, or to celebrate morning or evening prayer on one of these three days. The community should be praying for them in the prayer of the faithful at Mass and in the intercessions of daily prayer each day of this week.

Those who are to be received into full communion at the Easter vigil are to celebrate the sacrament of reconciliation sometime before Saturday evening. It is appropriate to do this during Holy Week; one of these three days is always a good time. (See further notes in Bulletin 64, pages 163-164, and no. 91, page 241.)

Family activities: On one of these three days, parents may wish to gather their children for reflection on Jesus' suffering, done for us because he loves us and wants to save us — all people, and the members of this family. This time of prayer may be informal, or they may wish to use a simple service arranged somewhat like this:

- * Reading of a brief section of the passion narrative
- * Silent prayer
- * Hymn
- * Prayer to Jesus
- * Prayer of thanks to God our Father
- * Blessing of the family by one or both parents.¹

Family prayer: As well as the brief prayer service outlined above, the family can sing a suitable hymn or refrain after grace at one of the meals. Prayers may be offered for sinners, or for a family member or friend who has strayed away from the Church, or who needs special help. See also Bulletin 86, pages 223-224.

Personal life: Each adult and teenager may spend a few moments in silent prayer during these days: Jesus has suffered to help *me* and save *me*, because he loves *me* (see Gal. 2: 20). What does he want *me* to do about the way I live and serve and pray?

* * *

*Betrayed, suffering,
abandoned: Lord, we love you!
Help us follow you.*

¹ Other prayers may be used from *A Book of Blessings* (1981, CCCB, Ottawa): see a litany for Lent, page 218; prayers of thanksgiving, pages 263-272; blessing, page 69, top.

CHRISM MASS

Around the year 215 at Rome, Hippolytus refers to the preparation of the oil of exorcism (our oil of catechumens) and the oil of thanksgiving during the Easter vigil celebration. Since the middle of the fifth century, the chrism has been blessed on Holy Thursday, the last day for eucharist before the vigil service.

Despite its position in Holy Week, the blessing of the oils has little to do with the progress of the week or of the triduum. The texts of the present celebration have been criticized for being a mixture of various themes.¹ The sincere effort of individual dioceses to make something of this rite — such as a celebration of ministries — is evidence that the chrism Mass is in need of further exploratory work and development. Some would even propose that its ministerial emphasis belongs at another time of the year; others would suggest that a simple blessing of the oils, as in Hippolytus and in the rite for the anointing of the sick, be included in the Easter vigil.

In order to concentrate on the other celebrations of Holy Week, the chrism Mass is not studied in detail in this issue, but will be written about in a future Bulletin.

¹ An analysis of the varied themes of this celebration is given in "The Chrism Mass on Holy Thursday," by J. Frank Henderson, in *Worship* (March 1977, Collegeville, MN 56321): vol. 51, no. 2, pages 149-158.

OUR NEXT ISSUE

Positive steps forward are taking place in the ecumenical movement in our time. One of the outstanding advances recently is the 1982 document, *Baptism, Eucharist, and Ministry*. Issued by the Faith and Order Commission of the World Council of Churches, BEM presents many things that we hold in common, and asks us to review the points on which various Christian Churches differ.

Bulletin 98, *Sacraments and Ministry*, looks at some of the contents and implications of BEM, and invites parishes and communities to see how their liturgy can help us to move closer to Christian unity. Groups wishing to discuss the BEM document and what it offers for our liturgy may wish to use Bulletin 98 as a discussion starter.

This issue will be in the mail in March. Individual copies or bulk orders may be obtained from CCCB Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1.

Subscription information is given on page 63.

EASTER TRIDUUM

The Easter triduum celebrates the paschal mystery of the Lord Jesus, his dying and rising seen as one saving action. The three days from Holy Thursday evening to Easter Sunday evening are celebrated as one great feast, the most solemn celebration of the Church's year.

While the following articles treat each day separately, we must always remember that these celebrations are to be seen within the context of the unity of the triduum.

Evening Mass of the Lord's supper

History: In the time of Hippolytus and of Augustine, the Thursday before Easter was the catechumens' day of preparation for the paschal fast and the celebration of the sacraments of initiation at the Easter vigil. Later, it became a day for three distinct celebrations: the reconciliation of sinners, the consecration of the chrism, and the commemoration of the Lord's supper.

Before 1955, there was only one morning Mass of the Lord's supper; in cathedrals, the chrism rites took place during this celebration. Since the reform of Holy Week in 1955-1956, the chrism Mass has been a separate celebration, and the evening Mass is as described below.

Further notes on the history of Holy Thursday are given in Bulletin 47, pages 38-39. See also *The Liturgical Year*, by Adolf Adam (see page 18, above), pages 64-69.

Liturgy of This Evening

Tonight's liturgy includes the celebration of the eucharist with the washing of feet, communion under both forms, and a eucharistic procession. This is followed by the stripping of the altar and a period of personal adoration, generally until midnight.

Spirit of Holy Thursday evening: As we begin the triduum, this first celebration provides a variety of overtones:

- *Recalling the Passover meal:* The first reading recalls the Passover meal eaten in Egypt just before the Exodus. The command to make this a *day of remembrance for all generations* (Exod. 12: 14) is echoed throughout the celebration.

- *Recalling the Lord's supper:* In the second reading (see page 28, below), Paul passes on the tradition of the last supper as he received it. The memorial of Christ's death is celebrated when we obey Jesus' command to do this in his memory.

- *Emphasis on the commandment of love:* The gospel from John does not describe the last supper as do the other gospels. Instead, John concentrates on Jesus' act of service in washing his disciples' feet, and on his command to go out and serve others in the spirit of the new commandment (Jn. 13: 34). This lesson is made realistic when the presbyter and ministers actually wash the feet of some members of the parish family.

- *Communion from the cup:* We are slowly returning to Christ's command to remember him by eating the bread of life and drinking the cup of salvation (see 1 Cor. 11: 23-25). Communion under both forms is important tonight and at the vigil, showing that this is the norm, and that we should be working actively to give and receive communion from the cup in every eucharist we celebrate.

- *Eucharistic procession:* At the end of the Mass, the eucharistic bread consecrated for communion on Good Friday is carried in solemn procession to the repository.

- *Stripping of the altar:* This is done quietly and without ceremony.

- *Quiet adoration:* The rest of the evening is set aside for quiet personal prayer and adoration in the presence of the reserved sacrament. This period ends without ceremony no later than midnight.

Action in the liturgy:

- *Washing of the feet:* At the last supper, Jesus performed the work of a slave in washing the feet of his disciples. He, the master, did this in order to give them a dramatic — even shocking — expression of what he wants of us. He came as a slave (Phil. 2: 7), to serve us (Mk. 10: 43-45). Now he is asking

us to show our love for one another in practical deeds (see James 2: 14-17; 1: 27).

In a believing community where the presbyters, deacons, pastoral assistants, and other ministers are truly servants of the people of God, this ceremonial portrayal of their role will ring true, and will proclaim in symbolic language what they are about throughout the year.

- *Communion from the cup:* Of all times of the year, the triduum is the time for full celebration of the eucharist as Jesus has given it to us. This is the night for every communicant to come forward to receive the eucharistic bread and to eat it, and to accept the cup and drink from it. This night we understand the meaning of Jn. 6: 54, and eat and drink at the Lord's table, sharing in the food which promises us everlasting life.

- *Procession and reposition:* See page 31.

- *A time of reflection:* Once the celebration is over and the altar is stripped, the period of personal adoration and prayer begins. Throughout the evening until midnight, people come and spend some time in prayer with the Lord, in response to his invitation to spend one hour with him (see Mk. 14: 37).

Reflection on the texts: The scriptural and liturgical texts of this evening's celebration provide us with one way of entering into the richness of the feast:

- *Gospel* (Jn. 13: 1-15): The passage from John refers to Jesus' love for his followers, echoing the Father's love for us (Jn. 3: 16), and leading into the love they are to show for others (Jn. 13: 34-35). Jesus shows his love for his apostles by washing their feet, a chore usually left to slaves. Then, having taught them by his action, he helps them to understand the meaning of his love for them, and their duty to share it by loving and serving others. The references to Judas' betrayal (verses 2, 10-11) help us to remember that Jesus' hour of glorification by death has arrived (verse 1).

- *First reading* (Exod. 12: 1-8, 11-14): The arrangement of the first Passover meal in Egypt is described, and the command to keep this as a feast in God's honor concludes the first reading. The paschal lamb is sacrificed, and its blood saved the people from death. The meal is obviously a travellers' meal, eaten as they prepare to set out on their long pilgrimage to the promised land.

In this reading, today's Christian community can see the links between the Jewish Passover meal, still celebrated in each family, the last supper of Jesus with its Passover overtones, and this eucharistic celebration.

- *Responsorial psalm* (Ps. 116): This psalm of thanksgiving speaks of keeping a promise to offer sacrifice to God. As we use it this evening, we can hear it both from the lips of Christ and from the hearts of the believing

community of his followers. The refrain is adapted from 1 Cor. 10: 14, with its eucharistic meaning amplified by the other texts in chapters 10-11 of that letter.

- *Second reading* (1 Cor. 11: 23-26): Written in the mid-fifties of the first century, some twenty-five years after the dying and rising of Jesus, this letter provides us with the earliest written text of the last supper and the eucharistic words of Jesus. Paul calls it the *Lord's supper* (1 Cor. 11: 20), and relates the need of personal moral integrity with the celebration: by remembering the Lord Jesus in this way, we are involved in his act, and proclaim his death — its meaning and its effectiveness — until he returns at the end of time (1 Cor. 11: 26). In presenting the story of the last supper, Paul is careful to note that he is handing on to the Corinthians what Jesus has handed on to him: this is what tradition means.

This is the same tradition that has been passed on to us, and that we are handing on to others by the way we celebrate the eucharist each time we gather to do this in Jesus' memory.

Ecumenical lectionary: The *Common Lectionary* (see page 11, above) suggests these texts on pages 35 and 64:

<i>A:</i> Exod. 12: 1-14	<i>B:</i> Exod. 24: 3-8	<i>C:</i> Jer. 31: 31-34
Ps. 116: 12-19	Ps. 116: 12-19	Ps. 116: 12-19
1 Cor. 1: 23-36	1 Cor. 10: 16-17	Heb. 10: 16-25
Jn. 13: 1-15	Mk. 14: 12-26	Lk. 22: 7-20

- *Washing of the feet:* Churches wishing to emphasize the foot washing would use the readings for year A each year.

- *Chrism:* At a chrism service, Ps. 89: 20-21, 24, 26 replaces Ps. 116 (see page 25, above).

- *Presidential prayers:* The sacramentary provides proper texts for the opening prayer, prayer over the gifts, and the prayer after communion; preface 47; and a special form of eucharistic prayer I, when used. These texts relate the Lord's supper with his sacrifice, offered for love of us, and remind us of the banquet in the everlasting kingdom.

- *Washing of the feet:* The texts provided for this rite are songs and antiphons. The action itself, along with the gospel reading and the homily, should be sufficient explanation of what is happening. Songs on the theme of *God is love* (see 1 Jn. 4: 8) and on commitment, love for others, and service, are suggested in the choir edition of CBW II, no. 167.

- *Liturgy of the hours:* During the day, the ferial lenten office continues. The Holy Week antiphon is used at the invitatory in the office of readings, along with a reading from Hebrews (4: 14 — 5: 10) and a passage

from the second century Easter homily of St. Melito of Sardis. The Easter triduum begins during the evening with the eucharist. Those who take part in the community eucharist do not celebrate evening prayer.

Role of the deacon: As well as the usual duties during the celebration of the eucharist, the deacon may assist the priest with the washing of the feet: one may wash while the other dries.

For communion under both forms, the deacon prepares the cups at the breaking of bread. Additional cups are brought to the altar, and the deacon pours the precious blood into them from the decanter. The deacon may give communion from the cup, or may assist the other ministers by refilling the cups as needed, so that no one is forced to drink from a cup containing a miniscule amount of the Lord's blood.

After communion, the deacon assists the priest in preparing the thurible, and accompanies him in the eucharistic procession.

After a period of time, the deacon strips the altar in silence, without ceremony, assisted by the servers. The altar is left bare, and ready for the Good Friday service.

Preaching: The sacramentary points out that the homily is to explain the main mysteries that we celebrate in this liturgy: Christ's institution of the eucharist and of the ministerial priesthood, and his commandment that we love one another as brothers and sisters.

The readings and the prayer texts, as noted above, situate us in a broad context of Christ's love and his new commandment, his sacrificial gift of himself for our salvation, our remembrance of his love, and the banquets: Passover, last supper, this eucharistic celebration, and the kingdom of heaven.

When the liturgy is celebrated well, with the washing of the feet, the stripping of the altar, and communion under both forms, the homily is strongly reinforced by the rites.

◦ *Resources:* The readings and prayers of the evening eucharist are the main resource for the homily. These texts are studied in *Resources for Sunday Homilies* (for Years A, B, C: 1980-1982, CCCB, Ottawa). See also Bulletin 60, page 238.

Celebration notes: Planners need to take the following points into consideration as they prepare for the Holy Thursday evening liturgy:

◦ *One celebration:* This evening's liturgy is to be a solemn celebration of the whole community, with all taking their full part. The local ordinary may permit a second evening Mass, but normally the community should try to gather in one celebration. An afternoon eucharist for school children is not proper: they should be invited to celebrate with the community in the evening.

- *Washing of the feet:* Men and women from the parish are asked ahead of time to take part in this rite. The number will depend on the size and arrangement of the area in front of the altar. Some parishes try to include youth, people from their parents' generation, and grandparents. Clergy and planners should resist the temptation to substitute the washing of hands or polishing of shoes for the washing of feet.

- *Gifts:* This Mass marks the end of Lent and the beginning of the Easter triduum. It is appropriate and desirable to have the people bring their lenten alms and place them in the collection baskets this evening, so that the gifts for the poor may accompany the gifts of bread, wine, and water (see GI, no. 49 [1439]). Tonight's gifts reflect the love and service proclaimed in the gospel, homily, and washing of the feet. See also Bulletin 77, pages 6-9.

- *Communion from the cup:* Sufficient wine is brought forward in decanters for communion for all this evening. The decanters and one cup (chalice) are placed on the altar, along with the bread for today and tomorrow. At the *Lamb of God*, during the breaking of bread, the other cups are brought from the credence, and filled by the deacon and other ministers.

The number of ministers and communion stations should be adequate for the people present. Past experience will be a guide. Further notes on communion from the cup are given in Bulletin 77, page 30, and no. 83, page 77.

- *Procession with the eucharist:* The Mass ends with the prayer after communion. Then the priest carries the eucharistic bread reserved for the Good Friday celebration in procession. Led by the cross, candles, and incense, the priest and ministers go around inside the church while all sing appropriate hymns. Some communities may invite the people to walk in this procession.

- *Stripping of the altar:* This rite takes place without ceremony or prayers. After the eucharistic bread has been carried in procession to the repository, the priest, deacon, and other ministers remove the altar cloth, candles, cross, and flowers: the altar is left bare. Any other crosses in the church should be removed or covered, in preparation for the Good Friday celebration.

- *Adoration:* From the end of Mass to midnight, people are invited to spend time in prayer and adoration, joining Jesus in praying for the world for which he gave his life. During the week before Holy Week, a list of times between 8:00 p.m. (or whenever Mass ends) and midnight may be posted, giving people a chance to sign up for 30 minutes or an hour of prayer. Some resources (New Testaments, psalms, other prayers) may be available for use during this period.

A parish or religious community may wish to conclude the period of adoration by a simple form of night prayer. CBW II may be used:

— Introductory rites: Time for examination of conscience, concluding with *I confess* or a form of the third penitential rite.

— Psalm: Ps. 91: CBW II, nos. 135, 421.

— Reading: Rev. 22: 4-5; or Heb. 4: 14-16; or Heb. 5: 7-10. A period of silent reflection follows the reading.

— Canticle of Simeon: no. 728.

— Concluding prayer and blessing.

Music: Full information for the choir and musicians is given in CBW II, choir edition, nos. 164-168. Suggestions for appropriate themes are given in no. 165.

◦ *Glory to God:* The somberness of Lent has ended. For a brief moment, the joyful singing of this hymn anticipates the brightness of Easter: see CBW II, choir edition, no. 165, for suggestions.

◦ *Psalm and gospel acclamation:* Ps. 116 is sung as the responsorial psalm: no. 166. The gospel acclamation follows the usual lenten form, with no *Alleluia*: see no. 167.

◦ *Washing of the feet:* Musical suggestions are in CBW II, choir edition, no. 167.

◦ *Rest of the Mass:* CBW II, choir edition, no. 167.

◦ *Procession with the eucharist:* Detailed notes are given in CBW II, choir edition, no. 168. The new Canadian hymn, "The Lord Jesus Christ," may be sung during the procession.

◦ *Morning and evening prayer* in the parish community: These notes are based on Bulletin 72, page 31.

□ Morning prayer: Texts should not be taken from the chrism Mass.

— Introductory rites: Hymn: see CBW II, choir edition, index: *Cross, passion*.

— Psalms: Ps. 63 is the morning psalm; Ps. 80 and Ps. 81 are appropriate; or Ps. 22 may be used as the common psalm for the first part of Holy Week.

— Word of God: Heb. 2: 9-10 (LH 2, page 460); or Heb. 4: 14 — 5: 10 (LH 2, pages 457-458).

— Intercessions: LH 2, page 461: these could be developed further.

— Concluding rites: Prayer over the people (sacramentary, page 639, no. 17).

□ Evening prayer is not celebrated by those who take part in the solemn evening celebration of the Lord's supper. Those unable to take part in this celebration may celebrate evening prayer according to *The Liturgy of the Hours*, vol. 2, or *Christian Prayer*.

Lay leaders: In communities where lay leaders preside over Sunday celebrations, these points may be helpful for preparing a suitable celebration for Holy Thursday evening:

- *Form of the service:* The celebration may be a bible service, using the readings from the Holy Thursday evening Mass; or a form of evening prayer (see notes above); or, with the bishop's permission, a holy hour of exposition and adoration.

- *No communion outside Mass:* Present legislation allows communion outside Mass on this day only for the sick. In the case of a community without a priest, where lay leaders prepare and lead Sunday celebrations regularly, it would seem that the bishop could permit communion from the reserved sacrament during a full and appropriate celebration this evening (1983 code, canons 87 and 90). The whole matter should be discussed with the bishop long before Holy Week.

- *Music:* Suggestions in CBW II, choir editions, nos. 164-168, may be adapted to their particular circumstances.

Parish and Family Life

Meaning for our life: The texts and rites of Holy Thursday evening provide a clear lesson for our life as Christians:

- *Practical love for others:* Christian love must be shown by practical action. The New Testament reminds us clearly of this obligation: see James 2: 14-17; 1: 27; 1 Jn. 3: 16-18. We are to imitate Christ in loving one another. See also Bulletin 96, *Social Justice and Liturgy*.

- *Eucharist and service:* By placing the foot washing at the last supper, John's gospel reminds us of Jesus' practical lesson of love. This is the love we celebrate in each eucharist, and which we are to do each time we are sent forth into our daily lives.

Parish preparation: Keeping Lent well is the best general preparation for Holy Thursday.

- *Preparations for Holy Thursday:* Ministers are to be helped to understand their role this evening, and will benefit from a practice and a chance to reflect on the feast.

o *Seder*: In recent years, Christian families and groups have been celebrating a form of *Seder*¹ or Passover supper. Passover is the most ancient celebration in the Hebrew liturgical calendar, and continues for eight days, the festival of unleavened bread. The supper takes place, after great preparation, on the evening before the first day of the Passover celebrations.

Recently the editor of this Bulletin explored the question of Christians celebrating this ritual. Would Jewish people find this strange or even offensive? In reply, Rabbi Leon Klenicki, Director of the Department of Interfaith Affairs, Anti-Defamation League of B'nai B'rith, wrote:

"I think that it is a good idea for Christian groups to celebrate the Passover Seder. I am convinced of that. It helps Christians to understand the Jewish origins of Christianity, and the Jewish daily experience of Jesus. I had that in mind when I prepared a special edition of the Passover Haggadah for the Archdiocese of Chicago The publication is very much used by churches and synagogues, and has been translated in Portuguese and Spanish."²

Catechumens: No specific rites are suggested for this day. They may take part in the liturgy of the word, or pray as a group, or pray at home as they get ready for their initiation on Saturday evening. For those who are being received into full communion, this may be a good day for celebrating the sacrament of reconciliation: see Bulletin 64, pages 163-164.

Family activities: A prayerful reading of the gospel of the washing of the feet may be part of the family's prayer, perhaps at the evening meal. If there is a picture of the last supper in the dining room or kitchen, all may be reminded of its meaning. (This is particularly true in rectories and religious communities.) Further suggestions are given in Bulletin 63, page 107.

Family prayer: The refrain from the responsorial psalm (Ps. 116) may be sung at mealtime or in family prayers. All may pray for unity among Christians, and for understanding and good relationships between Christians and Jews. See Bulletin 86, page 225; *Family Book of Prayer* (1983, CCCB, Ottawa): page 26.

Personal life: Each one who believes in Christ should ask: How am I following Jesus? Am I showing love for others in practical ways, or do I avoid working to help others? Am I praying with Jesus for his Church and for the world?

¹ *Seder* is the order of service followed by the participants in the Passover supper.

² Letter of October 8, 1984, to Rev. Patrick Byrne. The book referred to is *The Passover Celebration: A Haggadah for the Seder*, edited by Rabbi Leon Klenicki, and introduced by Gabe Huck (1980, The Anti-Defamation League of B'nai B'rith, New York; and Liturgy Training Program, 155 East Superior Street, Chicago, IL 60611). This book offers a simple and reverent order for families and large groups, with directions, songs, and background information.

Helpful reading:

- *Texts:* See *Lectionary for Mass*, no. 40; *Sacramentary* (Canadian editions, 1974, 1983), pages 218-224 and 518-519; *Sunday Mass Book* (1976, CCC, Ottawa): pages 382-390, and preface 47, page 627.

- *Pastoral notes* are given in *Guidelines for Pastoral Liturgy*.

- *Other references:*

The Eucharistic Words of Jesus, by J. Jeremias (1966, Scribner, New York, NY).

Eucharist and Institution Narrative: A Study in the Roman and Anglican Traditions of the Consecration of the Eucharist from the Eighth to the Twentieth Centuries, by Richard F. Buxton: Alcuin Club Collections No. 58 (1976, SPCK, London; and Seabury, New York): see review in Bulletin 91, page 251.

A Triduum Sourcebook, edited by Gabe Huck and Mary Ann Simcoe (1983, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): the selections for Holy Thursday are on pages 4-13. (Reviewed in Bulletin 91, page 251.)

The Byzantine Ukrainian Rite (1975, CCC, Ottawa): pages 67-68.

The Three Days: Parish Prayer in the Paschal Triduum, by Gabe Huck (1981, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): reviewed in Bulletin 84, page 140.

"The Three Days and the Forty Days," by Patrick Regan, OSB, in *Worship* (January 1980, Collegeville, MN 56321): vol. 54, no. 1, pages 2-18.

* * *

*At your paschal meal
you washed your disciples' feet:
help us to do the same.*

Good Friday

History: In the third century, this day was simply part of the two-day paschal fast before Easter. A century and a half later, elaborate celebrations were developed at Jerusalem, including veneration of a piece of the cross. Rome had a prayer service with the reading of John's passion account. Communion was not given on this day until the Eastern custom of the "Mass of the presanctified" was followed in Rome in the seventh century. Communion for all was restored in the 1955 renewal of Holy Week.

As distinct celebrations were developed for each of the days in the triduum, the unity of Christ's saving action and of our liturgical celebrations came to be obscured. In our day, the liturgy of the triduum emphasizes that we are saved by the dying and the rising of Christ, seen as one paschal mystery, and by our participation in his saving actions through our life and our liturgy.

Further notes on the history of Good Friday are given in Bulletin 47, pages 41-45. See also *The Liturgical Year*, by Adolf Adam (see page 18, above), pages 69-75.

Liturgy of This Day

Spirit of Good Friday: Other languages call this day "Holy Friday," but the English title of "Good Friday" catches its spirit well: it summarizes the paschal mystery, and sees the benefits and glory in store for us.

◦ *A day of reflection:* Today we are invited to stop and reflect on the meaning of God's saving love, on Jesus' obedient suffering and death, and on the price paid to free us from our sins. The Lamb of God has died, has been sacrificed for the members of God's flock; the shepherd has laid down his life for his sheep, his friends. The sinless one was made sin for us, and has freed us from the power of sin and Satan, bringing us from the realm of darkness into the kingdom of light.

◦ *A day of trust:* Throughout this week, we have been reflecting on the trust that Jesus has placed in his Father. He continues to place his life in the Father's hands, even to the moment of death on the cross. We who are Jesus' followers are called to walk with Jesus in faith, to trust with him in the Father, to have hope that Jesus' saving death will bring peace and salvation to us and to all the world.

- *A day of penance:* Lent is over, but its penitential thrust continues on Friday and Saturday of Holy Week. Today we are invited to continue our lenten work of baptismal renewal, listening to God's word, praying, and doing penance. In a particular way, we are invited to join in the paschal fast (see page 42, below).

- *A day of quiet prayer:* As God's chosen people, we pray for all creation today. We pray that the effects of Jesus' sacrifice will be shared with all. The solemn intercessions this afternoon are a formal way of expressing our prayer for all people.

Action in the liturgy: The day's liturgical celebration has three main parts: liturgy of the word, veneration of the cross, and a communion service:

- *Entrance rite:* The entrance procession takes place in silence. The presider bows to the altar and kneels or prostrates in silence, while the whole community kneels and joins in this period of silent prayer. The altar is bare, without cloth or candles. The silent entrance and recessional are deliberate, in order to emphasize the reflective starkness of this day's liturgy.

- *Liturgy of the word:* Reflections on the three readings and the psalm are given below. The gospel is the passion narrative according to John, and may be read by three readers as on Passion Sunday (see page 11, above).

- Solemn intercessions: In place of the usual prayer of the faithful, the Church offers the intercessions in a more formal way today. This form was the usual Sunday format in Rome in the third century. It has been retained in the Good Friday liturgy as a way of encouraging God's people to pray with Christ for all the needs of the Church and the world.

- *Veneration of the cross:* A large cross is brought to the altar, while all sing a response. Then all join in venerating this symbol of Jesus' love for the whole human race.

- *Communion:* All are invited to sing or say the Lord's prayer together, and then receive communion from breads consecrated on Holy Thursday evening. The prayer after communion and a prayer over the people conclude the celebration, and the recessional is in silence. After the celebration the altar is stripped once more, and remains bare until the Easter vigil.

Reflections on the texts: At the deepest moments of sorrow, these texts lead us to trust in God's saving love, for Jesus is raised by the Father to glory.

- *First reading (Is. 52: 13 — 53: 12):* We listen to the reading of the fourth song of the suffering servant. From the beginning, the Church interpreted this reading as a prophecy about Jesus the suffering servant, and used it to help believers to understand the mystery of suffering and the scandal of the cross. In this reading, we can recognize details that are recounted in the passion narratives. As we reflect on what we hear, we are led to see how fully God has shown love for us, and how Jesus has suffered to raise us to new life.

Even in the depth of our sorrow, God reaches out to us with hope for sinners, and promises to reward the suffering servant with light and life.

◦ *Responsorial psalm* (Ps. 31): In the midst of many trials, the psalmist puts total trust in God. On the cross, Jesus entrusts his life into the Father's hands (Lk. 23: 46) by quoting from this psalm (Ps. 31: 5). Our Lord is able to use these inspired words as his prayer in this time of apparent failure. As God's people today, do we pray with this same attitude in the midst of our trials?

◦ *Second reading* (Heb. 4: 14-16; 5: 7-9): The letter to the Hebrews speaks of the priesthood of Jesus and of his sacrifice as fulfilling all the rites of the old covenant. Jesus is like us in all things — weak, tempted, suffering — but he does not sin. He is able to understand us and give God's merciful love to us in our need. By prayer, suffering, and obedience, he offered himself to the Father. Now Jesus is perfect, the Lord of glory, and able to make us strong and give us a share in his everlasting life.

◦ *Gospel acclamation* (Phil. 2: 8-9): These verses are taken from the hymn in Phil. 2: 6-11, which was proclaimed as the second reading on Passion Sunday. This brief text helps us to understand the paschal mystery more clearly: Jesus suffered and died, and was raised by the Father into everlasting glory. We too, if we are faithful to the grace of Christ, will share more fully in this mystery of dying and rising.

◦ *Passion narrative* (Jn. 18: 1 — 19: 42): The gospel today is the account of the passion, taken from John's gospel. We listen to the familiar story once again: the arrest in the garden; the trials, scourging, mocking; Peter's denial; Pilate's weakness; the condemnation, way of the cross, crucifixion, death, and burial. One of the notes penetrating throughout John's gospel is that Jesus' death is God's glorification: by it he gives glory to the Father, and is himself glorified (Jn. 12: 27-28, 32-33). We also see that Jesus is in control of the events, and not merely a helpless victim: a further sign that he is freely laying down his life for us (Jn. 10: 11, 15, 17-18).

Ecumenical lectionary: The *Common Lectionary* (see page 11, above) suggests these texts on pages 35 and 64-65 for all three cycles:

Is. 52: 13 — 53: 12

Ps. 22: 1-18

Heb. 4: 14-16; 5: 7-9

Jn. 18: 1 — 19: 42, *or* Jn. 19: 17-30

- *Presidential prayers:* The prayers at the beginning and end of the celebration clearly state our faith in the saving mystery of Jesus' dying and rising. His death is a triumph, and is the source of our hope of rising with him. During the intercessions, the presider summarizes each petition in the concluding collect.

- *Liturgy of the hours* (pages 467-491): The Father sent the only Son to be a sign of God's love for all. Jesus Christ has saved us by his blood. By freely dying for us, he has overcome the powers of wickedness. We are invited to praise God during this day for saving us by the cross of Christ. The psalms, readings, prayers, and other texts in this day's office help us to remember how much God loves us, and how Jesus has shown this love for us. Evening prayer is replaced by our participation in the afternoon celebration of Jesus' passion, since this hour of prayer is offered in union with the evening sacrifice of Jesus on the cross (see GILH,¹ no. 39 [3469]).

Role of the deacon: Since this ceremony takes place only once a year, the deacon may give the assembly directions as required, or this may be done by a commentator using a prepared text.

The deacon accompanies the presider, and kneels or prostrates with him at the beginning. He proclaims the passion as described on pages 11-12, above. During the intercessions, he may sing the introduction, and sings the versicle.

He assists the priest when the cross is unveiled, and may sing *This is the wood*, if necessary. Since only one cross is used, the deacon, after a period of time, may spell off the presider as he presents the cross to the members of the assembly for their personal veneration.

After the veneration, the deacon prepares the altar with a cloth and corporal, and brings the reserved sacrament to the altar. There is no dismissal after the prayer over the people, and the deacon accompanies the priest in the silent recessional.

Preaching: Faced with the richness of scriptural texts and liturgical actions, the homilist needs to focus on one or two points. The emphasis is better placed on Christ's saving action, his love for us, his generous response and obedience to the Father. The veneration of the cross which follows and the communion rite help the people to apply this day's lessons to their personal life. A short but well prepared homily will be most suitable.

- *Resources:* A page on Good Friday is included in each edition of *Resources for Sunday Homilies* (1980-1982, CCCB, Ottawa). The texts of

¹ *GILH:* The *General Instruction of the Liturgy of the Hours* is a pastoral introduction and explanation of the office today. The text is found at the beginning of *The Liturgy of the Hours* (1975, Catholic Book Publishing, New York): vol. 1, pages 21-98. A revised translation is given in *Documents on the Liturgy: 1963-1979* (see footnote 1 on page 3, above): document 426, pages 1091-1131 [3431-3714].

lectionary, sacramentary, and liturgy of the hours provide a rich mine of the Church's prayerful reflection on the meaning of the death of Jesus for us.

Celebration notes: The best type of celebration will be one which follows the directives of the sacramentary carefully, letting the texts and rites speak for themselves (see Liturgy constitution, nos. 33-34 [33-34]). The following points need to be considered in planning and celebrating the Good Friday liturgy:

○ *Silence:* The Good Friday liturgical celebration needs many silent moments in order to deepen the sense of reflection and prayer. Times for silence are built into this celebration at the entrance procession and prostration, after each reading and homily (GI, no. 23 [1413]), in each of the ten intercessions, during the veneration of the cross, during communion, and the final recessional.

○ *Starkness:* The Good Friday celebration deliberately avoids all the "trimmings" that make our other liturgies beautiful: there is no altar cloth for most of the celebration; no flowers or decorations; we do not have instrumental music, if possible; we are "fasting" before the splendor of the Easter vigil, and bringing home the lesson of the cross.

○ *Processions:* Except for the procession with the cross and the people's communion procession, there is no singing or music to cover the movements. They take place in unaccustomed silence. Again, we are preparing for the vigil celebration.

○ *Proclaiming the passion:* See page 11, above.

○ *Intercessions:* These should be celebrated as described in the sacramentary. The presiding priest introduces each intention. In Canada, a deacon or cantor sings, *We pray to the Lord*, and all respond in song. Then all kneel for a period of silence: at least a minute is suggested. Then all stand while the presiding priest sings the collect, and all respond *Amen*. Each of the ten intentions should be done with care and without haste, for we are God's priestly people, praying in the name of the Church and indeed of the whole universe.

○ *Veneration of the cross:* This part of the rite is intended to take some time, allowing people to reflect on the meaning of Christ's saving death. No attempt should be made to make this ceremony faster or more "efficient."

— A large cross is prepared ahead of time: it may be a wooden cross or a crucifix. Unless it is to be supported by two ministers, a stand is prepared for it.

— Two methods are suggested for the proclamation, *This is the wood of the cross*. The veiled cross may be unveiled in three stages near the altar, or the unveiled cross may be carried in through the congregation, with singing at three places in the procession. (This second way is similar to the procession

with the Easter candle at the vigil.) All kneel in silent adoration three times during this rite: a full minute of silence is not too much.

— Only one cross is used for the veneration as the people come up to kiss it. It is improper to use several little crosses to speed things up. The period for veneration is deliberately long and calm.

— During the veneration, the choir and community can sing appropriate hymns and psalms (see CBW II, choir edition, no. 174). Times of silence may be spaced between songs. It is best not to sing the “reproaches,” since these can be misunderstood by some as anti-Semitic. (See *Guidelines for Pastoral Liturgy — Liturgical Calendar*, Passion Sunday, note 7.)

- *Communion*: The communion rite is simple. The eucharistic bread consecrated in the Holy Thursday celebration is brought to the altar. All sing or say the *Our Father*, and come as usual in procession to communion. Other communion ministers help in the distribution. Singing is encouraged during the communion procession. A period of silence is followed by a prayer after communion and another over the people.

- *Recessional*: The recessional, like the entrance procession, is in silence. Then the altar is stripped again, to remain bare until the Easter vigil.

- *Collection*: If a collection is taken up during this celebration for a worthy cause, when is the best time? It would seem best to do this after the intercessions, before the veneration of the cross. This is similar to the collection time during Mass, and will cause less interruption to the flow of the rites. If the collection is brought to the front, it is placed quietly on the credence table.

Music: The most important moments of music in today’s liturgy are the responsorial psalm, gospel acclamations, intercessions, veneration of the cross, and communion time. The entrance and recessional processions take place without music or singing. If possible, it is good to refrain from use of musical instruments in this celebration.

- *Psalm and acclamation*: See CBW II, choir edition, no. 171.

- *Intercessions*: The music for deacon and people is given in no. 172, and in the sacramentary.

- *This is the wood of the cross*: See no. 173. The deacon and choir may help the presider to sing his part, if necessary. Songs for the time of veneration are suggested in no. 174.

- *Communion*: See nos. 174 and 99.

- *Morning and evening prayer*: Suggestions from Bulletin 72, pages 31-32:

- Morning prayer: Parishioners may be invited to share in a time of prayer during the morning, perhaps around 10:00 a.m.

— Introductory rites: Hymn: “Were you there?” or see index: *Cross, passion, Good Friday*.

— Psalms: Ps. 51; Ps. 22; Ps. 147.

— Word of God: Is. 52: 13-15 (LH 2, pages 479-480), or Heb. 9: 11-28 (LH 2, pages 472-473).

— Cantic of Zechariah: CBW II, no. 77.

— Intercessions: LH 2, page 480: these should be developed further; time may be left for spontaneous petitions from the community.

— Concluding rites: Prayer over the people (sacramentary, page 639, no. 17).

□ Evening prayer is not celebrated by those who take part in the celebration of the Lord’s passion. Those unable to take part in this rite may celebrate evening prayer according to *The Liturgy of the Hours*, vol. 2, or *Christian Prayer*.

Lay leaders: A deacon may preside over the Good Friday celebration when no priest is available. In communities where lay leaders preside over the Sunday celebrations, a lay leader may use the celebration outlined in the sacramentary.

○ *Communion* is distributed on Good Friday only where the eucharist is celebrated on Holy Thursday evening. See notes on page 33, above, on the possibility of receiving the bishop’s permission to distribute communion on this day in communities without a priest.

Parish and Family Life

Meaning for our life: The liturgies of the triduum bring out the reality of the paschal mystery, clearly reminding us of the depth of Jesus’ love for us, and inviting us to respond to it in our lives. Today we are aware of his sufferings, of the great cost of our salvation. Even in the midst of this sorrow, however, we are able to look ahead to the resurrection. In our own sorrows and trials, do we accept our share in Christ’s cross? Do we remember that our Lord sustains us in our dark valleys, and leads us to the light and glory of his resurrection?

○ *Paschal fast:* The Second Vatican Council invited us to take up the early Christian practice of fasting during the two days before Easter (Liturgy constitution, no. 110 [110]). This paschal fast is the first beginnings of Holy Week and Lent in subsequent centuries. All members of the parish should seek to fast and do penance on these two days, in unison with Christ and his suffering Church, in preparation for the joys of Easter.

Parish preparation: If there is not a proper cross for the Good Friday celebration, invite some parishioners to prepare one that will be a sign of Christ's love. During the final weeks of Lent, invite the members of the parish community to keep Good Friday and Holy Saturday as days of prayer and penance, free from shopping and entertainment.

Catechumens: The candidates for baptism are invited to join the Church in its fasting and prayer on Friday and Saturday. They should be encouraged to take part in the liturgical action on Friday afternoon, when the community will be praying for them in the fourth of the solemn intercessions.

Family activities: Respect for the cross may be shown at home by placing the crucifix in a place of honor. The family may hold a little procession in their home, carrying a cross or crucifix and singing. Further suggestions are offered in Bulletin 63, page 107.

Family prayer: Reflection on the sufferings of Jesus, Ps. 22, the penitential psalms, reading from the passion of John: these can be elements of our family prayer this day. A Good Friday prayer is given in Bulletin 86, page 225.

Personal life: Each of us needs to recognize the immense suffering and the total obedience of Jesus, and to ask ourselves: What am I doing to imitate Jesus? How am I dying with him to sin, and living with him for God?

* * *

Helpful reading:

- *Texts:* See *Lectionary for Mass*, no. 41: *Sacramentary* (Canadian editions, 1974, 1983), pages 225-244; *Sunday Mass Book* (1976, CCC, Ottawa), pages 390-419.

- *Pastoral notes:* See *Guidelines for Pastoral Liturgy — Liturgical Calendar*.

- *Other references:*

The Byzantine Ukrainian Rite (1975, CCC, Ottawa): pages 68-69.

A Triduum Sourcebook (see page 35, above): pages 14-61.

The Cross in English Life and Devotion, by Gordon Huelin (1972, The Faith Press, 7 Tufton Street, London SW1P 3QD).

* * *

*Hated, tried, condemned,
nailed to a cross for our sins:
Jesus, forgive us!*

Holy Saturday

Holy Saturday is a quiet day in the liturgy. While remembering the Sabbath rest of Jesus' body in the tomb, we pray for the world, and prepare for our Easter vigil celebration and the beginning of the joyful fifty days of Easter.

This Saturday was originally the day of fasting before the Easter vigil celebration, and soon Friday was associated with it in the paschal fast. In the centuries leading up to the 1950s, the vigil service came to be carried out in the early hours of Saturday morning, and the lenten fast ended at noon.

In our present liturgy, Holy Saturday is a quiet day of preparation for the Easter vigil:

⊙ *Fasting:* The paschal fast lasts until the Easter vigil begins. We prepare ourselves by our penitential actions to welcome the joys of the Lord's resurrection with uplifted hearts (Liturgy constitution, no. 110 [110]). Our brief time of penance is a sharing in the suffering of Jesus, and is offered for the building up of Christ's body, the Church (see Col. 1: 24). Holy Saturday is not a day to be caught up in the whirl of entertainment and last-minute shopping expeditions.

⊙ *Prayer:* We are invited to pray a little more today, reflecting on God's word, and thanking God for saving us in Jesus Christ. We pray too for the catechumens who will be baptized into the body of Christ this evening, and for those who will be welcomed into full communion. Some parish communities may wish to have a quiet celebration of morning prayer (see page 51, below).

⊙ *Catechumens:* Those who are to be initiated during the Easter vigil service should take the day off work, if possible, and spend the day in prayer, recollection, and fasting. They may meet as a group, and celebrate some of the preparatory rites. (See *Rite of Christian Initiation of Adults*, nos. 26, 54, 193-207 [2353, 2381].)

* * *

*Jesus, holy Lord,
we are living for you now:
let us rise with you.*

Easter vigil

History: Around the year 215, Hippolytus describes the Easter vigil in Rome as a night of celebration in which the catechumens are immersed in the waters of baptism, anointed by the bishop with the oil of thanksgiving, and welcomed to take part for the first time in the eucharist. As the adult catechumenate died out in later centuries, the vigil seemed to lose much of its meaning, and it gradually crept back to the early morning hours of Saturday. In 1955, after four years of experimentation, Pius XII restored the vigil to a night celebration. See Bulletin 47, pages 48-51; and *The Liturgical Year* (page 18, above), pages 75-82.

Liturgy of This Night

Spirit of the Easter vigil: Tonight is the greatest night of the Church's year of prayer, the night for rejoicing and singing. We move from darkness to light, from word to action, through baptism and confirmation to eucharist. After several years of preparation, the catechumens enter the full worship life of the Christian community, and the rest of us renew our baptismal promises. Fully renewed, we all enter together into the joys of the Easter season, rejoicing as we share in the life of our risen Lord Jesus.

- *Vigil:* A vigil is a night service when people listen to readings from the word of God, and reflect and respond in silence and in song. St. Augustine described this evening as the "mother of all vigils," the most important night of prayer in the Church's liturgical year.

- *Darkness and light:* Jesus has rescued us from the kingdom of darkness, and has brought us into the kingdom of light (see Col. 1: 13). He has come to enlighten each person who comes into this world (Jn. 1: 9), for he is the light of the world (Jn. 8: 12), and calls us in turn to be its light (Mt. 5: 14-16). Light symbolizes God, while darkness represents sin and Satan.

The vigil begins after darkness has fallen. The new fire is blessed, the Easter candle is lighted, and then the candles of the community light up the darkness of the church building. The message does not need further words to explain it.

- *Baptism and resurrection:* Tonight we are celebrating the victory of Christ over the power of death. God our Father through the Spirit has raised

Jesus to new life, and promises us a share in his dying and rising through our baptism. By baptism we are brought into the life of the Trinity, becoming children of the Father, brothers and sisters of Christ and of one another, and temples of the Spirit. In baptism Jesus makes us sharers in his priesthood, and enables us to take part with him in worshipping God and in praying and working to save the world (see Liturgy constitution, no. 14 [14]).

All the rites of the Easter vigil celebrate the paschal mystery, the dying and rising of Jesus Christ and our sharing in his death and his victory over death (see page 16, above).

Action in the liturgy: Tonight's celebration is filled with significant rites, a rich feast after the paschal fast of Friday and Saturday:

- *Fire and light:* The new fire is lighted and blessed. The Easter candle is decorated, lighted, and carried into the church to spread the light of Christ to all. The Easter candle continues to burn during all the liturgies of the Easter season, the great fifty days of joy.

- *Water:* The baptismal water is poured into the font, and blessed. Then the candidates are immersed in the waters, and rise to new life with Christ.

- *Sacraments of initiation:* Tonight the Church celebrates the three sacraments — baptism, confirmation, and eucharist — by which we become active members of the Church of God.¹ The intimate connection among these sacraments is clearly proclaimed by the rites.

- *Word and song:* The reading of the word of God is the basic and most important element of the vigil service. Nine readings are provided: where possible, all nine should be read, perhaps with a brief introduction to each one. Psalms, prayers, blessings, acclamations, and hymns should be sung in their full splendor.

Reflection on the texts:

- *Easter proclamation:* This is celebrated with the rites normally reserved for the gospel: blessing of the deacon, incensing of the book, use of the lectern, with all standing. The proclamation is a lyric song of joyful praise, thanking our Father for saving the people of God through the waters of the Red Sea, the resurrection of Jesus, and the waters of baptism.

- *Vigil readings:* The first seven readings proclaim many facets of God's love for us:²

- ◻ Creation (Gen. 1: 1 — 2: 2): God creates the universe, and places us in it as its rulers. Ps. 104 or Ps. 33 is sung in response.

¹ See *General Introduction on Christian Initiation*, second edition, 1973, nos. 1-2 [2250-2251].

² Five pages of reflections on the vigil readings are provided in each issue of *Resources for Sunday Homilies* (1980-1982, CCCB, Ottawa).

□ Covenant with Abraham (Gen. 22: 1-18): God continues to show love for us by promising Abraham and Sarah that they will have many descendants; in the sacrifice of Isaac we see a glimpse of the sacrifice of Jesus. We respond by singing Ps. 16.

□ Rescue from the power of evil (Exod. 14: 15 — 15: 1): Israel is saved from the Egyptians by going through the Red Sea. We recognize the baptismal overtones of this text tonight, and we sing the canticle of Miriam in Exodus 15.

□ Covenant of love and peace (Is. 54: 5-14): God promises to be husband to the people of Israel, loving them with everlasting love. We respond by singing Ps. 30.

□ Banquet and covenant (Is. 55: 1-11): Our God forgives us, and makes an everlasting covenant with us. We are invited to share in God's banquet. In response, we sing the canticle from Is. 12.

□ Commandments of life (Baruch 3: 9-15, 32 — 4: 4): God gives us the commandments to lead us to life and light. Ps. 19 is the response we sing.

□ New life after punishment (Ezek. 36: 16-28): God forgives us after we stray, purifies us in water, and gives us new hearts. We respond by singing Psalms 42-43 or Ps. 51.

All these readings need to be proclaimed to bring out the message of tonight's liturgy of the word.

Ecumenical lectionary: The *Common Lectionary* (see page 11, above) suggests these texts on pages 36, 65-66, for all three years:

<i>Reading</i>	<i>Response</i>
1. Gen. 1: 1 — 2: 2	Ps. 33
2. Gen. 7: 1-5, 11-18; 8: 6-18; 9: 8-13	Ps. 46
3. Gen. 22: 1-18	Ps. 16
4. Exod. 14: 10 — 15: 1	Exod. 15: 1-6, 11-13, 17-18
5. Is. 54: 5-14	Ps. 30
6. Is. 55: 1-11	Is. 12: 2-6
7. Baruch 3: 9-15, 32 — 4: 4	Ps. 19
8. Ezek. 36: 24-28	Ps. 42
9. Ezek. 37: 1-14	Ps. 143
10. Zeph. 3: 14-20	Ps. 98
11. Rom. 6: 3-11	Ps. 114
12. Gospel: A: Mt. 28: 1-10; B: Mk. 16: 1-8; C: Lk. 24: 1-12	

At least three readings from the Hebrew scriptures are to be proclaimed, always including Exodus 14.

◦ *Epistle* (Rom. 6: 3-11): In baptism we die with Christ to sin, and we are raised with him to new life for God. As our response, we sing Ps. 118 with the first *Alleluia* of the vigil celebration.

◦ *Gospel*: The discovery of the empty tomb and the Good News of Jesus' resurrection are proclaimed in the gospel: year A, Mt. 28: 1-10; year B, Mk. 16: 1-8; year C, Lk. 24: 1-12.

◦ *Presidential prayers*: The collect after each of the first seven readings reflects on the message being proclaimed to the Church of today. In the opening prayer, prayer over the gifts, and prayer after communion, we pray for a deeper sharing in the Easter mystery. Preface 21 is sung, and we praise God for saving us by the dying and rising of the Lord Jesus.

◦ *Blessing of baptismal water*: After the litany of the saints, the priest blesses the water to be used for baptism. The prayer recalls the importance of water in the great moments of our salvation history. When there are no baptisms, a simple form of the prayer is used.

◦ *Liturgy of the hours* (pages 492-514): The office for this day is quiet, peaceful, and reflective. The psalms, readings, and other texts recall the Lord's Sabbath rest in the tomb, his trust in God, his resurrection, and our sharing in his paschal mystery through baptism. Night prayer is celebrated only by those who are not able to take part in the vigil service.

Role of the deacon: During the vigil service, the deacon carries the lighted candle through the darkened church, and sings *Light of Christ*. He also sings the Easter proclamation after incensing the book and the candle. It is appropriate to sing the gospel this evening. If the deacon is baptizing the candidates, it would seem fitting for him to bless the baptismal water. He presents the newly baptized adults to the presiding priest for confirmation. Communion is given under both forms, with the deacon giving communion from the cup. The deacon sings the dismissal with the double *alleluia*.

Preaching: The full array of readings this evening, along with the rites at the beginning and after the homily, provide the preacher with many opportunities. The basic message: Jesus has died and has been raised again, and we share in his paschal mystery through baptism and eucharist, through our penance and sorrow, and through our daily life for God. The homilist should let well celebrated rites speak for themselves.

◦ *Resources*: The readings and rites of this celebration are the primary source for the homily. See *Resources for Sunday Homilies* (for years A, B, or C: 1980-1982, CCCB, Ottawa). See also Bulletin 60, page 239.

Celebration notes: Some areas to be discussed during the weeks of preparation for the triduum:

- *Timetable:* The celebration is intended to be celebrated **at night**. The Mass is best celebrated around midnight, with the vigil service beginning about an hour earlier; the celebration must end before daybreak on Sunday. For pastoral reasons, the whole celebration may take place on Saturday evening, but after dark. The opening rites with the fire and the Easter candle have to be celebrated in darkness, or they will lose their impact. The usual Saturday evening Masses are not celebrated this evening. In mission churches, Mass is not celebrated unless the full vigil service takes place first.

- *Light service:* The essential elements are the lighting and blessing of the new fire, and the blessing and carrying of the Easter candle. A real fire should be lighted, outdoors if possible. The rites of preparation of the candle are optional, and may be omitted, particularly when the candle comes already decorated. All members of the community should have a small candle to light. In some communities, the Easter proclamation is sung by the light of the Easter candle, before the church lights are turned on.

- *Liturgy of the word:* With each of the first seven readings, there is a sharing of ministries: the presiding priest, the deacon, or another minister may introduce the reading briefly; the reader reads the text. The cantor or choir sing the psalm, while all sing the refrain. All pray in silence, and the priest says the concluding prayer, to which all respond.

Two possible arrangements are given after each reading:

Reading	or	Reading
Responsorial psalm		Silent prayer
<i>Let us pray</i>		<i>Let us pray</i>
Silence		Collect
Collect		

Depending on the abilities of the cantor and choir, the two methods may be alternated. Full music for all the psalms is given in CBW II, choir edition, nos. 181-190.

At the gospel, incense and candles should be used. Where possible, the gospel is sung.

- *Baptismal liturgy:* All stand while the litany of the saints is sung; the people's music is in CBW II, no. 193. The patron saints of the local Church, the parish, and the candidates for baptism may be added to the litany. The procession to the font may take place while the litany is being sung.

The rite of baptism is celebrated at the font, if it can be seen by all; otherwise, a vessel of water is prepared in the area before the altar. This font may be filled by ministers during the singing of the litany.

After the adults are baptized — preferably by immersion — they are clothed in white, confirmed, and then are brought to their seats among the people of God [see *Rite of Christian Initiation of Adults* (1974, CCC,

Ottawa): nos. 208-234]. Then the people renew their baptismal promises and are sprinkled with blessed water.

- When adults are being baptized, it may be better to leave the baptism of children for one or more of the Easter day Masses.

- When baptism is not celebrated, the litany is followed by the simple blessing of the Easter water and the renewal of baptismal promises.

- *Liturgy of the eucharist:* The newly baptized adults present the gifts, and — with those close to them — receive communion under both forms. Special commemorations are inserted into the eucharistic prayers (see *Canadian Sacramentary*, pages 872-873). All members of the community of faith are invited to receive from the chalice this evening, which is a model for every celebration of the eucharist.

- *Preparations:* The parish liturgy team needs to begin its preparations early for this celebration, taking into account the number of adults to be baptized, the style of baptism (immersion or simple pouring), and lessons learned from last year's celebration. Ministers need to be chosen in good time, and be given some understanding of the celebration and a chance to practise their moves.

Music: Important moments for music in this evening's celebration are the procession with the Easter candle, the Easter proclamation, the responsorial psalms after the vigil readings, the *alleluia* after the epistle, the litany of the saints and the blessing of water, the acclamation after each baptism, the three acclamations in the eucharistic prayer, and the singing during the communion procession. Much preparation has to go into this night's celebration, which is the most important one in the year (far more important than the Christmas midnight Mass). Extensive notes are given in CBW II, choir edition, nos. 175-197.

- *Service of light* and Easter proclamation: See nos. 176-179.

- *Liturgy of the word:* If all the readings are not read, the choir must know ahead of time which ones are to be proclaimed, so that they may prepare the psalms. The third reading (Exodus) and its psalm are never omitted (no. 184). The *Glory of God* is sung with special joy after the six weeks of lenten penance (no. 190). The solemn form of the gospel acclamation is sung after the epistle reading (no. 191).

- *Liturgy of baptism:* After the litany of the saints (no. 193), the baptismal water is blessed. An acclamation (no. 195) is sung by all after the blessing. Acclamations may be sung after each baptism: see nos. 11-13. Other suggestions are given in the choir edition of CBW II.

- *Liturgy of the eucharist:* The acclamations in the eucharistic prayer should be sung (the *Holy, holy, holy Lord*, memorial acclamation, great

Amen). When communion is given from the chalice, there may be more time for singing during the communion procession.

• *Morning and evening prayer*: Suggestions for a parish celebration, from Bulletin 72, page 32:

□ Morning prayer:

— Introductory rites: “God is love.”

— Psalms: Psalms 63, 64, 24, 116, or 150.

— Word of God: Hos. 5: 15b — 16: 2 (LH 2, page 502); or Heb. 4: 1-13 (LH 2, pages 495-496).

— Intercessions: LH 2, page 503; these should be developed further.

— Concluding rites: Prayer over the people (see *Sacramentary*, page 638, no. 12).

□ Evening prayer: Care should be taken that this is not held too close to the celebration of the Easter vigil. Songs with *alleluia* are not sung until the solemn *alleluia* psalm is sung during the vigil service.

— Introductory rites: “O radiant light” (no. 64). The Easter candle should not be used during evening prayer today: it will be blessed and used during the vigil service.

— Psalms: Select from Ps. 116; Ps. 143; Psalms 27, 30, 76, 130, 141.

— Word of God: 1 Pet. 1: 18-21 (LH 2, pages 512-513); or 1 Jn. 2: 8b-10 (LH 2, pages 508-509).

— Intercessions: LH 2, pages 513-514; these should be developed further.

— Concluding rites: Simple blessing.

Lay leaders: In communities where lay leaders preside over the Sunday celebrations, it may be desirable to have no Saturday evening celebration. In some places, a bible service may be celebrated. Suggested prayers and texts are given in *A Book of Blessings* (1981, CCCB, Ottawa): pages 224-226:

— Brief light service: page 224.

— Liturgy of the word: pages 224-225, and lectionary, no. 42.

— Water in memory of our baptism: pages 225-226.

— Prayer of praise: see Bulletin 79, pages 125-129.

— [Communion rite: according to local circumstances; consult with the bishop.]

— Concluding rites.

Parish and Family Life

Meaning for our life:

- *Paschal mystery*: See page 16, above.
- *Renewed spirits*: Now that we have completed our lenten journey, we renew our baptismal promises, and begin to serve God with renewed spirit and vigor. We are buoyed up by the eagerness and enthusiasm of the newly baptized, and enter with them into the great fifty days of the Easter season.

Parish preparation: The best preparation for the Easter vigil is a full observance of Lent and a good celebration of the rites of the Easter triduum, including the paschal fast. All the activities of Lent lead up to this night as the climax and high point of our Easter pilgrimage with the Lord.

Newly baptized: Those who were baptized or received into full communion at the vigil enter with the rest of the believing community into the period of mystagogy or catechesis after baptism: see Bulletin 64, page 177; no. 91, pages 242-243.

Catechumens: Those who are still in the catechumenate in preparation for baptism next Easter will rejoice with those who have been baptized, and will take part in the liturgy of the word on Sundays during the Easter season as part of their process of formation.

Family activities: This is a day for quiet reflection and prayer before the Easter festivities begin. Like Good Friday, it is a day of paschal fast, and not a day for shopping, entertainment, and excitement.

For children unable to take part in the Easter vigil, a brief service of light may be held Saturday before bedtime: a candle (perhaps decorated by the children) is lighted in the darkness, all sing *Alleluia*, and the candle is put in a place of honor. (See Bulletin 63, page 107.)

- *Blessing*: In some cultures, this is a day for blessing houses or food for the Easter dinner. These are in anticipation of the Easter season (from the days when Lent ended at noon on Holy Saturday). A suggested celebration for food is given in *A Book of Blessings*, pages 229-230; for homes, pages 97-101.

Family prayer: Prayers of trust and hope are fitting today. At meal-times, we may pray for the parish family, and for the catechumens being baptized this evening. See also Bulletin 86, page 226.

Personal life: Lent is over, and we are preparing to celebrate the resurrection of the Lord. Am I ready to live with Jesus for God in my daily life?

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Helpful reading:

- *Texts:* See *Lectionary for Mass*, no. 42; *Sacramentary* (Canadian editions, 1974, 1983): pages 245-271, and preface 21, pages 466-467; *Sunday Mass Book*, pages 421-468, and 610.

- *Pastoral notes:* See *Guidelines for Pastoral Liturgy — Liturgical Calendar*.

- *Other references:*

The Byzantine Ukrainian Rite (1975, CCC, Ottawa): page 70.

A Triduum Sourcebook (see page 35, above): pages 62-68, 69-147.

The Easter Passage: The RCIA Experience, by Mary Pierre Ellebracht, CPPS (1983, Winston Press, 430 Oak Grove, Minneapolis, MN 55403): reviewed in *Bulletin* 91, page 255.

Celebrating the Easter Vigil, edited by Rupert Berger and Hans Hollerweger (1983, Pueblo Publishing Co., 1860 Broadway, New York, NY 10023).

“Le Mystère du Samedi Saint,” by A. Verheul, in *Questions Liturgiques* (1984, Abbaye du Mont César, Mechelsestraat 202, B-3000, Leuven, Belgium): no. 1, pages 19-38.

* * *

*From darkness and death,
Lord, you rise to new glory,
and bring us with you!*

PRIMARY SYMBOLS

During the Easter triduum, our liturgy revolves around our primary symbols; these are *actions*, rather than things:

- * *The assembly is gathered* by the Father in prayer and praise.
- * *Bread is broken, wine is poured out*, both are shared
- * *Feet are washed*.
- * *God's word is proclaimed and heard* in faith
- * *The cross is carried and revered*
- * *Light is kindled and shared*.
- * *Water is poured*, and immerses and washes
- * Bodies are *anointed with oil*
- * *We touch one another* by laying on hands and by sharing the kiss of peace.

At the Western Liturgical Conference, October 1-4, 1984, in Muenster, Sask., Rev. John Buscemi of Madison, Wisconsin, spoke on these primary symbols, on how we create spaces in which we can make these symbols, and on how we can adapt them in our culture. He based his remarks on these symbols on classes given by Sister Mary Collins, OSB, at The Catholic University of America, in Washington.

How well do our triduum celebrations allow these primary symbols to speak for themselves?

Easter Sunday

History: The original celebration of this feast was during the Easter vigil; as the vigil ceased to be celebrated during the night, the Easter Mass came to be celebrated on Easter Sunday. In the renewed liturgy, the vigil Mass is the primary celebration of this feast. The Sunday Mass is a continuation of the festivities. See Bulletin 47, pages 51-52; and *The Liturgical Year*, by Adolf Adam (see page 18, above), pages 83-84.

Liturgy of This Day

Spirit of Easter Sunday: Today's Mass continues the spirit of celebration and rejoicing shown during the vigil celebration (see pages 45-46, above). We are filled with joy because our saving Lord has overcome the power of evil and death, and brings us through baptism into his eternal kingdom of light.

Action in the liturgy: Specific rites in today's Mass are the renewal of the baptismal promises in place of the creed, and the solemn dismissal:

◦ *Renewal of baptismal promises:* The people are invited to renew their rejection of sin and to profess their faith. We promise once more to die with Christ to sin, and to live with him for God (Rom. 6: 3-11). We are solemnly stating that we are taking our baptism seriously, and that we are going to live as followers of the risen Lord Jesus, walking in newness of life (Rom. 6: 4).

During the 1984 papal visit to Canada, the pope led the people in this renewal in two Masses.¹

◦ *Solemn dismissal:* This is sung in its solemn form, with double *alleluia*, by the deacon at the end of the Mass from the vigil to the Sunday after Easter.

Reflection on the texts: The same readings are proclaimed each year, or may be varied:

¹ See *Sacramentary*: Excerpts from the Visit of Pope John Paul II in English-speaking Canada (1984, CCCB, Ottawa); St. John's, Newfoundland, September 12, 1984, pages 19-20; and *Livre de Célébrations* (1984, CECC, Ottawa): Ottawa, Ontario, September 20, 1984, pages 210-211. These books, which are valuable records of creative liturgical development in Canada, are still available from Publications Service, CCCB.

• *Gospel* (Jn. 20: 1-9): This passage speaks of Mary Magdalene's discovery of the empty tomb, and of how Peter and the other disciple hurry to the spot. The other disciple is led to believe in the risen Christ, and we too are invited to make this act of faith with all the Christian people in the world (see Jn. 20: 31).

□ One of the three gospels from the Easter vigil may be proclaimed (see page 48, above).

□ At an evening Mass on Easter Sunday the gospel from Lk. 24: 13-35 may be proclaimed. This is the story of the disciples walking to Emmaus, their meeting with Jesus, his teaching from the scriptures about himself, their invitation to stay with them, and their recognition of him in the breaking of the bread.

• *First reading* (Acts 10: 34, 37-43): Peter proclaims the paschal mystery to the centurion Cornelius and his household. He speaks of Christ's public life, from his baptism to his death, and of the resurrection. The heart of this message is that by faith in Jesus we are forgiven our sins. For those who have just come through the lenten journey of prayer and penance, these words are reassurance, and at the same time encouragement to continue to walk the way of the risen Jesus.

• *Responsorial psalm* (Ps. 118): The psalm celebrates God's love for us in raising Christ and in making him the cornerstone of the new creation. We rejoice because this is truly the day chosen by the Lord.

Ecumenical approach: The *Common Lectionary* (see page 11, above) suggests these texts on pages 38 and 66-67 for all three cycles. Other alternatives are given on pages 66-67 for Churches that do not have a vigil in their calendar.

Acts 10: 34-43	or	Is. 65: 17-25
Ps. 118: 14-24		same
1 Cor. 15: 19-26	or	Acts 10: 34-43*
Jn. 20: 1-18	or	Lk. 24: 1-12

for an evening celebration:

Acts 5: 29-32	or	Dan. 12: 1-3
Ps. 150		same
1 Cor. 5: 6-8	or	Acts 5: 29-32*
Lk. 24: 13-49		same

* *Note:* If the first reading is taken from the Hebrew scriptures, the selection from Acts should be proclaimed as the second reading in order to begin the semicontinuous reading of Acts during the great 50 days of the Easter season.

- *Second reading:* We are given a choice of two texts:
 - ◻ Col. 3: 1-4: Paul speaks of the new and true life which we share with Jesus. At the end of our days on earth, God will reveal us as sharers in Christ's glory.
 - ◻ 1 Cor. 5: 6-8: We are invited to continue the lenten work of getting rid of sin in our life, so that we may join with Christ in feasting. Jesus is our Passover, our key to freedom from the death of sin and to growth in new life. Jesus' paschal sacrifice is also echoed in the gospel acclamation.
- *Sequence:* Sequences are poetic songs that celebrate a special feast. In our present liturgy these are retained only on Easter, Pentecost, and the solemnity of the Body and Blood of Christ.
- *Presidential prayers:* The opening prayer, prayer over the gifts, and the prayer after communion help us to reflect on the meaning of Jesus' resurrection and our new birth in Christ. In the preface (no. 21), we praise our Father for raising Christ and restoring our life in him.
- *Liturgy of the hours* (pages 515-535): An appropriate selection of readings, hymns, and prayers is provided for our prayer. Notes about music in morning and evening prayer are given on page 57. The celebration of evening prayer today completes the Easter triduum.

Role of the deacon: The deacon carries out his usual tasks during this Mass. After the presider's introduction, the deacon may ask the questions during the renewal of the baptismal promises. If eucharistic prayer I is used, there are special inserts for the feast. Communion may be given from the cup. The dismissal has a double *alleluia*.

Preaching: The heart of the readings is the resurrection of the Lord Jesus and our sharing in it through baptism. The homily will reflect these central truths, and encourage all members of the community to continue to live their new life in Jesus Christ.

◦ *Resources:* The first resource for today's homily is found in the readings and prayers of the Easter Sunday liturgy. These are studied in *Resources for Sunday Homilies* (for Years A, B, or C: 1980-1982, CCCB, Ottawa). See also Bulletin 60, *Liturgical Preaching*, page 239: we are to remember that the Easter season is a period of *mystagogia* or catechesis for all who believe in Christ.

Celebration notes: After the major celebration of the vigil, care needs to be taken that the Easter Sunday Masses are carried out with full splendor. Provision needs to be made for music, full use of ministers, and communion from the cup for all, if this celebration is to be truly fitting.

Music: Today's celebration should be a model for Sunday celebrations throughout the year, with singing of the entrance and communion hymns,

responsorial psalm and gospel acclamation, and the three acclamations in the eucharistic prayer. Music for today's celebration is indicated in CBW II, choir edition, nos. 201-203.

• *Morning and evening prayer:* Outlines are offered in CBW II, nos. 61-79. The psalms and hymns may be chosen to reflect today's celebration more closely. The following suggestions are taken from Bulletin 72, page 32:

- Morning prayer:
 - Introductory rites: "Jesus Christ is risen today," or another seasonal hymn
 - Psalms: Ps. 63; Ps. 118 (no. 191); Ps. 117
 - Word of God: Rom. 6: 3-11 (lectionary, no. 42; LH 2, page 521)
 - Intercessions: LH 2, page 525; these should be developed further
 - Concluding rites: Solemn blessing (sacramentary, page 628, no. 6).
- Evening prayer:
 - Introductory rites: Seasonal hymn
 - Psalms: Psalms 141, 110, 117
 - Word of God: Eph. 2: 4-6 (LH 2, pages 529-530)
 - Intercessions: LH 2, page 534; these should be developed further
 - Concluding rites: Solemn blessing (sacramentary, page 628, no. 6).

Lay leaders: Where lay leaders preside at liturgies, the format for Easter Sunday may follow the normal Sunday celebration (see Bulletin 79), with readings and prayers for the day's liturgy. A litany for the Easter season is given in *A Book of Blessings*, pages 227-228. Other suggestions for music, morning and evening prayer, readings, and preaching are discussed in the notes above.

Parish and Family Life

Meaning for our life: The celebration of Easter teaches us the meaning of the cross in our life. It is only through sharing in Christ's cross now that we are able to share in his glory later. This hope should be light and strength for us in times of difficulty and darkness. We are also reminded that God brings good out of all our sufferings.

Parish preparation: We prepare for Easter Sunday by celebrating Lent as well as we can. At the end of this time of penance, prayer, scripture reading, and good works, we are more open to God's Spirit of love and renewal.

Catechumens: Those who are still on their journey toward baptism in another year or two will be uplifted by experiencing the Easter vigil rites for their friends, and encouraged to persevere in the pathways of faith and love with the whole Christian community.

Family activities: A family Easter candle may be prepared on Saturday or Sunday, with the help of all. A simple form of renewal of baptismal vows may be made: for preschool children, "I love you, Jesus," may be adequate. This may be accompanied by the sprinkling of all with the new Easter water. Other suggestions are given in Bulletin 63, page 107.

Common symbols, such as the Easter egg and rabbit, may be seen with Christian meaning as signs of new life in the spring. Ukrainians decorate Easter eggs (*pysanky*) with painstaking care.

Family prayer: The refrain from the responsorial psalm (Ps. 118) may be sung at mealtime or in family prayer, or a hymn to the risen Lord may be used. A passage from the Easter gospel may be read, followed by silent prayer. The family may pray for unity among all who follow Christ. See also Bulletin 86, pages 226-227; and *Family Book of Prayer* (1983, CCCB, Ottawa): page 28.

Personal life: Today, individual believers renew their promises to reject sin and to live with Christ for God. In what practical ways will I continue to do this?

* * *

Helpful reading:

- *Texts:* See *Lectionary for Mass*, no. 43; *Sacramentary* (Canadian editions, 1974, 1983), pages 272-275, 466-467; *Sunday Mass Book* (1976, CCC, Ottawa): pages 469-476 and 610.

- *Pastoral notes:* See *Guidelines for Pastoral Liturgy — Liturgical Calendar*.

- *Other references:*

The Byzantine Ukrainian Rite (1975, CCC, Ottawa): pages 71-74.

A Triduum Sourcebook (see page 35, above): pages 148-164.

Resurrection: New Testament Witness and Contemporary Reflection, by PHEME PERKINS (1984, Doubleday, Garden City, NY).

The Resurrection Letters (St. Athanasius), edited by Jack N. Sparks (1979, Thomas Nelson, Nashville, TN).

"Celebrating the Paschal Cycle," by Joan Halmo, in *Canadian Catholic Review* (March 1983, 1437 College Drive, Saskatoon, Sask. S7N 0W6): pages 34 and 32.

The Formation of the Resurrection Narratives, by Reginald H. Fuller (1980, Fortress Press, Philadelphia, PA).

* * *

*Empty! He's not here!
He has risen as he said!
All praise to our God!*

OTHER NOTES

Easter season

This final article offers only a brief look at the season, which will be the subject of a Bulletin in the future. For the present, however, some ideas are provided for further exploration.

The Jewish feast of Passover was followed by a seven-week period, and concluded with Pentecost or the Feast of Weeks. For Christians, the period between Easter and Pentecost soon came to be celebrated as a time of great joy, “the great Sunday,” or *Pentekoste*, the great 50 days. This season developed much earlier than Lent. By the end of the fourth century, however, the development of separate feasts and observances tended to fragment the unity of the triduum and the paschal season. See further notes in Bulletin 47, pages 52-54, and in *The Liturgical Year*, by Adolf Adam (see page 18, above), pages 84-91. Abbot Regan’s study mentioned at the end of this article outlines very clearly the history and development of this season.

Spirit of this season: From Easter to Pentecost, the season is baptismal in its approach and attitudes, centered on the paschal mystery of Jesus and our sharing in it through baptism. *Alleluia!* is the song of the priestly people of God, the royal sharers in Jesus’ baptism of blood.

The whole season is *mystagogical*: it is a time in which all the baptized — veteran Christians and newly baptized together — are invited to listen to the gospel of Jesus and to grow in their faith and love. This is intended to be a period of strong growth in the spiritual life of the entire believing community. On the place of this season in the catechumenate, see “Catechesis after baptism,” in Bulletin 91, pages 242-243.

By reflecting on the gospels proclaimed during the 50 days, especially on the Sundays, we come to realize that Jesus is still present among us, teaching us, shepherding us, sending us his Spirit. The Good News is not an abstract truth, but the fact that Jesus loves *us* and has given himself to save *us*. The work of conversion, stirred up to fervor in Lent, continues as part of our daily task.

Flow of the season: The Easter season moves through several stages. The week following Easter is an octave of concentrated joy, prolonging the message of Easter, reflecting on the appearances of Jesus to his disciples. We are invited to deepen our faith in the presence of the Lord among us today.

In the weeks that follow, we continue to let the Sunday gospels lead us to a more intimate relationship with our Lord.

Near the end of the season, we celebrate the Ascension of the Lord, and conclude it with Pentecost, remembering that these are part of the Lord's paschal mystery (see page 3, above).

Liturgy of the hours (pages 549-1039): A wealth of readings, prayers, and reflections are contained in the prayer of the hours. Volume 2 of *The Liturgy of the Hours* provides a rich resource for communities and parishes wishing to explore the seasons more fully.

Morning and evening prayer may be celebrated often during the season, following the format in CBW II, and using seasonal psalms and hymns.

Celebrations: Festive white vestments are used during the season, marking the joy of the community of faith. The Easter candle is lighted for all liturgical celebrations between Easter and Pentecost, both Sundays and weekdays.

Music: *Alleluia* is the song of the season. Every community should seek to sing the gospel acclamation each Sunday, and then continue it during the rest of the year, even during the summer months. A good variety of Easter music is provided in CBW II. Notes on music during the season are given in the choir edition, no. 198.

Musicians and liturgy committees are invited to remember that the season extends for a full seven weeks, and that Easter music is not only appropriate but important throughout the full period. A careful selection of hymns for different Sundays needs to be made at the beginning of the season to provide both continuity and variety.

Family prayer: During the paschal season, the personal and family prayer of Christians should reflect the Church's worship. More frequent use of *alleluia*, and use of blessed water in memory of our baptism are appropriate. Further suggestions are offered in Bulletin 63, pages 107-108; and in *Family Book of Prayer* (1983, CCCB, Ottawa), page 28.

Some pastoral priorities for the Easter season: Diocesan liturgical commissions and parish worship committees may discuss some ways in which they can help to make the season more vibrant in their communities:

◦ *Sacraments of initiation:* The Easter season provides an opportunity for parishes to help strengthen the unity that exists among the sacraments of initiation: baptism, confirmation, and eucharist. In many dioceses, the sacrament of confirmation is celebrated during this season, and includes a

renewal of baptismal promises. Parishioners and family members can be invited to join with the candidates as they prepare to celebrate this sacrament. First communion may also be celebrated during the Easter season, rather than after it. Again, the close relationship between baptism and eucharist may be emphasized.

- *Preaching:* Positive suggestions for continuing the paschal message of this season are offered in *Resources for Sunday Homilies* (1980-1982, CCCB, Ottawa); see also Bulletin 60, pages 239-240. The preaching will be mystagogical, leading the community of believers to meet the risen Christ in the gospels and to hear his message.

- *Music:* See notes above.

- *Ecumenical celebration:* Positive suggestions for working with other Churches in celebrating the Easter season are given in *The Great Sunday*, by Dan F. Onley, listed in the helpful reading at the end of this article. Copies of this book may be shared with members of the ministerial association, and provide ideas for many joint projects during the season, year after year.

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Helpful reading:

- *Texts:* See *Lectionary for Mass*, nos. 44-64 (Sundays), and 261-304 (weekdays); *Sacramentary* (Canadian editions, 1974, 1983), pages 276-335 and 466-481; *Sunday Mass Book* (1976, CCC, Ottawa): pages 475-573 and 610-615.

- *Other references:*

Pasch to Pentecost: The Liturgy of Paschaltide, by Vincent Ryan (1977, Veritas Publications, Dublin).

Biblical Meditations for the Easter Season, by Carroll Stuhlmueller, CP (1980, Paulist Press, NY; and 545 Island Road, Ramsey, NJ 07446).

Marked for Life: Prayer in the Easter Christ, by Maria Boulding (1979, SPCK, Marylebone Road, London NW1 4DU).

The Great Sunday: Fifty Days of Easter in Your Parish, by Dan F. Onley (1983, Pastoral Arts Associates, Old Hickory, TN 37138): reviewed in Bulletin 90, page 191.

Paschal Mission 1984 (1983, Liturgy Training Publications, 155 East Superior Street, Chicago, IL 60611): reviewed in Bulletin 96, page 316.

Easter Season: Liturgical leaflet (1980, CCCB, Ottawa).

* * *

*Fifty days of joy
come to all who love Jesus:
Lord, we sing your praise.*

Alleluia

in practice

Your liturgy committee may wish to consider some practical ways in which you can help to deepen the paschal spirit among God's people in your community. Some areas for positive action:

Water: People can hear and see water flowing around the baptismal font. They are generously sprinkled with blessed water. Water is blessed often on Sundays in memory of their baptism. Parishioners are encouraged to use blessed water in their homes.

Alleluia: People are familiar with the meaning of this acclamation, and sing it each week as they prepare to listen to the gospel of the Lord Jesus. *Alleluia* is the song of the priestly people of God.

God's word: The word of God is honored by a worthy book, carried in procession by the deacon or a reader. The place of the word is reserved for its proclamation. Families are encouraged to prepare for the Sunday celebration by reading and praying over the readings each week. There are several opportunities each year for people to grow in their knowledge of the scriptures and to deepen their love and prayerful use of God's word.

Baptismal preparation: Families are helped to prepare for and celebrate the birth of each child, and are made to feel welcome in the parish. Members of baptismal teams are ready to help them as they get ready for their child's baptism, and continue to work and pray with them as their children grow in age and grace.

Heart of the liturgical year: Sunday — every Sunday — is the primary feast day of the Christian people, and Easter is the greatest of the Sundays in the year. The Lord's day is a day of sharing joy, prayer, and love.

Renewing our covenant: Members of the believing community are encouraged to renew their baptismal covenant each time they celebrate the Sunday eucharist.

Communion from the cup: Each time they celebrate eucharist, the people of this parish are invited to drink from the cup of the Lord's blood.

Invitation to ministry: Parishioners are invited to recognize and use the talents and gifts God has given them, and to serve the old, the young, and the sick. They are offered many ways of ministering in the community at large, and in the worship of the parish family.

Growth in prayer: Parishioners are encouraged to be people of prayer. They have frequent opportunities to learn how to grow in prayer, to pray with the scriptures, and to explore a variety of ways of prayer. Meal prayers are common, and people are becoming more comfortable with silence and with spontaneous prayer.

Music: People in this parish love to sing. They know they have plenty to sing about as followers of the risen Lord, and they express their faith with song, dance, and instrumental music.

Spirit of celebration: People celebrate the dying and rising of Jesus because they know they share in God's love for all the human race. Their baptism is real to them, and they remember its effects in their daily living. They live and work to give praise and glory to God and to help Christ to save the world.

BULLETINS FOR THIS YEAR

After consultation with the Episcopal Commission for Liturgy and the National Council for Liturgy, these topics are planned for volume 18 of the *National Bulletin on Liturgy* in 1985:

Holy Week and Triduum: Bulletin 97, January. From Passion Sunday to Easter, we are in the greatest week of the Church's year of prayer, celebrating the paschal mystery of Jesus Christ. This issue offers help to parishes, religious communities, families, and individuals who want to prepare for Holy Week and celebrate it well.

Sacraments and Ministry: Bulletin 98, March. We explore Faith and Order paper 111, *Baptism, Eucharist, and Ministry*, and the possibilities it opens for all Christian Churches today.

Our Parish Liturgy: Bulletin 99, May. This issue presents both ideals and practical help for parishes and communities to evaluate their Sunday celebrations.

Essays in Liturgy: III: Bulletin 100, September. A celebration of articles to mark our 100th issue: compare Bulletins 65 and 81.

Index: II — 1978-1985: Bulletin 101, November. An index of the contents of Bulletins 62-101, with references back into Bulletin 61, which indexes the issues from 1965 to 1977. A practical aid for helping readers to benefit from the resources contained in all our past issues.

Each issue contains 64 pages. Subscriptions for 1985, from January to December (nos. 97-101), are \$8.00 in Canada; \$10.00 (U.S. funds) outside Canada; by airmail outside Canada, \$7.00 extra (U.S. funds). Send your cheque or money order to Publications Service, 90 Parent Avenue, Ottawa, Ontario K1N 7B1 Canada.

COURSES IN PASTORAL LITURGY

Good courses in liturgy are being offered in North America. Some of these are given during the summer, some during the school year, and some in shorter institutes.

Further information may be obtained by writing to the following:

- Program of Liturgical Studies
Department of Theology
University of Notre Dame
Notre Dame, IN 46556
U.S.A.
- Aquinas Institute
3642 Lindell Boulevard
St. Louis, MO 63108
U.S.A.
- The Graduate School
St. John's University
Collegeville, MN 56321
U.S.A.
- Program of Church Music
and Liturgy
St. Joseph's College
Rensselaer, IN 47978
U.S.A.
- School of Religious Studies
The Catholic University
of America
Washington, DC 20064
U.S.A.
- The Center for Pastoral Liturgy
The Catholic University
of America
Washington, DC 20064
U.S.A.
- The Georgetown Center
for Liturgy, Spirituality
and the Arts
3514 "O" Street NW
Washington, DC 20007
U.S.A.
- Liturgical Studies
The Graduate School
Drew University
Madison, NJ 07940
U.S.A.

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• Irish Institute for Pastoral Liturgy, approved by the Irish hierarchy: A one-year program, commencing each September. Four areas of specialization: Church at prayer, eucharist, sacraments, theology of liturgy. The curriculum includes lectures in scriptures, theology, human sciences, music, art, and architecture. Arrangements may also be made for shorter periods of time.

Applications should be made early to Rev. S. Swayne, Director, Irish Institute of Pastoral Liturgy, College St., Carlow, Ireland.