

THE EASTER VIGIL IN THE HOLY NIGHT

1. By most ancient tradition, this is the night of keeping vigil for the Lord (Ex 12: 42), in which, following the Gospel admonition (Lk 12: 35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.
2. Of this night's Vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each church. It is arranged, moreover, in such a way that after the Lucernarium and Easter Proclamation (which constitutes the first part of this Vigil), Holy Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the Liturgy of the Word) until, as day approaches, with new members reborn in Baptism (the third part), the Church is called to the table the Lord has prepared for his people, the memorial of his Death and Resurrection until he comes again (the fourth part).
3. The entire celebration of the Easter Vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday.
4. The Mass of the Vigil, even if it is celebrated before midnight, is a paschal Mass of the Sunday of the Resurrection.
5. Anyone who participates in the Mass of the night may receive Communion again at Mass during the day. A Priest who celebrates or concelebrates the Mass of the night may again celebrate or concelebrate Mass during the day.
The Easter Vigil takes the place of the Office of Readings.
6. The Priest is usually assisted by a Deacon. If, however, there is no Deacon, the duties of his Order, except those indicated below, are assumed by the Priest Celebrant or by a concelebrant.
The Priest and Deacon vest as at Mass, in white vestments.
7. Candles should be prepared for all who participate in the Vigil. The lights of the church are extinguished.

FIRST PART:
THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

The Blessing of the Fire and Preparation of the Candle

8. A blazing fire is prepared in a suitable place outside the church. When the people are gathered there, the Priest approaches with the ministers, one of whom carries the paschal candle. The processional cross and candles are not carried.

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

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

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

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

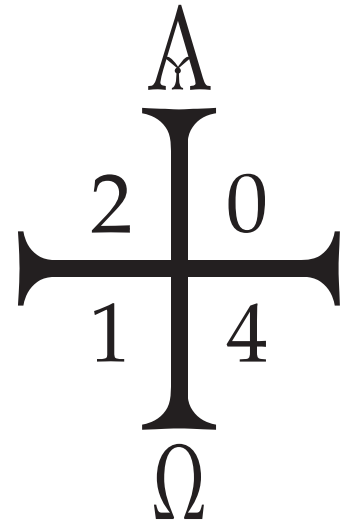
Let us pray.

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

R. Amen.

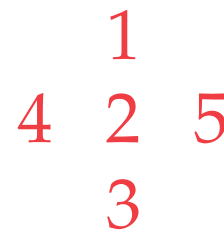
11. After the blessing of the new fire, one of the ministers brings the paschal candle to the Priest, who cuts a cross into the candle with a stylus. Then he makes the Greek letter Alpha above the cross, the letter Omega below, and the four numerals of the current year between the arms of the cross,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

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



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

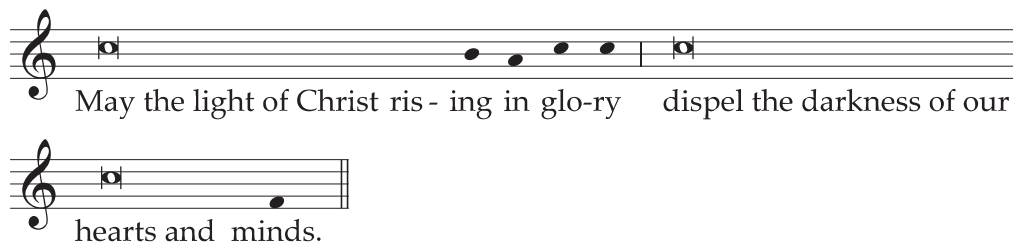
1. **By his holy**
2. **and glorious wounds,**
3. **may Christ the Lord**
4. **guard us**
5. **and protect us. Amen.**



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

The greeting and address take place as in no. 9 above; then the fire is blessed and the candle is prepared, as above in nos. 10-12.

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



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

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

Procession

15. When the candle has been lit, one of the ministers takes burning coals from the fire and places them in the thurible, and the Priest puts incense into it in the usual way. The Deacon or, if there is no Deacon, another suitable minister, takes the paschal candle and a procession forms. The thurifer with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. After them follows the Priest with the ministers and the people, all holding in their hands unlit candles.

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

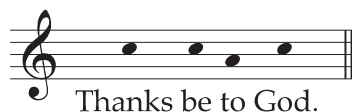


Or:



The Light of Christ.

And all reply:



Or:



Thanks be to God.

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

16. Then the Deacon moves forward to the middle of the church and, standing and raising up the candle, sings a second time:

The Light of Christ.

And all reply:

Thanks be to God.

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

17. When the Deacon arrives before the altar, he stands facing the people, raises up the candle and sings a third time:

The Light of Christ.

And all reply:

Thanks be to God.

Then the Deacon places the paschal candle on a large candlestand prepared next to the ambo or in the middle of the sanctuary.

And lights are lit throughout the church, except for the altar candles.

The Easter Proclamation (Exsultet)

18. Arriving at the altar, the Priest goes to his chair, gives his candle to a minister, puts incense into the thurible and blesses the incense as at the Gospel at Mass. The Deacon goes to the Priest and saying, *Your blessing, Father,* asks for and receives a blessing from the Priest, who says in a low voice:

**May the Lord be in your heart and on your lips,
that you may proclaim his paschal praise worthily and well,
in the name of the Father and of the Son, ✠ and of the Holy Spirit.**

The Deacon replies: **Amen.**

This blessing is omitted if the Proclamation is made by someone who is not a Deacon.

19. The Deacon, after incensing the book and the candle, proclaims the Easter Proclamation (Exsultet) at the ambo or at a lectern, with all standing and holding lighted candles in their hands.

The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words *Therefore, dearest friends up to the end of the invitation* are omitted, along with the greeting *The Lord be with you.*

The Proclamation may also be sung in the shorter form (pp. 357-361).

Longer Form of the Easter Proclamation

Ex-ult, let them ex-ult, the hosts of heav-en, ex-ult, let Angel

minis - ters of God ex-ult, let the trum-pet of sal-va-tion sound

a-loud our might-y King's tri-umph! Be glad, let earth be glad, as

glo-ry floods her, a-blaze with light from her e - ter-nal King,

let all cor-ners of the earth be glad, know-ing an end to gloom and

dark-ness. Re-joyce, let Mother Church al-so re-joyce, arrayed with

the lightning of his glo-ry, let this ho-ly build-ing shake with joy,

filled with the might-y voic-es of the peo-ples. (There-fore,

dearest friends, standing in the awe-some glo-ry of this ho-ly light,

in-voke with me, I ask you, the mer-cy of God al-might-y,

that he, who has been pleased to number me, though un-wor-thy,

a - mong the Le-vites, may pour into me his light un-shad-owed,
that I may sing this can-dle's per-fect prais-es.)
(V. The Lord be with you. R. And with your spir-it.)
V. Lift up your hearts. R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God. R. It is right and just.
It is truly right and just, with ardent love of mind and heart and
with devoted service of our voice, to acclaim our God in-vis-i-ble,
the al - might-y Fa-ther, and Jesus Christ, our Lord, his Son, his
On - ly Be-got-ten. Who for our sake paid Adam's debt to the e -
ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean
the re-cord of our an-cient sin-ful-ness. These then are the feasts

of Pass-o-ver, in which is slain the Lamb, the one true Lamb,
whose Blood anoints the door - posts of be-liev-ers. This is the
night, when once you led our fore-bears, Is-ra-el's chil-dren,
from slaver - y in E-gypt and made them pass dry - shod through
the Red Sea. This is the night that with a pil-lar of fire
banished the dark-ness of sin. This is the night that even now,
throughout the world, sets Christian believers apart from world-ly
vic-es and from the gloom of sin, lead-ing them to grace and
join-ing them to his ho-ly ones. This is the night, when
Christ broke the prison - bars of death and rose vic-to-ri - ous
from the un-der-world. Our birth would have been no gain,

had we not been re-deemed. O wonder of your hum-ble care
for us! O love, O char-i-ty be - yond all tell-ing, to ran - som
a slave you gave a - way your Son! O tru-ly nec-es-sar-y sin of
Ad-am, de - stroyed com-plete-ly by the Death of Christ! O
hap-py fault that earned so great, so glo-ri - ous a Re-deem-er!
O truly bless-ed night, wor-thy alone to know the time and
hour when Christ rose from the un-der-world! This is the night
of which it is writ-ten: The night shall be as bright as day,
dazzling is the night for me, and full of glad-ness. The sanctifying
power of this night dis - pels wick-ed-ness, washes faults a-way,
re-stores innocence to the fall-en, and joy to mourn-ers, drives

out ha-tred, fos-ters con-cord, and brings down the might-y.

On this, your night of grace, O ho-ly Fa-ther, accept this candle, a

sol-emn of-fer-ing, the work of bees and of your serv-ants' hands,

an evening sacri - fice of praise, this gift from your most ho-ly

Church. But now we know the praises of this pil-lar, which glow-

-ing fire ig - nites for God's hon-or, a fire into many flames

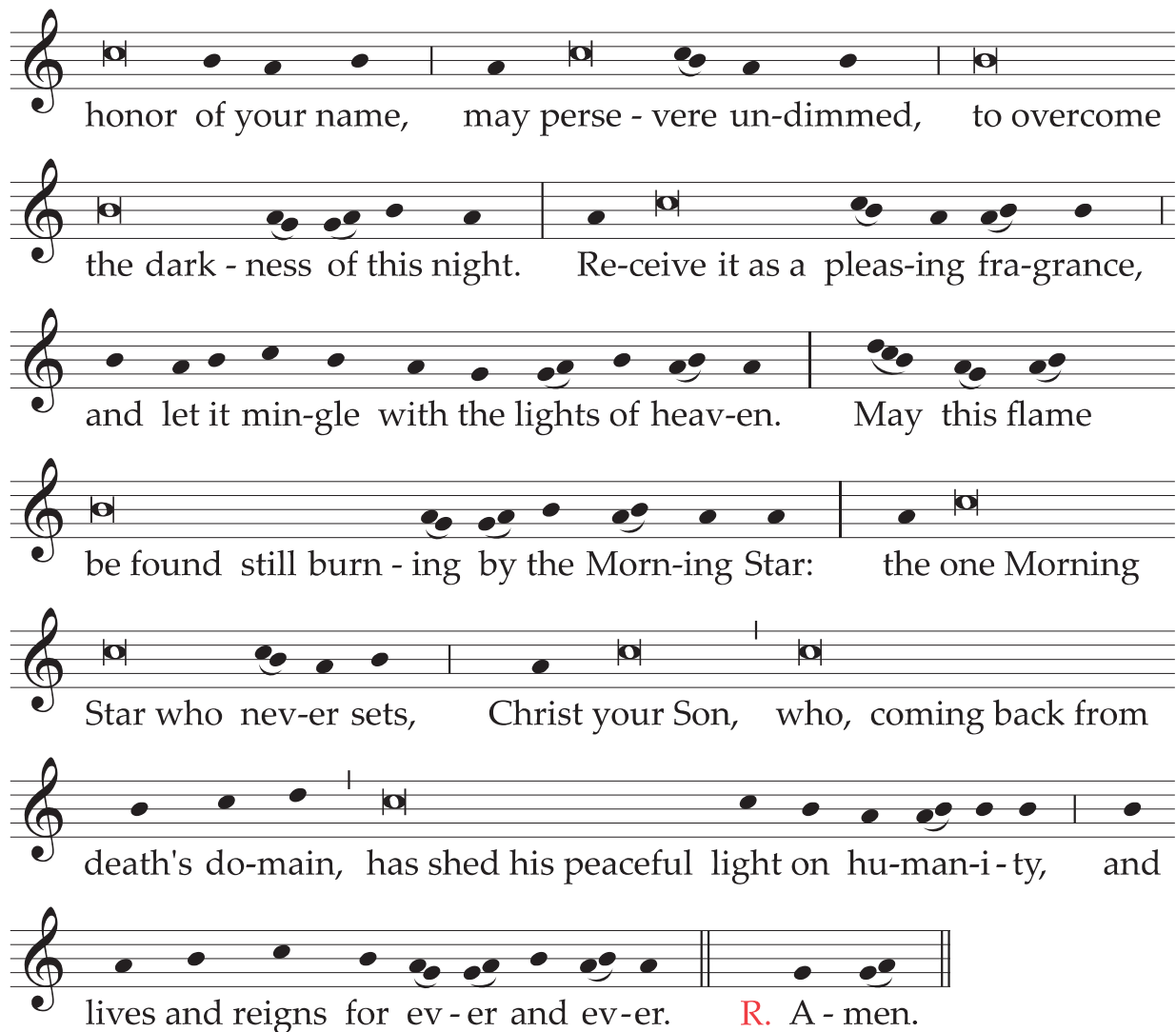
di-vid-ed, yet nev-er dimmed by shar - ing of its light, for it is

fed by melt-ing wax, drawn out by moth-er bees to build a torch

so pre-cious. O truly bless-ed night, when things of heaven

are wed to those of earth, and di - vine to the hu-man.

There-fore, O Lord, we pray you that this candle, hallowed to the



honor of your name, may perse - vere un-dimmed, to overcome
the dark - ness of this night. Re-ceive it as a pleas-ing fra-grance,
and let it min-gle with the lights of heav-en. May this flame
be found still burn - ing by the Morn-ing Star: the one Morning
Star who nev-er sets, Christ your Son, who, coming back from
death's do-main, has shed his peaceful light on hu-man-i-ty, and
lives and reigns for ev - er and ev-er. **R.** A - men.

Text without music:

Longer Form of the Easter Proclamation

Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!
Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.
Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.

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

(V. The Lord be with you.

R. And with your spirit.)

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

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

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

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

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

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

This is the night
that even now, throughout the world,
sets Christian believers apart from worldly vices
and from the gloom of sin,
leading them to grace
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This is the night,
when Christ broke the prison-bars of death
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Our birth would have been no gain,
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O wonder of your humble care for us!
O love, O charity beyond all telling,
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O truly necessary sin of Adam,
destroyed completely by the Death of Christ!

O happy fault
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O truly blessed night,
worthy alone to know the time and hour
when Christ rose from the underworld!

This is the night
of which it is written:
The night shall be as bright as day,
dazzling is the night for me,
and full of gladness.

The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners,
drives out hatred, fosters concord, and brings down the mighty.

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

But now we know the praises of this pillar,
which glowing fire ignites for God's honor,
a fire into many flames divided,
yet never dimmed by sharing of its light,
for it is fed by melting wax,
drawn out by mother bees
to build a torch so precious.

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

Therefore, O Lord,
we pray you that this candle,
hallowed to the honor of your name,
may persevere undimmed,
to overcome the darkness of this night.
Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

R. Amen.

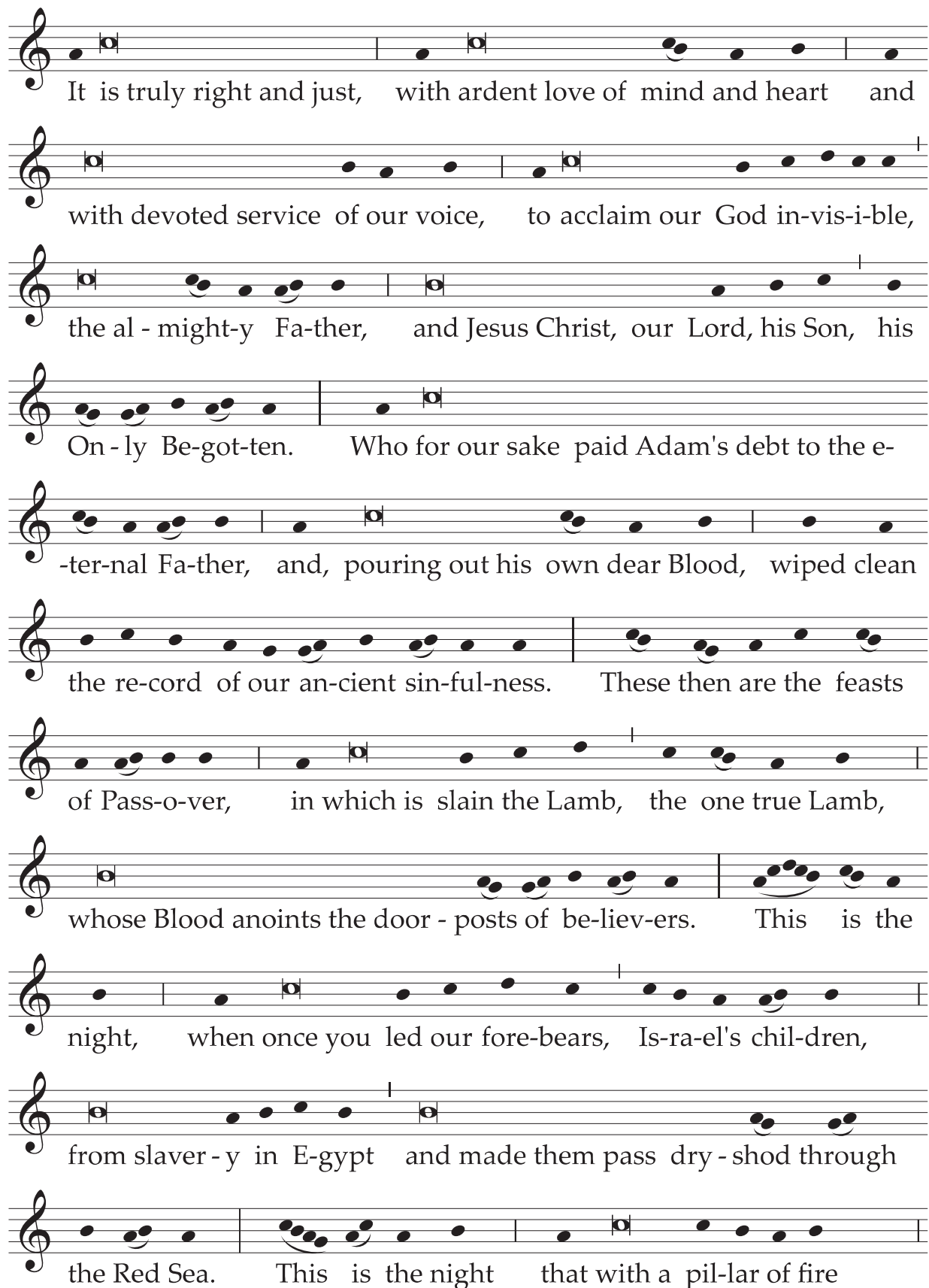
Shorter Form of the Easter Proclamation

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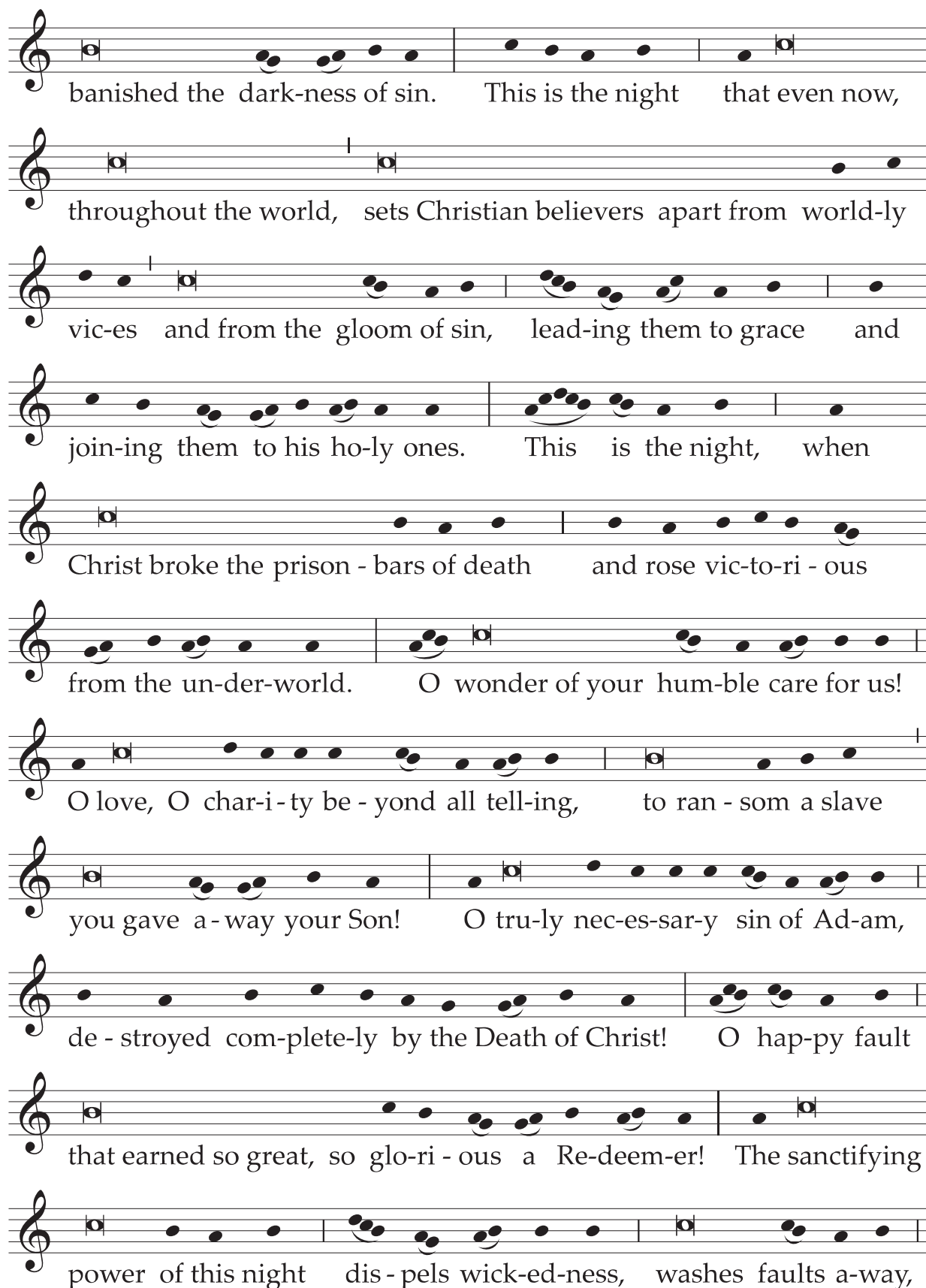
(V. The Lord be with you. R. And with your spir-it.)

V. Lift up your hearts. R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God. R. It is right and just.

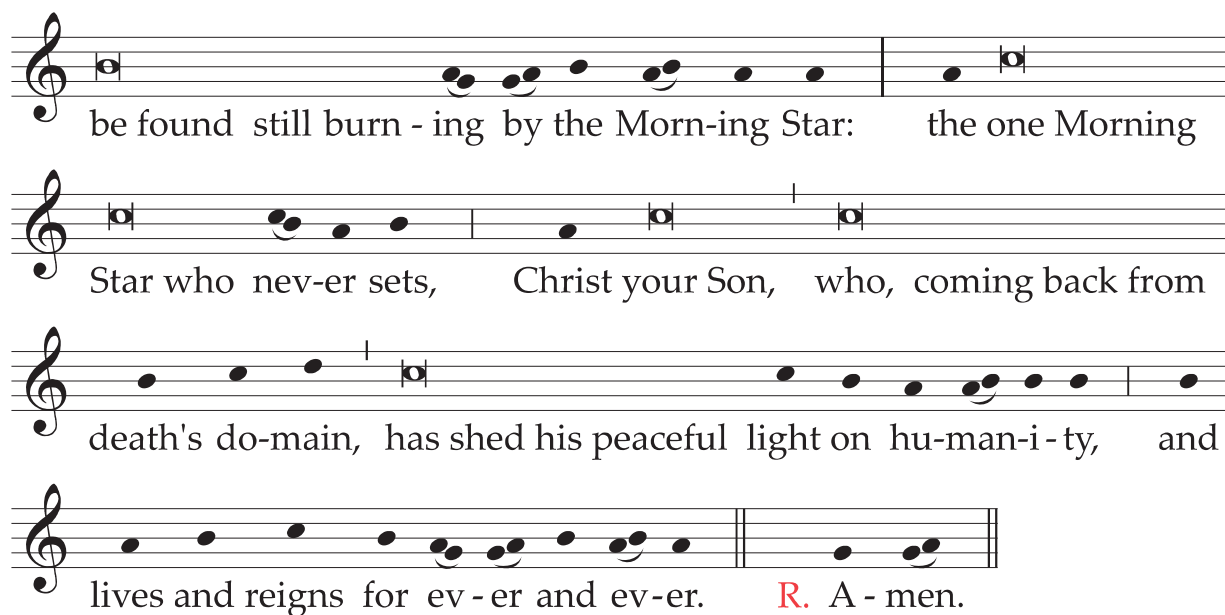


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V. Lift up your hearts.

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

R. It is right and just.

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

Who for our sake paid Adam's debt to the eternal Father,
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These then are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
whose Blood anoints the doorposts of believers.

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

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

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

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

O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

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

O happy fault
that earned so great, so glorious a Redeemer!
The sanctifying power of this night
dispels wickedness, washes faults away,
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O truly blessed night,
when things of heaven are wed to those of earth
and divine to the human.

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

Therefore, O Lord,
we pray you that this candle,
hallowed to the honor of your name,
may persevere undimmed,
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Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

R. Amen.

SECOND PART: THE LITURGY OF THE WORD

20. In this Vigil, the mother of all Vigils, nine readings are provided, namely seven from the Old Testament and two from the New (the Epistle and Gospel), all of which should be read whenever this can be done, so that the character of the Vigil, which demands an extended period of time, may be preserved.
21. Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three readings should be read from the Old Testament, both from the Law and from the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted.
22. After setting aside their candles, all sit. Before the readings begin, the Priest instructs the people in these or similar words:

**Dear brethren (brothers and sisters),
now that we have begun our solemn Vigil,
let us listen with quiet hearts to the Word of God.
Let us meditate on how God in times past saved his people
and in these, the last days, has sent us his Son as our Redeemer.
Let us pray that our God may complete this paschal work
of salvation
by the fullness of redemption.**
23. Then the readings follow. A reader goes to the ambo and proclaims the reading. Afterwards a psalmist or a cantor sings or says the Psalm with the people making the response. Then all rise, the Priest says, Let us pray and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm a period of sacred silence may be observed, in which case the pause after Let us pray is omitted.

Prayers after the Readings

24. After the first reading (On creation: Gn 1: 1–2: 2 or 1: 1, 26–31a) and the Psalm (104 [103] or 33 [32]).

Let us pray.

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

R. Amen.

Or, On the creation of man:

O God, who wonderfully created human nature
and still more wonderfully redeemed it,
grant us, we pray,
to set our minds against the enticements of sin,
that we may merit to attain eternal joys.
Through Christ our Lord.

R. Amen.

25. After the second reading (On Abraham's sacrifice: Gn 22: 1–18 or 1–2, 9a, 10–13, 15–18) and the Psalm (16 [15]).

Let us pray.

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

R. Amen.

26. After the third reading (On the passage through the Red Sea: Ex 14: 15-15: 1) and its canticle (Ex 15).

Let us pray.

O God, whose ancient wonders
remain undimmed in splendor even in our day,
for what you once bestowed on a single people,
freeing them from Pharaoh's persecution
by the power of your right hand
now you bring about as the salvation of the nations
through the waters of rebirth,
grant, we pray, that the whole world
may become children of Abraham
and inherit the dignity of Israel's birthright.
Through Christ our Lord.

R. Amen.

Or:

O God, who by the light of the New Testament
have unlocked the meaning
of wonders worked in former times,
so that the Red Sea prefigures the sacred font
and the nation delivered from slavery
foreshadows the Christian people,
grant, we pray, that all nations,
obtaining the privilege of Israel by merit of faith,
may be reborn by partaking of your Spirit.
Through Christ our Lord.

R. Amen.

27. After the fourth reading (On the new Jerusalem: Is 54: 5-14) and the Psalm (30 [29]).

Let us pray.

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

R. Amen.

Alternatively, other prayers may be used from among those which follow the readings that have been omitted.

28. After the fifth reading (On salvation freely offered to all: Is 55: 1-11) and the canticle (Is 12).

Let us pray.

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

R. Amen.

29. After the sixth reading (On the fountain of wisdom: Bar 3: 9-15, 31-4: 4) and the Psalm (19 [18]).

Let us pray.

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

R. Amen.

30. After the seventh reading (On a new heart and new spirit: Ez 36: 16-28) and the Psalm (42-43 [41-42]).

Let us pray.

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

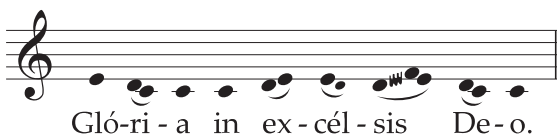
R. Amen.

Or:

O God, who by the pages of both Testaments
instruct and prepare us to celebrate the Paschal Mystery,
grant that we may comprehend your mercy,
so that the gifts we receive from you this night
may confirm our hope of the gifts to come.
Through Christ our Lord.

R. Amen.

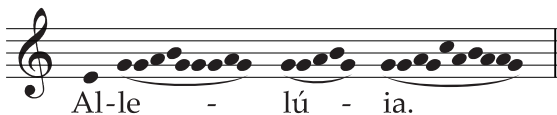
31. After the last reading from the Old Testament with its Responsorial Psalm and its prayer, the altar candles are lit, and the Priest intones the hymn *Gloria in excelsis Deo* (Glory to God in the highest), which is taken up by all, while bells are rung, according to local custom.



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

O God, who make this most sacred night radiant
with the glory of the Lord's Resurrection,
stir up in your Church a spirit of adoption,
so that, renewed in body and mind,
we may render you undivided service.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

33. Then the reader proclaims the reading from the Apostle.
34. After the Epistle has been read, all rise, then the Priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the Alleluia.



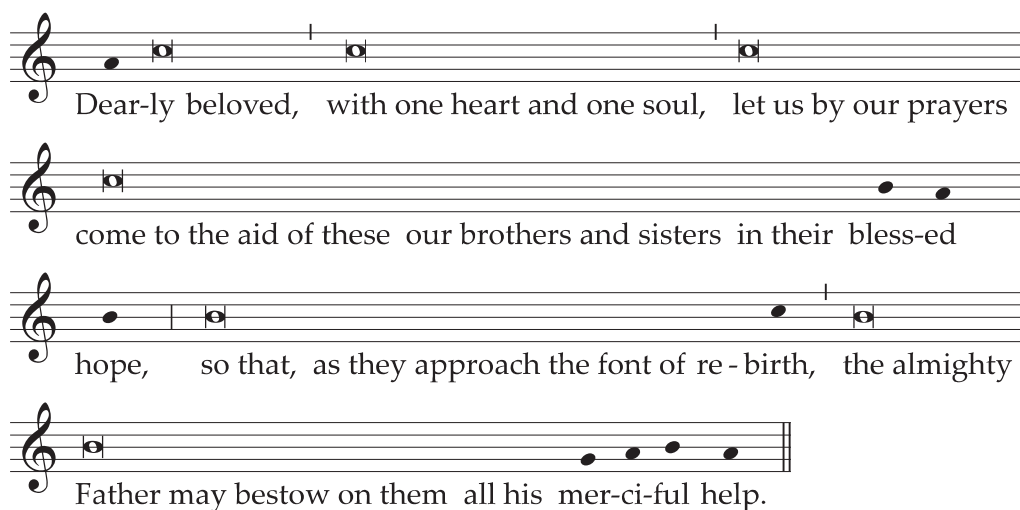
Then the psalmist or cantor proclaims Psalm 118 (117) with the people responding Alleluia.

35. The Priest, in the usual way, puts incense in the thurible and blesses the Deacon. At the Gospel lights are not carried, but only incense.
36. After the Gospel, the Homily, even if brief, is not to be omitted.

THIRD PART: BAPTISMAL LITURGY

37. After the Homily the Baptismal Liturgy begins. The Priest goes with the ministers to the baptismal font, if this can be seen by the faithful. Otherwise a vessel with water is placed in the sanctuary.
38. Catechumens, if there are any, are called forward and presented by their godparents in front of the assembled Church or, if they are small children, are carried by their parents and godparents.
39. Then, if there is to be a procession to the baptistery or to the font, it forms immediately. A minister with the paschal candle leads off, and those to be baptized follow him with their godparents, then the ministers, the Deacon, and the Priest. During the procession, the Litany (no. 43) is sung. When the Litany is completed, the Priest gives the address (no. 40).
40. If, however, the Baptismal Liturgy takes place in the sanctuary, the Priest immediately makes an introductory statement in these or similar words.

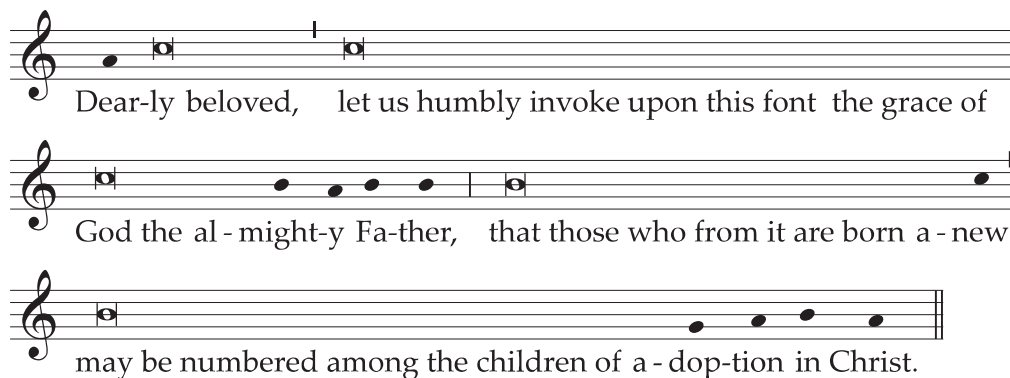
If there are candidates to be baptized:



Dear-ly beloved, with one heart and one soul, let us by our prayers
 come to the aid of these our brothers and sisters in their bless-ed
 hope, so that, as they approach the font of re - birth, the almighty
 Father may bestow on them all his mer-ci-ful help.

**Dearly beloved,
 with one heart and one soul, let us by our prayers
 come to the aid of these our brothers and sisters in their
 blessed hope,
 so that, as they approach the font of rebirth,
 the almighty Father may bestow on them
 all his merciful help.**

If the font is to be blessed, but no one is to be baptized:



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

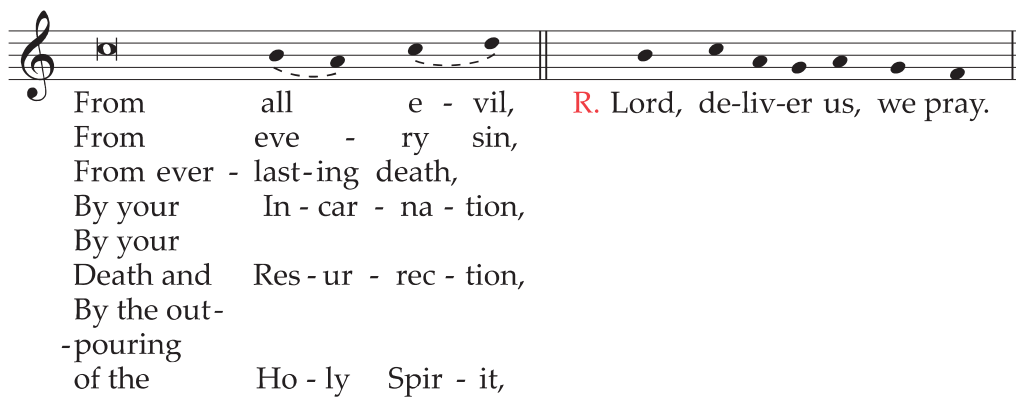
41. The Litany is sung by two cantors, with all standing (because it is Easter Time) and responding.
If, however, there is to be a procession of some length to the baptistery, the Litany is sung during the procession; in this case, those to be baptized are called forward before the procession begins, and the procession takes place led by the paschal candle, followed by the catechumens with their godparents, then the ministers, the Deacon, and the Priest. The address should occur before the Blessing of Water.

42. If no one is to be baptized and the font is not to be blessed, the Litany is omitted, and the Blessing of Water (no. 54) takes place at once.

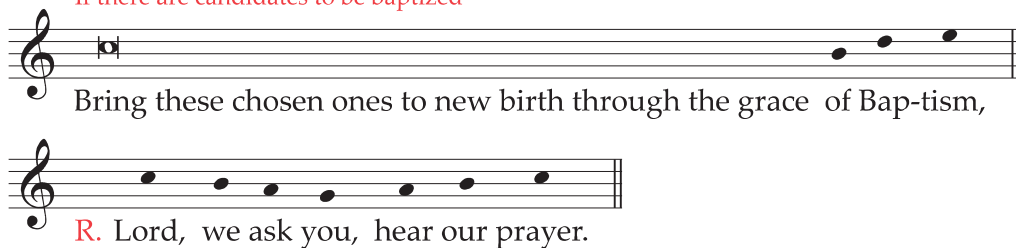
43. In the Litany the names of some Saints may be added, especially the Titular Saint of the church and the Patron Saints of the place and of those to be baptized.



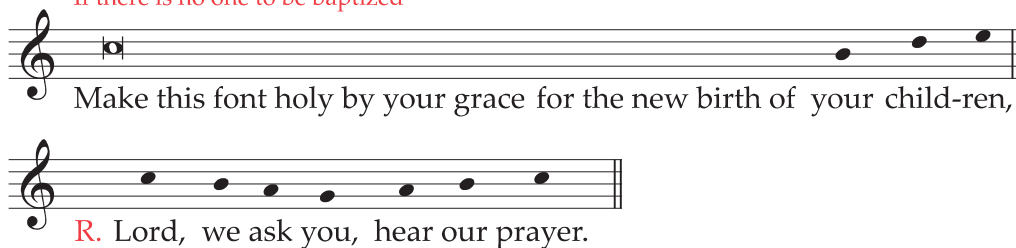
Holy Mary, Mother of God, [] R. pray for us.
 Saint Mich - ael,
 Holy Angels of God, []
 Saint John the Bap - tist,
 Saint Jo - seph,
 Saint Peter and Saint Paul, []
 Saint An - drew,
 Saint John, []
 Saint Mary Mag - da - lene,
 Saint Ste - phen,
 Saint Ignatius of An - ti - och,
 Saint Law - rence,
 Saint Perpetua and Saint Fe - li - ci - ty,
 Saint Ag - nes,
 Saint Gre - go - ry,
 Saint Au - gus - tine,
 Saint Atha - na - sius,
 Saint Bas - il,
 Saint Mar - tin,
 Saint Ben - e - dict,
 Saint Francis and Saint Dom - i - nic,
 Saint Francis Xa - vi - er,
 Saint John Vi - an - ney,
 Saint Catherine of Si - e - na,
 Saint Teresa of Je - sus,
 All holy men
 and women, Saints of God, []



If there are candidates to be baptized



If there is no one to be baptized





If there are candidates to be baptized, the Priest, with hands extended, says the following prayer:

**Almighty ever-living God,
be present by the mysteries of your great love
and send forth the spirit of adoption
to create the new peoples
brought to birth for you in the font of Baptism,
so that what is to be carried out by our humble service
may be brought to fulfillment by your mighty power.
Through Christ our Lord.
R. Amen.**

Blessing of Baptismal Water

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

O God, who by invisible power accomplish a wondrous effect

through sacra - men - tal signs and who in many ways have pre-

-pared water, your cre - a - tion, to show forth the grace of Bap - tism;

O God, whose Spirit in the first moments of the world's creation

hovered o - ver the wa - ters, so that the very substance of wa - ter

would even then take to itself the pow - er to sanc - ti - fy; O God, who

by the outpouring of the flood foreshadowed re - gen - er - a - tion,

so that from the mystery of one and the same ele - ment of wa - ter

would come an end to vice and a be - gin - ning of vir - tue; O

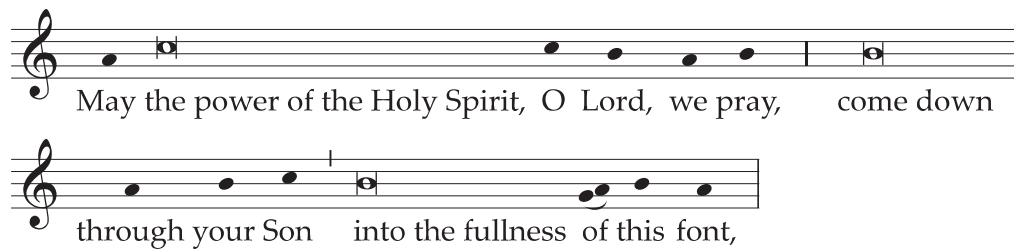
God, who caused the children of Abraham to pass dry - shod

through the Red Sea, so that the chosen people, set free from slav -



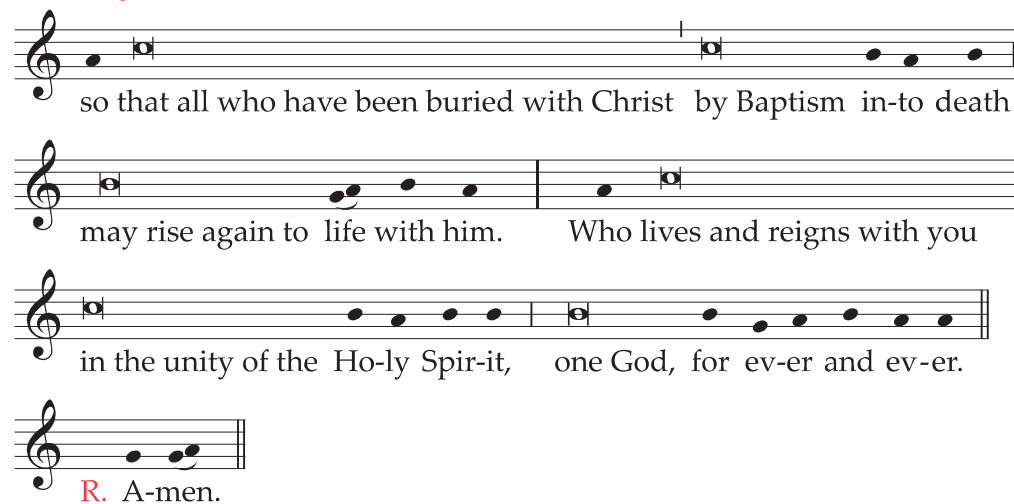
-ery to Phar-aoh, would prefigure the people of the bap-tized; O
God, whose Son, baptized by John in the waters of the Jordan, was a-
-nointed with the Ho-ly Spir-it, and, as he hung upon the Cross,
gave forth water from his side a-long with blood, and after his Res-
-urrection, commanded his dis-ci-ples: "Go forth, teach all na-tions,
baptizing them in the name of the Father and of the Son and of the
Ho-ly Spir-it," look now, we pray, upon the face of your Church
and graciously un-seal for her the foun-tain of Bap-tism. May
this water receive by the Holy Spirit the grace of your Only Be-
-got-ten Son, so that human nature, created in your im-age
and washed clean through the Sacrament of Baptism from all the
squalor of the life of old, may be found worthy to rise to the life of
new-born chil-dren through water and the Ho-ly Spir-it.

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



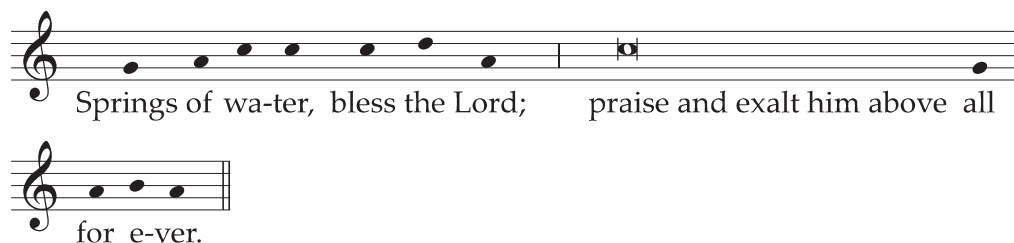
May the power of the Holy Spirit, O Lord, we pray, come down
through your Son into the fullness of this font,

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



so that all who have been buried with Christ by Baptism in-to death
may rise again to life with him. Who lives and reigns with you
in the unity of the Ho-ly Spir-it, one God, for ev-er and ev-er.
R. A-men.

45. Then the candle is lifted out of the water, as the people acclaim:



Springs of wa-ter, bless the Lord; praise and exalt him above all
for e-ver.

Text without music:

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

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

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

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

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

O God, whose Son,
baptized by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
"Go forth, teach all nations, baptizing them
in the name of the Father and of the Son and of the Holy Spirit,"
look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image
and washed clean through the Sacrament of Baptism
from all the squalor of the life of old,
may be found worthy to rise to the life of newborn children
through water and the Holy Spirit.

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

**May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,**

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

**so that all who have been buried with Christ
by Baptism into death
may rise again to life with him.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

R. Amen.

47. Then the candle is lifted out of the water, as the people acclaim:

**Springs of water, bless the Lord;
praise and exalt him above all for ever.**

48. After the blessing of baptismal water and the acclamation of the people, the Priest, standing, puts the prescribed questions to the adults and the parents or godparents of the children, as is set out in the respective Rites of the Roman Ritual, in order for them to make the required renunciation.

If the anointing of the adults with the Oil of Catechumens has not taken place beforehand, as part of the immediately preparatory rites, it occurs at this moment.

49. Then the Priest questions the adults individually about the faith and, if there are children to be baptized, he requests the triple profession of faith from all the parents and godparents together, as is indicated in the respective Rites.

Where many are to be baptized on this night, it is possible to arrange the rite so that, immediately after the response of those to be baptized and of the godparents and the parents, the Celebrant asks for and receives the renewal of baptismal promises of all present.

50. When the interrogation is concluded, the Priest baptizes the adult elect and the children.

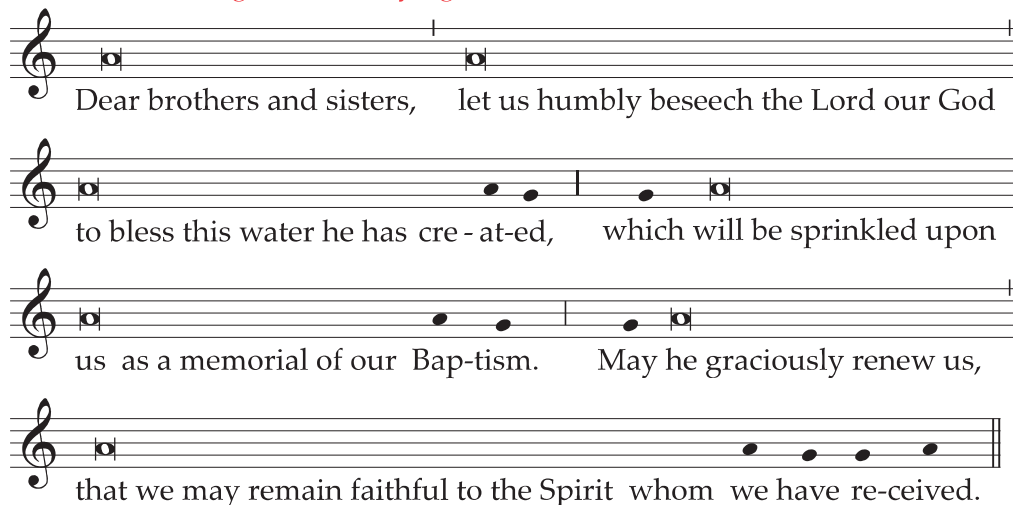
51. After the Baptism, the Priest anoints the infants with chrism. A white garment is given to each, whether adults or children. Then the Priest or Deacon receives the paschal candle from the hand of the minister, and the candles of the newly baptized are lighted. For infants the rite of Ephphetha is omitted.

52. Afterwards, unless the baptismal washing and the other explanatory rites have occurred in the sanctuary, a procession returns to the sanctuary, formed as before, with the newly baptized or the godparents or parents carrying lighted candles. During this procession, the baptismal canticle *Vidi aquam* (I saw water) or another appropriate chant is sung (no. 56).

53. If adults have been baptized, the Bishop or, in his absence, the Priest who has conferred Baptism, should at once administer the Sacrament of Confirmation to them in the sanctuary, as is indicated in the Roman Pontifical or Roman Ritual.

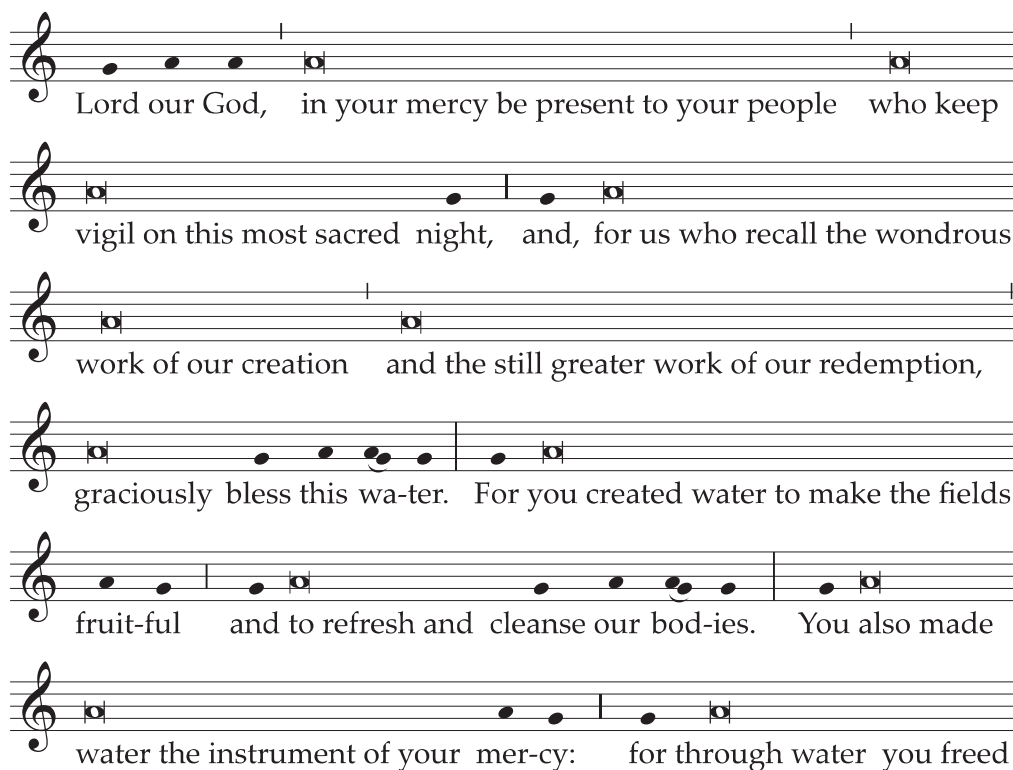
The Blessing of Water

54. If no one present is to be baptized and the font is not to be blessed, the Priest introduces the faithful to the blessing of water, saying:

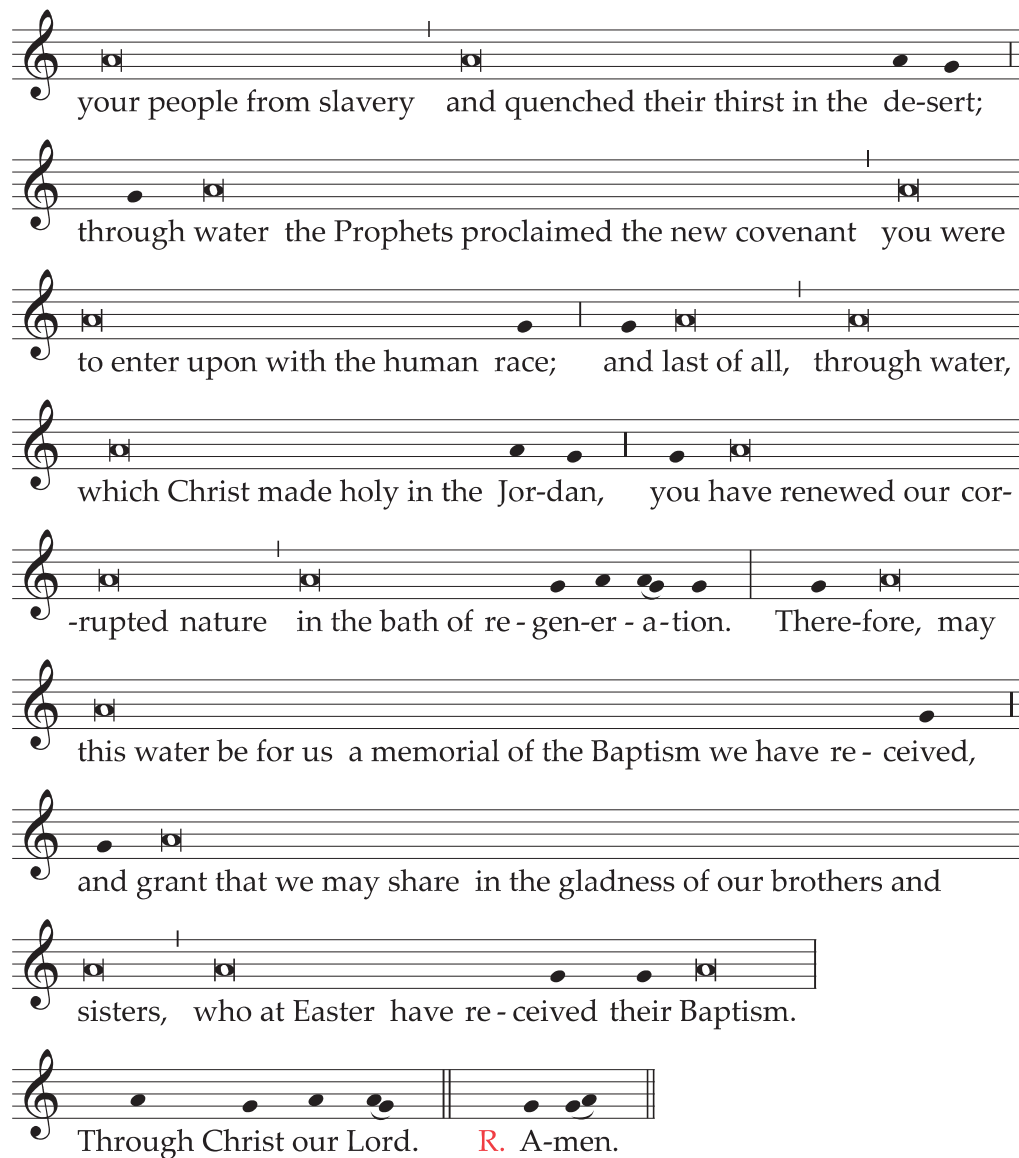


Dear brothers and sisters, let us humbly beseech the Lord our God
to bless this water he has cre - at-ed, which will be sprinkled upon
us as a memorial of our Bap-tism. May he graciously renew us,
that we may remain faithful to the Spirit whom we have re-ceived.

And after a brief pause in silence, he proclaims the following prayer with hands extended:



Lord our God, in your mercy be present to your people who keep
vigil on this most sacred night, and, for us who recall the wondrous
work of our creation and the still greater work of our redemption,
graciously bless this wa-ter. For you created water to make the fields
fruit-ful and to refresh and cleanse our bod-ies. You also made
water the instrument of your mer-cy: for through water you freed



your people from slavery and quenched their thirst in the de-sert;
through water the Prophets proclaimed the new covenant you were
to enter upon with the human race; and last of all, through water,
which Christ made holy in the Jor-dan, you have renewed our cor-
-rupted nature in the bath of re - gen - er - a - tion. There-fore, may
this water be for us a memorial of the Baptism we have re - ceived,
and grant that we may share in the gladness of our brothers and
sisters, who at Easter have re - ceived their Baptism.
Through Christ our Lord. R. A-men.

Text without music:

Dear brothers and sisters,
let us humbly beseech the Lord our God
to bless this water he has created,
which will be sprinkled upon us
as a memorial of our Baptism.
May he graciously renew us,
that we may remain faithful to the Spirit
whom we have received.

And after a brief pause in silence, he proclaims the following prayer, with hands extended:

Lord our God,
in your mercy be present to your people
who keep vigil on this most sacred night,
and, for us who recall the wondrous work of our creation
and the still greater work of our redemption,
graciously bless this water.
For you created water to make the fields fruitful
and to refresh and cleanse our bodies.
You also made water the instrument of your mercy:
for through water you freed your people from slavery
and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant
you were to enter upon with the human race;
and last of all,
through water, which Christ made holy in the Jordan,
you have renewed our corrupted nature
in the bath of regeneration.
Therefore, may this water be for us
a memorial of the Baptism we have received,
and grant that we may share
in the gladness of our brothers and sisters,
who at Easter have received their Baptism.
Through Christ our Lord.

R. Amen.

The Renewal of Baptismal Promises

55. When the Rite of Baptism (and Confirmation) has been completed or, if this has not taken place, after the blessing of water, all stand, holding lighted candles in their hands, and renew the promise of baptismal faith, unless this has already been done together with those to be baptized (cf. no. 49).

The Priest addresses the faithful in these or similar words:

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

Priest: Do you renounce Satan?

All: I do.

Priest: And all his works?

All: I do.

Priest: And all his empty show?

All: I do.

Or:

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

All: I do.

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

All: I do.

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

All: I do.

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

Then the Priest continues:

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

All: I do.

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

All: I do.

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

All: I do.

And the Priest concludes:

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

All: Amen.

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

Antiphon

Vi-di a-quam e-gre-di-én-tem de tem-plo, a lá-
 -te-re dex-tro, al-le-lú-ia; et om-nes, ad quos
 per-vé-nit a-qua i-sta, sal-vi fac-ti sunt et
 di-cent: Al-le-lú-ia, al-le-lú-ia.

Or:

I saw wa-ter flow-ing from the Tem-ple, from its right-hand side,
 al-le-lu-ia; and all to whom this wa-ter came were saved and
 shall say: Al-le-lu-ia, al-le-lu-ia.

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

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

57. Meanwhile the newly baptized are led to their place among the faithful.
 If the blessing of baptismal water has not taken place in the baptistery, the Deacon and the ministers reverently carry the vessel of water to the font.
 If the blessing of the font has not occurred, the blessed water is put aside in an appropriate place.
58. After the sprinkling, the Priest returns to the chair where, omitting the Creed, he directs the Universal Prayer, in which the newly baptized participate for the first time.

FOURTH PART: THE LITURGY OF THE EUCHARIST

59. The Priest goes to the altar and begins the Liturgy of the Eucharist in the usual way.
60. It is desirable that the bread and wine be brought forward by the newly baptized or, if they are children, by their parents or godparents.
61. **Prayer over the Offerings**
 Accept, we ask, O Lord,
 the prayers of your people
 with the sacrificial offerings,
 that what has begun in the paschal mysteries
 may, by the working of your power,
 bring us to the healing of eternity.
 Through Christ our Lord.
62. Preface I of Easter: The Paschal Mystery (. . . on this night above all . . .), p. 558.
63. In the Eucharistic Prayer, a commemoration is made of the baptized and their godparents in accord with the formulas which are found in the Roman Missal and Roman Ritual for each of the Eucharistic Prayers.
64. Before the Ecce Agnus Dei (Behold the Lamb of God), the Priest may briefly address the newly baptized about receiving their first Communion and about the excellence of this great mystery, which is the climax of Initiation and the center of the whole of Christian life.
65. It is desirable that the newly baptized receive Holy Communion under both kinds, together with their godfathers, godmothers, and Catholic parents and spouses, as well as their lay catechists. It is even appropriate that, with the consent of the Diocesan Bishop, where the occasion suggests this, all the faithful be admitted to Holy Communion under both kinds.
66. **Communion Antiphon** 1 Cor 5: 7-8
 Christ our Passover has been sacrificed;
 therefore let us keep the feast
 with the unleavened bread of purity and truth, alleluia.
 Psalm 118 (117) may appropriately be sung.
67. **Prayer after Communion**
 Pour out on us, O Lord, the Spirit of your love,
 and in your kindness make those you have nourished
 by this paschal Sacrament
 one in mind and heart.
 Through Christ our Lord.

68. **Solemn Blessing**

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

R. Amen.

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

R. Amen.

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

R. Amen.

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

R. Amen.

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

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



Or:



All reply:



This practice is observed throughout the Octave of Easter.

70. The paschal candle is lit in all the more solemn liturgical celebrations of this period.