

# LITURGICAL EVALUATION TOOL

## Triduum

### THEOLOGY

“Christ redeemed us all and gave perfect glory to God principally through his paschal mystery: dying he destroyed our death and rising he restored our life. Therefore the Easter Triduum of the passion and resurrection of Christ is the culmination of the entire liturgical year. Thus the solemnity of Easter has the same kind of preeminence in the liturgical year that Sunday has in the week.” (GNLY, #18)

Did the Triduum as a whole suitably celebrate the paschal mystery? Was it truly the highpoint of our liturgical year? Consider specific examples?

Was the Triduum clearly a distinct season from both Lent and Easter? How so or how not? Consider art & environment, preaching, music, devotional symbols and exercises, intercessions, variations in ritual.

Did liturgical “variations” and liturgical choices (again: environment, music, preaching, other texts, devotional exercises/symbols, etc.) *reinforce* or *obscure* the reality that in each Eucharist, “the victory and triumph of [Christ’s] death are again made present?” In other words: did the liturgies of the Triduum retain a fundamentally paschal character?

### ART & ENVIRONMENT

“During the liturgical year the Church unfolds the whole mystery of Christ, from his incarnation and birth through his passion, death, and resurrection to his ascension, the day of Pentecost, and the expectation of his coming in glory. In its celebration of these mysteries, the Church makes these sacred events present to the people of every age. The tradition of decorating or not decorating the church for liturgical seasons and feasts heightens the awareness of the festive, solemn, or penitential nature of these seasons. ..Plans for seasonal decorations should include other areas besides the sanctuary. Decorations are intended to draw people to the true nature of the mystery being celebrated, rather than being ends in themselves.” (BLS, #122-124)

Did the Triduum accomplish this in terms of art & environment? Did the many significant symbols of the Triduum “speak” appropriately? Consider specifics.

Did the altar, ambo, and cross retain their preeminence in the liturgical environment or did secondary and devotional items (cloths, candles, symbols, etc.) dominate?

## PREACHING

“By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the liturgical year.” (*CSL*, #52)

“The very meaning and function of the homily is determined by its relation to the liturgical action of which it is a part. It flows from the Scriptures which are read at that liturgical celebration, or, more broadly, from the Scriptures which undergird its prayers and actions, and enables the congregation to participate in the celebration with faith.” (*FYH*, #42)

“The preacher then has a formidable task: to speak from the Scriptures (those inspired documents of our tradition that hand down to us the way the first believers interpreted the world) to a gathered congregation in such a way that those assembled will be able to worship God in spirit and truth, and then go forth to love and serve the Lord.” (*FYH*, #49)

Did this happen during the Triduum? Consider specific themes, words, phrases, concepts, approaches, or styles.

## MUSIC

“The Christian faithful who gather together as one to await the Lord’s coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs. (cf. Col 3:16) Great importance should therefore be attached to the use of singing in the celebration of the Mass...” (*GIRM*, #39-40)

“Among the many signs and symbols used by the Church to celebrate its faith, music is of preeminent importance. As sacred song united to words it forms a necessary or integral part of the solemn liturgy. Yet the function of music is ministerial: it must serve and never dominate. Music should assist the assembled believers to express and share the gift of faith that is within them and to nourish and strengthen their interior commitment of faith. It should heighten the texts so that they speak more fully and more effectively. The quality of joy and enthusiasm which music adds to community worship cannot be gained in any other way. It imparts a sense of unity to the congregation and sets the appropriate tone for a particular celebration.” (*MCW*, #23)

Did music “do its job” in the liturgies of the Triduum? Consider assembly singing, responsorial psalmody, choral/ensemble singing, presidential and diaconal singing/chanting.

Was the liturgical music truly ministerial? Did it help the assembly express and share their faith? Did it heighten the texts?