

Lent/Holy Week/Triduum Themes and Ritual Structure



2016

Archdiocese of Regina

Liturgy Commission



LENT

Themes/Ritual Structure

Lent is the yearly celebration by the Church of its corporate conversion in Jesus Christ. During Lent, the liturgy prepares catechumens to celebrate the Paschal Mystery by the various stages of Christian initiation (RCIA). It also prepares the faithful for Easter as they recall their baptism and do penance in preparation for the greatest feast of the year. (*General Norms for the Liturgical Year/GNLY, n. 27*)

Lent has two major purposes: 1. It recalls or prepares for baptism, and 2. emphasizes a spirit of penance. Through forty days of closer attention to God's word and of more fervent prayer, believers are prepared to celebrate the Paschal Mystery. Lenten instructions should stress these baptismal and penitential themes. During Lent, it is important to teach the social consequences of sin as well as the fact that the heart of the virtue of penance is hatred of sin as an offence against God.

The Church encourages penitential practices that are external and social, reflecting the circumstances of individuals and communities, as we pray and do penance for sinners. (*Cf. Sacrosanctum concilium/SC, nos. 109-110*)

During Lent, God's people do not sing "alleluia" until the believing community has undergone conversion and is ready to sing this chant with renewed meaning during the Easter Vigil.

On the weekdays of Lent, at the end of Mass and before the final blessing, the Prayer over the People indicated for each day may appropriately be used. This extended form of the final blessing is one of the liturgical traditions of Lent.

During Lent, it is not permitted to decorate the altar with flowers (*GIRM, n. 305*), and the use of musical instruments is allowed only so as to support the singing (*GIRM, 313*). However, Laetare Sunday (Fourth Sunday of Lent), Solemnities, and Feasts are exceptions to this rule. (*cf. Ordo, pages 149-151; Roman Missal, pages 192, nos. 3-4*)

Ash Wednesday

Universal day of fasting and abstinence from meat.

The ashes for today's liturgy are made from the branches that were blessed the previous year.

The blessing and distribution of ashes may also take place outside Mass. In this case, the rite is preceded by a Liturgy of the Word.

The Season of Lent -- Sunday Scripture Readings

| Day | First Reading | Responsorial Psalm | Second Reading | Gospel |
|---|---------------------------------------|---------------------------------------|-----------------------------|--|
| Ash Wednesday | Joel 2:12-18 | Ps 51:1-2, 3-4a, 10-11, 12+15 | 2 Cor 5:20-6:2 | Matt 6:1-6, 16-18 |
| 1st Sunday of Lent - Year A | Gen 2:7-9, 16-18, 25; 3:1-7 ++ | Ps 51: 1-2, 3-4a, 10-11, 12+15 | Rom 5:12-19 | Matt 4:1-11 |
| 2nd Sunday of Lent - Year A | Gen 12:1-4 | Ps 33:4-5, 18-19, 20+22 | 2 Tim 1:8b-10 | Matt 17:1-9 |
| 3rd Sunday of Lent - Year A | Exod 17:3-7 | Ps 95:1-2, 6-7ab, 7c-9 | Rom 5:1-2, 5-8 | John 4:5-42 or 4:5-15, 19b-26, 39a, 40-42 |
| 4th Sunday of Lent - Year A | 1 Sam 16:1b, 6-7, 10-13ab | Ps 23:1-3a, 3b-4, 5, 6 | Eph 5:8-14 | John 9:1-41 or 9:1, 6-9, 13-17, 34-38 |
| 5th Sunday of Lent - Year A | Ezek 37:12-14 | Ps 130:1-2, 3-4, 5-6, 7b-8 | Rom 8:8-11 | John 11:1-45 or 11:3-7, 17, 20-27, 33b-45 |
| Passion (Palm) Sunday - Year A | Isa 50:4-7 | Ps 22:7-8, 16-17, 18-19, 22-23 | Phil 2:6-11 | Procession: Matt 21:1-11 Matt 26:14-27:66 |
| 1st Sunday of Lent - Year B | Gen 9:8-15 | Ps 25:4-5a, 6+7b, 8-9 | 1 Pet 3:18-22 | Mark 1:12-15 |
| 2nd Sunday of Lent - Year B | Gen 22:1-2, 9-13, 15-18 | Ps 116:10+15, 16-17, 18-19 | Rom 8:31b-35, 37 ++ | Mark 9:2-10 |
| 3rd Sunday of Lent - Year B | Exod 20:1-17 | Ps 19:7, 8, 9, 10 | 1 Cor 1:18, 22-25 ++ | John 2:13-25 |
| 4th Sunday of Lent - Year B | 2 Chr 36:14-17a, 19-23 ++ | Ps 137:1-2, 3-4, 5-6 | Eph 2:4-10 | John 3:14-21 |

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|---|---------------------------|---------------------------------------|----------------------------|---|
| 5th Sunday of Lent - Year B | Jer 31:31-34 | Ps 51:1-2, 10-11, 12-13 | Heb 5:7-9 | John 12:20-33 |
| Passion (Palm) Sunday - Year B | Isa 50:4-7 | Ps 22:7-8, 16-17, 18-19, 22-23 | Phil 2:6-11 | Proc.: Mark 11:1-10 or John 12:12-16 Mark 14:1-15:47 |
| 1st Sunday of Lent - Year C | Deut 26:4-10 | Ps 91:1-2, 10-11, 12-13, 14-15 | Rom 10:8-13 | Luke 4:1-13 |
| 2nd Sunday of Lent - Year C | Gen 15:5-12, 17-18 | Ps 27:1, 7-8, 9, 13-14 | Phil 3:17-4:1 | Luke 9:28b-36 |
| 3rd Sunday of Lent - Year C | Exod 3:1-8a, 13-15 | Ps 103:1-2, 3-4, 6-7, 8+11 | 1 Cor 10:1-6, 10-12 | Luke 13:1-9 |
| 4th Sunday of Lent - Year C | Josh 5:9a, 10-12 | Ps 34:1-2, 3-4, 5-6 | 2 Cor 5:17-21 | Luke 15:1-3, 11-32 |
| 5th Sunday of Lent - Year C | Isa 43:16-21 | Ps 126:1-2a, 2b-3, 4-5, 6 | Phil 3:8-14 | John 8:1-11 |
| Passion (Palm) Sunday - Year C | Isa 50:4-7 | Ps 22:7-8, 16-17, 18-19, 22-23 | Phil 2:6-11 | Procession: Luke 19:28-40 Luke 22:14-23:56 |

The Easter Triduum

| Day | First Reading | Responsorial Psalm/Canticle | Second Reading | Gospel |
|---|--|---|--|---|
| Mass of the Lord's Supper (Holy Thursday) - Years ABC | Exod 12:1-8, 11-14 | Ps 116:12-13, 15-16, 17-18 | 1 Cor 11:23-26 | John 13:1-15 |
| Celebration of the Lord's Passion (Good Friday) - Years ABC | Isa 52:13-53:12 | Ps 31:1+5, 11-12, 14-15, 16+24 | Heb 4:14-16; 5:7-9 | John 18:1-19:42 |
| Resurrection of the Lord (Easter Vigil) - Years ABC | 1) Gen 1:1-2:2 or 1:1, 26-31a 2) Gen 22:1-18 or 22:1-2, 9-13, 15-18 3) Exod 14:15-31; 15:20, 1 ++ 4) Isa 54:5-14 5) Isa 55:1-11 6) Bar 3:9-15, 32-4:4 7) Ezek 36:16-17a, 18-28 | 1) Ps 104:1-2a, 5-6, 10+12, 13-14, 24+35c or Ps 33:4-5, 6-7, 12-13, 20+22 2) Ps 16:5+8, 9-10, 11 3) Exod 15:1-2, 3-5, 6-7, 17-18 4) Ps 30:1+3, 4-5, 10+11a+12b 5) Isa 12:2-3, 4bcd, 5-6 6) Ps 19:7, 8, 9, 10 7) Ps 42:2, 4bcd; 43:3, 4 or Ps 51:10-11, 12-13, 16-17 | Rom 6:3-11 Resp. Psalm: Ps 118:1-2, 16-17, 22-23 | A- Matt 28:1-10 B- Mark 16:1-8 C- Luke 24:1-12 |
| Resurrection of the Lord (Easter Sunday) - Years ABC | Acts 10:34a, 36-43 ++ | Ps 118:1-2, 16-17, 22-23 | Col 3:1-4 or 1 Cor 5:6b-8 | John 20:1-18 ++ or from Vigil. Afternoon Mass: Luke 24:13-35 |

Sundays of Lent

First Sunday of Lent

RCIA--On this Sunday is celebrated the Rite of Election or Enrolment of Names (usually at the cathedral) for the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil.

Second Sunday of Lent

Third Sunday of Lent

RCIA--(**Gospel: Samaritan Woman at the Well**) On this Sunday is celebrated the first scrutiny in preparation for the Baptism of the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil.

Note: The Sunday Scripture Readings from Year A may be used in any liturgical year on the 3rd, 4th, 5th Sundays of Lent if there are catechumens celebrating the scrutinies.

Fourth Sunday of Lent (*Laetare Sunday*)

In this Mass, the color violet or rose is used. Instrumental music is permitted, and the altar may be decorated with flowers.

RCIA--(**Gospel: Man Born Blind**) On this Sunday is celebrated the second scrutiny in preparation for the Baptism of the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil.

Fifth Sunday of Lent

In the Dioceses of Canada, the practice of covering crosses and images throughout the church from this Sunday may be observed. Crosses remain covered until the end of the celebration of the Lord's Passion on Good Friday, but images remain covered until the beginning of the Easter Vigil.

RCIA--(**Gospel: Raising of Lazarus from the dead**) On this Sunday is celebrated the third scrutiny in preparation for the Baptism of the catechumens who are to be admitted to the Sacraments of Christian Initiation at the Easter Vigil.

Holy Week

Themes/Ritual Structure

PALM SUNDAY OF THE PASSION OF THE LORD

On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses, by means of the Procession or the Solemn Entrance before the principal Mass or the Simple Entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses that are usually celebrated with a large gathering of people. *(RM, p. 254, n. 1)*

Currently there are 3 forms of the entrance on Palm Sunday:

1. **The Procession.** The congregation assembles in a secondary place where the palms are blessed and sprinkled with holy water and the passage of the entrance of Jesus is read with this gospel proclaimed in the usual way. The procession into the church is led by the incense, cross, candles, Gospel Book, priest, and then follow the people carrying palm branches. Upon entering the church the priest venerates the altar, incenses it then goes to the chair.

2. **The Solemn Entrance.** When a procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance. The faithful, holding branches, gather either outside the front door or inside the church itself. The branches are blessed, the gospel of the entrance is proclaimed and then the priest and ministers advance to the sanctuary where the altar is venerated before the priest assumes his place at the chair.

3. **The Simple Entrance.** This beginning combines the commemoration of Jesus' entrance into Jerusalem with the usual entrance procession for Mass, during which the entrance song is sung. Arriving at the altar, the priest venerates it and goes to the chair. After the Sign of the Cross, he greets the people and continues the Mass in the usual way.

***Procession into the church as an appropriate hymn is sung.**

***When the Liturgy begins by way of the Procession or the Solemn Entrance the usual Introductory Rites of the Mass are omitted and the priest immediately prays the Collect.**

Liturgy of the Word

1st Reading

Psalm (sung)

2nd Reading

Gospel Acclamation (sung)

Gospel—Passion

Proclaimed without candles/incense; without greeting/signing of the book. **During the reading of the Passion there is room for singing an appropriate acclamation at various intervals.** The Passion narrative on Palm Sunday and Good Friday occupies a special place in the liturgy. It should be proclaimed in the traditional way, that is, by three persons who take the part of Christ, the narrator and the people. The Passion is proclaimed by deacons or priests, or by lay readers; in the latter case, the part of Christ should be reserved to the priest **(January 16, 1988, Sacred Congregation for Divine Worship, Circular Letter Concerning the Preparation and Celebration of the Easter Feasts-**

Paschalis Solemnitatis, n. 33. Since it is a Gospel reading, the appropriate posture for the assembly is standing, unless an individual is physically prohibited. An invitation to sit during this time is incompatible with the attitude conveyed by the liturgy, that is, union with Christ in his suffering and death. Furthermore, the proclamation of scriptures was never meant to be a read-along, e.g. dividing the Passion into roles shared by the assembly, nor should the Passion be treated as a drama-play.

Homily
Creed
Intercessions

Liturgy of the Eucharist

Preparation of the Gifts (**sung**)
Sanctus (**sung**)
Memorial Acclamation (**sung**)
Great Amen (**sung**)
Agnus Dei (**sung**)
Communion (**sung**)
Prayer After Communion

Concluding Rites

Greeting
Prayer Over the People
Dismissal
Recessional Hymn (**Sung/Optional**)

The *GIRM* does not explicitly mention singing at the end of Mass, therefore a sung hymn is always optional.

THE SACRED PASCHAL TRIDUUM

In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen.

The Paschal Fast should also be kept sacred. It is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged also through Holy Saturday as a way of coming, with spirit uplifted, to the joys of the Lord's Resurrection.

For a fitting celebration of the Sacred Triduum, a sufficient number of lay ministers is required...The singing of the people, the ministers, and the celebrant has a special importance in the celebrations of these days. When the texts are sung, they have their proper impact.

The celebrations of the Triduum are to be carried out only in those churches in which they can be performed with dignity, that is, with a good attendance of the faithful, an appropriate number of ministers, and the means to sing at least some of the parts. Consequently it is desirable that small communities, associations and groups of various kinds join together for celebrations of a nobler manner. (*RM, p. 280, nos. 1,2,3*)

THURSDAY OF THE LORD'S SUPPER

The principal mysteries that are commemorated in this Mass are the institution of the Holy Eucharist and of the priestly order, and the commandment of the Lord concerning fraternal charity. (RM, p. 282, n. 9)

*According to ancient tradition, all Masses without a congregation are forbidden today.

*From Thursday morning and throughout the Easter Triduum, funeral Masses are forbidden.

*The Mass of the Lord's Supper is celebrated in the evening at a convenient time.

*Holy Communion may be distributed to the faithful only during Mass; but it may be brought to the sick at any hour of the day.

*The altar may be adorned with flowers in moderation.

*The tabernacle should be empty; but a sufficient amount of bread should be consecrated in this Mass for the Communion of the clergy and the people on this and the following day.

Entrance Hymn

Introductory Rites

Kyrie (sung)

Gloria (Bells may be rung during this hymn of praise)

Collect

Liturgy of the Word

1st Reading

Psalm (sung)

2nd Reading

Gospel Acclamation (sung)

Gospel

Homily (Themes: Institution of the Eucharist, of the priestly Order, the commandment of Lord concerning fraternal charity.)

Washing of the Feet

After the Homily, where a pastoral reason suggests it, the Washing of Feet follows. The Priest (removing his chasuble if necessary) goes to each one, and, with the help of ministers, pours water over each one's feet and then dries them. An appropriate song(s) may be sung during this ritual gesture) (RM, p. 282, nos. 10,11,12)

In order that the full meaning of this rite might be expressed to those who participate it seemed good to the Supreme Pontiff Pope Francis to vary the norm which is found in the rubrics of the *Roman Missal* (p. 282, n. 11): "*The men who have been chosen are led by the ministers...*", which therefore must be changed as follows: "*Those who are chosen from amongst the people of God are led by the ministers...*" so that pastors may select a small group of the faithful to represent the variety and the unity of each part of the people of God. Such small groups can be made up of men and women, and it is appropriate that they consist of people young and old, healthy and sick, clerics, consecrated men and women and laity, (*Decree, Congregation for Divine Worship and the Discipline of the Sacraments, 6 January, 2016, Solemnity of the Epiphany of the Lord*).

The significance of this rite does not relate so much to the exterior imitation of what Jesus did, but rather to the meaning of what he has accomplished which has a universal importance, namely the giving of himself to the end for the salvation of the human race, his charity which embraces all people and which makes all people brothers and sisters by following his example. (+**Archbishop Arthur Roche, Secretary, Congregation for Divine Worship and the Discipline of the Sacraments**).

The Creed is omitted tonight.

Intercessions

Liturgy of the Eucharist

Preparation of the Gifts (song)

Sanctus (sung)

Memorial Acclamation (sung)

Great Amen (sung)

Agnus Dei (sung)

Communion (song)

*After the distribution of communion, the ciborium with hosts for Good Friday is left on the altar. A period of silence is observed before the Prayer After Communion is said.

Transfer of the Most Blessed Sacrament

After the Prayer, the priest places incense in the thurible, blesses it, then kneels before the Blessed Sacrament and incenses it 3x. Then receiving the humeral veil, he covers the Blessed Sacrament with it and carries the Sacrament through the church in procession to the altar of repose. This procession is accompanied by cross, candles and incense. During this procession *Pange lingua* or some other appropriate Eucharistic hymn is sung. Reaching the altar of repose, the Blessed Sacrament is placed in the open tabernacle and is once again incensed by the priest as the *Tantum ergo* or another Eucharistic hymn is sung. The door of the tabernacle is then closed. A period of adoration is encouraged for the faithful, although adoration should not persist in any solemn way past midnight. The altar is stripped; other crosses are removed from the church or veiled. Holy water is removed from the Church entrance and is not replaced until after the Mass on Easter Sunday.

**If the celebration of the Passion of the Lord on the following Friday does not take place in the same church, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle [immediately after Communion].

The Uniqueness of Holy Thursday Reservation

1. The uniqueness of HT reservation and adoration is their unmistakable link with the eucharistic action, that is, communion in the Lord's Supper. The purpose of reservation is primarily for reception.
2. The consecrated elements are substantially identical with the body and blood of Christ not as he once was at any moment in past history, but as he now is for all eternity in risen glory.
3. In effect, the Mass of HT is a Mass with two communions—one that evening, the other on the next afternoon. Reservation connects the two, looking back to the one and forward to the other. Thus HT and GF go together in the same way that the supper and the cross go together.
4. If HT night and GF afternoon go together, even as do supper and the cross, the divide in the Triduum is between the end of the GF service and the start of the paschal vigil. This is the time of waiting for the dawn of the third day when Christ will rise, never to sleep in death again.

FRIDAY OF THE PASSION OF THE LORD

On the afternoon of this day, about three o'clock (unless a later hour is chosen for a pastoral reason), there takes place the celebration of the Lord's Passion consisting of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion. (RM, p. 295, n. 4)

*Only the sacraments of Penance and the Anointing of the Sick may be celebrated today.

*Communion may only be distributed to the faithful during the liturgy today, but may be brought to the sick at any hour.

*The altar should be completely bare, without cloths, candles, or cross. The celebration consists of three parts: Liturgy of the Word, Adoration of the Holy Cross, and Holy Communion.

*The liturgy takes place in the afternoon around 3 o'clock unless a later hour is chosen for pastoral reasons.

*The priest and servers make a simple entrance in silence from the sacristy. The priest may prostrate himself before the altar or kneel with the servers in silence for a short period of prayer. The priest goes to the chair and begins solemnly and simply with the Opening Prayer.

Opening Prayer

First Part:

Liturgy of the Word

1st Reading

Psalm (sung—preferably without musical instrument)

2nd Reading

Gospel Acclamation (sung)

Gospel—Passion

(Proclaimed without candles/incense; without greeting/signs of the cross. During the reading of the Passion there is room for singing an appropriate acclamation at various intervals.)

Homily

General Intercessions

(The deacon or a lay minister stands at the ambo and says the invitation in which the intention is expressed. Then all prayer in silence for a while, and afterwards the Priest, standing at the chair or at the altar, says the prayer.)

Second Part:

The Adoration of the Holy Cross

The Showing of the Holy Cross

- ❖ **Form I**—The deacon or another minister accompanied by two candle bearers brings the veiled cross in procession through the church to the middle of the sanctuary. The priest, standing before the altar facing the people, receives the cross, uncovers a little of its upper part and elevates it while proclaiming the acclamation. At the end of the singing all kneel for a moment of silent adoration. Next the right arm of the cross is unveiled and finally the entire cross is uncovered with the proclamation, elevation of the cross, and moment of adoration taking place as at the beginning.
- ❖ **Form II**—The priest, deacon, or another minister goes to the door of the church, where he receives the unveiled Cross. Led by two candle bearers he processes to the sanctuary, stopping near the door of the church, in the middle of the church and before the sanctuary. Each time the Cross is elevated, the proclamation/response is made, and all kneel for a moment of silent adoration.

The Adoration of the Holy Cross

The Cross is deposited in its stand at the entrance of the sanctuary or some other suitable place, flanked by two candles. The priest venerates the cross first followed by the faithful in procession.

Only one Cross should be used for the adoration. If the large number of faithful present prohibits individual veneration, the priest may take the Cross and elevate it before the people for a brief time so that they may collectively adore it in silence.

Third Part:

Holy Communion

The altar is covered with a cloth and the corporal and Missal are placed on it. The priest using the humeral veil brings the Blessed Sacrament to the altar from its place of reposition; he is accompanied by two candle bearers who then place their candles on the altar.

Lord's Prayer

Communion (An appropriate song(s) may be sung)

The Blessed Sacrament is returned to the place of reposition outside of the church by the deacon or another suitable minister.

Reasons for the reception of Communion on Good Friday

1. Without communion on GF the reservation of the sacrament on HT loses its purpose. But without reservation there can be no adoration.
2. Without communion the liturgical connection between that afternoon and the previous evening would be broken and the rationale for including the Evening Mass of the Lord's Supper as part of the Triduum would be hard to defend.
3. In GF communion it is Christ who is received not as he once was in past historical time but as he lives forever in risen glory—the victorious victim whose passion is his passage to the Father.
4. Communion prevents the GF liturgy from collapsing into mere subjective recall of an event in past history. To receive the body of Christ is to feed on his ever-living reality.

Prayer

Having genuflected to the Cross, all depart in silence. The altar is once again stripped.

THE EASTER VIGIL IN THE HOLY NIGHT

On Holy Saturday the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, and awaiting his Resurrection.

The Church abstains from the Sacrifice of the Mass, with the sacred table left bare, until after the solemn Vigil, that is, the anticipation by night of the resurrection when the time comes for paschal joys, the abundance of which overflows to occupy fifty days.

Holy Communion may only be given on this day as Viaticum. (*RM, p. 320, nos. 1,2,3*)

By most ancient tradition, this is the night of keeping vigil for the Lord (Exodus 12:42), in which, following the Gospel admonition (Luke 12:35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.

Of this night's Vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each church. It is arranged, moreover, in such a way that after the Lucernarium and Easter Proclamation (which constitutes the first part of this Vigil), Holy Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the Liturgy of the Word) until, as day approaches, with new members reborn in Baptism (the third part), the Church is called to the table the Lord has prepared for his people, the memorial of his Death and Resurrection until he comes again (the fourth part). (*RM, p. 323, nos. 1,2*)

***The Vigil is not to be presented as an ordinary Saturday evening Mass. It should begin after dark and be at a different hour from the usual Saturday evening Mass to show its unique character as the greatest celebration in the Church year.**

***The entire celebration takes place after dark. The celebration of Mass alone without the vigil service is forbidden.**

*When the deacon or priest is unable to sing the Easter Proclamation (Exsultet) it may be sung by a cantor, omitting the appropriate parts.

*Nine readings are assigned to the Easter Vigil: 7 from the OT and 2 from the NT. If in particular cases circumstances demand it, the number of prescribed readings may be reduced. However, the reading from Exodus about the crossing of the Red Sea is never to be omitted.

*In parish churches the baptismal water is always blessed, even if there are no baptisms celebrated during the vigil.

*The elect are baptized, confirmed, and given Eucharist during the Vigil celebration (cf. RCIA, Canadian edition, 1987, pp. 117-144); candidates for Full Communion may be received during the Vigil—they make the profession of faith, are confirmed and given Communion (pp. 237-258).

First Part:

The Solemn Beginning of the Vigil or Lucernarium

A blazing fire is prepared in a suitable place outside the church. When the people are gathered there, the Priest approaches with the ministers, one of whom carries the paschal candle. The processional cross and candles are not carried. (RM, p. 324, n. 8)

Blessing of the Fire and Preparation of the Candle

Procession

When the candle has been lit, one of the ministers takes burning coals from the fire and places them in the thurible, and the Priest puts incense into it in the usual way. The Deacon or, if there is no Deacon, another suitable minister, takes the paschal candle and a procession forms. The thurifer with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. After them follows the Priest with the ministers and the people, all holding in their hands unlit candles.

The procession with the candle (and its proper acclamation) stops near the door of the church, in the middle of the church and before the altar. **Before the singing of the Exsultet the church lights are lit with the exception of the altar candles.** (RM, p. 326-327, nos.15,16,17)

The Easter Proclamation (Exsultet)

The Exsultet is made from the ambo with the appropriate parts omitted if proclaimed by a layperson.

Second Part:

The Liturgy of the Word

*Where more serious pastoral circumstances demand it, the number of Old Testament readings may be reduced, but **Exodus 14** must never be omitted (3rd Reading). It is appropriate that the first three readings be kept intact for they tell the beginnings of salvation. At least one of the prophetic readings should be proclaimed with its foreshadowings of baptism. Thus the order of the Liturgy of the Word is as follows: **Reading/Psalm/Prayer.** (RM, p. 345, nos.20,21)

*After the last Old Testament reading with its psalm and prayer, the altar candles are lit and the priest intones the **Gloria**. Bells may be rung during the singing of this hymn of praise. (*RM*, p. 349, n. 31)

Gloria

Collect

Epistle (Rms. 6:3-11)

Solemn Alleluia with Ps. 118 (intoned by priest or cantor)

Gospel

Homily

Third Part:

Baptismal Liturgy

Fourth Part:

The Liturgy of the Eucharist

Preparation of the Gifts (song)

Sanctus (sung)

Great Amen (sung)

Agnus Dei (sung)

Communion (song)

Prayer After Communion

Concluding Rites

Solemn Blessing/Dismissal

Recessional Hymn (Sung/Optional)

The *GIRM* does not explicitly mention singing at the end of Mass, therefore a sung hymn is always optional.

EASTER SUNDAY: AT THE MASS DURING THE DAY

*The proper sequence is sung on this day. The gospel acclamation follows the sequence as usual.

*At the Masses on Easter Sunday, after the homily, the celebrant may invite the faithful to renew the profession of their baptismal faith, as is done during the Easter Vigil. The baptismal profession of faith replaces the Creed.

*During the octave, a double “**alleluia**” is added to the dismissal and its response at Mass.

*The Easter Candle remains in the sanctuary near the altar or ambo until Pentecost Sunday inclusive.

Procession (song)

Introductory Rites

Penitential Act/Kyrie (song)

Gloria

Liturgy of the Word

1st Reading

Psalm (song)

2nd Reading

Easter Sequence (The appropriate Sequence is always sung on this day)

Gospel Acclamation (song)

Gospel

Homily

*Blessing of the Baptismal Waters/Renewal of Baptismal Promises/Sprinkling of the People. An appropriate hymn/acclamation may be sung during this ritual gesture.

Intercessions

Liturgy of the Eucharist

Preparation of the Gifts (song)

Sanctus (song)

Memorial Acclamation (song)

Great Amen (song)

Agnus Dei (song)

Communion (song)

Concluding Rites

Solemn Blessing/Dismissal

Recessional Hymn (Sung/Optional)

The *GIRM* does not explicitly mention singing at the end of Mass, therefore a sung hymn is always optional.