

Catholic Church  
- The new Easter...  
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# THE NEW Easter Vigil Service

BE ENLIGHTENED  
FOR CHRIST OUR LIGHT  
IS RISEN





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*The New*  
**EASTER VIGIL**  
*Service and Mass*

FOR  
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By  
REV. PHILIP T. WELLER



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MOST REV. JOHN P. TREACY  
*Bishop of La Crosse*

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## *Foreword*

**I**N Lent of 1951, the Holy See promulgated a decree, restoring the Easter Vigil, held for so many centuries on Holy Saturday morning, to the night hours between Saturday night and Easter Sunday morning, and concluding around midnight with the first Mass of Easter. Besides the fact that it is now to be held at nighttime, this new rite contains a number of significant and important changes.

Of all the liturgical celebrations observed in the course of the church year, that of the Easter vigil is the most solemn, beautiful, and impressive. In view of this, many petitions have reached Rome from all parts of the Catholic world, from the hierarchy, priests, religious, and the faithful, urging that such a restoration be made. The Holy Father has most graciously acceded to these wishes, and his generous action is prompted mainly out of consideration for the good of souls. For now that the vigil can be celebrated at a more opportune time, it is rightly hoped that many more people will assist at the solemnity of this most holy of nights.

The restored and revised vigil service calls for a more complete participation of the laity, and that is why this booklet has been prepared. The new rubrics direct that the people should join in the prayers and ceremonies, singing the various responses and the petitions of the litany, each one lighting a candle from the newly blessed

paschal candle, and renewing in solemn and public manner their baptismal vows.

All pastors, certainly, will want to possess eventually the well printed and bound typical edition in Latin published by the Vatican Press. Until that time, however, this booklet will serve priests in preparing for and carrying out the new rite. Along with those texts and rubrics which have long been in the missal and remain unchanged, the ceremonial presented here includes all that is required for a priest to carry out the office in full. For his convenience, prayers which are new to the rite are given in the Latin text at the end of the book.

# Blessing of the New Fire

THE first act in the service of Easter Eve is the blessing of the new fire, which is to supply fire and light for the incense, for the paschal candle, for the lights of the clergy and people, in fact, for all the light that is to illumine this holy night's worship. Fire and light are symbols of God, and express His infinite sanctity and love. It was the daily custom in early Christian times, a custom inherited from the Jews, to strike fire from a flint before the evening service of Vespers, and to offer this light as an evening sacrifice of praise to the Creator.

The Easter fire, struck from a flint, represents the divine spark which God caused to rise from the tomb at Calvary, the flame of Christ's own splendor. Christ had told His disciples that He came to cast fire upon the earth, to enlighten "them that sit in darkness and in the shadow of death," and that He was the Light of the world. It is through Him that we pass from out the darkness of sin into the kingdom of His wondrous light and life.

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1. *The ceremonies begin at a suitable time (10:00-10:30), so as to allow the solemn Mass of the Easter vigil to start around midnight.\**

*The altars are covered with the altar-cloths, but the candles remain unlighted until the beginning of Mass. Meanwhile, fire is struck from a flint outside the church, and charcoal is lighted from it.*

\*For a weighty reason a bishop may allow the celebration to be anticipated; however, no earlier than 8:00 P.M.



2. *The celebrant is vested in amice, alb, cincture, stole, and purple cope.*

3. *Assisted by the ministers who carry the cross, holy water, and incense, the priest blesses the new fire. This can take place either outside the entrance, or in the vestibule, or even inside of church, wherever the people can better follow the rite. The priest says:*

V. Dóminus vobíscum (the Lord be with you).

R. Et cum spírítu tuo (and with thy spirit).

Let us pray.

**O** GOD, through thy Son Who is the corner-stone, thou hast enkindled in the faithful the fire of thy brightness. Deign thou to sanctify + unto our profit this fire struck from the flint. And grant us, by this paschal festival, to be so inflamed with heavenly desires, that we may finally come purified in mind to the feast of never ending light. Through the selfsame Christ our Lord. R. Amen.

*The fire is sprinkled with holy water three times, without saying anything.*

4. *An acolyte takes some of the blessed charcoal and puts it into the censer. Then the priest places incense from the boat in the censer, blesses it in the usual way, and incenses the fire three times.*



## Blessing of the Paschal Candle

**W**ITH the Savior's death and resurrection, from which follows our own death to sin and our rebirth to the life of grace, the time has come for Mother Church and all her children to break out into a song of great rejoicing and praise. The deacon proclaims the Easter solemnity to the people in the beautiful and gladsome hymn which follows, while in our name he praises the blessed paschal candle which throughout Eastertide is the symbol of the risen Christ. Heaven and earth, all creation exults in this truly holy night, for the curse that came upon the world of creatures through Adam is now removed through Jesus, the second Adam. By the consecration of the Church, the candle is endowed with a sacred character, so much so that people of former times used to treasure any particle of it that would fall into their possession. The five grains of incense and nails inserted within the wax represent the holy wounds of our Lord and the fragrant ointments used for embalming His body when taken down from the Cross.

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5. *After the blessing of the new fire, an acolyte brings the paschal candle to the middle and places it before the priest. Using a stylus the priest cuts a cross into the wax between the points marked for the insertion of the grains of incense. Next*

he carves the Greek letter alpha above the cross and below it the letter omega, and within the arms of the cross the four numerals for the current year (see below). While making these symbols he says:

(1) Christ yesterday and today (as he cuts the vertical line of the cross),

(2) the Beginning and the End (cutting the transverse line),

(3) the Alpha (carving the letter A above the vertical line),

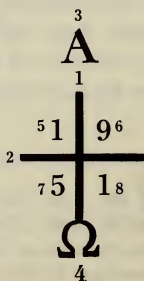
(4) and the Omega (carving the letter  $\Omega$  below the vertical line),

(5) to Him belong Time (as he cuts the first numeral of the current year in the upper left-hand angle)

(6) and the Eternal Ages (cutting the second numeral in the upper right-hand angle);

(7) to Him be Glory and Empire (cutting the third numeral in the lower left-hand angle)

(8) throughout all Eternity. Amen (cutting the fourth numeral in the lower right-hand angle).



6. *After the cross and the other symbols have been carved, the deacon gives the priest the grains of incense, which if not yet blessed are blessed now by sprinkling them three times with holy water and incensing them three times, without saying anything. The celebrant next inserts the five grains in the candle in the holes prepared for them, the while he says:*

- (1) Through His Holy
- (2) and glorious wounds
- (3) may Christ the Lord
- (4) protect us
- (5) and preserve us. Amen.

1  
4 2 5  
3

7. *Then the deacon hands the priest a small candle lighted from the new fire, with which he lights the paschal candle, saying as he does so:*

May the light of Christ gloriously arisen  
Destroy the darkness of our hearts and minds.

8. *Thereupon the priest blesses the lighted paschal candle, saying:*

V. Dóminus vobíscum (the Lord be with you).

R. Et cum spírítu tuo (and with thy spirit):

Let us pray.

**W**E beseech thee, O almighty God, let thy blessing  
+ in abundance flow out upon this burning candle.  
And do thou, O unseen Renewer of life, enkindle the  
brightness of this night; so that not only the Sacrifice

offered tonight may glow with a mysterious mingling of thy light, but also that, wherever any part of this holy sacramental is brought, the treachery of Satan may be driven afar and may give place to thy presence in power and majesty. Through Christ our Lord. R. Amen.

9. *In the meantime all lights in the church are put out, in order that later they can receive their light from the new fire.*

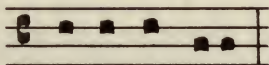
# The Solemn Procession and the Easter Hymn of Praise

10. *The deacon,\* now vested in white dalmatic, receives the lighted paschal candle, and the procession is formed in the following order: the thurifer leads the way, followed by the subdeacon carrying the processional cross, the deacon with lighted paschal candle, immediately after him the celebrant, and lastly the clergy and the people.*

11. *When the deacon has entered the church, the procession halts. He raises the blessed candle, and as he remains standing, he intones:*

## Lumen Christi: (the Light of Christ)

*to which all the others, as they genuflect to the blessed candle, respond:*



De - o gra - ti - as.

*Here the priest lights his own candle from the blessed paschal candle. If the celebrant carries the paschal candle, a server lights a candle and carries it for the priest.*

*Proceeding to the middle of the church, the deacon halts and here intones in a higher key the same words and melody: Lumen Christi, at which all genuflect as before and respond: Deo gratias.*

*At this time the candles of the clergy (or of the servers) are lighted from the blessed paschal candle.*

\*Or the celebrant himself, if there is no deacon at hand.



*Thirdly the deacon proceeds to the altar, stopping in the middle of the sanctuary (or choir), and here intones in a still higher key: Lumen Christi, at which all genuflect as before and respond: Deo gratias.*

*Now the candles of the people are lighted from the blessed paschal candle, after which all lights in the church are put on.*

12. *The priest goes to his place in the sanctuary (or choir), at the sedilia on the epistle side; the subdeacon with cross stands at the Gospel side; and the clergy take their places at the benches.*

*The deacon fixes the paschal candle on a low support which sets in the middle of the sanctuary (or choir). Receiving the book, he asks the blessing of the celebrant, as it is done at the Gospel in Mass. The priest says:\**

The Lord be in thy heart and on thy lips, that thou mayest worthily and duly proclaim His paschal praise. In the name of the Father, and of the Son +, and of the Holy Spirit. Amen.

*The deacon goes to the lecturn which is covered with a white veil, places the book thereon, and incenses it three times. He also incenses the paschal candle, walking around it as he does so.*

*Hereupon all rise and remain standing throughout the time the deacon sings the Easter hymn, the same as at the Gospel in Mass.*

## THE EASTER HYMN OF PRAISE

Exult, ye heavenly hosts, proclaim these mysteries divine.  
Sound forth, ye trumpets of salvation, the victory of so  
great a King.

\*Or the priest takes the book, and kneeling on the lowest step, says: "The Lord be in my heart," etc.

Rejoice O earth, made radiant by such splendor,  
Your darkness flown, the King's eternal brightness be  
your light.

Be glad too, Mother Church, adorned in the brilliance of  
thy Spouse.

Resound within these walls, triumphant acclamations of  
His flock.

Join with me, beloved brethren, who stand near  
Encompassed in the radiance of this holy light;  
Invoke with me the mercy of almighty God,  
That He Who deigns to number me among His levites,  
Would shed His light upon me, though unworthy,  
And thus enable me to sing the praises of this lamp.  
Through Jesus Christ, His Sole-Begotten Son, our Lord,  
Who lives and reigns with thee in unity of the Spirit  
Divine, God,

V. Per ómnia saécula saeculórum (world without end).

R. Amen.

V. Dóminus vobíscum (the Lord be with you).

R. Et cum spírítu tuo (and with thy spirit).

V. Sursum corda (lift up your hearts on high).

R. Habémus ad Dóminum (we have fixed our hearts on  
God).

V. Grátias agámus Dómino Deo nostro (let us give thanks  
to the Lord, our God).

R. Dignum et justum est (it is right and praiseworthy).

'Tis truly meet and right that you proclaim  
With heart and mind united in my song,  
The glories of almighty God, the Father unseen,



And of our Lord, Christ Jesus, Sole-Begotten Son,  
Who paid for us to His eternal Father Adam's debt,  
And cancelled in His Blood the guilt of old.  
For hereby we renew the solemn Paschal feast,  
Whereon is slain the true Lamb of God,  
Whose Blood hallows the doorposts of the faithful.  
This is the night in which our forefathers, Israel's sons,  
Were led forth from out of Egypt's yoke,  
Dry-foot through the Red Sea to their liberty.

This night dispels sin's darkness by a pillar of light.  
This is the night when o'er the earth are freed  
Christ's followers from vices of the world,  
And snatching them from foulness caused by sin,  
Restores them to God's grace—to share His sanctity.  
This is the night when Christ burst through the bonds of  
death,  
And rose victorious from the nether world.

For it availed us nothing to be born  
Had we not won the boon of being redeemed.  
How wonderful the condescension of thy mercy toward us!  
How incomparable the favor of thy love!  
That thou didst give thy Son to free thy slave!  
O surely necessary Adam's sin  
Wiped out by Christ's redeeming death!  
O happy fault, which merited for us  
A Savior so worthy and so great!

O truly blessed night, alone worthy of knowing  
The time and hour when Christ arose from hell!  
This is the night of which it was written:

The night shall be enlightened as the day,  
The night to be my light in my delights.  
The holiness of this night banishes crime,  
Cleanses from sin, restores innocence to fallen men,  
And brings back gladness to sorrowing humanity.  
This is the night bringing enmity to naught,  
Inspiring peace among nations, and humbling the mighty.

Thus, accept holy Father, by the grace of this night,  
Our evening offering of this radiant flame.  
At the hands of her ministers, holy Church,  
In solemn offering renders to thee  
This waxen light, the handiwork of bees.  
Now we know the glory of this waxen pillar,  
This sparkling fire enkindled in God's honor.  
It suffers no loss even though ceaselessly  
Its flame is spread to nourish other lights.  
For it is fed with wax wrought by the mother bee,  
Distilled a substance for this precious lamp.

O blessed night, when Egypt was despoiled and Israel enriched!  
O night when heaven is joined to earth and God to man!  
Hence, O Lord, we pray, that this lamp sanctified for thee  
May burn anon and scatter this night's gloom.  
A sweet-smelling savour, be it acceptable in thy sight,  
And let it mingle with the heavenly stars on high.  
May the morning-star find its flame aglow,  
I speak of the light-bearing star which knows no setting,  
That star is Christ Who risen from the tomb  
Shines down on humankind in light serene.

We beseech thee, then, O Jesus Lord,  
Grant us thy peace throughout this joyous Paschaltide.  
Deign to rule, govern, and preserve with constant care  
Thy servants, all clerics, all the fervent flock,  
Together with our holy Father, Pope Pius and our Bishop,  
N.

Look down with favor likewise on our rulers,  
And in thine unutterable gift of kindness and mercy,  
Direct their thoughts to justice and to peace,  
That after this life of toil they may attain,  
Along with all thy people, their heavenly abode.  
This grant through Jesus Christ, our Lord,  
Who lives and reigns with thee in unity of the Spirit  
Divine,  
God, evermore through age of age. R. Amen.

## The Prophecies

NOW are read for our enlightenment and inspiration the prophecies of the Old Law, formerly twelve in number, but in the present rite reduced to four selections. Vigils of olden times invariably opened with reading and instruction from Holy Writ. The first reading from Genesis is the story of the creation and the fall of our first parents. The prayer which follows it explains how the lesson from the Old Law is a figure, a foreshadowing of what happens to us in the New Covenant of Christ. In the beginning God wonderfully created man, but through the Incarnation and Redemption, Christ has made of us a new creation, far more marvellous than the work of old. This explains the reference in the hymn given above: "O happy fault of Adam that merited for us so great a Savior!"

At the end of each prophecy, the deacon invites us to kneel down for a while in silent meditation on the tremendous mystery contained in the lesson. After we have poured out our hearts in private thanksgiving for what the Son of God has accomplished in us by His resurrection, we are bidden to rise and to listen, as the priest addresses to our heavenly Father our united and solemn and public expression of praise and supplication.

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*14. When the deacon has finished chanting the Easter hymn, he removes the white dalmatic and vests in a purple one, and joins the celebrant.*

15. *Next the Scripture lessons are read, omitting the title and the customary response, Deo grátias. They are read by a lector who stands in the middle of the sanctuary (or choir) and in front of the paschal candle. The celebrant and his ministers, as well as the clergy and the people sit down and listen attentively.*

16. *Immediately following the reading or the canticle, the prayers are said in this manner: when all have risen, the priest says Orémus (let us pray); the deacon adds Flectámus génuá (let us kneel down), at which all kneel in silent prayer for some time, until the subdeacon says Leváte (let us arise), whereupon all stand up, and the priest then says the prayer. If the priest reads the prophecies, he himself says: Oremus. Flectamus genua. Levate.*

17. *Instead of the twelve readings hitherto prescribed in the Roman missal, now only four of them are read, namely, the first prophecy with its prayer, and the fourth, eighth, and eleventh with their respective canticles and prayers.*

## FIRST PROPHECY

Gen. 1, 1-3 & 2, 1-2

**I**N the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good; and He divided the light from the darkness. And He called the light Day, and the darkness Night; and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters; and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament, and it was so. And



God called the firmament Heaven; and the evening and morning were the second day. God also said: Let the waters that are under the heaven be gathered together into one place; and let the dry land appear. And it was so done. And God called the dry land Earth; and the gathering together of the waters He called Seas. And God saw that it was good. And He said: Let the earth bring forth the green herb and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs and for seasons and for days and years, to shine in the firmament of heaven and to give light upon the earth. And it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night; and the stars. And He set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales and every living and moving creature which the waters brought forth, according to their kinds, and every

winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply and fill the waters of the sea, and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things and beasts of the earth, according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image; to the image of God He created him; male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat. And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished and all the furniture of them. And on the seventh day God ended



His work which He had made. And He rested on the seventh day from all His work which He had done.

*The response Deo grátias is omitted, which is true in the case of the other readings. As soon as the reading is over, the priest says Orémus; the deacon: Flectámus genua, at which all kneel in silent prayer for some time, until the subdeacon says Leváte, whereupon all stand up, and the priest says the prayer which follows:*

**O** GOD, Who in wondrous manner created man but still more wonderfully redeemed him: grant us, we beseech thee, to have such strength of mind against the allurements of sin, that we may deserve to obtain everlasting joys. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, forever and evermore. R. Amen.

## SECOND PROPHECY

**T**HE prophecy from Exodus, dealing with the Israelites' passage through the Red Sea, is chosen as an ideal foreshadowing of baptism. As the people of God were delivered from Egypt's tyranny by the very waters that destroyed their pursuers, so in the Christian dispensation the people of Christ come forth from the baptismal font, freed from the clutches of Satan who hitherto held them in subjection.

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Ex. 14, 24-31 & 15, 1

In those days the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and over-

threw the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place. And as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned and covered the chariots and the horsemen of all the army of Pharaoh who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left. And the Lord delivered Israel on that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them. And the people feared the Lord, and they believed the Lord and Moses His servant. Then Moses and the Children of Israel sang this canticle to the Lord, and said:

Canticle (Ex. 15, 1 & 2)

Let us sing to the Lord, for He is gloriously magnified; the horse and the rider He hath thrown into the sea. The Lord is my help and my protector, and He is become my salvation. V. The Lord is a man of war, Almighty is His name.

Orémus. Flectámus génuá. R. Leváte.

**O** GOD, we see thy miracles of old reflected even in our own times. And as thou didst formerly, by the power of thy right hand, deliver one people from persecution in Egypt, so thou dost now save the Gentiles by rebirth in water. Thus grant that all nations of the world may become the children of Abraham, and partake of the dignity of Israel's race. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, forever and evermore. R. Amen.

### THIRD PROPHECY

**G**OD punished the treachery of Israel and destroyed her manpower. The seven women who ask of one man only that they may bear his name, while providing their own maintenance, prefigure the candidates for baptism, whose shame is taken away in the waters of this sacrament, who are purified in the fire of confirmation, and who are given the name of Christian. The shelter on Mt. Sion is the Church, where they will dwell in a city renewed.

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Is. 4, 1-6

Seven women shall take hold of one man, saying: We will eat our own bread and wear our own apparel; only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called

holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment and by the spirit of burning. And the Lord will create upon every place of Mt. Sion and where He is called upon, a cloud by day and a smoke and the brightness of a flaming fire in the night; for all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat and for a security and covert from the whirlwind and from rain.

Canticle (Is. 5, 1 & 2)

My beloved has a vineyard on a hill in a fruitful place. V. He fenced it in and dug about it, and planted it with Sorec, the choicest of vines, and built a tower in the midst thereof. V. And He set up a winepress therein; for the vineyard of the Lord of hosts is the house of Israel.

Orémus. Flectámus génuá. R. Leváte.

**O** GOD! By the mouth of thy holy prophets, thou hast made manifest in the many children of thy Church that thou art the sower of good seed and the cultivator of choicest branches in every place under thy dominion. Grant to thy people, whom thou hast likened to a vineyard and field, the grace to root out all hindrance of thorns and briars, that then they may bring forth good fruit in plenty. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for all the ages without end. R. Amen.



## FOURTH PROPHECY

**B**EFORE Moses died he addressed a solemn admonition to the Jews, warning them of the final reprobation they would experience, if they continued in their obstinacy to the light. The Church uses the words of Moses in order to exhort the neophytes to persevere in the new life of grace to the end, lest God avenge such infidelity to their baptismal vows.

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Deut. 31, 22-30

In those days Moses wrote a canticle and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore, after Moses had written the words of this law in a volume and finished it, he commanded the Levites who carried the ark of the covenant of the Lord, saying: Take this book and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy and thy most stiff neck. While I am yet living and going in with you, you have always been rebellious against the Lord. How much more when I shall be dead? Gather unto me all the ancients of your tribes and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you, and evils shall come upon you in the latter times, when you shall do evil

in the sight of the Lord, to provoke Him by the works of your hands. Moses therefore spoke in the hearing of the whole assembly of Israel the words of this canticle, and finished it even to the end.

Canticle (Deut. 32, 1-4)

**H**EAR, O ye heavens, the things I speak, let the earth give ear to the words of my mouth. V. Let what I say be looked for like rain, and let my words drop down like dew. V. Like the shower upon the grass and the snow upon the dry herb, because I will call upon the name of the Lord. V. Tell of the greatness of our God. He is God, His works are true, and His ways are just. V. God is faithful, in Whom there is no iniquity. The Lord is just and holy.

Orémus. Flectámus génua. R. Leváte.

**O** GOD, the uplifter of the lowly and the strength of the righteous! By thy holy servant Moses thou wast pleased so to instruct thy people by the singing of thy holy canticle, that such repetition of the law might serve also for our direction. Stir up thy power within the many Gentiles who are justified, and increase their joy by lessening their fears; so that having blotted out all their sins in thy forgiveness, what was once denounced in vengeance may now redound to their salvation. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for all eternity. R. Amen.

## First Part of the Litany

18. *When the readings are finished, the Litany of the Saints is sung up to the invocation Propitius esto. The litany is led by two cantors, but all the people (kneeling) sing the responses. The invocations are no longer sung twice as they were formerly. For lack of cantors, the priest himself sings the litany, as he kneels on the altar-step.*

19. *If the church has a baptismal font, the ceremony continues as noted below in rubric no. 20; otherwise everything is omitted up to rubric no. 24 (the Litany is given in the Latin text, because all present are called upon to answer the responses).*

Kyrie, eléison. (Lord, have mercy on us).

Christe, eléison. (Christ, have mercy on us).

Kyrie, eléison. (Lord, have mercy on us).

Christe, audi nos. (Christ, hear us).

Christe, exáudi nos. (Christ, graciously hear us).

Pater de caelis, Deus, miserére nobis. (God, the Father of heaven, have mercy on us).

Fili, Redémptor mundi, Deus, miserére nobis. (God, the Son, Redeemer of the world, have mercy on us).

Spíritus Sancte, Deus, miserére nobis. (God, the Holy Spirit, have mercy on us).

Sancta Trínitas, unus Deus, miserére nobis. (Holy Trinity, one God, have mercy on us).

Sancta María, ora pro nobis. (Holy Mary, pray for us).

Sancta Dei Génitrix, ora pro nobis. (Holy Mother of God, pray for us).

Sancta Virgo vírginum, ora pro nobis. (Holy Virgin of virgins, pray for us).



Sancte Mícheael, ora pro nobis.

Sancte Gábriel, ora pro nobis.

Sancte Ráphael, ora pro nobis.

Omnes sancti Angeli et Archángeli, oráte pro nobis.

Omnes sancti beatórum Spirítuum órdenes, oráte pro nobis.

Sancte Joannes Baptísta, ora pro nobis.

Sancte Joseph, ora pro nobis.

Omnes sancti Patriárchae et Prophétae, oráte pro nobis.

Sancte Petre, ora pro nobis.

Sancte Paule, ora pro nobis.

Sancte Andréa, ora pro nobis.

Sancte Joánnes Baptísta, ora pro nobis.

Omnes sancti Apóstoli et Evangelístae, oráte pro nobis.

Omnes sancti Discípuli Dómini, oráte pro nobis.

Sancte Stéphane, ora pro nobis.

Sancte Lauréti, ora pro nobis.

Sancte Vincéti, ora pro nobis.

Omnes sancti Mártýres, oráte pro nobis.

Sancte Silvéster, ora pro nobis.

Sancte Gregóri, ora pro nobis.

Sancte Augustíne, ora pro nobis.

Omnes sancti Pontífices et Confessóres, oráte pro nobis.

Omnes sancti Doctóres, oráte pro nobis.

Sancte Antóni, ora pro nobis.

Sancte Benedícte, ora pro nobis.

Sancte Domínice, ora pro nobis.

Sancte Francísce, ora pro nobis.

Omnes sancti Sacerdótes et Levítae, oráte pro nobis.

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Omnes sancti Mónachi et Eremítae, oráte pro nobis.  
Sancta María Magdaléna, ora pro nobis.  
Sancta Agnes, ora pro nobis.  
Sancta Caecília, ora pro nobis.  
Sancta Agatha, ora pro nobis.  
Sancta Anastásia, ora pro nobis.  
Omnes sanctae Vírgines et Víduae, oráte pro nobis.  
Omnes Sancti et Sanctae Dei, intercédite pro nobis.

# Blessing of Baptismal Water

IT would be too much to maintain that the Easter vigil was originally intended only for the baptism of new converts, for the Church would have held a vigil on this holiest of nights in any event; and the service has great significance apart from the blessing of the baptismal font and the consequent administration of the sacrament. Yet, next to the Mass, this part of the vigil celebration is easily the most solemn and important, the culmination of everything that precedes. In fact, we might say that the vigil ends with the prophecies, and at this point a special rite begins—the making of the new lambs of Christ's flock through baptism, and their first participation in the Sacrifice of the new Phase, climaxing in their first Holy Communion. For a long time in the ancient Church, baptism of adults was reserved to this one night of the year, and even to this day the Roman Ritual recommends that baptism of converts would ideally be held over for the vigil of Easter and the vigil of Pentecost (which closes Paschaltide), unless serious inconvenience or harm to souls would result.

By the sacramental consecration, the baptismal font is made the fruitful womb of our spiritual Mother, the Church. In the symbolic act of plunging the paschal candle (the image of Christ) into the water, along with the infusion of Chrism and Oil of Catechumens, we understand that baptismal water has been rendered sacred and fecund in a very real way; so that St. Thomas and

the Fathers of the Church before him do not hesitate to say that in the baptismal water there is a special presence of the Holy Spirit, somewhat akin to the presence of Christ's body and blood in the Eucharistic bread and wine.

Baptism and Easter are so closely linked because baptism is not simply any kind of purification from sin or any kind of imparting of God's grace, but baptism is the sign and the actualization of our sharing in the Savior's Passion and Resurrection. It is by our dying with Christ that sin is destroyed in us, and by our arising with Christ that we become a new creature, a new man in the likeness of Him Who came forth glorious and immortal from the sepulchre. Baptism is the means of our incorporation into Christ's Mystical Body. In this union with Him, we live, no longer by ourselves, but Christ lives in us, as St. Paul testifies. Therefore, self-love and self-will must be put down, in order that Christ may work and grow in us unto perfect stature. Only then will we reign with Him in everlasting glory. Thus on Easter night we recall our baptism and we renew our baptismal vows.

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20. *While the litany is sung, the cantors (and clergy) remain in the sanctuary before the blessed candle, in sight of the faithful. Meantime the vessel containing the water to be blessed and everything else required for the blessing is made ready. The vessel is placed in the middle of the sanctuary, in front of the paschal candle; during the blessing the priest faces the people.*

21. *The blessing of baptismal water takes place according to the directions given in the Roman missal; however, the canticle *Sicut cervus*, along with its prayer, is omitted, beginning at once*

*with Dóminus vobíscum and the prayer Omnípotens sempitérne Deus, adésto.*

*But in those places where there is a baptistery separate from the church edifice, and one prefers to perform the blessing of the baptismal water within the baptistery itself, the ceremony proceeds as follows: right after the invocation of the litany Sancta Trinitas, unus Deus, miserere nobis, the priest goes in procession to the font, preceded by the cross-bearer, the acolytes with candles, the minister who carries the lighted paschal candle, the clergy, and the vested ministrants. However, the cantors and the people remain in their places and continue singing the litany, repeating if necessary the invocations starting at Sancta Maria, ora pro nobis. The blessing of baptismal water takes place as given at present in the Roman missal, but omitting the sprinkling of the people with the blessed water, as is customarily done before adding the holy oils. When the blessing is over, all return in silence to the church, and one begins the renewal of baptismal vows.*

*Blessing of baptismal water :*

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Let us pray.

**A**LMIGHTY and everlasting God, assist at these mysteries of thy great mercy, assist at these sacraments, and send forth the spirit of adoption to beget new life in them that are born unto thee in this font of baptism; that what we do by our humble ministry, thou mayest effect by thy power. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God,

*And raising his voice to sing as he does at the preface, he continues with hands joined :*



V. Per ómnia saécula saeculórum (world without end).

R. Amen.

V. Dóminus vobíscum (the Lord be with you).

R. Et cum spírítu tuo (and with thy spirit).

V. Sursum corda (lift up your hearts on high).

R. Habémus ad Dóminum (we have fixed our hearts on God).

V. Grátias agámus Dómino Deo nostro (let us give thanks to the Lord, our God).

R. Dignum et justum est (it is right and praiseworthy).

**I**T is truly meet and right and availing unto salvation that we ever and in all places give thanks to thee, O holy Lord, almighty Father, eternal God. For by thy invisible power thou dost in wondrous manner effect the grace of thy sacraments. And though we are unworthy of performing such great mysteries, yet thou dost not withhold the gifts of thy grace, but dost bend down a kind ear even to our prayers. O God, Whose spirit in the very beginning of the world moved over the waters, that even then the element of water would receive power to sanctify. O God, Who by water didst wash away the crimes of a guilty world, and by the outpouring of the deluge didst signify the sacrament of rebirth, that one and the same element used in mystery might be the end of vice and the origin of virtue. Look down, O Lord, on thy Church, and give her increase with the number who will be reborn in thee, Who by an abundant stream of grace dost make thy city glad, and dost open the font of baptism over the entire earth to renew life in the Gentiles. By the com-

mand of thy majesty, may the Church receive the grace of thy Sole-Begotten Son through the Holy Spirit.

*Here the priest with hand extended divides the water in the form of a cross (as though to render it fruitful by the touch of his consecrated hands), and at once wipes his hand on a towel. He continues:*

May He by a secret mixture of His divine power render this water fruitful for giving rebirth to mankind, that whosoever is sanctified in the immaculate womb of this font may be born again as a new creature, and come forth as an offspring of heaven. And may all, no matter how different in age or bodily gender, be born alike as infants by grace, which is their spiritual mother.

Wherefore, O Lord, let all unclean spirits depart from here by thy command; let all the malice of devilish treachery be fully vanquished; let no power of the enemy prevail here, no snares of his encompass it, no taunt of his corrupt it.

*Here he touches the water in order to exorcize it.*

Let this holy and innocent creature be freed from every onslaught of the enemy, and let it be cleansed by the removal of all wickedness. Let it become a living fountain, a water that regenerates, a stream that purifies, so that all who are to be washed in this saving bath may obtain, by the work of the Holy Spirit, the grace of perfect purification.

*He makes the sign of the cross three times over the water, saying:*



Therefore, I bless + thee, O creature of water, by the living + God, by the true + God, by the holy + God, by God Who in the beginning separated thee by His word from the dry land, Whose Spirit moved over thee.

*Here he divides the water with his hand and sprinkles some of it towards the four quarters of the earth, saying:*

Who made thee flow from the fountain of Paradise, and commanded thee to water the whole earth with thy four rivers. Who changed thy bitterness in the desert into sweetness and made thee fit to drink, Who produced thee out of a rock to quench thy people's thirst. I bless + thee also by Jesus Christ, our Lord, His Sole-Begotten Son, Who in Cana of Galilee of His own power changed thee into wine by a wondrous miracle, Who walked upon the waters, and was baptized in thee by John in the Jordan. Who let thee flow out of His side together with His blood, and commanded His disciples to baptize with thee them that believe, saying: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

*He now interrupts the solemn tone, and simply reads the following words:*

Do thou, O almighty God, mercifully assist us who observe this commandment, do thou graciously breathe upon us.

*The priest breathes three times upon the water in the form of a cross, saying:*

Do thou bless with thy mouth this clean water, that, besides the natural power it possesses for cleansing the body, it may also prove efficacious in purifying the soul.

*Here the priest dips the paschal candle a little ways into the water, chanting the following words in the tone of the preface (this action and the words signify the fructifying of the water by the power of Christ and the Holy Spirit):*

May the power of the Holy Spirit descend into the innermost being of this water.

*Having withdrawn the candle from the water, he again plunges it still deeper into the water, chanting in a higher tone the same words as above. And having again extracted it, he immerses it for the third time, this time to the bottom, and chants in a still higher tone the same words. Then he breathes three times on the water in the form of the Greek letter **Ψ** (which is the initial of the Greek word for Spirit), and continues to sing:*

And render the whole substance of this water fruitful for bestowing spiritual rebirth.

*Here he withdraws the candle from the water, and then continues:*

Here may the stains of every sin be washed away, here may the nature created to thine image and reformed to the honor of its Author be cleansed from every filth of the old man, so that all who receive this sacrament of regeneration may be born as new children in true innocence.

*He then reads the following:*

Through our Lord, Jesus Christ, thy Son, Who shall

come to judge the living and the dead and the world by fire. R. Amen.

*One of the acolytes fills a vessel with the water, so that it can be used later for sprinkling the people after the renewal of baptismal vows and in the homes of the faithful and for other purposes. After this the priest who performs the blessing of the font pours the Oil of Catechumens into the water in the form of a cross, saying in an audible voice:*

May this font be sanctified and made fruitful by the oil of salvation for them that are born anew herein unto life everlasting. R. Amen.

*Then he pours in Chrism in the same manner saying:*

May this infusion of the Chrism of our Lord Jesus Christ and of the Holy Spirit, the Consoler, be made in the name of the Holy Trinity. R. Amen.

*Then he takes the two phials of holy oils, and pours both together into the water in the form of a cross, saying:*

May this mingling of the Chrism of salvation with the oil of anointing and the water of baptism be made in the name of the Father +, and of the Son +, and of the Holy + Spirit. R. Amen.

*He mixes the oils and water with his hand. If there are any to be baptized, he baptizes them in the usual way.*

*After the blessing the baptismal water is taken in solemn procession (or server) who carries the processional cross, the clergy, cession to the font. The thurifer goes first, followed by the sub-*

*the deacon who carries the vessel containing the baptismal water (unless it would be more convenient to have it carried by the acolytes), and lastly the celebrant. The paschal candle is left in its place. During the procession the following canticle is sung:*

Canticle (Ps. 42, 2-4)

As the hart doth pant for the water-brooks, so doth my soul long for thee, O God. V. My soul is athirst for God, for the living God. O when shall I come again and behold the face of God? V. My tears are become my bread by day and by night. While each day they keep asking me: "Where is thy God?"

*The water is poured into the font. The priest says the following prayer as he stands facing the font:*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Let us pray.

Almighty and everlasting God, look mercifully on the devotion of thy people who are to be born anew, who pant like the hart after the fountain of thy living waters. And graciously grant that by the mystery of baptism the thirst of their faith may sanctify both body and soul. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, forever and evermore. R. Amen.

*Lastly the priest incenses the font. Afterward all return in silence to the sanctuary, and one begins the renewal of baptismal vows.*

## RENEWAL OF BAPTISMAL VOWS

24. *After the blessing of the baptismal water (or when this does not take place, then right after the first part of the litany), we proceed to the renewal of baptismal vows.*

25. *The priest puts incense in the censer and incenses the paschal candle. Then, standing in front of the candle in the middle of the sanctuary (or choir) or in the ambo or pulpit, he addresses the people as follows:*

ON this sacred night, dearly beloved brethren, holy Mother Church, while recalling the death and burial of our Lord Jesus Christ, keeps loving watch for Him in return for His great love, and in celebrating His glorious resurrection, she is filled with the greatest joy.

For as the apostle teaches, we have been buried together with Christ through baptism unto death. And just as Christ has arisen from the dead, so we also ought to walk in newness of life, realizing that the old man in us has been crucified along with Christ, so that we may no longer be the servants of sin. Therefore, let us remember that we have died to sin, but that now we live for God, in Christ Jesus our Lord.

Wherefore, dearly beloved brethren, now that the purification of Lent has been accomplished, let us renew the promises we made in holy baptism, in which we formerly renounced Satan and his works, as well as the world, all of them the enemies of God. And let us promise to serve God faithfully in the Catholic Church.

Priest: Do you renounce Satan?



People: We do renounce him.

Priest: And all his works?

People: We do renounce them.

Priest: And all his allurements?

People: We do renounce them.

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

People: We do believe.

Priest: Do you believe in Jesus Christ, His only Son,  
our Lord, Who was born for us and Who suf-  
fered for us?

People: We do believe.

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?

People: We do believe.

Priest: Now let us all pray together to God, as our  
Lord Jesus Christ taught us to pray:

People: Our Father. . . . .

Priest: And may God almighty, Father of our Lord  
Jesus Christ, Who has caused us to be born  
anew by water and the Holy Spirit, and  
granted us remission of sins, may He preserve  
us by His grace in the selfsame Christ Jesus,  
our Lord, unto life everlasting.

People: Amen.

*The priest sprinkles the people with the blessed water taken  
from the vessel used in the blessing of baptismal water, as ex-*

plained above. In the case where there has been no blessing of baptismal water, he uses ordinary holy water.

26. The above allocution and renewal of baptismal vows may be spoken in the vernacular in all countries; but the text must be approved by the Ordinary.

## SECOND PART OF THE LITANY

27. Following the renewal of baptismal vows, the cantors begin the second part of the litany, from *Propítius esto unto the end*; during which all present kneel and make the responses.

If holy orders are conferred in the course of this sacred vigil of Easter, then the customary prostration and blessing of the men being ordained takes place while this last part of the litany is being sung.

28. The priest and the ministers repair to the sacristy, where they put on the white vestments for the solemn celebration of Mass.

29. In the meantime the paschal candle is placed in its candelabrum on the Gospel side of the altar, and the altar is prepared for solemn Mass, with lighted candles and flowers.

Propítius esto, parce nobis, Dómine.	Be merciful, spare us, O Lord.
Propítius esto, exáudi nos, Dómine.	Be merciful, graciously hear us, O Lord.
Ab omni malo, libera nos, Dómine.	From all evil, O Lord, deliver us.
Ab omni peccáto, libera nos, Dómine.	From all sin, O Lord, deliver us.
A morte perpétua, libera nos, Dómine.	From everlasting death, O Lord, deliver us.
Per mystérium sanctae incarnationis tuae, libera nos, Dómine.	Through the mystery of thy holy Incarnation, O Lord, deliver us.

Per advéntum tuun, líbera nos,  
Dómine.

Per nativitátem tuam, líbera  
nos, Dómine.

Per baptísmum, et sanctum je-  
júnium tuum, líbera nos,  
Dómine.

Per crucem, et passiónem  
tuam, líbera nos, Dómine.

Per mortem, et sepultúram  
tuam, líbera nos, Dómine.

Per sanctam resurrectiónem  
tuam, líbera nos, Dómine.

Per admirábilem ascensiónem  
tuam, líbera nos, Dómine.

Per advéntum Spíritus Sancti  
Parácliti, líbera nos, Dó-  
mine.

In die júdicii, líbera nos,  
Dómine.

Peccatóres, te rogámus, audi  
nos.

Ut nobis parcas, te rogámus  
audi nos.

Ut Ecclésiám tuam sanctam  
régere, et conserváre dig-  
nérís, te rogámus, audi nos.

Ut domnum apostólicum, et  
omnes ecclesiásticos órdenes  
in sancta religióne conser-  
vare dignérís, te rogámus  
audi nos.

Through thy coming, O Lord,  
deliver us.

Through thy Nativity, O Lord,  
deliver us.

Through thy baptism and holy  
fasting, O Lord, deliver us.

Through thy Cross and Pas-  
sion, O Lord, deliver us.

Through thy death and burial,  
O Lord, deliver us.

Through thy holy Resurrec-  
tion, O Lord, deliver us.

Through thine admirable As-  
cension, O Lord, deliver us.

Through the coming of the  
Holy Spirit, the Paraclete, O  
Lord, deliver us.

In the day of judgment, O  
Lord, deliver us.

We sinners, beseech thee, hear  
us.

That thou wouldst spare us, we  
beseech thee, hear us.

That thou wouldst vouchsafe  
to govern and preserve thy  
holy Church, we beseech  
thee, hear us.

That thou wouldst vouchsafe to  
preserve our Apostolic Pre-  
late and all orders of the  
Church in holy religion, we  
beseech thee, hear us.

Ut inimicos sanctae Ecclesiae humiliare digneris, te rogamus, audi nos.

Ut regibus et principibus christianis pacem, et veram concordiam donare digneris, te rogamus, audi nos.

Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris, te rogamus, audi nos.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus, audi nos.

Ut fructus terrae dare, et conservare digneris, te rogamus, audi nos.

Ut omnibus fidelibus defunctis requiem aeternam donare digneris, te rogamus, audi nos.

Ut nos exaudire digneris, te rogamus, audi nos.

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

That thou wouldst vouchsafe to humble the enemies of holy Church, we beseech thee, hear us.

That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes, we beseech thee, hear us.

That thou wouldst vouchsafe to confirm and preserve us in thy holy service, we beseech thee, hear us.

That thou wouldst render eternal blessings to all our benefactors, we beseech thee, hear us.

That thou wouldst vouchsafe to give and preserve the fruits of the earth, we beseech thee, hear us.

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we beseech thee, hear us.

That thou wouldst vouchsafe graciously to hear us, we beseech thee, hear us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us.

# The Solemn Mass of the Easter Vigil

**E**SPECIALLY now that the new rite for the vigil has introduced certain changes, the first Mass on Easter has preserved, almost unaltered, the primitive type of the Eucharistic service. We find omitted the prayers at the foot of the altar, which are, after all, an act of preparation, especially on the part of the celebrant. There is no *Introit* or processional antiphon, because the litany has substituted for an entrance hymn. An offertory hymn is not sung, nor the *Agnus Dei*, and the last Gospel is not said, for these parts were added to the Mass long after the paschal liturgy had crystallized. Vespers no longer follow the distribution of Holy Communion (the reason is obvious); but Lauds of Easter Sunday is sung at this time.

On this solemnity of solemnities, the Sacrifice of the Mass acquires a very special festivity, dignity, and sanctity. It is the nuptial feast of the Lamb that was slain, Who conquered hell and won heaven for us. The Shepherd rejoices in His snow-white flock, and invites them to celebrate the Easter banquet, where the food to be eaten is the Paschal Lamb. The church with her faithful members, particularly her children newly born in the saving font of baptism, approach to meet Christ coming forth as



a Bridegroom from His sepulchre. We offer to God our most joyful, devout, and due thanks for all these favors. Christ our Pasch is immolated, alleluia. Therefore, let us feast on the unleavend bread of sincerity and truth. Alleluia, alleluia, alleluia!

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*1. At the end of the litany, the cantors solemnly intone the Kyrie of the Mass as usual. While the Kyrie is being sung, the priest and his ministers, vested in white, come to the altar. The psalm Judica me is omitted, as well as the Confiteor. The priest ascends directly to the altar predella, kisses the altar, and incenses it in the customary way.*

**L**ORD, have mercy on us. Lord, have mercy on us.  
 Lord, have mercy on us.

Christ, have mercy on us. Christ, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us. Lord, have mercy on us. Lord,  
 have mercy on us.

*2. When the Kyrie is finished, the priest intones the Gloria in the solemn tone, and during this hymn the church bells are rung and the images are uncovered.*

**G**LORY to God in the highest, and on earth peace to men of good will. We praise thee, we worship thee, we adore thee, we give thee thanks for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, Sole-Begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us; thou Who takest away the sins of the world, receive our prayer; thou Who sittest at the right

hand of the Father, have mercy on us. For thou alone art the Holy One. Thou alone art the Lord. Thou alone, O Jesus Christ, art the Most High, together with the Holy Spirit, in the Glory of God the Father. Amen.

*Afterward the priest chants:*

V. The Lord be with you.

R. And with thy spirit.

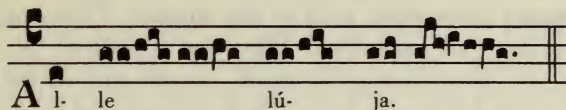
Let us pray.

**O** GOD, Who dost give lustre to this most holy night by the glory of our Lord's resurrection, preserve in the new offspring of thy family the spirit of adoption which thou hast given; that renewed in body and in spirit, they may serve thee in all purity of heart. Through the self-same Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, throughout the endless ages. R. Amen.

Lesson from the Epistle of St. Paul, the Apostle to the Colossians (Col. 3, 1-4).

**BRETHREN:** if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are on earth. For you are dead, and your life is hidden with Christ in God. When Christ shall appear Who is your life, then you also shall appear with Him in Glory.

*At the end of the Epistle, the celebrant intones:*



*He sings the melody given above three times in its entirety, each time in a higher key; and all present repeat it after him all three times:*

*Then the choir continues:*

V. Ps. 117, 1: Sing praise to the Lord, for He is good; for His mercy endures forevermore. V. Ps. 116 1-2: Praise the Lord, O all ye nations; glorify Him, all ye peoples. V. For His goodness has enlivened us, and Jehovah's fidelity endures for aye.

*At the Gospel no lights are carried, however, incense is used; the blessing is asked by the deacon, and the rest is done as usual.*

V. The Lord be with you.

R. And with thy spirit.

V. Continuation of the holy Gospel according to St. Matthew.

R. Glory be to thee, O Lord.

**A**T the end of the Sabbath, when dawn began on the first day of the week, Mary Magdalene and the other Mary came to gaze at the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming near, rolled back the stone, and sat upon it. And his countenance was as lightning and his raiment as snow. And for fear of him the guards

were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not, for I know that you seek Jesus Who was crucified. He is not here, for He is risen as He said. Come and see the place where the Lord was laid. And going quickly, tell His disciples that He is risen. And behold He will go before you into Galilee. There you shall see Him. Lo, I have foretold it to you.

*The Creed is not said. At the end of the Gospel the priest says Dominus vobiscum and Oremus. There is no offertory antiphon. The Gloria Patri is added to the psalm Lavabo.*

*The priest takes the paten with the host which he offers up, saying:*

**A** CCEPT, O holy Father, almighty and everlasting God, this spotless sacrificial offering, which I, thine unworthy servant make to thee, my living and true God, for my countless sins, offences, and negligence, and on behalf of all here present; likewise for all faithful Christians, both living and dead; that it may be profitable for my own and their salvation unto life everlasting. Amen.

**O** GOD, Who in wondrous manner didst create and enoble human nature, and still more wondrously hast renewed it, grant that by the mystery signified in this mingling of water and wine (adding the water to the wine) we may have fellowship in the divinity of Him Who deigned to share our humanity, Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God, forever and ever. Amen.

*Offering up the chalice, he says:*

**W**E offer unto thee, O Lord, the chalice of salvation, entreating thy clemency, that it may ascend in the sight of thy divine majesty with a sweet fragrance, for our own salvation and that of the whole world. Amen.

*Bowing down, he says:*

**H**UMBLED in spirit and contrite of heart, may we find favor with thee, O Lord, and may the sacrifice we offer this day be pleasing to thee, Who art our Lord and our God.

*Invoking the Holy Spirit, he prays:*

**C**OME, thou Sanctifier, almighty and everlasting God, and bless this offering prepared for thy holy name.

*In a solemn Mass the offerings and the offerers are incensed:*

Through the intercession of blessed Michael the Archangel standing at the right hand of the altar of incense, and of all his chosen band, may the Lord deign to bless this incense and to receive it as an offering of sweet fragrance. Through Christ our Lord. Amen.

May this incense which thou hast blessed ascend to thee, O Lord, and may thy mercy descend upon us.

Let my prayer, O Lord, ascend as incense in thy sight, and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth and a guard round about my lips.



Let my heart not stoop to wickedness, to defend the perpetrators of sin.

May the Lord enkindle within us the fire of His love and the flame of everlasting charity.

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*The washing of hands:*

Ps. 25, 6-12: I will wash my hands with the innocent, and will go round about thy altar, O Lord.

That I may hear the voice of thy praise, and tell of all thy wondrous works.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with men of blood.

In whose hands are iniquities; their right hand is filled with gifts.

But as for me, I have walked in innocence; redeem me and have mercy on me.

My foot hath stood in the right way; in the churches I will bless thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

*Prayer to the Blessed Trinity:*

**A** CCEPT, O Holy Trinity, the offering we now make to thee in memory of the Passion, Resurrection, and Ascension of our Lord, Jesus Christ; and to the honor of

Blessed Mary, ever virgin, of Blessed John the Baptist, of thy holy apostles Peter and Paul, and of all thy saints. Let it be to their honor and to our salvation. And may they whose memory we now keep on earth deign to intercede for us in heaven. Through the selfsame Christ our Lord. Amen.

**P**RAY, brethren, that my sacrifice and yours may prove acceptable to God the Father Almighty. R. May the Lord accept the sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of His entire holy Church. Amen.

*Secret prayer:*

**A**CCEPT, we beseech thee, O Lord, the prayers of thy people with the offering of this sacrifice, that what these Easter sacraments have begun in us may by thy power prove to be a saving remedy for us unto life everlasting. Through our Lord, Jesus Christ, thy Son, Who liveth and reigneth with thee, in the unity of the Holy Spirit,

*Preface:*

V. Throughout the endless ages.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts on high.

R. We have fixed our hearts on God.

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

R. It is right and praiseworthy.

**I**T is truly meet and right and availing unto salvation that we praise thee, O Lord, at all times, but more triumphantly than ever on this night, when Christ our Pasch was sacrificed. For He is the true Lamb Who has taken away the sins of the world, Who by dying has brought our death to naught, Who by rising again has restored life to us. Wherefore, with the angels and arch-angles, with the thrones and dominations, and with all the heavenly hosts we sing a hymn in praise of thy glory, saying without end:

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.

*The Canon:*

**A**ND now through Jesus Christ, thy Son, our Lord, we humbly pray and beseech thee, most gracious Father, may it please thee to accept and to bless these gifts, these presents, these holy and unblemished sacrificial offerings which we make to thee, in the first place for thy holy Catholic Church. Deign to grant her peace, to guard, unite, and guide her throughout the world; together with thy servant Pius, our Pope, and N., our Bishop, and all who truly believe and practice the Catholic and Apostolic faith.

**R**EMEMBER, O Lord, thy servants, N. and N., and all here present whose faith and devotion are known to thee, for whom we offer, or who offer up to thee this

sacrifice of praise, on behalf of themselves, their families, and friends, for the redemption of their souls, and their desired health and welfare, and who now pay homage to thee, their living, true, and everlasting God.

**P**RAYING together and celebrating the most holy night of the Resurrection of our Lord Jesus Christ according to the flesh, we venerate in the first place the memory of the glorious Mary, ever a virgin, the Mother of our God and Lord Jesus Christ, and that of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all thy saints. Grant that by their merits and prayers we may be guarded in all things and helped by thy protection. Through the self-same Christ our Lord. Amen.

**W**HEREFORE, we beseech thee, O Lord, graciously accept this oblation of our bounden duty and that of thy whole family, which we make to thee on behalf of them whom it has pleased thee to bring to a new birth by water and the Holy Spirit, in which thou hast granted them remission of all sin. Do thou order our days in thy peace, and command that we be saved from eternal damnation and numbered among the flock of thine elect. Through Christ our Lord. Amen.

**W**E beseech thee, O God, deign to make this oblation wholly blessed, approved, ratified, worthy and

acceptable, that it may become for us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

*Consecration:*

**W**HO the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up to heaven, to thee, God His almighty Father, giving thanks to thee, He blessed it, broke it, and gave it to His disciples, saying: Take and eat ye all of this, **FOR THIS IS MY BODY.**

**I**N like manner, after He had supped, taking also this excellent cup into His holy and venerable hands, and giving thanks to thee, He blessed it, and gave it to His disciples, saying: Take and drink ye all of this, **FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING COVENANT, THE MYSTERY OF FAITH WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.** As often as ye shall do these things, ye shall do them in remembrance of me.

**W**HEREFORE, O Lord, we thy servants and also thy holy people, calling to mind the blessed Passion of the same Christ, thy Son, our Lord, and likewise His Resurrection from the tomb and His glorious Ascension into heaven, offer to thy sovereign Majesty, of thine own gifts bestowed on us, a pure Victim, a holy Victim, a spotless Victim, the holy bread of eternal life, and the chalice of eternal salvation.



Deign to look upon them with a gracious and serene countenance, and to accept them as it pleased thee to accept the gifts of thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which thy high priest, Melchisedech offered to thee, a holy sacrifice, a spotless Victim.

**H**UMBLY we beseech thee, almighty God, command these things to be carried up by the hands of thy holy angel to thine altar on high, in the sight of thy divine majesty, that as many of us who shall receive the most sacred Body and Blood of thy Son, by partaking thereof from this altar, may be filled with every heavenly grace and blessing. Through the selfsame Christ our Lord. Amen.

**R**EMEMBER also, O Lord, thy servants N. and N., who have gone before us with the sign of faith and who sleep the sleep of peace. To them, O Lord, and to all who rest in Christ, grant, we pray thee, a place of solace, light, and peace. Through the selfsame Christ our Lord. Amen.

**G**RANT also to us, thy sinful servants, who put our trust in thy great mercy, a share and fellowship with thy holy apostles and martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy saints. We pray thee, admit us to their company, not by weighing our merits, but by

freely pardoning our offenses. Through Christ our Lord, through Whom, O God, thou dost ever create, sanctify, enliven, bless, and bestow upon us all these good gifts.

**T**HROUGH Him, and with Him, and in Him is to thee, God the Father Almighty, in the unity of the Holy Spirit, all honor and glory.

V. Throughout the endless ages. R. Amen.

*End of Canon. Beginning of the Sacrifice Banquet:*

**L**ET us pray: Taught by thy saving precept and directed by thy divine institution, we make bold to say: Our Father . . . . R. But deliver us from evil. V. Amen.

**D**ELIVER, us, we pray thee, O Lord, from every evil, past, present, and to come, and by the intercession of the blessed and glorious ever Virgin Mary, Mother of God, of thy blessed apostles Peter and Paul, of Andrew, and of all thy saints, mercifully grant peace in our days; that through thy bounteous mercy and help, we may ever be free from sin and safe from all unrest. Through the self-same Jesus Christ, thy Son, our Lord, Who liveth and reigneth with thee, in the unity of the Holy Spirit, God for all eternity. R. Amen.

V. The peace of the Lord be ever with you.

R. And with thy spirit.

*The kiss of peace is not given, nor is the Agnus Dei said.*

**O** LORD JESUS CHRIST, Who didst say to thine apostles: Peace I leave with you, peace I give to you; look not upon my sins, but upon the faith of thy Church, and deign to grant her peace and unity in accordance with thy will. Who livest and reignest, God, forever and ever. Amen.

**O** LORD JESUS CHRIST, Son of the living God, Who by the will of the Father and the cooperation of the Holy Spirit hast by thy death brought life to the world; deliver me by this, thy most sacred Body and Blood, from all my transgressions and from all evil. Let me always cling to thy commandments, and never allow me to be separated from thee. Who with the same God the Father and the Holy Spirit livest and reignest, God, forever and evermore. Amen.

**L**ET not the partaking of thy Body, O Lord Jesus Christ, which I though unworthy make bold to receive, result in judgment and condemnation of me; but by thy loving kindness may it be to me a safeguard and remedy for soul and body. Who with God the Father, in the unity of the Holy Spirit, livest and reignest, God, forever and ever. Amen.

**I** WILL take the bread of heaven and will call upon the name of the Lord.

**L**ORD, I am not worthy that thou shouldst come under my roof, but say only the word and my soul shall be healed (three times).

May the Body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

**W**HAT shall I give in return to the Lord for all that He has given me? I will take the chalice of salvation, and call upon the name of the Lord. With praise I will call upon the Lord, and I shall be saved from mine enemies.

May the Blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

*The Confiteor and absolution is said for the people's Communion.*

**G**RANT, O Lord, that what we have taken with our mouth, we may preserve with a pure mind, that from a temporal gift it may become for us an eternal remedy.

**M**AY thy Body, O Lord, which I have received and thy Blood which I have drunk cleave to my innermost being. And grant that no stain of sin remain in me, since I have been refreshed by this pure and holy sacrament. Who livest and reignest forever and ever. Amen.

*After consuming the Precious Blood, the ablutions are taken and the chalice purified as usual. Then Lauds for Easter Sunday is sung as follows:*

Alleluia, alleluia, alleluia.

*Psalm 116*

Praise the Lord, all ye nations; praise Him, all ye peoples.  
For His goodness has enlivened us, and the truth of the  
Lord abideth forever.

Glory be to the Father, and to the Son, and to the Holy  
Spirit.

As it was in the beginning, is now, and ever shall be,  
world without end.

Amen.

Alleluia, alleluia, alleluia.

*The celebrant intones: Et valde mane, and the choir continues:  
una sabbatorum, etc. During the Benedictus the altar is incensed  
as usual.*

Antiphon: And very early in the morning, the first day  
of the week, they come to the sepulchre, the sun being  
now risen, alleluia.

*Canticle of Zachary (Luke 1, 68-79)*

Blessed be the Lord God of Israel, for He hath visited  
and redeemed His people.

And hath raised up the Abundance of salvation for us in  
the lineage of David His servant.

Thus He foretold by the mouth of His holy prophets who  
have been from times ancient;

That we might be saved from our enemies—from the  
hand of all that hate us.

Now is granted the mercy promised to our fathers, re-  
membering His holy covenant;

And the oath which He swore to Abraham our father that  
He would extend to us;

That we, delivered from the hand of our enemies, might  
serve Him without fear,



Living in holiness and righteousness before Him all our days.

And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways;

To give knowledge of salvation to His people—the remission of their sins,

Through the bounteous mercy of our God in which the Orient from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, to direct our feet into the way of peace.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end.

Amen.

Antiphon: And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen, alleluia.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

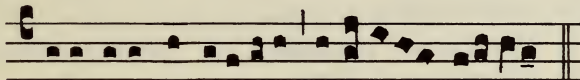
*Postcommunion:*

**P**OUR forth in us, O Lord, the Spirit of thy love, that we whom thou hast sated with the Paschal Sacraments may be made to be of one heart in thine affection. Through our Lord, Jesus Christ, thy Son, Who liveth

and reigneth with thee, in the unity of the same Holy Spirit, God, for the endless ages. Amen.

V. The Lord be with you.

R. And with thy spirit.



I-te Mis-sa est, al-le-lú-ja, al-le-      lú - ja.  
R. De-o grá-ti - as, al-le-lú-ja, al-le-      lú - ja.

**M**AY the homage of my lowly service be pleasing to thee, O most Holy Trinity, and grant that the sacrifice which I in my unworthiness have offered in the sight of thy majesty may be acceptable to thee. In view of thy loving kindness, may it be empowered to atone to thee for myself and for all those for whom I have offered it. Through Christ our Lord. Amen.

**M**AY almighty God bless you: the Father, Son, and Holy Spirit. Amen.

*The last Gospel is omitted, and the ministrants return to the sacristy.*

# Appendix

for the use of the celebrant

Under rubric no. 5:

- (1) Christus heri et hódie
- (2) Princípium et Finis
- (3) Alpha
- (4) et Oméga
- (5) Ipsíus sunt témpora
- (6) et saécula
- (7) Ipsi glória et impérium
- (8) per univérsa aetérnitátis saécula. Amen.

Under rubric no. 6:

- (1) Per sua sancta vúlnera
- (2) gloriósa
- (3) custódiat
- (4) et consérvet nos
- (5) Christus Dóminus. Amen.

Under rubric no. 7:

Lumen Christi glorióse resurgéntis  
Díssipet ténebras cordis et mentis.

Under rubric no. 8:

V. Dóminus vobíscum. R. Et cum spírítu tuo. Orémus.  
Véniat, quaésumus, omnípotens Deus, super hunc in-  
cénsum céreum large tuae bene + dictionis infúsio: et

hunc noctúrnium splendórem invisibilis regenerátor accénde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; sed in quocúmque loco ex hujus sanctificatiónis mystério áliquíd fúerit deportátum, expúlsta diabólicae fraudis nequítia, virtus tuae majestátis assístat. Per Christum Dóminum nostrum. R. Amen.

Under rubric No. 13:

In the Exultet there are no longer any pauses whatsoever. Toward the very end there is one change in the text: instead of the former prayer for the Emperor (Respice etiam ad devotissimum Imperatorem, etc.), the revised text is as follows:

Ré-spi-ce é-ti-am ad e-os qui nos in po-te-stá-te re - gunt,  
 la do ti la la ti ti  
 et i-neffá-bi-li pietátis et mi-se-ri-córdi-ae tu-ae mú-ne-re,  
 la do ti do re do do  
 dí-ri-ge co-gi-ta-ti-ó-nes e-ó-rum ad ju-stí-ti-am et pa- cem,  
 do ti la la ti ti  
 ut de ter-ré-na o-pe-ro- si- tá- te ad cae- léstem pá- tri- am  
 la do ti la la ti ti ti ti ti ti ti ti la  
 per- vé- ni- ant cum om- ni pó- pu- lo tu- o. Per eúndem etc.  
 ti do ti ti ti ti ti la sol sol la ti la ti la.

Under rubric No. 23:

At the blessing of the font, the former prayer: Omnípotens sempitérne Deus, respice . . . . is omitted, and one begins immediately with the prayer: Omnípotens sempitérne Deus, adésto . . . . as given in the missal.

V. Dóminus vobíscum. R. Et cum spírítu tuo. Oremus.  
Omnípotens sempítérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus aquárum tuárum éxpetit fontem: et concéde propítius; ut fidei ipsíus sitis, baptísmatis mystério ánimam corpúsque sanctíficet. Per Dóminum.





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