

# THE EASTER VIGIL IN THE HOLY NIGHT

## FIRST PART: THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

### The Blessing of the Fire and Preparation of the Candle

*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.*

*Where, however, a fire cannot be lit outside the church, the rite is carried out as in no. 13, below.*

*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 brethren (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.

**10. 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.

**R. Amen.**

*After the blessing of the new fire, one of the ministers brings the paschal candle to the Priest, who cuts a cross into the candle 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.

1  
4 2 5  
3

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.

### Procession

15. 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. Or: Lumen Christi.

And all reply: Thanks be to God. Or: Deo grátias.

The Priest lights his candle from the flame of the paschal candle.

16. 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. Or: Lumen Christi.

**And all reply:** Thanks be to God. **Or:** Deo grátias.

All light their candles from the flame of the paschal candle and continue in procession.

17. 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. Or: Lumen Christi.

**And all reply:** Thanks be to God. **Or:** 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 (Exsúltet)**

Arriving 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:

May 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.

19. The Deacon, after incensing the book and the candle, proclaims the Easter Proclamation (Exsúltet) 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 friends up to the end of the invitation are omitted, along with the greeting The Lord be with you. The Proclamation may also be sung in the shorter form.

#### Longer 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 lightning of his glory,  
let this holy building shake with joy,  
filled with the mighty voices of the peoples.  
(Therefore, dearest friends,  
standing in the awesome glory of this holy light,

invoke with me, I ask you,  
the mercy of God almighty,  
that he, who has been pleased to number me,  
though unworthy, among the Levites,  
may pour into me his light unshadowed,  
that I may sing this candle's perfect praises).

(V. The Lord be with you.

R. And with your spirit.)

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. 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  
that 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.  
Our birth would have been no gain,  
had we not been redeemed.  
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!

O truly blessed night,  
worthy alone to know the time and hour  
when Christ rose from the underworld!  
This is the night  
of which it is written:  
The night shall be as bright as day,  
dazzling is the night for me,  
and full of gladness.  
The sanctifying power of this night  
dispels wickedness, washes faults away,  
restores innocence to the fallen, and joy to mourners,  
drives out hatred, fosters concord, and brings down the mighty.  
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.  
But now we know the praises of this pillar,  
which glowing fire ignites for God's honor,  
a fire into many flames divided,  
yet never dimmed by sharing of its light,  
for it is fed by melting wax,  
drawn out by mother bees  
to build a torch so precious.  
O truly blessed night,  
when things of heaven are wed to those of earth,  
and divine to the human.  
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.

R. Amen.

## SECOND PART: THE LITURGY OF THE WORD

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

Dear brethren (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.

23. Then the readings follow. A reader goes to the ambo and proclaims the reading. Afterwards a psalmist or a cantor sings or says 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.

#### READING I Gn 1:1—2:2

In the beginning, when God created the heavens and the earth, the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters. Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day," and the darkness he called "night." Thus evening came, and morning followed—the first day. Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome "the sky." Evening came, and morning followed—the second day. Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day. Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth." And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day. Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth." Evening came, and morning followed—the fifth day. Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then 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 he found it very good. Evening came, and morning followed—the sixth day. Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.

RESPONSORIAL PSALM 104:1-2, 5-6, 10, 12, 13-14, 24, 35

Emítte spíritum tuum, Dómine, et rénova fáciem terræ.

R. (30) 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.

PRAYER

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 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 Ex 15:1-2, 3-4, 5-6, 17-18

Cantémus Dómino: glorióse enim magnificátus est.

R. (1b) 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,

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.

## PRAYER

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 III 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 Is 12:2-3, 4, 5-6

Hauriétis aquas in gáudio de fóntibus salútis

R. (3) 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.

PRAYER

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.

## GLORIA

31. 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,  
and on earth peace to people of good will.  
We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

32. When the hymn is concluded, the Priest says the Collect in the usual way.

## COLLECT

Let us pray.  
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 Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
God, for ever and ever

33. Then the reader proclaims the reading from the Apostle.

EPISTLE Romans 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.

34. 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.

Alleluia, Alleluia, Alleluia.

Then the psalmist or cantor proclaims Psalm 118 (117) with the people responding Alleluia.

RESPONSORIAL PSALM 118:1-2, 16-17, 22-23

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.

35. The Priest, in the usual way, puts incense in the thurible and blesses the Deacon. At the Gospel lights are not carried, but only incense.

The Gospel

GOSPEL Mark 16:1-7

When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of

the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him. But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'"

36. After the Gospel, the Homily, even if brief, is not to be omitted.

### THIRD PART: BAPTISMAL LITURGY

37. After the Homily the Baptismal Liturgy begins. The Priest goes with the ministers to the baptismal font, if this can be seen by the faithful.

Dearly beloved,  
let us humbly invoke upon this font  
the grace of God the almighty Father,  
that those who from it are born anew  
may be numbered among the children of adoption in Christ.

#### LITANY

Lord, have mercy  
    Lord, have mercy  
Christ, have mercy  
    Christ, have mercy  
Lord, have mercy  
    Lord, have mercy

Holy Mary, Mother of God  
    Pray for us.  
Saint Michael  
    Pray for us.  
Holy angels of God  
    Pray for us.  
Saint John the Baptist  
    Pray for us.  
Saint Joseph  
    Pray for us.  
Saint Peter and Saint Paul  
    Pray for us.  
Saint Andrew  
    Pray for us.  
Saint John  
    Pray for us.  
Saint Mary Magdalene  
    Pray for us.  
Saint Stephen  
    Pray for us.  
Saint Ignatius  
    Pray for us.

Saint Lawrence

Pray for us.

Saint Perpetua and Saint Felicity

Pray for us.

Saint Agnes

Pray for us.

Saint Gregory

Pray for us.

Saint Augustine

Pray for us.

Saint Athanasius

Pray for us.

Saint Basil

Pray for us.

Saint Martin

Pray for us.

Saint Benedict

Pray for us.

Saint Francis and Saint Dominic

Pray for us.

Saint Francis Xavier

Pray for us.

St John Vianney

Pray for us.

Saint Catherine

Pray for us.

Saint Teresa

Pray for us.

All holy men and women

Pray for us.

Lord, be merciful

Pray for us.

From all evil

Pray for us.

From every sin

Pray for us.

From everlasting death

Pray for us.

By your Incarnation

Pray for us.

By your Death and Resurrection

Pray for us.

By your outpouring of the Holy Spirit

Pray for us.

Be merciful to us sinners.

Lord, we ask you, hear our prayer.

*If there is no one to be baptized:*

Make this font holy by your grace for the new birth of your children.

Lord, we ask you, hear our prayer.  
Jesus, Son of the living God.  
Lord, we ask you, hear our prayer.

Christ, hear us.  
Christ, hear us.  
Christ, graciously hear us.  
Christ, graciously hear us.

#### BLESSING OF BAPTISMAL WATER

46. The Priest then blesses the baptismal water, saying the following prayer with hands extended:

O God, who by invisible power  
accomplish a wondrous effect  
through sacramental signs  
and who in many ways have prepared water, your creation,  
to show forth the grace of Baptism;

O God, whose Spirit  
in the first moments of the world's creation  
hovered over the waters,  
so that the very substance of water  
would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood  
foreshadowed regeneration,  
so that from the mystery of one and the same element of water  
would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham  
to pass dry-shod through the Red Sea,  
so that the chosen people,  
set free from slavery to Pharaoh,  
would prefigure the people of the baptized;

O God, whose Son,  
baptized by John in the waters of the Jordan,  
was anointed with the Holy Spirit,  
and, as he hung upon the Cross,  
gave forth water from his side along with blood,  
and after his Resurrection, commanded his disciples:  
"Go forth, teach all nations, baptizing them  
in the name of the Father and of the Son and of the Holy Spirit,"  
look now, we pray, upon the face of your Church  
and graciously unseal for her the fountain of Baptism.  
May this water receive by the Holy Spirit  
the grace of your Only Begotten Son,  
so that human nature, created in your image  
and washed clean through the Sacrament of Baptism  
from all the squalor of the life of old,  
may be found worthy to rise to the life of newborn children



through water and the Holy Spirit.

And, if appropriate, lowering the paschal candle into the water either once or three times, he continues:

May the power of the Holy Spirit,

O Lord, we pray,

come down through your Son

into the fullness of this font,

and, holding the candle in the water, he continues:

so that all who have been buried with Christ

by Baptism into death

may rise again to life with him.

Who lives and reigns with you in the unity of the Holy Spirit,

God, for ever and ever

R. Amen.

47. Then the candle is lifted out of the water, as the people acclaim: Springs of water, bless the Lord; praise and exalt him above all for ever.

#### RENEWAL OF BAPTISMAL PROMISES

The Priest addresses the faithful in these or similar words:

Dear brethren (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?

All: I do.

Priest: And all his works?

All: I do.

Priest: And all his empty show?

All: I do.

Or:

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

All: I do.

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

All: I do.

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

All: I do.

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.

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was 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.

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.

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.

56. The Priest sprinkles the people with the blessed water, while all sing:

ANTIPHON

Vidi aquam egredientem de templo, a látere, allelúia; et omnes, ad quos pervénit a qua ista, salvi facti sunt et dicent: Allelúia, allelúia.

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.

After the sprinkling, the Priest returns to the chair where, omitting the Creed, he directs the Universal Prayer.

## FOURTH PART: THE LITURGY OF THE EUCHARIST

59. The Priest goes to the altar and begins the Liturgy of the Eucharist in the usual way.  
60. 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.

Blessed are you, Lord, God of all creation.

Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands.

I will become our spiritual drink.

Blessed be God for ever.

Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.

May the Lord

accept the sacrifice at your hands

for the praise and glory

of his name, for our good,

and the good of all his Church.

### 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 to the healing of eternity.  
Through Christ our Lord.

### 62. PREFACE I OF EASTER The Paschal Mystery

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
at all times to acclaim you, O Lord,  
but on this night 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.  
Therefore, 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 . . .

### EUCHARISTIC PRAYER III

Father, you are holy indeed, and all creation rightly gives you praise.  
All life, all holiness  
comes from you through your Son,  
Jesus Christ our Lord,  
by the working of the Holy Spirit. From age to age you gather  
a people to yourself,  
so that from east to west  
a perfect offering may be made to the glory of your name.  
And so, Father,  
we bring you these gifts.  
We ask you to make them holy by  
the power of your Spirit,  
that they may become the body + and blood of your Son our Lord Jesus Christ.  
On the night he was betrayed,  
he took bread and gave you thanks and praise. He broke the bread,  
gave it to his disciples, and said:

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

When supper was ended, he took the cup. Again he gave you thanks and praise, gave  
the cup to his disciples, and said:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT;  
THIS IS THE CUP OF MY BLOOD,  
THE BLOOD OF THE NEW AND EVERLASTING COVENANT. IT WILL BE  
SHED FOR YOU AND FOR ALL,  
SO THAT SINS MAY BE FORGIVEN.  
DO THIS IN MEMORY OF ME.

Let us proclaim the mystery of faith.

Christ has died, Christ is risen, Christ will come again.

Father, calling to mind the death your Son endured for our salvation,  
his glorious resurrection and ascension into heaven, and ready to greet him when he  
comes again,  
we offer you in thanksgiving this holy and living sacrifice.  
Look with favour  
on your Church's offering,  
and see the Victim whose death  
has reconciled us to yourself.  
Grant that we,  
who are nourished by his body and blood, may be filled with his Holy Spirit,  
and become one body,  
one spirit in Christ.

May he make us an everlasting gift, to you  
and enable us to share in the inheritance of your saints, with Mary, the virgin Mother of  
God;  
with the apostles, the martyrs,  
Saint N. (the saint of the day or the patron saint)  
and all your saints,  
on whose constant intercession we rely for help.  
Lord, may this sacrifice,  
which has made our peace with you,  
advance the peace and salvation of all the world. Strengthen in faith and love your  
pilgrim Church on earth; your servant, Pope N.,  
our bishop N., and all the bishops,  
with the clergy and the entire people  
your Son has gained for you.  
Father, hear the prayers of the family  
you have gathered here before you.  
In mercy and love unite all your children  
wherever they may be.  
Welcome into your kingdom  
our departed brothers and sisters,  
and all who have left this world in your friendship.  
We hope to enjoy for ever the vision of your glory, through Christ our Lord,  
from whom all good things come.

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

Amen.

#### RITE OF COMMUNION

Let us pray with confidence to the Father in the words our Saviour gave us:

#### PATER NOSTER

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.  
Deliver us, Lord, from every evil, and grant us peace in our day.  
In your mercy keep us free from sin  
and protect us from all anxiety  
as we wait in joyful hope for the coming of our Savior, Jesus Christ.  
For the kingdom,  
the power, and the glory are yours,  
now and forever.

Lord Jesus Christ, you said to your apostles:

"I leave you peace, my peace I give you",  
look not on our sins, but on the faith of your Church, and grant us the peace and unity of  
your kingdom where you live for ever and ever.  
Amen.

The Peace of the Lord be with you always.

And also with you.

64. 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.

66. COMMUNION ANTIPHON 1 Cor 5: 7-8

Pascha nostrum immolátus est Christus; itaque epulémir in ázymis sinceritátisei veritátis, alleluia.  
Christ our Passover has been sacrificed;  
therefore let us keep the feast  
with the unleavened bread of purity and truth, alleluia.

67. 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.

68. SOLEMN BLESSING

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

R. Amen.

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

R. Amen.

Now that 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 exulting in spirit,  
to those feasts that are celebrated in eternal joy.

R. Amen.

And may the blessing of almighty God,  
the Father, and the Son, † and the Holy Spirit,  
come down on you and remain with you for ever.

R. Amen.

The final blessing formula from the Rite of Baptism of Adults or of Children may also  
be used, according to circumstances.

69. To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings or says:

Go forth, the Mass is ended, alleluia, alleluia.

Or:

Go in peace, alleluia, alleluia.

All reply:

Thanks be to God, alleluia, alleluia.