

Holy Saturday

The Paschal Vigil

This Solemn Liturgy is made of many parts. The first part is the blessing of the new fire; the second, the blessing of the Paschal candle; the third, the procession of the Paschal candle; fourth, the singing of the Paschal proclamation - the Exsultet; the fifth, the readings; the sixth, the litany; seventh, the blessing of the baptismal water; the eighth, the renewal of baptismal promises; the ninth, the conclusion of the litany; and the tenth, the Mass.

First Part: The Blessing of the New Fire

At the appointed hour, the altar is prepared, but candles are not lit until the beginning of Mass. Meanwhile, fire is struck from a flint, and coals are enkindled from it. The celebrant vests in amice, alb, cincture, stole, and violet cope; the ministers vest in amice, alb, and cincture. The deacon vests in stole and dalmatic, the subdeacon vests in tunic of the same color. The ministers, with processional cross, holy water, and incense proceed to the doors, whether outside or in the entry to the church, whichever allows the greatest number of people to follow the Sacred Rites. The celebrant then blesses the new fire with hands joined:

✠. The Lord be with you.

℞. And with your spirit.

Let us pray.

O God, Who hast bestowed on the faithful the fire of Thy brightness by Thy Son, Who is the Cornerstone, hallow † this new fire produced from a flint that it may be profitable to us: and grant that during this Paschal festival we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of perpetual light. Through the same Christ our Lord. ℞. Amen.

Then he sprinkles the fire thrice, in silence. An acolyte takes a blessed

coal and places it in the thurible; the celebrant then puts incense in the thurible, blessing it as usual, then he incenses the fire thrice.

Second Part: The Blessing of the Paschal Candle

An acolyte carries the paschal candle to the blessed new fire and stands in front of the celebrant, who inscribes a cross between the openings into which grains of incense will be placed. Above the cross, he inscribes the Greek letter Alpha, and under the cross, he inscribes the Greek letter Omega. Between the arms of the cross, he inscribes the four numbers of the current year, while saying in an audible voice:

Christ yesterday and today. The Beginning and End. Alpha. and Omega. His are the times. And the ages. To Him be glory and empire. Through all eternal ages. Amen.

Five grains of incense are blessed and incensed in silence. Then the grains are inserted into the holes made for them, while the celebrant says audibly:

Through His wounds holy and glorious guard and preserve us Christ our Lord. Amen.

A taper, lighted at the new fire, is used to light the Paschal candle while the celebrant says:

May the light of Christ, gloriously risen, dispel the darkness of the heart and mind.

The final blessing prayer is then said:

∅. The Lord be with you.

℞. And with thy spirit.

May the abundant outpouring of Thy † blessing, we beseech Thee, almighty God, descend upon this incense: and do Thou, O invisible Regenerator, lighten this nocturnal brightness, that not only the sacrifice that is offered this night may shine by the secret mixture of

The Singing of the Paschal Proclamation - the Exsultet

The ministers take their places in the sanctuary. The deacon fixes the Candle in a stand, he receives a blessing from the celebrant, and then he sings the Exsultet. All stand. All hold lit candles in their hands until the end of this Paschal proclamation.

Let the angelic choirs of Heaven now rejoice; let the divine Mysteries rejoice; and let the trumpet of salvation sound forth the victory of so great a King. Let the earth also rejoice, made radiant by such splendor; and, enlightened with the brightness of the eternal King, let it know that the darkness of the whole world is scattered. Let our mother the Church also rejoice, adorned with the brightness of so great a light; and let this temple resound with the loud acclamations of the people. Wherefore I beseech you, most beloved brethren, who are here present in the wondrous brightness of this holy light, to invoke with me the mercy of almighty God. That He who has vouchsafed to admit me among the Levites, without any merits of mine, would pour forth the brightness of His light upon me, and enable me to perfect the praise of this wax candle. Through our Lord. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord. ℣. Let us give thanks to the Lord our God.

℞. It is meet and just.

It is truly meet and right to proclaim with all our heart and all the affection of our mind, and with the ministry of our voices, the invisible God, the Father almighty, and His only-begotten Son our Lord Jesus Christ, who repaid for us to His eternal Father the debt of Adam, and by the merciful shedding of His Blood, cancelled the debt incurred by original sin. For this is the Paschal Festival; in which that true Lamb is slain, with Whose Blood the doorposts of the faithful are consecrated.

This is the night in which Thou didst formerly cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea with dry foot. This, therefore, is the night which dissipated the darkness of sinners by the light of the pillar. This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners. This is the night in which, destroying the chains of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us.

O wondrous condescension of Thy mercy towards us! O inestimable affection of love: that Thou mightest redeem a slave, Thou didst deliver up Thy Son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited to possess such and so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour when Christ rose again from hell! This is the night of which it is written: And the night shall be as clear as the day; and the night is my light in my delights. Therefore the hallowing of this night puts to flight all wickedness, cleanses sins, and restores innocence to the fallen, and gladness to the sorrowful. It drives forth hatreds, it prepares concord, and brings down haughtiness.

Wherefore, in this sacred night, receive, O holy Father, the evening sacrifice of this incense, which holy Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, made out the work of bees. Now also we know the praises of this pillar, which the shining fire enkindles to the honor of God. Which fire, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light. O truly blessed night, which plundered the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those which are of man.

We beseech Thee, therefore, O Lord, that this wax candle hallowed in honor of Thy Name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savor, may be united with the heavenly lights. Let the morning star find its flame alight. That star, I mean, which knows no setting. He Who returning from hell, serenely shone forth upon mankind.

We beseech Thee therefore, O Lord, that Thou wouldst grant peaceful times during this Paschal Festival, and vouchsafe to rule, govern, and keep with Thy constant protection us Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N. Have regard, also, for those who reign over us, and, grant them Thine ineffable kindness and mercy, direct their thoughts in justice and peace, that from their earthy toil, they may come to their heavenly reward with all Thy people. Through the same Jesus Christ, Thy Son, our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, God: World without end. R. Amen.

Fifth Part: The Readings

At the end of the Exsultet, all sit to listen to the readings, standing only for the prayer which follows each reading. At each Flectamus genua remain on both knees awhile until the deacon says Levate. The lectors stand facing the Paschal Candle.

THE FIRST LESSON— GENESIS 1. 1-31; 2. 1-2

In 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 water. 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 his green herb, 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 tieldest seed according to its kind. And God saw that it was good. And the evening and 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 to 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 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 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 thing 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 the 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 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 His own 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 the 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.

Let us pray.

Let us kneel down.

Arise.

O God, who hast wonderfully created man, and more wonderfully restored him: grant us, we beseech Thee, to stand firm with strong minds against the allurements of sin, that we may deserve to arrive at everlasting joys. Through our Lord.

THE SECOND LESSON— EXODUS 14. 24-31; 15. 1

In those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire, and

of the cloud, slew their host: and overthrew 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 com 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 Pharao, 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 the left: and the Lord delivered Israel on that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand of 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 sung this canticle to the Lord, and said:

CANTICLE—EXODUS 15. 1-2

Let us sing to the Lord, for He is gloriously honored: the horse and the rider He hath thrown into the sea: He has become my Helper and Protector unto salvation. ♪. He is my God, and I will honor Him: the God of my father, and I will extol Him. ♪. He is the Lord that destroys wars: the Lord is His Name.

Let us pray.

Let us kneel down.

Arise.

O God, Whose ancient miracles we see shining also in our days, whilst by the water of regeneration Thou dost operate for the salvation of the Gentiles, that which by the power of Thy right hand

Thou didst confer upon one people, by delivering them from the Egyptian persecution: grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Through our Lord. Amen.

THE THIRD LESSON— ISAIAS 4. 2-6

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 mount 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 over 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— EXODUS 15. 1-2

A vineyard was made on a hill in a fruitful place. ♀. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof. ♀. And set up a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray.

Let us kneel down.

Arise.

O God, Who hast declared to all the children of Thy Church by the voice of the holy prophets, that in all places of Thine empire, Thou art the Sower of good seed, and the Cultivator of chosen branches: grant to Thy people who are called by Thee by the name of vines and

harvestfield, that they may root out all thorns and briars, and produce good fruit in abundance. Through our Lord.

The Fourth Lesson– Deuteronomy. 31. 22-30

In those days: Moses therefore wrote the 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 wrote 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– DEUTERONOMY 32. 1-4

Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth. ☩. Let my doctrine gather as the rain, let my speech distill as the dew, as a shower upon the herb. ☩. And as drops upon the grass: because I will invoke the name of the Lord. ☩. Give ye magnificence to our God: The works of God are perfect, and all his ways are judgments. ☩. God is faithful and without any iniquity, he is just and right.

Let us pray.

Let us kneel down.

Arise.

O God, the exaltation of the humble and strength of the righteous, who by Your holy servant Moses were pleased so to instruct Your people by the singing of Your sacred canticle, that the renewal of the law should serve for our direction: show Your power to all the multitude of redeemed people; and as You diminish fear, so grant them joy; let all sins be pardoned by You and threatened vengeance be turned to salvation. Through our Lord. Amen.

Sixth Part: The First Part of the Litany

After the prayer concluding the fourth reading, all kneel, and the Litany of the Saints is sung, up to the invocation Propitius esto exclusive, with everyone making the responses. Meanwhile a vessel containing water and everything else needed for the blessing of the baptismal water are prepared in the sanctuary, on the epistle side, in the sight of the faithful.

Kyrie eleison. Christe eleison.

Kyrie eleison.

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

Christ, graciously hear us. (*exaudi nos.*)

God, the Father of Heaven, have mercy on us. (*miserere nobis.*)

God, the Son, Redeemer of the World, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us. (*Ora pro nobis.*)

Holy Mother of God, pray for us.

Holy Virgin of virgins, pray for us.

St. Michael, pray for us.

St. Gabriel, pray for us.

St. Raphael, pray for us.

All ye holy Angels and Archangels, pray for us.

All ye holy orders of blessed Spirits, pray for us.

St. John the Baptist, pray for us.

St. Joseph, pray for us.

All ye holy Patriarchs and Prophets, pray for us.

St. Peter, pray for us.

St. Paul, pray for us.

St. Andrew, pray for us.

St. John, pray for us.

All ye holy Apostles and Evangelists, pray for us.

All ye holy Disciples of the Lord, pray for us.

St. Stephen, pray for us.

St. Lawrence, pray for us.

St. Vincent, pray for us.

All ye holy Martyrs, pray for us.

St. Sylvester, pray for us.

St. Gregory, pray for us.

St. Augustine, pray for us.

All ye holy Bishops and Confessors, pray for us.

All ye holy Doctors, pray for us.

St. Anthony, pray for us.

St. Benedict, pray for us.

St. Dominic, pray for us.

St. Francis, pray for us.

All ye holy Priests and Levites, pray for us.

All ye holy Monks and Hermits, pray for us.

St. Mary Magdalen, pray for us.

St. Agnes, pray for us.

St. Cecilia, pray for us.

St. Agatha, pray for us.

St. Anastasia, pray for us.

All ye holy Virgins and Widows, pray for us.

All ye holy Saints of God, intercede for us. (*intercedite pro nobis.*)

Sixth Part: The Blessing of the Baptismal Water

While the Litany is being sung, a vessel is prepared in the sanctuary. The celebrant standing behind the vessel faces the people and says:

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Almighty and everlasting God, be present at these Mysteries of Thy great kindness, be present at these Sacraments: and send forth Thy Spirit of adoption to regenerate the new people, whom the font of baptism brings forth; that what is to be done by our humble ministry may be accomplished by the effect of Thy power. Through our Lord.

℣. World without end.

℞. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

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

℞. It is meet and just.

It is meet and just, right and availing unto salvation, to give Thee thanks always and in all places, O holy Lord, almighty Father, everlasting God, Who, by Thine ineffable power dost wonderfully produce the effect of Thy Sacraments: and though we are unworthy to perform such great mysteries: yet, as Thou dost not abandon the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, Whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, Who by water didst wash away the crimes of the guilty world, and by the pouring out of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue. Look, O Lord, on the face of Thy Church, and multiply in her Thy regenerations, who by the streams of Thine abundant grace fillest Thy city with joy, and openest the font of Baptism all over the world for the renewal of the Gentiles: that by the command of Thy Majesty she may receive the grace of Thine only Son from the Holy Ghost.

Here the celebrant, with outstretched hand, divides the water in the form of a cross, and wiping his hand with a towel, says:

May He by a secret mixture of His divine virtue render this water fruitful for the regeneration of men, to the end that a heavenly offspring, conceived by sanctification, may emerge from the immaculate womb of this divine font, reborn a new creature: and may all, however distinguished either by sex in body, or by age in time, be brought forth to the same infancy by grace, their mother. Therefore may all unclean spirits, by Thy command, O Lord, depart far from hence: may the whole malice of diabolical deceit be entirely banished: may no power of the enemy prevail here: let him not fly about to lay his snares; may he not creep in by stealth: may he not corrupt with his poison.

He touches the water with his hand.

May this holy and innocent creature be free from all the assaults of

the enemy, and purified by the destruction of all his wickedness. May it be a living fountain, a regenerating water, a purifying stream: that all those that are to be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of a perfect cleansing.

He makes the Sign of the Cross over the water three times, and continues:

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

Here he divides the water and casts some toward the four corners 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, changing thy bitterness in the desert into sweetness made thee fit to drink, and produced thee out of a rock to quench the thirsty people. I bless † thee also by our Lord Jesus Christ, His only Son: Who in Cana of Galilee changed thee into wine by a wonderful miracle of His power. Who walked upon thee with dry foot, and was baptized in thee by John in the Jordan. Who made thee flow out of His side together with His Blood, and commanded His disciples that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

He changes his voice and proceeds in the tone of the Lesson.

Do thou, almighty God, mercifully assist us who observe this commandment: do Thou graciously inspire us.

He breathes on the water three times in the shape of the Cross.

Do Thou with Thy mouth bless these clear waters: that besides their

natural virtue of cleansing the body, they may also prove efficacious for the purifying of the soul.

He lowers the Paschal candle into the water, and sings in the tone of the Preface:

May the virtue of the Holy Ghost descend into all the water of this font.

Withdrawing the candle from the water, he lowers it again to a greater depth and repeats in a higher tone Descendat in hanc. Withdrawing it yet again, he again lowers it to the bottom of the vessel, repeating in yet a higher tone Descendat in hanc. Then breathing upon the water three times in the form of the Greek letter psi he repeats the following verse three times:

And make the whole substance of this water fruitful for regeneration.

Here the Paschal candle is taken out of the water, and he continues:

Here may the stains of all sins be washed out; here may human nature, created in Thine image, and reformed to the honor of its Author, be cleansed from all the filth of the old man: that all who receive the Sacrament of regeneration, may be born again new children of true innocence. Through our Lord.

Then one of the ministers withdraws some of the blessed water into a vessel, which will be used for the sprinkling of the faithful after the renewal of baptismal vows, and for the sprinkling of homes and other places. This done, the celebrant who blessed the water pours the Oil of Catechumens into the water in the shape of the Cross, saying in an audible voice:

May this font be sanctified and made fruitful by the Oil of salvation, for those who are born anew therein unto life everlasting. *℞. Amen.*

Then he pours Holy Chrism into the water in the shape of the Cross, saying:

May the infusion of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the Name of the Holy Trinity.
℞. Amen.

Then he takes both the vials of the Oil of Catechemens and the Holy Chrism, and pours them both into the water three times in the shape of the Cross, saying:

May this mixture of the Chrism of sanctification, and of the Oil of unction, and of the water of Baptism, be made to the Name of the † Father, † and of the Son, and of the Holy † Ghost. ℞. Amen.

He then mixes the Oil and Chrism with the water. If there are any to be baptized, the Sacrament of Baptism here follows in the usual manner. The baptismal water is now carried in solemn procession to the baptistry. The procession is formed in the following order: thurifer, cross-bearer, clergy, deacon, and celebrant. During the procession, the following hymn is sung:

PSALM- 41. 2-4

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. My soul hath thirsted for the living God: when shall I come and appear before the face of God? My tears have become my bread day and night, while they say to me daily: Where is thy God?

The baptismal water is poured into the font, and the celebrant with hands joined sings:

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

O almighty and everlasting God, look mercifully on the devotion of

Thy people about to be reborn, who like the hart pant after the fountain of Thy waters: and mercifully grant that the thirst of their faith may, by the Sacrament of Baptism, hallow their souls and bodies. Through our Lord. Amen.

The font is incensed and all return to the sanctuary in silence.

Eighth Part: The Renewal of Baptismal Promises

Lighted candles are held by all. The celebrant, now vested in white stole and cope, incenses the Paschal Candle, and announces:

On this most sacred night, dearly beloved brethren, Holy Mother Church, recalling the death and burial of Our Lord Jesus Christ, returneth His love by keeping vigil; and aboundeth with joy at celebrating His glorious Resurrection. But because, as the Apostle teaches, we are baptized into His death and buried together with Christ: and as Christ rose again from the dead, so we too must walk in newness of life; knowing that our old man hath been crucified together with Christ so that we shall no longer be in servitude to sin. Let us therefore look upon ourselves therefore as dead indeed to sin but living to God in Christ Jesus our Lord. Therefore, dearly beloved brethren, the Lenten observance now completed, let us renew the promises of baptism by which formerly we renounced Satan and his works, and the world likewise, the enemy of God; and by which we promised to serve God faithfully in the Holy Catholic Church. Therefore:

Priest. Do you renounce Satan?

All. We do renounce him.

P . And all his works?

All. We do renounce them.

P . And all his pomps?

All. We do renounce them.

P. Do you believe in God the Father Almighty, Creator of heaven and earth?

All. We do believe.

P. Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and who suffered for us?

All. We do believe.

P. Do you also believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

All. We do believe.

And now let us pray together as one, just as our Lord Jesus Christ taught us to pray:

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. Amen.

And may God almighty, the Father of our Lord Jesus Christ, who hath regenerated us by water and the Holy Ghost, and who hath given us remission of sins, may He by His grace keep us in the same Christ Jesus our Lord to life everlasting. Amen.

The celebrant sprinkles the people with the blessed baptismal water.

Ninth Part: The Second Part of the Litany

The cantors and congregation kneel and resume the Litany of the Saints:

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil, O Lord, deliver us.

From all sin, O Lord, deliver us.

From everlasting death, O Lord, deliver us.

Through the mystery of Thy holy Incarnation, O Lord, deliver us.

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 Passion, O Lord, deliver us.

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

Through Thy holy Resurrection, O Lord, deliver us.

Through Thine admirable Ascension, 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, we beseech Thee, hear us,

That Thou wouldst spare us, we beseech Thee, hear us.

That Thou wouldst govern and preserve Thy holy Church, we beseech Thee, hear us.

That Thou wouldst preserve our Apostolic Prelate, and all ecclesiastical orders in holy religion, we beseech Thee, hear us.

That Thou wouldst humble the enemies of Thy holy Church, we beseech Thee, hear us.

That Thou wouldst give peace and true concord to Christian kings and princes, we beseech Thee, hear us.

That Thou wouldst 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 give and preserve the fruit of the earth, we beseech Thee, hear us.

That Thou wouldst give eternal rest to all the faithful departed, we beseech Thee, hear us.

That it may please thee graciously to hear our prayer.

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.

Christ hear us.

Christ, graciously hear us.

Tenth Part: Solemn Mass of the Vigil

At the end of the litany, while the Kyrie is sung the celebrant reverences the altar and, omitting the psalm Judica me, Deus and the public confession, ascends the altar.

VIII



K Y-ri-e, * e- lé-i-son. iij. Chri- ste, e-
lé-i-son. iij. Ký- ri-e, e- lé- i-son. ij. Ký-ri-e
e- lé- i-son.

Then he intones the Gloria in excelsis. The church bells are tolled, the organ is played and handbells are rung inside the church. The images and statues in the church are uncovered at this point.

4.



G Lóri-a in excélsis Dé-o. Et in tér-ra pax ho-
mí-ni-bus bó-nae volun-tá-tis. Laudá-mus te. Benedí-ci-
mus te. Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-
as á-gi-mus tí-bi pró-pter má-gnam gló-ri-am tú-am.

DÓ-mi-ne DÉ-us, Rex cac-léstis, DÉ-us Pá-ter omní-
 potens. DÓmi-ne Fí-li uni-géni-te Jé-su Chríste. DÓ-
 mi-ne DÉ-us, A-gnus DÉ-i, Fí-li-us Pá-tris. Qui
 tóllis peccá-ta mún-di, mi-seré-re nó-bis. Qui tóllis pec-
 cá-ta mún-di, sú-sci-pe depre-ca-ti-ónem nó-stram. Qui
 sé-des ad déx-teram Pá-tris, mi-seré-re nó-bis. Quóni-
 am tu só-lus sán-ctus. Tu só-lus DÓ-mi-nus. Tu só-lus
 Altí-si-mus, Jé-su Chríste. Cum Sán-cto Spí-ri-tu, in
 gló-ri-a DÉ-i Pát-ris. A-men.

COLLECT

O God, who dost illuminate this most holy night by the glory of the Lord's Resurrection, preserve in the new children of Thy family the spirit of adoption which Thou hast given; that renewed in body and mind, they may render to Thee a pure service. Through our Lord.

EPISTLE— COLOSSIANS 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 upon the earth. For you are dead, and your life is hid with Christ in God. When Christ should appear, who is your life, then you also shall appear with Him in glory.

After the Epistle, all rise and the celebrant intones three times:

Ps. 117. 1; 116. 1-2 PASCHAL ALLELUIA



A Lle- lú- ia.

The choir repeats the Alleluia. The celebrant and choir repeat the Alleluia twice more, each time at a higher tone. Then the choir continues:

Give praise to the Lord for He is good: for His mercy endureth forever. V. O praise the Lord, all ye nations, and praise Him all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth forever.

GOSPEL— MATTHEW 28. 1-7

And in the end of the Sabbath, when it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it: and his countenance was as lightening 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 you: for I know that you seek Jesus who was crucified: He is not here: for His is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye 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, nor the Offertory.

SECRET

Accept, we beseech Thee, O Lord, the prayers of Thy people together with the sacrifice they offer: that what has begun by the Paschal Mysteries, may by Thine arrangement result in our eternal healing. Through our Lord. Amen.

PREFACE FOR EASTER

It is truly meet and just, right and availing unto salvation, that at all times, but more especially on this day we should extol Thy glory, O Lord, when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away the sins of the world. Who by dying hath overcome our death, and by rising again hath restored our life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing:

IV
S Anctus, Sánc-tus, Sánc-tus Dó-mi-nus Dé-us Sá
ba-oth. Plé-ni sunt caé-li et térra gló-ri-a tú-a.
Hosánna in ex-cél-sis. Bene-díctus qui vé-nit in nó-
mi-ne Dó-mi-ni. Ho-sánna in excél-sis.

Communicantes: In communion with, and keeping the most holy day of the Resurrection of our Lord Jesus Christ according to the flesh; venerating also in the first place the memory of the glorious ever Virgin Mary ...

Hanc igitur: We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins: and to dispose our days ...

The Agnus Dei, the first three communion prayers and the Kiss of Peace are all omitted.

Solemn Lauds of Easter Day

As soon as ablutions are completed, the choir and faithful begin Solemn Lauds by singing the following Alleluia:

A L-le-lú-ia, * alle-lú-ia, alle-lú-ia.

1. Laudáte Dómi-num in sánctis é- jus : * laudá-te é-um in
firmaménto virtú-tis é- jus. Flex: benesonánti-bus : †

1. Praise ye the Lord in His holy places: * praise ye Him in the firmament of His power.
 2. Praise ye Him for His mighty acts: * praise ye Him according to the multitude of His greatness.
 3. Praise Him with sound of trumpets: * praise Him with psaltery and harp.
 4. Praise Him with timbrel and choir: * praise Him with strings and organs.
 5. Praise Him on high sounding cymbals: praise Him on cymbals of joy. * Let every spirit praise the Lord.
- Glory be to the Father. As it was.

A L-le-lú-ia, * alle-lú-ia, alle-lú-ia.

Immediately, the Celebrant intones the Antiphon for the Benedictus.

ANTIPHON— MARK 16.2



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

CANTICLE OF ZACHARY

1. Blessed be the Lord God of Israel: * because He hath visited and wrought the redemption of His people.
2. And hath raised up a horn of salvation to us, * in the house of David His servant.
3. As He spoke by the mouth of His holy prophets, * who are from the beginning.
4. Salvation from our enemies * and from the hand of all that hate us.
5. To perform mercy to our fathers * and to remember His holy testament.
6. The oath, which He swore to Abraham our father, * that He would grant to us, have mercy on us.
7. That, being delivered from the hand of our enemies, * we may serve Him without fear, have mercy on us.
8. In holiness and justice before Him * all our days.
9. And thou, child, shall be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways, have mercy on us.
10. To give knowledge of salvation to His people * unto the remission of their sins.
11. Through the bowels of the mercy of our God, * in which the Orient from on high hath visited us, have mercy on us.
12. To enlighten them that sit in darkness and in the shadow of death, * to direct our feet into the way of peace.

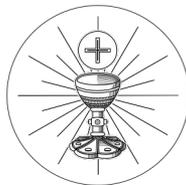
Glory be to the Father. As it was.

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

PRAYER OF LAUDS AND POSTCOMMUNION

Pour forth upon us, O Lord, the spirit of Thy love: that those whose hunger Thou hast satisfied with the Sacraments of Easter may in Thy kindness be one in heart. Through our Lord.

The Mass concludes with the Alleluias added to the Ite, missa est and Deo gratias. The Blessing is given but the Last Gospel is omitted.



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