

EASTER VIGIL

Links

EASTER VIGIL

FIRST PART: THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

The Blessing of the Fire and Preparation of the Candle

The Easter Proclamation

SECOND PART: LITURGY OF THE WORD

COLLECT

READING I Gn 1:1, 26–31a

READING II Gn 22:1–2, 9a, 10–13, 15–18

READING III Ex 14:15–15:1

READING IV Is 54:5–14

READING V Is 55:1–11

READING VI Bar 3:9–15, 32, 4:4

READING VII Ez 36:16–17a, 18–28

READING I Rom 6:3–11

RESPONSORIAL PSALM

GOSPEL Lk 24:1–12

THIRD PART: LITURGY OF BAPTISM. BLESSING OF WATER, THE RENEWAL OF BAPTISMAL PROMISES

FOURTH PART: THE LITURGY OF THE EUCHARIST

PRAYER OVER THE OFFERINGS

Preface I of Easter

EUCCHARISTIC PRAYER I

COMMUNION RITE

COMMUNION ANTIPHON

PRAYER AFTER COMMUNION

SOLEMN BLESSING

FIRST PART: THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

The Blessing of the Fire and Preparation of the Candle

[Procession] [Easter Proclamation]

A burning 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.

[Where, because of difficulties that may occur, a fire is not lit, the blessing of fire is adapted to the circumstances. When the people are gathered in the church as on other occasions, the Priest comes to the door of the church, along with the ministers carrying the paschal candle.]

The Priest and faithful sign themselves while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit, and then he greets the assembled people in the usual way and briefly instructs them about the night Vigil in these or similar words:

Dear brothers and sisters, on this most sacred night in which our Lord Jesus Christ passed over from death to life, the Church calls upon her sons and daughters, scattered throughout the world, to come together to watch and pray. If we keep the memorial of the Lord's paschal solemnity in this way, listening to his word and celebrating his mysteries, then we shall have the sure hope of sharing his triumph over death and living with him in God.

Then the Priest blesses the fire, saying, with hands extended:

Let us pray. O God, who through your Son bestowed upon the faithful the fire of your glory, sanctify † this new fire, we pray, and grant that, by these paschal celebrations, we may be so inflamed with heavenly desires, that with minds made pure we may attain festivities of unending splendor. Through Christ our Lord.

Amen.

After the blessing at the new fire, one of the ministers brings the paschal candle to the Priest, who cuts a cross into the candle as with a stylus. Then he makes the Greek letter Alpha above the cross, the letter Omega below, and the four numerals of the current year between the arms of the cross, saying meanwhile:

1. Christ yesterday and today [he cuts a vertical line]
2. the Beginning and the End [he cuts a horizontal line]
3. the Alpha [he cuts the letter Alpha above the vertical line]
4. and the Omega [he cuts the letter Omega below the vertical line]
5. all time belongs to him [he cuts the first numeral of the current year in the upper left corner of the cross]
6. and all the ages [he cuts the second numeral of the current year in the upper right corner of the cross]
7. to him be glory and power [he cuts the third numeral of the current year in the lower left corner of the cross]
8. through every age and for ever. Amen [he cuts the fourth numeral of the current year in the lower right corner of the cross]

When the cutting of the cross and of the other signs has been completed, the Priest may insert five grains of incense into the candle in the form of a cross, meanwhile saying:

1. By his holy
2. and glorious wounds
3. may Christ the Lord
4. guard us
5. and protect us. Amen

The Priest lights the paschal candle from the new fire, saying:

May the light of Christ rising in glory dispel the darkness of our hearts and minds.

As regards the preceding elements, Conferences of Bishops may also establish other forms more adapted to the culture of the different peoples.

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.

At the door of the church the Deacon, standing and raising up the candle, sings:

The Light of Christ.

Lumen Christi.

Thanks be to God.

Deo grátias.

The Priest lights his candle from the flame of the paschal candle. Then the Deacon moves forward to the middle of the church and, standing and raising up the candle, sings a second time:

The Light of Christ.

Lumen Christi.

Thanks be to God.

Deo grátias.

All light their candles from the flame of the paschal candle and continue in procession. When the Deacon arrives before the altar, he stands facing the people, raises up the candle and sings a third time:

The Light of Christ.

Lumen Christi.

Thanks be to God.

Deo grátias.

Then the Deacon places the paschal candle on a large candlestand prepared next to the ambo or in the middle of the sanctuary. And lights are lit throughout the church, except for the altar candles.

The Easter Proclamation

When he has arrived at the altar, the Priest goes to his chair, gives his candle to a minister, puts incense into the thurible and blesses the incense as at the Gospel at Mass. The Deacon goes to the Priest and saying: Your blessing, Father, asks for and receives a blessing from the Priest who says in a low voice: The Lord be in your heart and on your lips that you may proclaim his paschal praise worthily and well, in the name of the Father and of the Son, † and of the Holy Spirit. The Deacon replies: Amen. This blessing is omitted if the Proclamation is made by someone who is not a Deacon.

The Deacon, after incensing the book and the candle, proclaims the Easter Proclamation (Exsultet) at the ambo or at a lectern, with all standing and holding lighted candles in their hands. The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words Therefore, dearest brothers and sisters up to the end of the invitation are omitted, along with the greeting The Lord be with you.

Shorter Form of the Easter Proclamation

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph!

Be glad, let earth be glad, as glory floods her, ablaze with light from her eternal King, let all corners of the earth be glad, knowing an end to gloom and darkness.

Rejoice, let Mother Church also rejoice, arrayed with the lighting of his glory, let this holy building shake with joy, filled with the mighty voices of the peoples.

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

It is truly right and just, with ardent love of mind and heart, and with devoted service of our voice, to acclaim our God invisible, the almighty Father, and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father, and pouring out his own dear Blood wiped clean the record of our ancient sinfulness.

These then are the feasts of Passover, in which is slain the Lamb, the one true Lamb, whose Blood anoints the doorposts of believers.

This is the night, when once you led our forebears, Israel's children, from slavery in Egypt and made them pass dry-shod through the Red Sea.

This is the night that with a pillar of fire banished the darkness of sin.

This is the night in which even now, throughout the world, sets Christian believers apart from worldly vices and from the gloom of sin, leading them to grace, and joining them to his holy ones.

This is the night when Christ broke the prison-bars of death, and rose victorious from the

underworld.

O wonder of your humble care for us!

O love, O charity beyond all telling, to ransom a slave you gave away your Son!

O truly necessary sin of Adam, destroyed completely by the Death of Christ!

O happy fault that earned so great, so glorious a Redeemer!

The sanctifying power of this night dispels all wickedness, washes faults away, restores innocence to the fallen, and joy to mourners.

O truly blessed night, when things of heaven are wedded to those of earth and divine to the human.

On this, your night of grace, O holy Father, accept this candle, a solemn offering, the work of bees and of your servants' hands, an evening sacrifice of praise, this gift from your most holy Church.

Therefore, O Lord, we pray you that this candle, hallowed to the honor of your name, may persevere undimmed, to overcome the darkness of this night.

Receive it as a pleasing fragrance, and let it mingle with the lights of heaven.

May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who coming back from death's domain has shed his peaceful light on humanity, and lives and reigns for ever and ever.

Amen.

SECOND PART: LITURGY OF THE WORD

In this Vigil, the mother of all Vigils, nine readings are provided, namely seven from the Old Testament and two from the New (the Epistle and Gospel), all of which should be read whenever this can be done., so that the character of the Vigil, which demands an extended period of time, may be preserved.

Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three readings should be read from the Old Testament, both from the Law and from the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted.

After setting aside their candles, all sit. Before the readings begin, the Priest instructs the people in these or similar words:

Dear brothers and sisters, now that we have begun our solemn Vigil, let us listen with quiet hearts to the Word of God. Let us meditate on how God in times past saved his people and in these, the last days, has sent us his Son as our Redeemer. Let us pray that our God may complete this paschal work of salvation by the fullness of redemption.

Then the readings follow. A reader goes to the ambo and proclaims the reading. Afterwards a psalmist or a cantor pronounces the Psalm with the people making the response. Then all rise, the Priest says Let us pray and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm a period of sacred silence may be observed, in which case the pause after Let us pray is omitted. When the Gloria is concluded, the Priest says the Collect in the usual way.

COLLECT

O God, who make this most sacred night radiant with the glory of the Lord's Resurrection, stir up in your Church a spirit of adoption, so that, renewed in body and mind, we may render you undivided service. Through our Lord.

READING I Gn 1:1, 26–31a

In the beginning, when God created the heavens and the earth, God said: “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.” God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.” God also said: “See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened. God looked at everything he had made, and found it very good.

RESPONSORIAL PSALM

R. Lord, send out your Spirit, and renew the face of the earth.

Bless the Lord, O my soul!

O Lord, my God, you are great indeed!

You are clothed with majesty and glory,
robed in light as with a cloak.

R. Lord, send out your Spirit, and renew the face of the earth.

You fixed the earth upon its foundation,
not to be moved forever;
with the ocean, as with a garment, you covered it;
above the mountains the waters stood.

R. Lord, send out your Spirit, and renew the face of the earth.

You send forth springs into the watercourses
that wind among the mountains.
Beside them the birds of heaven dwell;
from among the branches they send forth their song.

R. Lord, send out your Spirit, and renew the face of the earth.

You water the mountains from your palace;
the earth is replete with the fruit of your works.
You raise grass for the cattle,
and vegetation for man's use,
Producing bread from the earth.

R. Lord, send out your Spirit, and renew the face of the earth.

How manifold are your works, O Lord!

In wisdom you have wrought them all
the earth is full of your creatures.
Bless the Lord, O my soul! Alleluia.

R. Lord, send out your Spirit, and renew the face of the earth.

LET US PRAY

Almighty ever-living God, who are wonderful in the ordering of all your works, may those you have redeemed understand that there exists nothing more marvelous than the world's creation in the beginning except that at the end of the ages, Christ our Passover has been sacrificed. Who lives and reigns for ever and ever.

R. Amen

READING II Gn 22:1-2, 9a, 10-13, 15-18

God put Abraham to the test. He called to him, "Abraham!" "Here I am," he replied. Then God said: "Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you."

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Then he reached out and took the knife to slaughter his son. But the Lord's messenger called to him from heaven, "Abraham, Abraham!" "Here I am," he answered. "Do not lay your hand on the boy," said the messenger. "Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son." As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son.

Again the Lord's messenger called to Abraham from heaven and said: "I swear by myself, declares the Lord, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing — all this because you obeyed my command."

RESPONSORIAL PSALM

R. Keep me safe, O God; you are my hope.

O Lord, my allotted portion and my cup,
you it is who hold fast my lot.
I set the Lord ever before me;
with him at my right hand I shall not be disturbed.

R. Keep me safe, O God; you are my hope.

Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;

because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption.

R. Keep me safe, O God; you are my hope.

You will show me the path to life,
fullness of joys in your presence,
the delights at your right hand forever.

R. Keep me safe, O God; you are my hope.

LET US PRAY

O God, supreme Father of the faithful, who increase the children of your promise by pouring out the grace of adoption throughout the whole world and who through the paschal mystery make your servant Abraham father of nations, as once you swore; grant:, we pray, that your peoples may enter worthily into the grace to which you call them. Through Christ our Lord.

R. Amen.

READING III Ex 14:15–15:1

The Lord said to Moses, “Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the Lord, when I receive glory through Pharaoh and his chariots and charioteers.”

The angel of God, who had been leading Israel’s camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the Lord swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left.

The Egyptians followed in pursuit; all Pharaoh’s horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the Lord cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the Lord was fighting for them against the Egyptians.

Then the Lord told Moses, “Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers.” So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the Lord hurled them into its midst. As the water flowed back, it covered the

chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the Lord saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the Lord had shown against the Egyptians, they feared the Lord and believed in him and in his servant Moses.

Then Moses and the Israelites sang this song to the Lord: I will sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea.

RESPONSORIAL PSALM

R. Let us sing to the Lord; he has covered himself in glory.

I will sing to the Lord, for he is gloriously triumphant;
horse and chariot he has cast into the sea.

My strength and my courage is the Lord,
and he has been my savior.

He is my God, I praise him;
the God of my father, I extol him.

R. Let us sing to the Lord; he has covered himself in glory.

The Lord is a warrior,

Lord is his name!

Pharaoh's chariots and army he hurled into the sea;
the elite of his officers were submerged in the Red Sea.

R. Let us sing to the Lord; he has covered himself in glory.

The flood waters covered them,
they sank into the depths like a stone.

Your right hand, O Lord, magnificent in power,
your right hand, O Lord, has shattered the enemy.

R. Let us sing to the Lord; he has covered himself in glory.

You brought in the people you redeemed
and planted them on the mountain of your inheritance.

the place where you made your seat, O Lord,
the sanctuary, Lord, which your hands established.

The Lord shall reign forever and ever.

R. Let us sing to the Lord; he has covered himself in glory.

LET US PRAY

O God, whose ancient wonders remain undimmed in splendor even in our day, for what you once bestowed on a single people, freeing them from Pharaoh's persecution by the power of your right hand, now you bring about as the salvation of the nations through the waters of rebirth; grant, we

pray, that the whole world may become children of Abraham and inherit the dignity of Israel's birthright. Through Christ our Lord.

R. Amen.

READING IV Is 54:5-14

The One who has become your husband is your Maker; his name is the Lord of hosts; your redeemer is the Holy One of Israel, called God of all the earth. The Lord calls you back, like a wife forsaken and grieved in spirit, a wife married in youth and then cast off, says your God. For a brief moment I abandoned you, but with great tenderness I will take you back. In an outburst of wrath, for a moment I hid my face from you; but with enduring love I take pity on you, says the Lord, your redeemer. This is for me like the days of Noah, when I swore that the waters of Noah should never again deluge the earth; so I have sworn not to be angry with you, or to rebuke you. Though the mountains leave their place and the hills be shaken, my love shall never leave you nor my covenant of peace be shaken, says the Lord, who has mercy on you. O afflicted one, storm-battered and unconsoled, I lay your pavements in carnelians, and your foundations in sapphires; I will make your battlements of rubies, your gates of carbuncles, and all your walls of precious stones. All your children shall be taught by the Lord, and great shall be the peace of your children. In justice shall you be established, far from the fear of oppression, where destruction cannot come near you.

RESPONSORIAL PSALM

R. I will praise you, Lord, for you have rescued me.

I will extol you, O Lord, for you drew me clear
and did not let my enemies rejoice over me.

O Lord, you brought me up from the netherworld;
you preserved me from among those going down into the pit.

R. I will praise you, Lord, for you have rescued me.

Sing praise to the Lord, you his faithful ones,
and give thanks to his holy name.

For his anger lasts but a moment;
a lifetime, his good will.

At nightfall, weeping enters in,
but with the dawn, rejoicing.

R. I will praise you, Lord, for you have rescued me.

Hear, O Lord, and have pity on me;

O Lord, be my helper.

You changed my mourning into dancing;

O Lord, my God, forever will I give you thanks.

R. I will praise you, Lord, for you have rescued me.

Exaltábo te, Dómine, quóniam extraxísti me.

LET US PRAY

Almighty ever-living God, surpass, for the honor of your Name, what you pledged to the Patriarchs by reason of their faith, and through sacred adoption increase the children of your promise, so that what the Saints of old never doubted would come to pass your Church may now see in great part fulfilled. Through Christ our Lord.

R. Amen.

READING V Is 55:1-11

Thus says the Lord: All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread, your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. As I made him a witness to the peoples, a leader and commander of nations, so shall you summon a nation you knew not, and nations that knew you not shall run to you, because of the Lord, your God, the Holy One of Israel, who has glorified you.

Seek the Lord while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; let him turn to the Lord for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.

For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall not return to me void, but shall do my will, achieving the end for which I sent it.

RESPONSORIAL PSALM

R. You will draw water joyfully from the springs of salvation.

God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the Lord,
and he has been my savior.
With joy you will draw water
at the fountain of salvation.

R. You will draw water joyfully from the springs of salvation.

Give thanks to the Lord, acclaim his name;
among the nations make known his deeds,
proclaim how exalted is his name.

R. You will draw water joyfully from the springs of salvation.

Sing praise to the Lord for his glorious achievement;

let this be known throughout all the earth.

Shout with exultation, O city of Zion,

for great in your midst

is the Holy One of Israel!

R. You will draw water joyfully from the springs of salvation.

LET US PRAY

Almighty ever-living God, sole hope of the world, who by the preaching of your Prophets unveiled the mysteries of this present age; graciously increase the longing of your people, for only at the prompting of your grace do the faithful progress in any kind of virtue. Through Christ our Lord.

R. Amen.

READING VI Bar 3:9–15, 32, 4:4

Hear, O Israel, the commandments of life: listen, and know prudence! How is it, Israel, that you are in the land of your foes, grown old in a foreign land, defiled with the dead, accounted with those destined for the netherworld? You have forsaken the fountain of wisdom! Had you walked in the way of God, you would have dwelt in enduring peace. Learn where prudence is, where strength, where understanding; that you may know also where are length of days, and life, where light of the eyes, and peace. Who has found the place of wisdom, who has entered into her treasuries?

The One who knows all things knows her; he has probed her by his knowledge. The One who established the earth for all time, and filled it with four-footed beasts; he who dismisses the light, and it departs, calls it, and it obeys him trembling; before whom the stars at their posts shine and rejoice; when he calls them, they answer, "Here we are!" shining with joy for their Maker. Such is our God; no other is to be compared to him:

He has traced out the whole way of understanding, and has given her to Jacob, his servant, to Israel, his beloved son.

Since then she has appeared on earth, and moved among people. She is the book of the precepts of God, the law that endures forever; all who cling to her will live, but those will die who forsake her. Turn, O Jacob, and receive her: walk by her light toward splendor. Give not your glory to another, your privileges to an alien race. Blessed are we, O Israel; for what pleases God is known to us!

RESPONSORIAL PSALM

R. Lord, you have the words of everlasting life.

The law of the Lord is perfect,
refreshing the soul;

the decree of the Lord is trustworthy,
giving wisdom to the simple.
R. Lord, you have the words of everlasting life.
The precepts of the Lord are right,
rejoicing the heart;
the command of the Lord is clear,
enlightening the eye.
R. Lord, you have the words of everlasting life.
The fear of the Lord is pure,
enduring forever;
the ordinances of the Lord are true,
all of them just.
R. Lord, you have the words of everlasting life.
They are more precious than gold,
than a heap of purest gold;
sweeter also than syrup
or honey from the comb.
R. Lord, you have the words of everlasting life.

LET US PRAY

O God, who constantly increase your Church by your call to the nations, grant graciously to those you wash clean in the waters of Baptism, the assurance of your unfailing protection. Through Christ our Lord.

R. Amen.

READING VII Ez 36:16–17a, 18–28

The word of the Lord came to me, saying: Son of man, when the house of Israel lived in their land, they defiled it by their conduct and deeds. Therefore I poured out my fury upon them because of the blood that they poured out on the ground, and because they defiled it with idols. I scattered them among the nations, dispersing them over foreign lands; according to their conduct and deeds I judged them. But when they came among the nations wherever they came, they served to profane my holy name, because it was said of them: “These are the people of the Lord, yet they had to leave their land.” So I have relented because of my holy name which the house of Israel profaned among the nations where they came. Therefore say to the house of Israel: Thus says the Lord God: Not for your sakes do I act, house of Israel, but for the sake of my holy name, which you profaned among the nations to which you came. I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the Lord, says the Lord God, when in their sight I prove my holiness through you. For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within

you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God.

RESPONSORIAL PSALM

R. Like a deer that longs for running streams, my soul longs for you, my God.

Athirst is my soul for God, the living God.

When shall I go and behold the face of God?

Like a deer that longs for running streams, my soul longs for you, my God.

I went with the throng

and led them in procession to the house of God,

Amid loud cries of joy and thanksgiving,

with the multitude keeping festival.

R. Like a deer that longs for running streams, my soul longs for you, my God.

Send forth your light and your fidelity;

they shall lead me on

And bring me to your holy mountain,

to your dwelling-place.

R. Like a deer that longs for running streams, my soul longs for you, my God.

Then will I go in to the altar of God,

the God of my gladness and joy;

then will I give you thanks upon the harp,

O God, my God!

R. Like a deer that longs for running streams, my soul longs for you, my God.

LET US PRAY

O God of unchanging power and eternal light, look with favor on the wondrous mystery of the whole Church, and serenely accomplish the work of human salvation which you planned from all eternity; may the whole world know and see that what was cast down is raised up, what had become old is made new and all things are restored to integrity through Christ, the same by whom they came into being. Who lives and reigns for ever and ever.

R. Amen.

After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Priest intones the hymn *Gloria in excelsis Deo* (Glory to God in the highest), which is taken up by all, while bells are rung, according to local custom.

Glory to God in the highest....

READINGS FOR THE MASS

READING I Rom 6:3–11

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death?

We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.

After the Epistle has been read, all rise, then the Priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the Alleluia.

Then the psalmist or cantor proclaims Psalm 117 with the people responding Alleluia.

RESPONSORIAL PSALM

R. Alleluia, alleluia, alleluia.

Give thanks to the Lord, for he is good,
for his mercy endures forever.

Let the house of Israel say,
“His mercy endures forever.”

R. Alleluia, alleluia, alleluia.

The right hand of the Lord has struck with power;
the right hand of the Lord is exalted.

I shall not die, but live,
and declare the works of the Lord.

R. Alleluia, alleluia, alleluia.

The stone the builders rejected
has become the cornerstone.

By the Lord has this been done;
it is wonderful in our eyes.

R. Alleluia, alleluia, alleluia.

GOSPEL Lk 24:1–12

At daybreak on the first day of the week the women who had come from Galilee with Jesus took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them. They were terrified and bowed their faces to the ground. They said to them, “Why do you seek the living one among

the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day." And they remembered his words. Then they returned from the tomb and announced all these things to the eleven and to all the others. The women were Mary Magdalene, Joanna, and Mary the mother of James; the others who accompanied them also told this to the apostles, but their story seemed like nonsense and they did not believe them. But Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened.

THIRD PART: LITURGY OF BAPTISM. BLESSING OF WATER, THE RENEWAL OF BAPTISMAL PROMISES

When the Rite of Baptism (and Confirmation) has been completed or, if this has not taken place, after the blessing of water, all stand, holding lighted candles in their hands, and renew the promise of baptismal faith, unless this has already been done with those to be baptized. The priest addresses the faithful in these or similar words:

Dear brothers and sisters, through the paschal mystery we have been buried with Christ in Baptism so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

Priest: Do you renounce Satan?

Abrenúntio.

All: I do.

Priest: And all his works?

All: I do.

Abrenúntio.

Priest: And all his empty show?

All: I do.

Abrenúntio.

Or:

Priest: Do you renounce sin, so as to live in the freedom of the children of God?

Abrenuntiátiŝ peccáto, ut in libertáte filiórum Dei vivátiŝ?

All: I do.

Abrenúntio.

Priest: Do you renounce the lure of evil, so that sin may have no mastery over you?

All: I do.

Abrenúntio.

Priest: Do you renounce Satan, the author and prince of sin?

All: I do.

Abrenúntio.

If the situation warrants, this second formula may be adapted by Conferences of Bishops according to local needs.

Then the Priest continues:

Priest: Do you believe in God, the Father almighty, Creator of heaven and earth?

All: I do.

Credo.

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father?

All: I do.

Credo.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All: I do.

Credo.

And the Priest concludes:

And may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life .

All: Amen.

The Priest sprinkles the people with the blessed water, while all sing the Vidi aquam:

Ant. I saw water flowing from the Temple, from its right-hand side, alleluia: and all to whom this water came were saved and shall say: Alleluia, alleluia.

Another chant that is baptismal in character may also be sung.

Meanwhile the newly baptized are led to their place among the faithful. If the blessing of baptismal water has not taken place in the baptistery, the Deacon and the ministers reverently carry the vessel of water to the font.

If the blessing of the font has not occurred, the blessed water is put aside in an appropriate place.

After the sprinkling, the Priest returns to the chair where, omitting the Creed, he directs the Universal Prayer, in which the newly baptized participate for the first time.

FOURTH PART: THE LITURGY OF THE EUCHARIST

The Priest goes to the altar and begins the Liturgy of the Eucharist in the usual way.

It is desirable that the bread and wine be brought forward by the newly baptized or, if they are children, by their parents or godparents.

PRAYER OVER THE OFFERINGS

Accept, we ask, O Lord, the prayers of your people with the sacrificial offerings, that what has begun in the paschal mysteries may, by the working of your power, bring us healing for all eternity. Through Christ our Lord.

In the Eucharistic Prayer, a commemoration is made of the baptized and their godparents in accord with the formulas which are found in the Roman Missal and Roman Ritual for each of the Eucharistic Prayers.

Before the Ecce Agnus Dei (Behold the Lamb of God), the Priest may briefly address the newly baptized about receiving their First Communion and about the excellence of this great mystery, which is the climax of Initiation and the center of the whole of Christian life.

It is desirable that the newly baptized receive Holy Communion under both kinds, together with their godfathers, godmothers, and Catholic parents and spouses, as well as their lay catechists. It is even appropriate that, with the consent of the Diocesan Bishop, where the occasion suggests this, all the faithful be admitted to Holy Communion under both kinds.

Preface I of Easter

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but [on this night or on this day or in this time] above all to laud you yet more gloriously, when Christ our Passover has been sacrificed.

For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising restored our life. And so, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory as they acclaim:

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

EUCCHARISTIC PRAYER I

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless † these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant N. our Pope and [N.] our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Remember, Lord, your servants N. and N.

And all gathered here, whose faith and devotion are known to you. For them and all who are dear to them we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them, for the redemption of their souls, in hope of health and well-being, and fulfilling their vows to you, the eternal God, living and true.

Celebrating the most sacred night [day] of the Resurrection of our Lord Jesus Christ in the flesh, and in communion with those whose memory we venerate, especially the glorious ever-Virgin

Mary, Mother of our God and Lord, Jesus Christ, † and blessed Joseph, Spouse of the same Virgin, your blessed Apostles and Martyrs, Peter and Paul, Andrew, [James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian] and all your Saints: through their merits and prayers, grant that in all things we may be defended by your protecting help.

[Through Christ our Lord. Amen.]

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family, which we make to you also for those to whom you have been pleased to give the new birth of water and the Holy Spirit, granting them forgiveness of all their sins: order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen.

[Through Christ our Lord. Amen.]

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

On the day before he was to suffer he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith.

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Be pleased to look upon them with serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us who through this participation at the altar receive the most holy Body and Blood of your Son

He stands upright again and signs himself with the Sign of the Cross, saying:

may be filled with every grace and heavenly blessing.

[Through Christ our Lord. Amen.]

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace.

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace.

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, [Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia] and all your Saints: admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

Through whom you continue to create all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

Through him, and with him, and in him, to you, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

Amen.

COMMUNION RITE

At the Savior's command and formed by divine teaching, we dare to say:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

...

COMMUNION ANTIPHON

Christ our Passover has been sacrificed: therefore let us keep the feast with the unleavened bread of purity and truth, alleluia.

PRAYER AFTER COMMUNION

Pour out on us, O Lord, the Spirit of your love, and in your kindness make those you have nourished by this paschal Sacrament, one in mind and heart. Through Christ our Lord.

SOLEMN BLESSING

May almighty God bless you through today's Easter Solemnity and, in his compassion, defend you from every assault of sin. Amen.

And may he, who restores you to eternal life in the Resurrection of his Only Begotten, endow you with the prize of immortality. Amen.

Now the days of the Lord's Passion have drawn to a close, may you who celebrate the gladness of the Paschal Feast come with Christ's help, and exalting in spirit, to those feasts that are celebrated in eternal joy. Amen.

And may the blessing of almighty God, the Father, and the Son, † and the Holy Spirit, descend upon you and remain with you for ever. Amen.

Priest or Deacon: Go forth, the mass is ended, alleluia, alleluia.

All reply: Thanks be to God, alleluia, alleluia.