

Chants from Saint Meinrad Archabbey

for

PALM SUNDAY

and

THE SACRED PASCHAL TRIDUUM

from

The Roman Missal

2011

Rubrics printed in italics are special instructions for this Triduum Book.

Some rubrics from the Missale Romanum are underlined for emphasis. They are not underlined in the original edition.

Excerpts from the English translation of *The Roman Missal*

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PALM SUNDAY

OF THE PASSION OF THE LORD

1. On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses, by means of the Procession or the Solemn Entrance before the principal Mass or the Simple Entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses that are usually celebrated with a large gathering of people. It is desirable that, where neither the Procession nor the Solemn Entrance can take place, there be a sacred celebration of the Word of God on the messianic entrance and on the Passion of the Lord, either on Saturday evening or on Sunday at a convenient time.

The Commemoration of the Lord's Entrance into Jerusalem

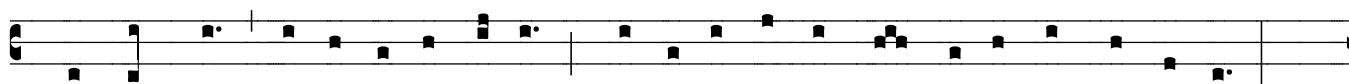
First Form: The Procession

2. At an appropriate hour, a gathering takes place at a smaller church or other suitable place other than inside the church to which the procession will go. The faithful hold branches in their hands.

3. Wearing the red sacred vestments as for Mass, the Priest and the Deacon, accompanied by other ministers, approach the place where the people are gathered. Instead of the chasuble, the Priest may wear a cope, which he leaves aside when the procession is over, and puts on a chasuble.

4. Meanwhile, the following antiphon or another appropriate chant is sung.

Ant. Mt 21: 9



HO-SAN-NA to the Son of Da-vid! * Bless-ed is he who comes in the name of the Lord,

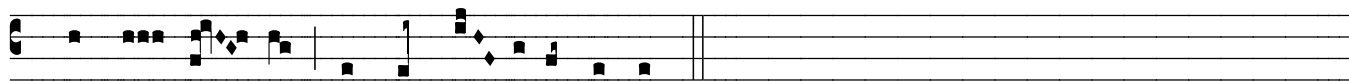


The King of Is- ra- el: Ho-san-na in the high- est.

Or:



Ho- san-na fi- li- o Da- vid: be- ne- di- ctus qui ve- nit in no- mi- ne Do- mi- ni.

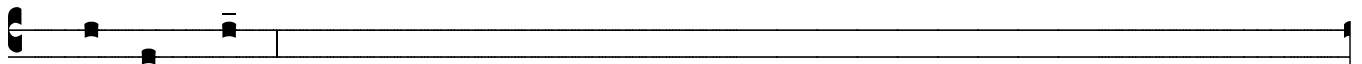


Rex Is- ra- el: Ho-san- na in ex- cel- sis.

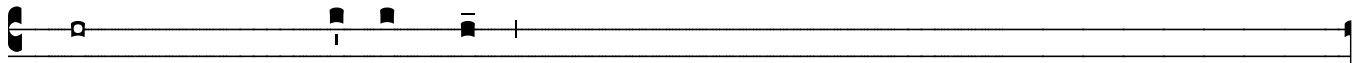
5. After this, the Priest and people sign themselves, while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit. Then he greets the people in the usual way. A brief address is given, in which the faithful are invited to participate actively and consciously in the celebration of this day, in these or similar words:

**Dear brethren (brothers and sisters),
since the beginning of Lent until now
we have prepared our hearts by penance and charitable works.
Today we gather together to herald with the whole Church
the beginning of the celebration
of our Lord's Paschal Mystery,
that is to say, of his Passion and Resurrection.
For it was to accomplish this mystery
that he entered his own city of Jerusalem.
Therefore, with all faith and devotion,
let us commemorate
the Lord's entry into the city for our salvation,
following in his footsteps,
so that, being made by his grace partakers of the Cross,
we may have a share also in his Resurrection and in his life.**

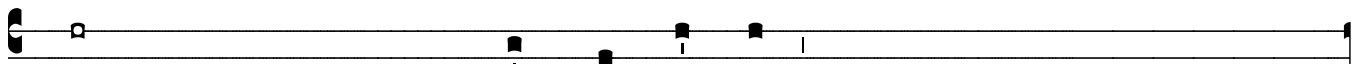
6. After the address, the Priest says one of the following prayers with hands extended.



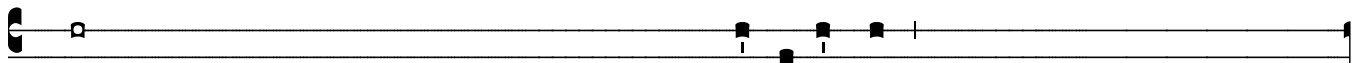
Let us pray.



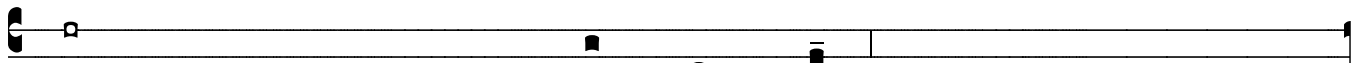
Almighty ever-living God,



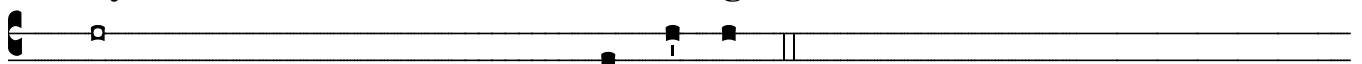
sanctify these branches with your blessing,



that we, who follow Christ the King in exultation,

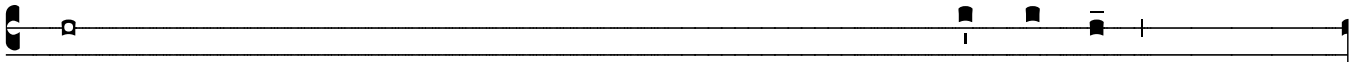


may reach the eternal Jerusalem through him.

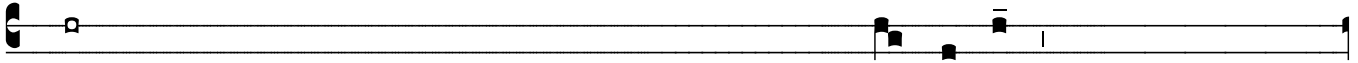


Who lives and reigns for ever and e- ver.

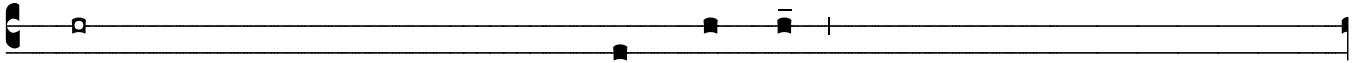
Or:



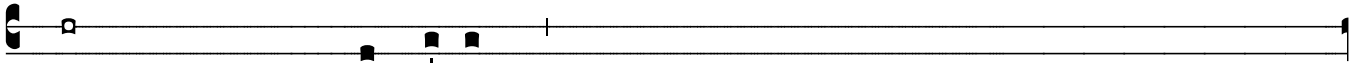
Increase the faith of those who place their hope in you, O God,



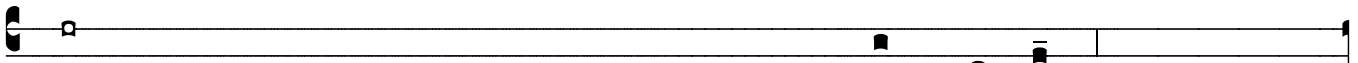
and graciously hear the prayers of those who call on you,



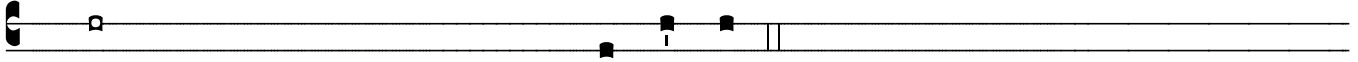
that we, who today hold high these branches



to hail Christ in his triumph,



may bear fruit for you by good works accomplished in him.



Who lives and reigns for ever and e-ver.

℟̄. Amen.

He sprinkles the branches with holy water without saying anything.

7. Then a Deacon or, if there is no Deacon, a Priest, proclaims in the usual way the Gospel concerning the Lord's entrance according to one of the four Gospels. If appropriate, incense may be used.

"Blessed is he who comes in the name of the Lord"

Year A:

✠ A reading from the holy Gospel according to Matthew. 21: 1-11

- 1 When Jesus and the disciples drew near Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me.
 - 3 And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once."
 - 4 This happened so that what had been spoken through the prophet might be fulfilled:
 - 5 Say to daughter Zion, "Behold, your king comes to you, meek and riding on an ass, and on a colt, the foal of a beast of burden."
 - 6 The disciples went and did as Jesus had ordered them.
 - 7 They brought the ass and the colt and laid their cloaks over them, and he sat upon them.
 - 8 The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road.
 - 9 The crowds preceding him and those following kept crying out and saying: "Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest."
 - 10 And when he entered Jerusalem the whole city was shaken and asked, "Who is this?"
 - 11 And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee."
- The Gospel of the Lord.

Continue on p. 10.

Year B:

✠ A reading from the holy Gospel according to Mark. 11: 1-10

1 When Jesus and his disciples drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives,

he sent two of his disciples 2 and said to them,

“Go into the village opposite you, and immediately on entering it, you will find a colt tethered on which no one has ever sat.

Untie it and bring it here.

3 If anyone should say to you,

‘Why are you doing this?’ reply,

‘The Master has need of it

and will send it back here at once.’ “

4 So they went off

and found a colt tethered at a gate outside on the street, and they untied it.

5 Some of the bystanders said to them,

“What are you doing, untying the colt?”

6 They answered them just as Jesus had told them to, and they permitted them to do it.

7 So they brought the colt to Jesus and put their cloaks over it.

And he sat on it.

8 Many people spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.

9 Those preceding him as well as those following kept crying out: “Hosanna! Blessed is he who comes in the name of the Lord!

10 Blessed is the kingdom of our father David that is to come!

Hosanna in the highest!”

The Gospel of the Lord.

Or:

✠ A reading from the holy Gospel according to John. 12: 12-16

12 When the great crowd that had come to the feast heard that Jesus was coming to Jerusalem,

13 they took palm branches and went out to meet him, and cried out:

“Hosanna!

Blessed is he who comes in the name of the Lord, the king of Israel.”

14 Jesus found an ass and sat upon it, as is written:

15 Fear no more, O daughter Zion;

see, your king comes, seated upon an ass’s colt.

16 His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him.

The Gospel of the Lord.

Continue on p. 10.

Year C

✠ A reading from the holy Gospel according to Luke. 19: 28-40

28 Jesus proceeded on his journey up to Jerusalem.

29 As he drew near to Bethphage and Bethany at the place called the Mount of Olives,

he sent two of his disciples.

30 He said, "Go into the village opposite you, and as you enter it you will find a colt tethered on which no one has ever sat. Untie it and bring it here.

31 And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.' "

32 So those who had been sent went off and found everything just as he had told them.

33 And as they were untying the colt, its owners said to them, "Why are you untying this colt?"

34 They answered,

"The Master has need of it."³⁵ So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount.

36 As he rode along,

the people were spreading their cloaks on the road;

37 and now as he was approaching the slope of the Mount of Olives, the whole multitude of his disciples began to praise God aloud with joy for all the mighty deeds they had seen.

38 They proclaimed:

"Blessed is the king who comes in the name of the Lord.

39 Peace in heaven and glory in the highest."

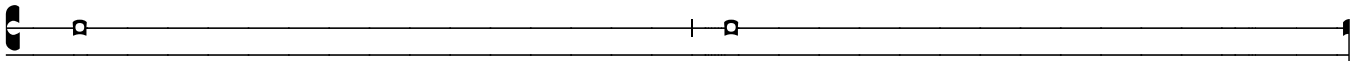
Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."

40 He said in reply,

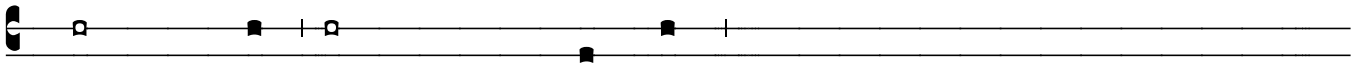
"I tell you, if they keep silent, the stones will cry out!"

The Gospel of the Lord.

8. After the Gospel, a brief homily may be given. Then, to begin the Procession, an invitation may be given by a Priest or a Deacon or a lay minister, in these or similar words:

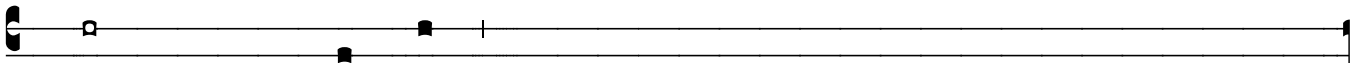


Dear brethren (brothers and sisters), like the crowds who acclaimed Jesus



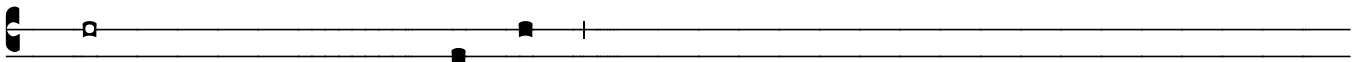
in Jerusalem, let us go forth in peace.

Or:



Let us go forth in peace.

In this latter case, all respond:



In the name of Christ. Amen.

9. The Procession to the church where Mass will be celebrated then sets off in the usual way. If incense is used, the thurifer goes first, carrying a thurible with burning incense, then an acolyte or another minister, carrying a cross decorated with palm branches according to local custom, between two ministers with lighted candles. Then follow the Deacon carrying the Book of the Gospels, the Priest with the ministers, and, after them, all the faithful carrying branches.

As the Procession moves forward, the following or other suitable chants in honor of Christ the King are sung by the choir and people.

Antiphon 1

The children of the Hebrews, carrying olive branches,
went to meet the Lord, crying out and saying:
Hosanna in the highest.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 24 (23)

The Lord's is the earth and its fullness, *
the world, and those who dwell in it.
It is he who set it on the seas; *
on the rivers he made it firm.

(The antiphon is repeated)

Who shall climb the mountain of the Lord? *
The clean of hands and pure of heart,
whose soul is not set on vain things, †
who has not sworn deceitful words. *

(The antiphon is repeated)

Blessings from the Lord shall he receive, *
and right reward from the God who saves him.
Such are the people who seek him, *
who seek the face of the God of Jacob.

(The antiphon is repeated)

O gates, lift high your heads; †
 grow higher, ancient doors.*
 Let him enter, the king of glory!
 Who is this king of glory? *
 The Lord, the mighty, the valiant;
 the Lord, the valiant in war.

(The antiphon is repeated)

O gates, lift high your heads; †
 grow higher, ancient doors.*
 Let him enter, the king of glory!
 Who is this king of glory? *
 He, the Lord of hosts,
 he is the king of glory.

(The antiphon is repeated)

Antiphon 2

The children of the Hebrews spread their garments on the road,
 crying out and saying: Hosanna to the Son of David;
 blessed is he who comes in the name of the Lord.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 47 (46)

All peoples, clap your hands.*
 Cry to God with shouts of joy!
 For the Lord, the Most high, is awesome,*
 the great king over all the earth.

(The antiphon is repeated)

He humbles peoples under us*
 and nations under our feet.
 Our heritage he chose for us,*
 the pride of Jacob whom he loves.
 God goes up with shouts of joy.*
 The Lord goes up with trumpet blast.

(The antiphon is repeated)

Sing praise for God; sing praise! *
 Sing praise to our king; sing praise!
 God is king of all earth.*
 Sing praise with all your skill.

(The antiphon is repeated)

God reigns over the nations.*
 God sits upon his holy throne.
 The princes of the peoples are assembled
 with the people of the God of Abraham. †
 The rulers of the earth belong to God,*
 who is greatly exalted.

(The antiphon is repeated)

Hymn to Christ the King

Chorus:

Glory and honor and praise be to you, Christ, King and Redeemer,
to whom young children cried out loving Hosannas with joy.

All repeat: Glory and honor . . .

Chorus:

Israel's King are you, King David's magnificent offspring;
you are the ruler who come blest in the name of the Lord.

All repeat: Glory and honor . . .

Chorus:

Heavenly hosts on high unite in singing your praises;
men and women on earth and all creation join in.

All repeat: Glory and honor . . .

Chorus:

Bearing branches of palm, Hebrews came crowding to greet you;
see how with prayers and hymns we come to pay you our vows.

All repeat: Glory and honor . . .

Chorus:

They offered gifts of praise to you, so near to your Passion;
see how we sing this song now to you reigning on high.

All repeat: Glory and honor . . .

Chorus:

Those you were pleased to accept; now accept our gifts of devotion,
good and merciful King, lover of all that is good.

All repeat: Glory and honor . . .

10. As the procession enters the church, there is sung the following responsory or another chant, which should speak of the Lord's entrance.

R. As the Lord entered the holy city, the children of the Hebrews proclaimed the resurrection of life. *Waving their branches of palm, they cried: Hosanna in the Highest.

V. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. *Waving their branches.

11. When the Priest arrives at the altar, he venerates it and, if appropriate, incenses it. Then he goes to the chair, where he puts aside the cope, if he has worn one, and puts on the chasuble.

Omitting the other Introductory Rites of the Mass and, if appropriate, the Kyrie (Lord, have mercy), he says the Collect of the Mass, and then continues the Mass in the usual way.

Second Form: The Solemn Entrance

12. When a procession outside the church cannot take place, the entrance of the Lord is celebrated inside the church by means of a Solemn Entrance before the principal Mass.
13. Holding branches in their hands, the faithful gather either outside, in front of the church door, or inside the church itself. The Priest and ministers and a representative group of the faithful go to a suitable place in the church outside the sanctuary, where at least the greater part of the faithful can see the rite.
14. While the Priest approaches the appointed place, the antiphon **Hosanna** or another appropriate chant is sung. Then the blessing of branches and the proclamation of the Gospel of the Lord's entrance into Jerusalem take place as above (nos. 5-7). After the Gospel, the Priest processes solemnly with the ministers and the representative group of the faithful through the church to the sanctuary, while the responsory **As the Lord entered** (no. 10) or another appropriate chant is sung.
15. Arriving at the altar, the Priest venerates it. He then goes to the chair and, omitting the Introductory Rites of the Mass and, if appropriate, the **Kyrie** (Lord, have mercy), he says the Collect of the Mass, and then continues the Mass in the usual way.

Third Form: The Simple Entrance

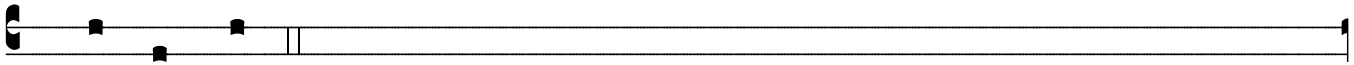
16. At all other Masses of this Sunday at which the Solemn Entrance is not held, the memorial of the Lord's entrance into Jerusalem takes place by means of a Simple Entrance.
17. While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm (no. 18) or another chant on the same theme is sung. Arriving at the altar, the Priest venerates it and goes to the chair. After the Sign of the Cross, he greets the people and continues the Mass in the usual way. At other Masses, in which singing at the entrance cannot take place, the Priest, as soon as he has arrived at the altar and venerated it, greets the people, reads the Entrance Antiphon, and continues the Mass in the usual way.
18. Entrance Antiphon C f. Jn 12: 1, 12-13; Ps 24 (23): 9-10

Six days before the Passover,
 when the Lord came into the city of Jerusalem,
 the children ran to meet him;
 in their hands they carried palm branches
 and with a loud voice cried out:
 *Hosanna in the highest!
 Blessed are you, who have come in your abundant mercy!
 O gates, lift high your heads;
 grow higher, ancient doors.
 Let him enter, the king of glory!
 Who is this king of glory?
 He, the Lord of hosts, he is the king of glory.
 *Hosanna in the highest!
 Blessed are you, who have come in your abundant mercy!

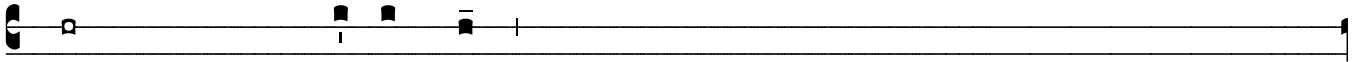
At the Mass

19. After the Procession or Solemn Entrance the Priest begins the Mass with the Collect.

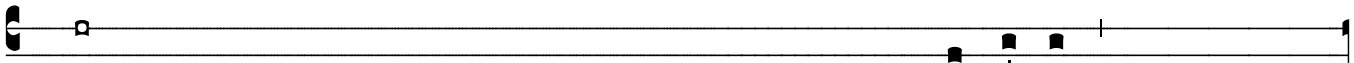
20. Collect



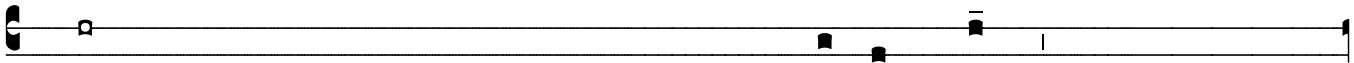
Let us pray.



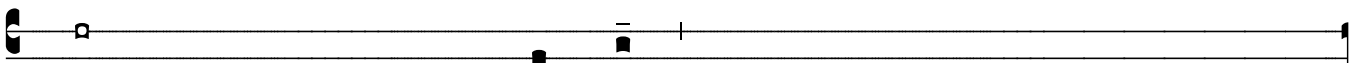
Almighty ever-living God,



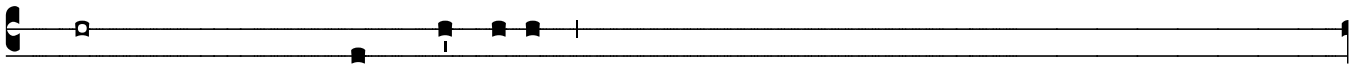
who as an example of humility for the human race to follow



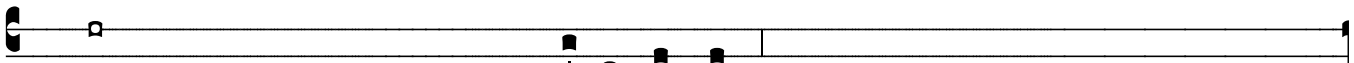
caused our Savior to take flesh and submit to the Cross,



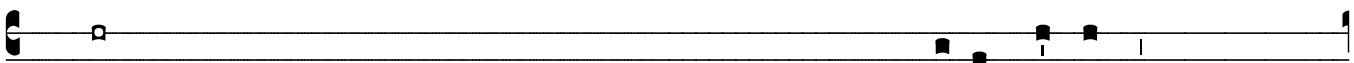
graciously grant that we may heed



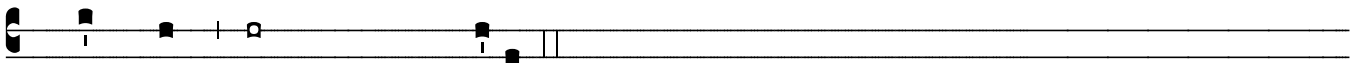
his lesson of patient suffering



and so merit a share in his Resurrection.



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



one God, for ever and ever.

R. Amen.

21. The narrative of the Lord's Passion is read without candles and without incense, with no greeting or signing of the book. It is read by a Deacon or, if there is no Deacon, by a Priest. It may also be read by readers, with the part of Christ, if possible, reserved to a Priest. Deacons, but not others, ask for the blessing of the Priest before singing the Passion, as at other times before the Gospel.

22. After the narrative of the Passion, a brief homily should take place, if appropriate. A period of silence may also be observed.

The Creed is said, and the Universal Prayer takes place.

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

At the words that follow, up to and including and became man, all bow.

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

The Liturgy of the Eucharist

The Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.

It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.**

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

**By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.**

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.**

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says quietly:

**With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.**

If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

**Wash me, O Lord, from my iniquity
and cleanse me from my sin.**

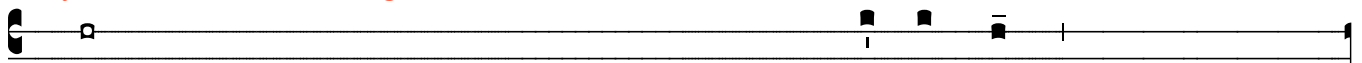
Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

**Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.**

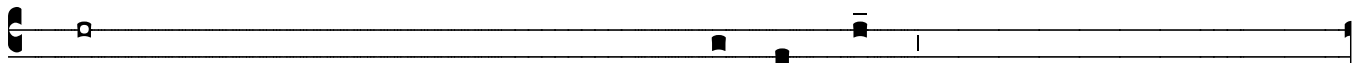
The people rise and reply:

May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

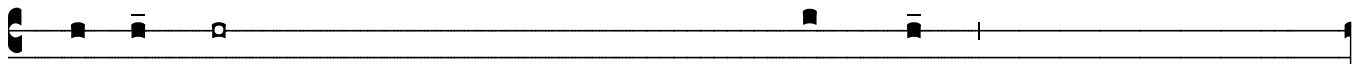
Prayer over the Offerings



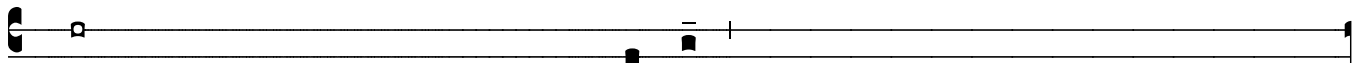
Through the Passion of your Only Begotten Son, O Lord,



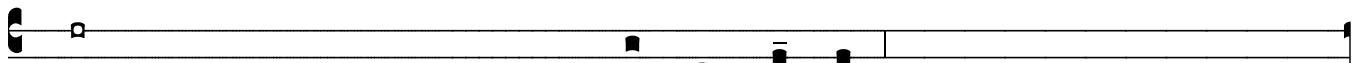
may our reconciliation with you be near at hand,



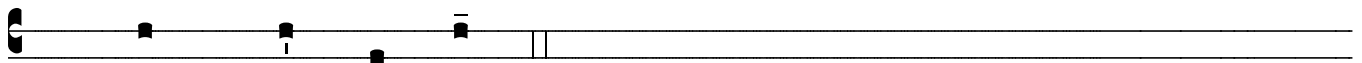
so that, though we do not merit it by our own deeds,



yet by this sacrifice made once for all,



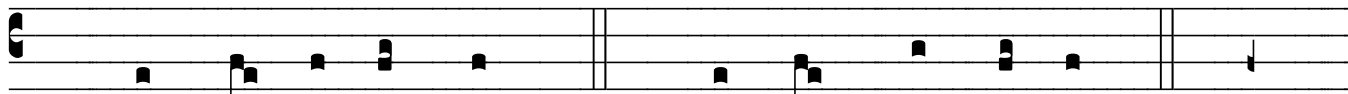
we may feel already the effects of your mercy.



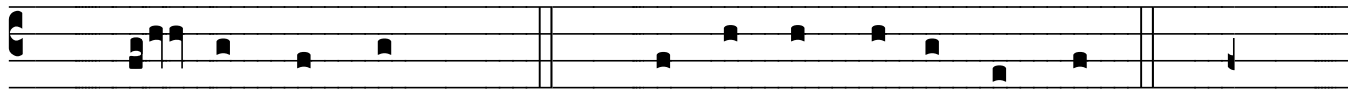
Through Christ our Lord.

Rx. Amen.

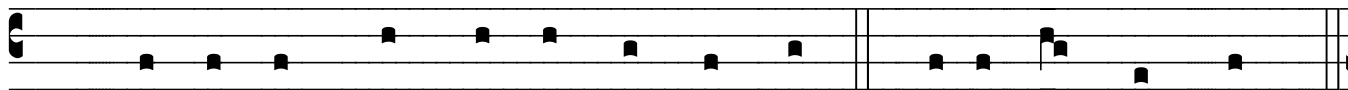
Preface: The Passion of the Lord



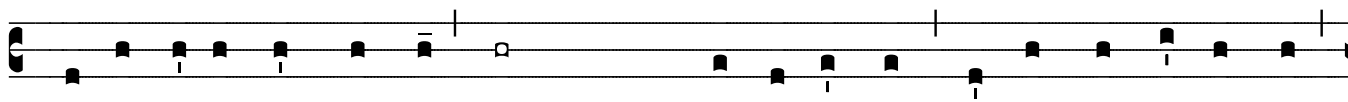
∇ The Lord be with you. R: And with your spir- it.



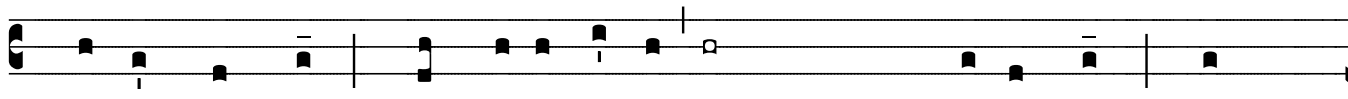
∇ Lift up your hearts. R: We lift them up to the Lord.



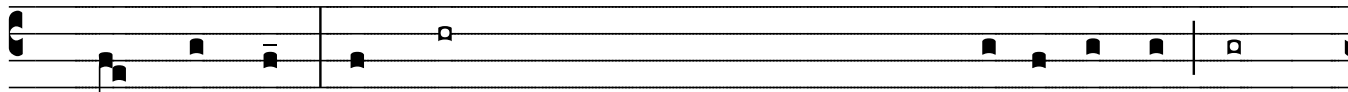
∇ Let us give thanks to the Lord our God. R: It is right and just.



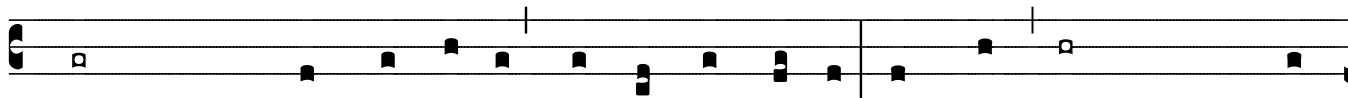
It is truly right and just, our duty and our sal-va-tion, always and everywhere



to give you thanks, Lord, holy Father, almighty and e-ter-nal God, through



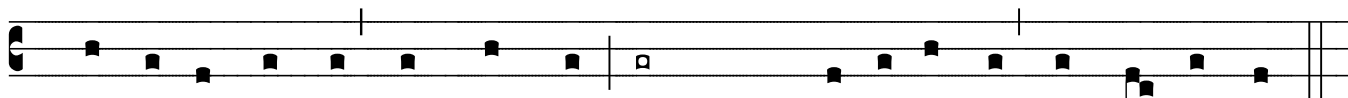
Christ our Lord. For though innocent he suffered willing-ly for sin-ners and ac-



cepted unjust con-dem-na-tion to save the Guil-ty. His Death has washed a-way



our sins, and his Re-sur-rec-tion has pur-chased our jus-ti-fi-ca-tion. And so,



with all the An-gels we praise you, as in joyful ce-le-bra-tion we, too, ac-claim:

Holy, Holy, Holy Lord God of hosts. . .

EUCCHARISTIC PRAYER III

The Priest, with hands extended, says:

**You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.**

Celebrant alone

He joins his hands and, holding them extended over the offerings, says:

**Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,**

Celebrant
with concelebrants

He joins his hands

and makes the Sign of the Cross once over the bread and chalice together, saying:


**that they may become the Body and ✠ Blood
of your Son our Lord Jesus Christ,**

He joins his hands.

at whose command we celebrate these mysteries.

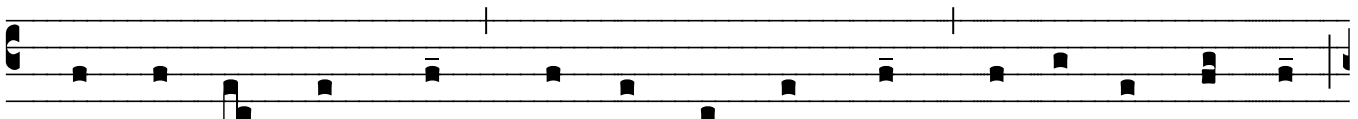
In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

F or on the night he was be-trayed

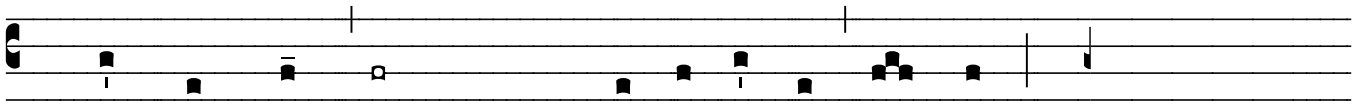


He takes the bread
and, holding it slightly raised above the altar, continues:

he him-self took bread, and giv-ing you thanks he said the bless-ing,



broke the bread and gave it to his dis-ci-ples, say-ing:



He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY



BOD-Y, WHICH WILL BE GIV-EN UP FOR YOU.



He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

After this, he continues:

In a si-mi-lar way, when sup-per was end-ed,

He takes the chalice
and, holding it slightly raised above the altar, continues:

he took the chal-ice, and giving you thanks he said the bless-ing, and gave

the chalice to his dis-ci-ples, say-ing,

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE

CHA-LICE OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-

NAL CO-VE-NANT, WHICH WILL BE POURED OUT FOR YOU AND

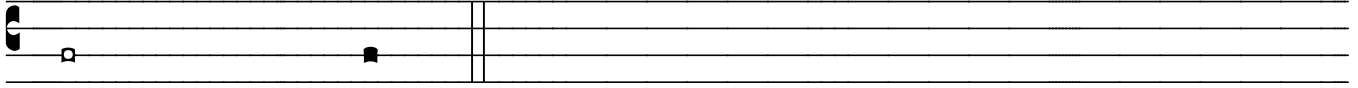
FOR MANY FOR THE FOR-GIV-NESS OF SINS. DO THIS IN

MEM-'RY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

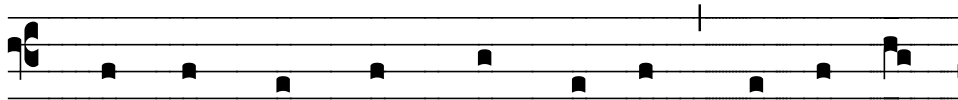
Then he says:

Celebrant alone

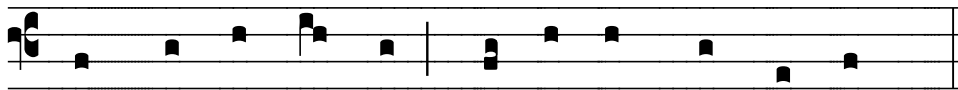


The mystery of faith.

And the people continue, acclaiming:

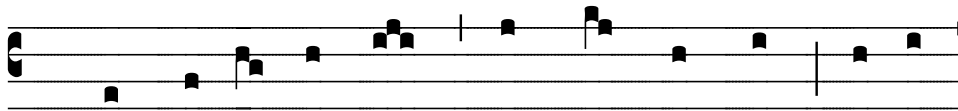


2. *We pro-claim your death, O Lord, * and pro-fess*



your Re-sur-rec-tion un-til you come a-gain.

Or:

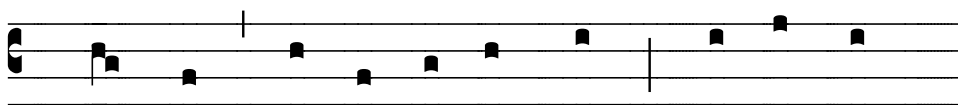


7. *When we eat this Bread and drink this Cup, * we pro-*

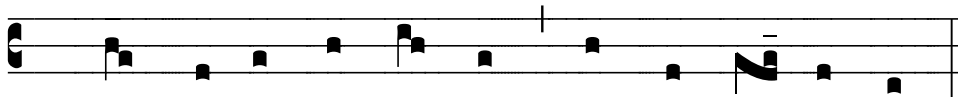


claim your death, O Lord, un-til you come a-gain.

Or:



8. *Save us, Sa-rior of the world, * for by your*



Cross and Re-sur-rec-tion you have set us free.

Then the Priest, with hands extended, says:

Celebrant
with concelebrants

There-fore, O Lord, as we celebrate the memorial of the sav-ing Pas-sion
of your Son, his won-drous Re-sur-rec-tion and A-scen-sion in- to heav-
en, and as we look for-ward to his se-cond com-ing, we of-fer you in
thanks-giv-ing this ho-ly and liv-ing sa-cri-fice

Look, we pray, u-pon the ob-la-tion of your Church and re-cog-niz-ing
the sa-cri-fi-cial Vic-tim by whose death you willed to re-con-cile us
to your- self, grant that we, who are nour-ished by the Bod-y and Blood
of your Son and filled with his Ho-ly Spir-it, may be-come one bod-y,
one spir-it in Christ.

**May he make of us
an eternal offering to you,
so that we may obtain an inheritance with your elect,
especially with the most Blessed Virgin Mary, Mother of God,
with your blessed Apostles and glorious Martyrs
(with Saint N.: the Saint of the day or Patron Saint)
and with all the Saints,
on whose constant intercession in your presence we rely for unfailing help.**

Celebrant or
one concelebrant

**May this Sacrifice of our reconciliation,
we pray, O Lord,
advance the peace and salvation of all the world.
Be pleased to confirm in faith and charity
your pilgrim Church on earth,
with your servant N. our Pope and N. our Bishop,*
the Order of Bishops, all the clergy,
and the entire people you have gained for your own.**

Celebrant or
one concelebrant

**Listen graciously to the prayers of this family,
whom you have summoned before you:
in your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the world.**

**To our departed brothers and sisters
and to all who were pleasing to you
at their passing from this life,
give kind admittance to your kingdom.
There we hope to enjoy for ever the fullness of your glory**

He joins his hands.

**through Christ our Lord,
through whom you bestow on the world all that is good.**

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

He takes the chalice and the paten with the host and, raising both, he says: Celebrant alone
or with concelebrants

Through him, and with him, and in him, O God, al-might-y Fa-ther,

in the unity of the Ho-ly Spir-it, all glory and honor is yours, for e-ver

and e- ver

and e- ver

The people acclaim:

Amen.

The Communion Rite

After the chalice and paten have been set down, the Priest, with hands joined, says:

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

He extends his hands and, together with the people, continues:

**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.**

With hands extended, the Priest alone continues, saying:

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.**

He joins his hands.

The people conclude the prayer, acclaiming:

For the kingdom,
the power and the glory are yours
now and for ever.

Then the Priest, with hands extended, says aloud:

**Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.**

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

Then, if appropriate, the Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

**May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.**

Meanwhile the following is sung or said:

Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

Then the Priest, with hands joined, says quietly:

**Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.**

Or:

**May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.**

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:

**Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.**

And together with the people he adds once:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

The Priest, facing the altar, says quietly:

**May the Body of Christ
keep me safe for eternal life.**

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

**May the Blood of Christ
keep me safe for eternal life.**

And he reverently consumes the Blood of Christ.

After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

While the Priest is receiving the Body of Christ, the Communion Chant begins.

25. **Communion Antiphon** Mt 26:42

Father, if this chalice cannot pass without my drinking it,
your will be done.

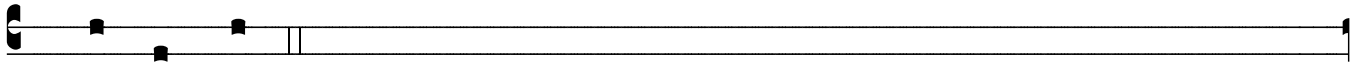
When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

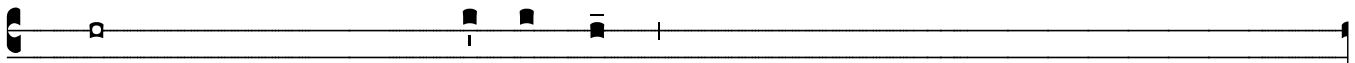
**What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.**

Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

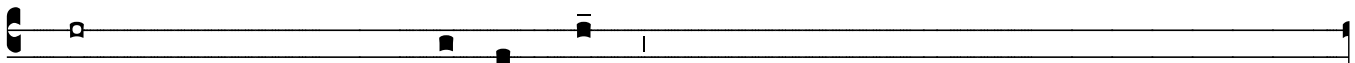
Prayer after Communion



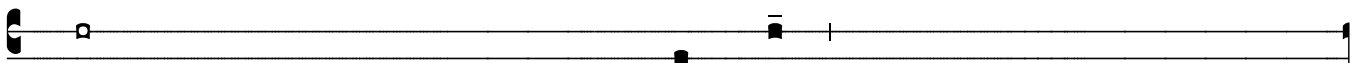
Let us pray.



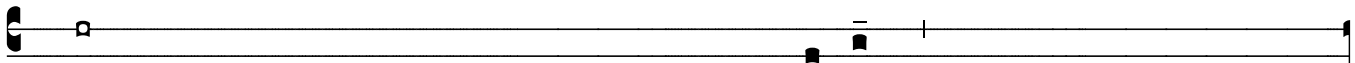
Nourished with these sacred gifts,



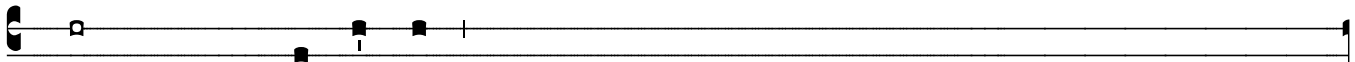
we humbly beseech you, O Lord,



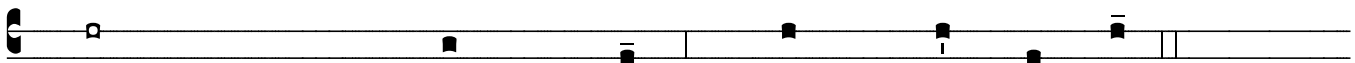
that, just as through the death of your Son



you have brought us to hope for what we believe,



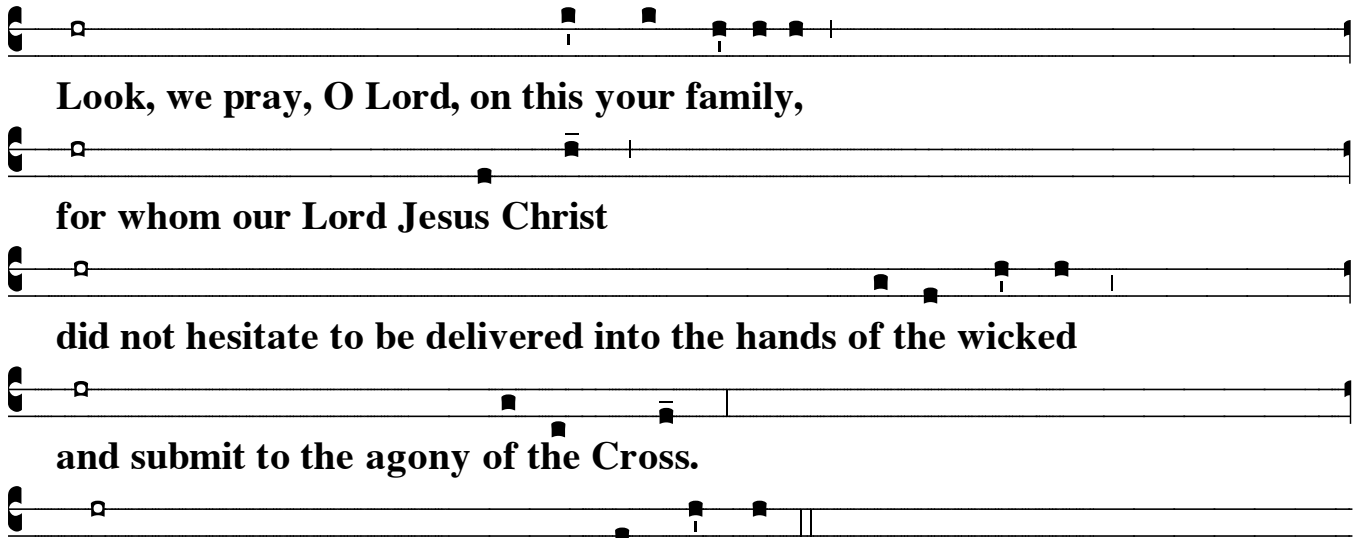
so by his Resurrection



you may lead us to where you call. Through Christ our Lord.

Prayer over the People

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing.




Look, we pray, O Lord, on this your family,
for whom our Lord Jesus Christ
did not hesitate to be delivered into the hands of the wicked
and submit to the agony of the Cross.
Who lives and reigns for ever and e- ver.

After the prayer, the Priest always adds: 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.

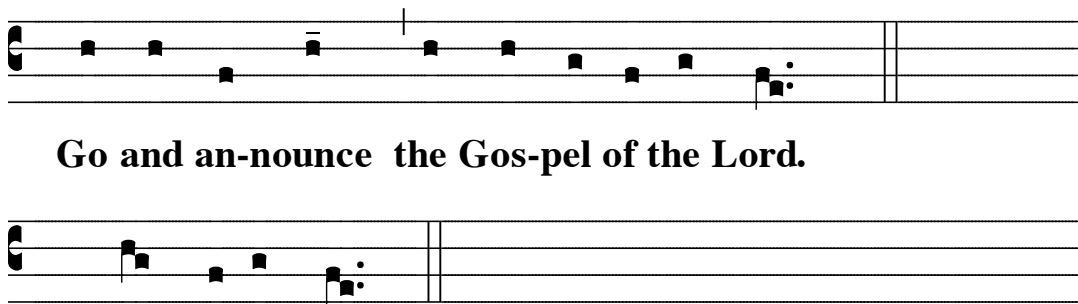
Then the Deacon, or the Priest himself, with hands joined and facing the people, says:

I



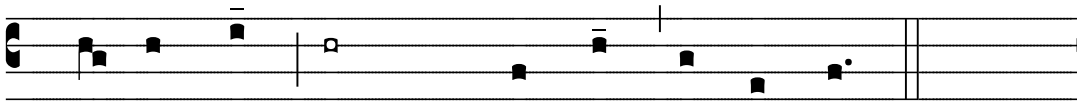
Go forth, the Mass is end-ed. Thanks be to God.

II

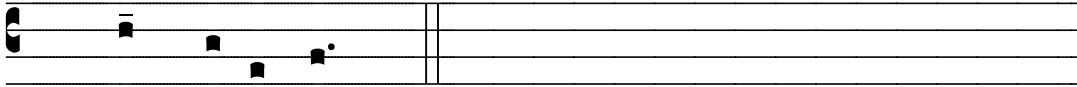


Go and an- nounce the Gos- pel of the Lord.
Thanks be to God.

III

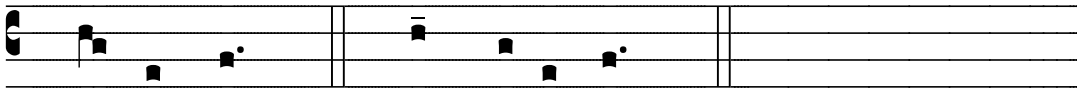


Go in peace, glorifying the Lord by your life.



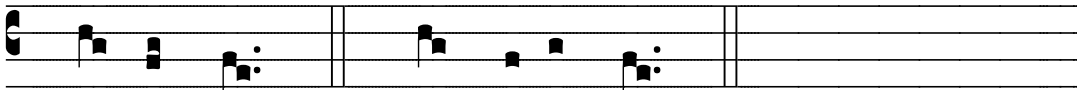
Thanks be to God.

IV



Go in peace. Thanks be to God.

V



Go in peace. Thanks be to God.

THE SACRED PASCHAL TRIDUUM

1. In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen. The Paschal Fast should also be kept sacred. It is to be celebrated everywhere on the Friday of the Lord's Passion and, where appropriate, prolonged also through Holy Saturday as a way of coming, with spirit uplifted, to the joys of the Lord's Resurrection.
2. For a fitting celebration of the Sacred Triduum, a sufficient number of lay ministers is required, who must be carefully instructed as to what they are to do. The singing of the people, the ministers, and the Priest Celebrant has a special importance in the celebrations of these days, for when texts are sung, they have their proper impact. Pastors should, therefore, not fail to explain to the Christian faithful, as best they can, the meaning and order of the celebrations and to prepare them for active and fruitful participation.
3. The celebrations of the Sacred Triduum are to be carried out in cathedral and parochial churches and only in those churches in which they can be performed with dignity, that is, with a good attendance of the faithful, an appropriate number of ministers, and the means to sing at least some of the parts. Consequently, it is desirable that small communities, associations, and special groups of various kinds join together in these churches to carry out the sacred celebrations in a more noble manner.

THURSDAY OF THE LORD'S SUPPER

At the Evening Mass

1. The Mass of the Lord's Supper is celebrated in the evening, at a convenient time, with the full participation of the whole local community and with all the Priests and ministers exercising their office.
2. All Priests may concelebrate even if they have already concelebrated the Chrism Mass on this day, or if they have to celebrate another Mass for the good of the Christian faithful.
3. Where a pastoral reason requires it, the local Ordinary may permit another Mass to be celebrated in churches and oratories in the evening and, in case of genuine necessity, even in the morning, but only for the faithful who are in no way able to participate in the evening Mass. Care should, nevertheless, be taken that celebrations of this sort do not take place for the advantage of private persons or special small groups, and do not prejudice the evening Mass.
4. Holy Communion may only be distributed to the faithful during Mass; but it may be brought to the sick at any hour of the day.
5. The altar may be decorated with flowers with a moderation that accords with the character of this day. The tabernacle should be entirely empty; but a sufficient amount of bread should be consecrated in this Mass for the Communion of the clergy and the people on this and the following day.

6. **Entrance Antiphon** Cf. Gal 6: 14

We should glory in the Cross of our Lord Jesus Christ,
in whom is our salvation, life and resurrection,
through whom we are saved and delivered.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:

Amen.

Then the Priest, extending his hands, greets the people, saying:

**The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.**

Or:

**Grace to you and peace from God our Father
and the Lord Jesus Christ.**

Or:

The Lord be with you.

The people reply:

And with your spirit.

In this first greeting a Bishop, instead of The Lord be with you, says:

Peace be with you.

The Priest, or a Deacon or another minister, may very briefly introduce the faithful to the Mass of the day.

Penitential Act

The first option of the Penitential Act is given below. The others are on p. 34 and p. 35.

Then follows the Penitential Act, to which the Priest invites the faithful, saying:

**Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.**

A brief pause for silence follows. Then all recite together the formula of general confession:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;**

Then they continue:

**therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

The absolution by the Priest follows:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people reply:

Amen.

Mass continues with the Kyrie on p. 36.

Or:

The Priest invites the faithful to make the Penitential Act:

**Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.**

A brief pause for silence follows.

The Priest then says:

Have mercy on us, O Lord.

The people reply:

For we have sinned against you.

The Priest:

Show us, O Lord, your mercy.

The people:

And grant us your salvation.

The absolution by the Priest follows:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people reply:

Amen.

Mass continues with the Kyrie on p. 36.

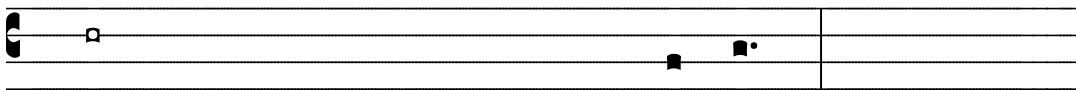
Or:

The priest invites the faithful to make the Penitential Act:

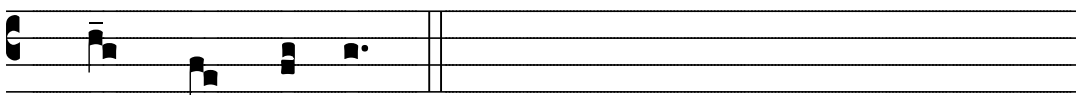
**Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.**

A brief pause for silence follows.

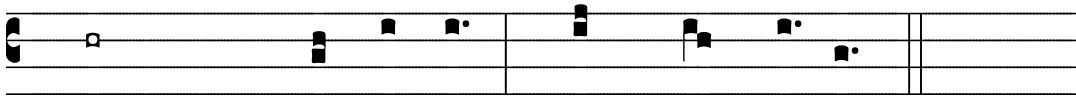
The Priest, or a Deacon or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):



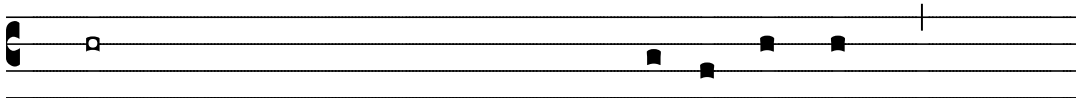
You were sent to heal the contrite of heart:



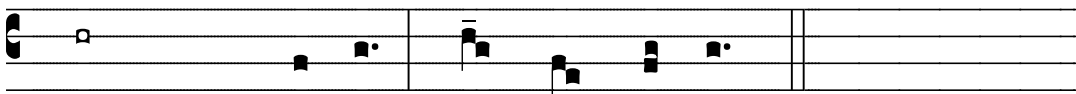
Lord have mer-cy.



You came to call sinners: Christ, have mer-cy.



You are seated at the right hand of the Fa-ther



to intercede for us: Lord have mer-cy.

The absolution by the Priest follows:

**May almighty God have mercy on us,
forgive us our sins
and bring us to everlasting life.**

The Kyrie is omitted with this form of the Penitential Act, and Mass continues with the Gloria on p. 36.

The Kyrie, eleison (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.

✠ **L**ord, have mercy. ✠ Lord, have mercy.
 ✠ **C**hrist, have mercy. ✠ Christ, have mercy.
 ✠ **L**ord, have mercy. ✠ Lord, have mercy.

The Gloria in excelsis (Glory to God in the highest) is said. While the hymn is being sung, bells are rung, and when it is finished, they remain silent until the Gloria in excelsis of the Easter Vigil, unless, if appropriate, the Diocesan Bishop has decided otherwise. Likewise, during this same period, the organ and other musical instruments may be used only so as to support the singing.

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

When this hymn is concluded, the Priest, with hands joined, says:

Let us pray.

And all pray in silence with the Priest for a while.

8. Collect

O God, who have called us to participate
in this most sacred Supper,
in which your Only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love,
grant, we pray, that we may draw from so great a mystery,
the fullness of charity and of life.
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.

9. After the proclamation of the Gospel, the Priest gives a homily in which light is shed on the principal mysteries that are commemorated in this Mass, namely, the institution of the Holy Eucharist and of the priestly Order, and the commandment of the Lord concerning fraternal charity.

The Washing of Feet

10. After the Homily, where a pastoral reason suggests it, the Washing of Feet follows.
11. The men who have been chosen are led by the ministers to seats prepared in a suitable place. Then the Priest (removing his chasuble if necessary) goes to each one, and, with the help of the ministers, pours water over each one's feet and then dries them.
12. Meanwhile some of the following antiphons or other appropriate chants are sung.

Antiphon 1 Cf. Jn 13: 4, 5, 15

After the Lord had risen from supper,
he poured water into a basin
and began to wash the feet of his disciples:
he left them this example.

Antiphon 2 Cf. Jn 13: 12, 13, 15

The Lord Jesus, after eating supper with his disciples,
washed their feet and said to them:
Do you know what I, your Lord and Master, have done for you?
I have given you an example, that you should do likewise.

Antiphon 3 Jn 13: 6, 7, 8

Lord, are you to wash my feet? Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.

∇ So he came to Simon Peter and Peter said to him:
—Lord.

∇ What I am doing, you do not know for now,
but later you will come to know.
—Lord.

Antiphon 4 Cf. Jn 13: 14

If I, your Lord and Master, have washed your feet,
how much more should you wash each other's feet?

Antiphon 5 Jn 13: 35

This is how all will know that you are my disciples:
if you have love for one another.

∇ Jesus said to his disciples:
—This is how.

Antiphon 6 Jn 13: 34

I give you a new commandment,
that you love one another
as I have loved you, says the Lord.

Antiphon 7 1 Cor 13:13

Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.

∇ Now faith, hope and charity, these three, remain;
but the greatest of these is charity.
—Let.

13. After the Washing of Feet, the Priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Universal Prayer.

The Creed is not said.

The Liturgy of the Eucharist

14. At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presented with the bread and wine.

Meanwhile the following, or another appropriate chant, is sung.

Ant. Where true charity is dwelling, God is present there.

✠ By the love of Christ we have been brought together:

✠ let us find in him our gladness and our pleasure;

✠ may we love him and revere him, God the living,

✠ and in love respect each other with sincere hearts.

Ant. Where true charity is dwelling, God is present there.

✠ So when we as one are gathered all together,

✠ let us strive to keep our minds free of division;

✠ may there be an end to malice, strife and quarrels,

✠ and let Christ our God be dwelling here among us.

Ant. Where true charity is dwelling, God is present there.

✠ May your face thus be our vision, bright in glory,

✠ Christ our God, with all the blessed Saints in heaven:

✠ such delight is pure and faultless, joy unbounded,

✠ which endures through countless ages world without end. Amen.

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.**

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

**By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.**

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.**

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says quietly:

**With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.**

If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

**Wash me, O Lord, from my iniquity
and cleanse me from my sin.**

Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

**Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.**

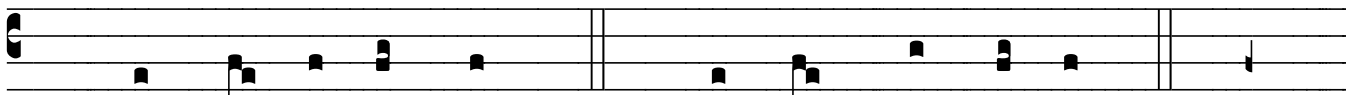
The people rise and reply:

May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

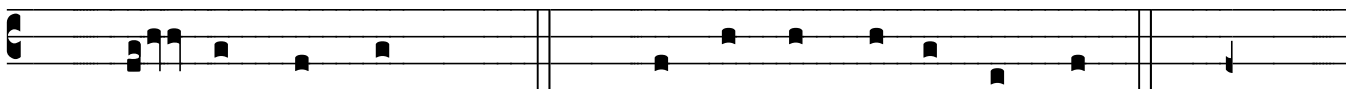
15. **Prayer over the Offerings**

Grant us, O Lord, we pray,
that we may participate worthily in these my-ster-ies,
for whenever the memorial of this sacrifice is ce-le-bra-ted
the work of our redemption is ac-comp-lished.
Through Christ our Lord.

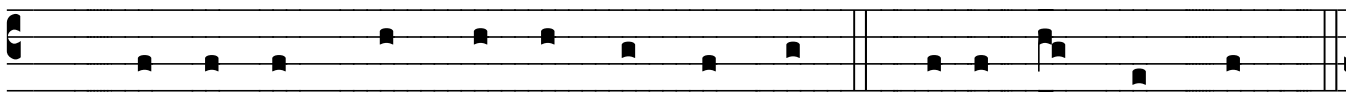
16. Preface: The Sacrifice and the Sacrament of Christ.



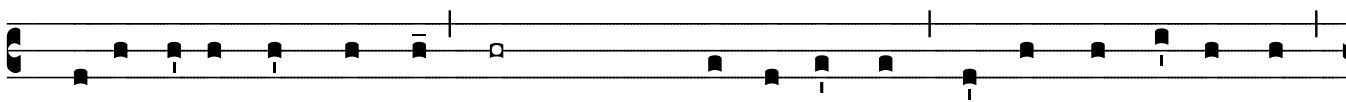
✠ The Lord be with you. ✠ And with your spir- it.



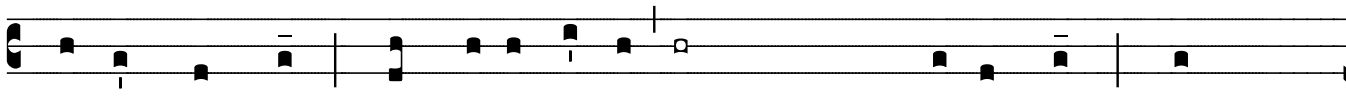
✠ Lift up your hearts. ✠ We lift them up to the Lord.



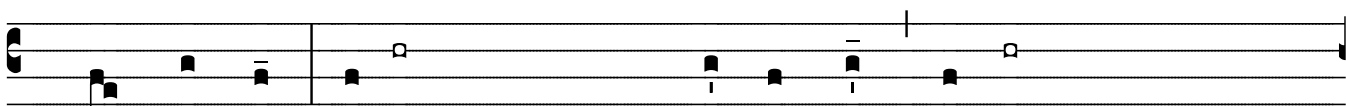
✠ Let us give thanks to the Lord our God. ✠ It is right and just.



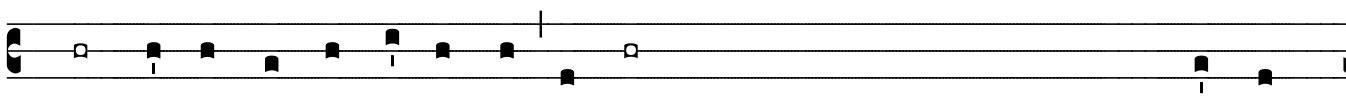
It is truly right and just, our duty and our sal-va-tion, always and everywhere



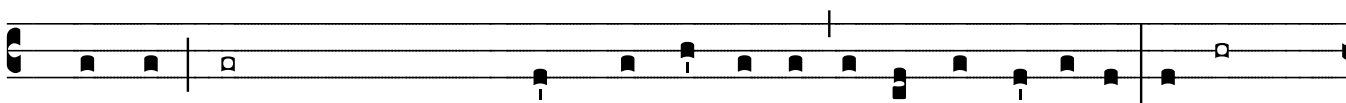
to give you thanks, Lord, holy Father, almighty and e-ter-nal God, through



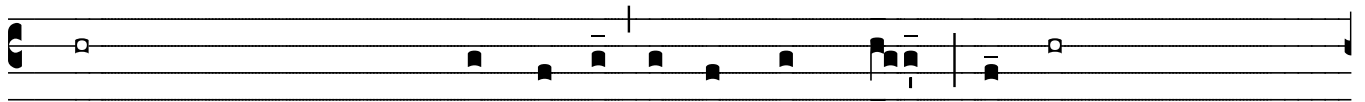
Christ our Lord. For he is the true and e-ter-nal Priest, who instituted the pattern



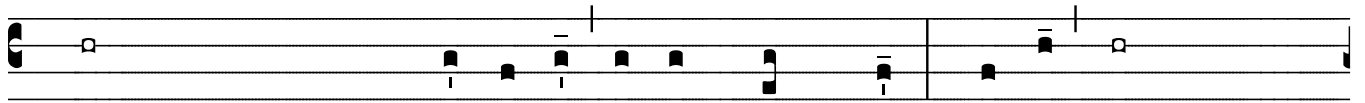
of an e-ver-last-ing sa-cri-fice and was the first to offer himself as the sav-ing



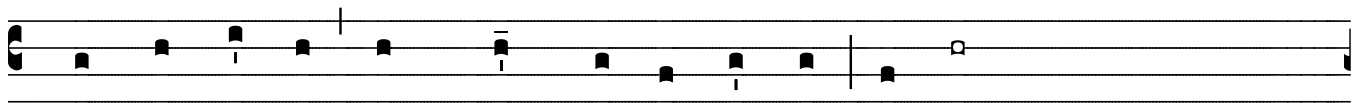
Vic-tim, commanding us to make this of-fer-ing as his me-mo-ri-al. As we eat



his flesh that was sacri-ficed for us, we are made strong, and, as we drink his



Blood that was poured out for us, we are washed clean. And so, with Angels



and Arch-an-gels, with Thrones and Do-min-ions, and with all the hosts and



Powers of heav-en, we sing the hymn of your glo-ry, as without end we acclaim:

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

17. When the Roman Canon is used, this special form of it is said, with proper formulas for the Communicantes (In communion with those), Hanc igitur (Therefore, Lord, we pray), and Qui pridie (On the day before we was to suffer).

18. The Priest, with hands extended, says:

**To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:**

Celebrant alone

He joins his hands and says

that you accept

He makes the Sign of the Cross once over the bread and chalice together, saying:

**and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,**

With hands extended, he continues:

**which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant N. our Pope
and N. our Bishop,*
and all those who, holding to the truth,
hand on the catholic and apostolic faith.**

19. Commemoration of the Living.

Remember, Lord, your servants N. and N.

Celebrant or one concelebrant

The Priest joins his hands and prays briefly for those for whom he intends to pray.

Then, with hands extended, he continues:

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

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

20. *Within the Action.*

**Celebrating the most sacred day,
on which our Lord Jesus Christ
was handed over for our sake,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ,
† and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,**

**(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)**

**and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)**

*Celebrant or
one concelebrant*

21. *With hands extended, the Priest continues:*

**Therefore, Lord, we pray:
graciously accept this oblation of our service,
that of your whole family,
which we make to you
as we observe the day
on which our Lord Jesus Christ
handed on the mysteries of his Body and Blood
for his disciples to celebrate;
order our days in your peace,
and command that we be delivered from eternal damnation
and counted among the flock of those you have chosen.**

Celebrant alone

He joins his hands.

(Through Christ our Lord. Amen.)

22. Holding his hands extended over the offerings, he says:

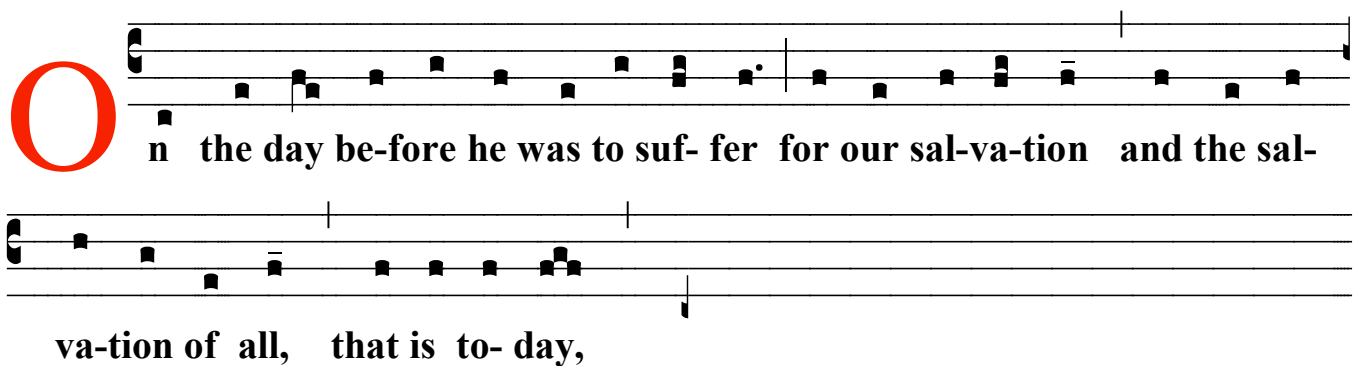
**Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in every respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most beloved Son,
our Lord Jesus Christ.**

**Celebrant
with concelebrants**

He joins his hands.

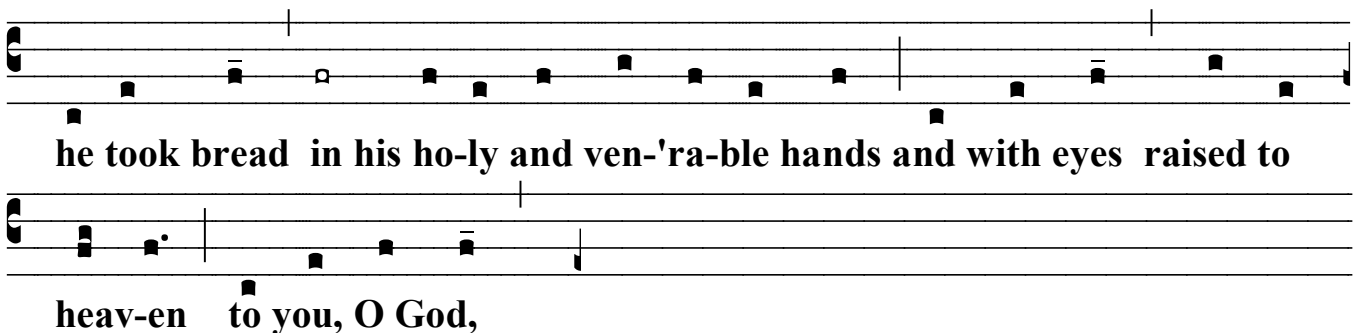
23. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

O n the day be-fore he was to suf-fer for our sal-va-tion and the sal-
va-tion of all, that is to-day,



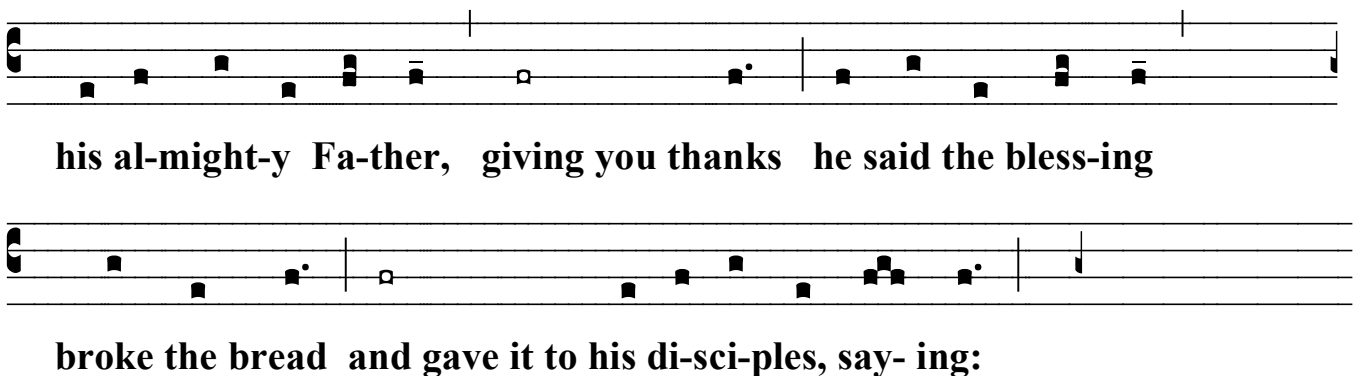
He takes the bread
and, holding it slightly raised above the altar, continues:

he took bread in his ho-ly and ven-'ra-ble hands and with eyes raised to
heav-en to you, O God,

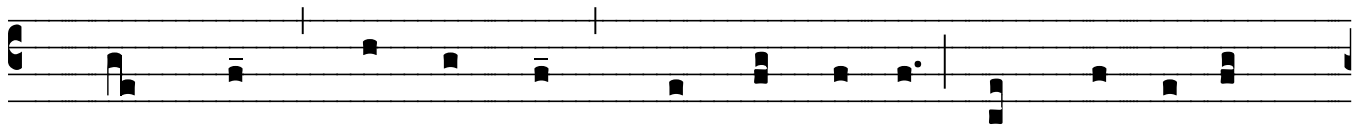


He raises his eyes.

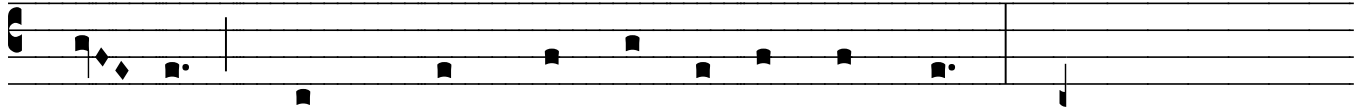
his al-might-y Fa-ther, giving you thanks he said the bless-ing
broke the bread and gave it to his di-sci-ples, say- ing:



He bows slightly.



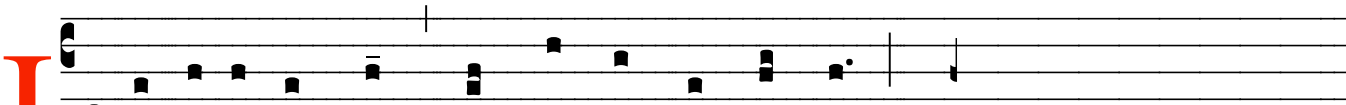
TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY



BOD-Y, WHICH WILL BE GIV-EN UP FOR YOU.

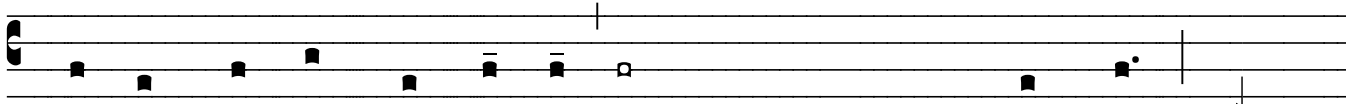
He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

24. After this, the Priest continues:

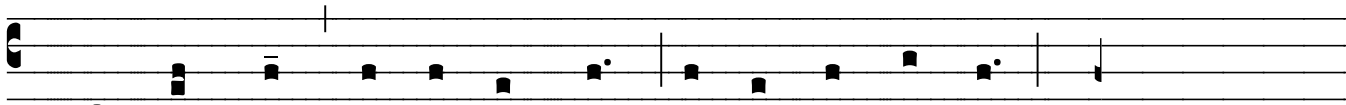


In a si-mi-lar way, when sup-per was end-ed,


He takes the chalice
and, holding it slightly raised above the altar, continues:



he took this prec-ious cha-lice in his holy and venera-ble hands,

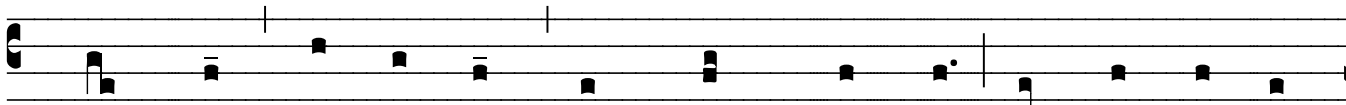


and once more giv-ing you thanks, he said the bless-ing,

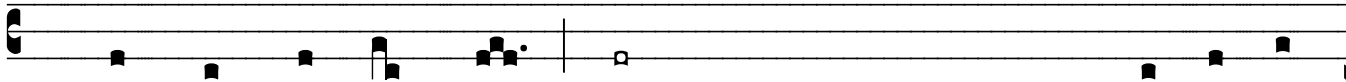


and gave the chalice to his dis-ci-ples, say-ing:

He bows slightly.



TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE



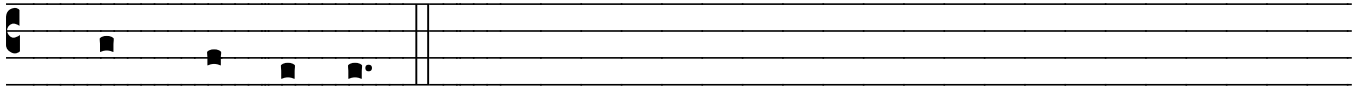
CHA-LICE OF MY BLOOD, THE BLOOD OF THE NEW AND E-TER-



NAL CO-VE-NANT, WHICH WILL BE POURED OUT FOR YOU AND



FOR MANY FOR THE FOR-GIV-NESS OF SINS. DO THIS IN

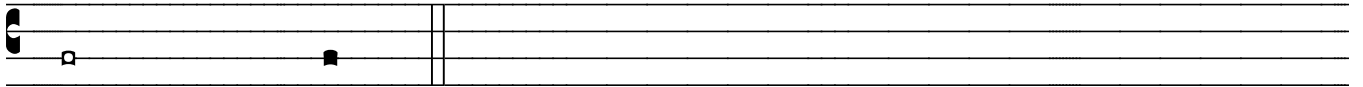


MEM-'RY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

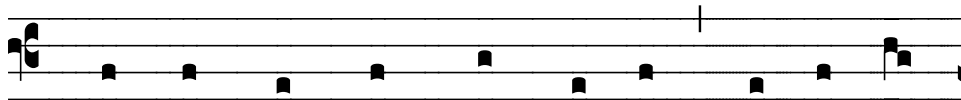
25. Then he says:

Celebrant alone

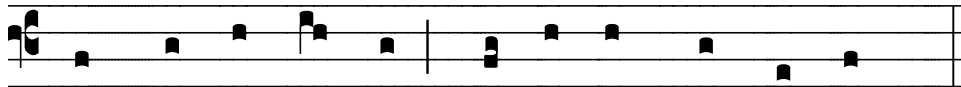


The mystery of faith.

And the people continue, acclaiming:

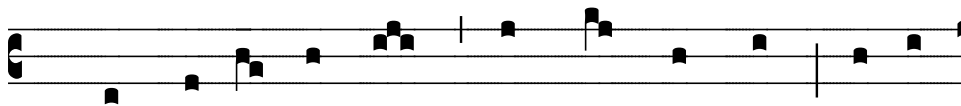


2. *We pro-claim your death, O Lord, * and pro-fess*



your Re-sur-rec-tion un-til you come a-gain.

Or:



7. *When we eat this Bread and drink this Cup, * we pro-*

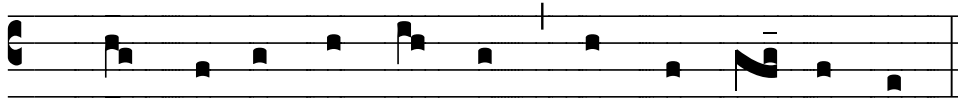


claim your death, O Lord, un-til you come a-again.

Or:



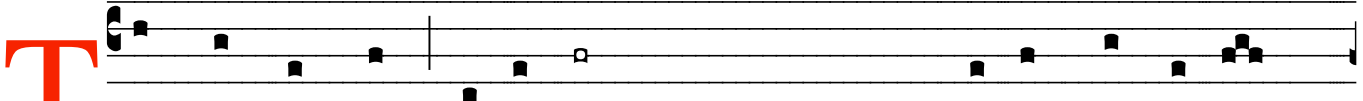
8. Save us, Sa- vior of the world, * for by your



Cross and Re- sur- rec- tion you have set us free.

26. Then the Priest, with hands extended, says:

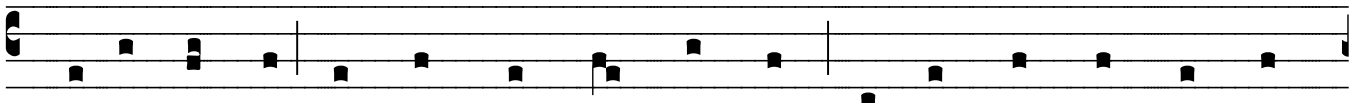
Celebrant
with concelebrants



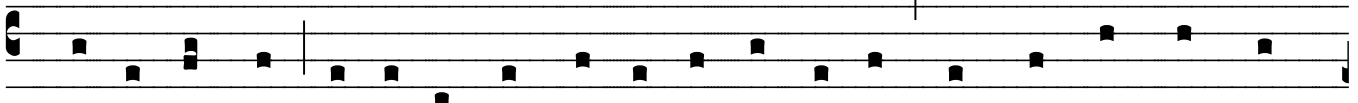
There-fore, O Lord, as we celebrate the memorial of the bless-ed Pass-



ion, the Re-sur-rec-tion from the dead, and the glo-ri-ous A-scen-sion



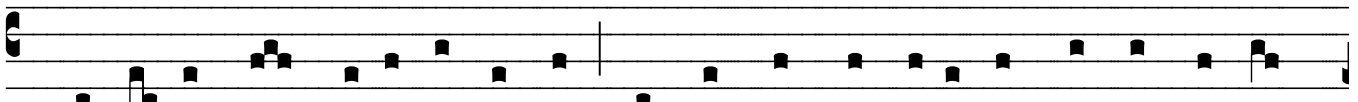
in-to heav-en of Christ your Son, our Lord, we your ser-vants and your



ho-ly peo-ple, of-fer to your glo-ri-ous ma-jes-ty from the gifts that you



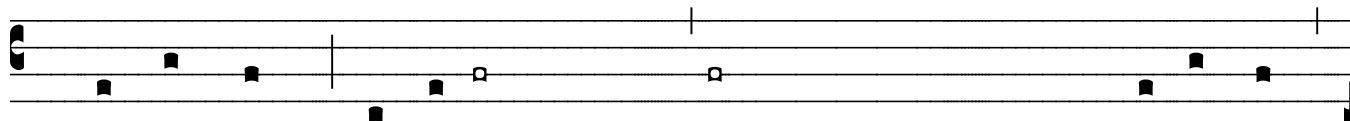
have giv-en us, this pure vic-tim, this ho-ly vic-tim, this spot-less vic-tim,



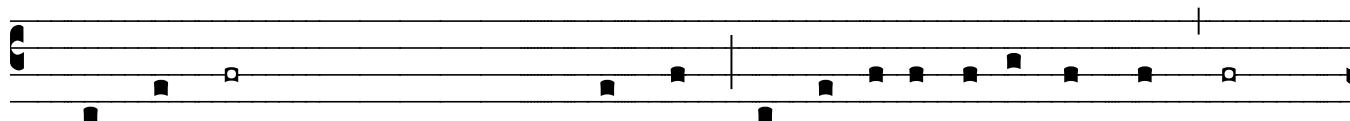
the ho-ly bread of e-ter-nal life and the cha-lice of e-ver-last-ing sal-va-



tion. Be pleased to look u-pon these of-fer-ings with a serene and kindly



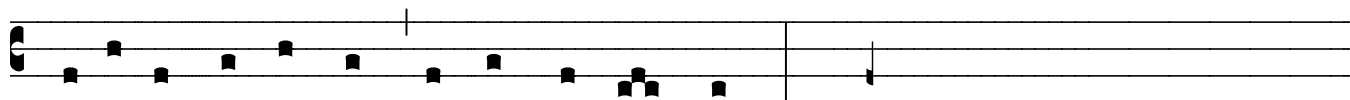
coun-te-nance, and to accept them, as once you were pleased to ac-cept



the gifts of your servant Abel the just, the sacrifice of A-bra-ham, our



father in faith, and the offering of your high priest Mel-chi-ze-dek,



a ho-ly sa-cri-ifice, a spot-less vic-tim.

28. *Bowing, with hands joined, he continues:*

In hum-ble prayer we ask you, al-might-y God: com-mand that these
 gifts be borne by the hands of your ho-ly angel to your al-tar on high
 in the sight of your di-vine ma-jes-ty, so that all of us who through this
 par-ti-ci-pa-tion at the al-tar re-ceive the most ho-ly body and blood
 of your Son,

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

may be filled with every grace and heavenly bless-ing.

He joins his hands.

(Through Christ our Lord. Amen.)

29. *Commemoration of the Dead*

With hands extended, the Priest says:

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

*Celebrant or
 one concelebrant*

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

30. He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners, Celebrant or one concelebrant

And, with hands extended, he continues:

**hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,**

He joins his hands.

through Christ our Lord.

31. And he continues:

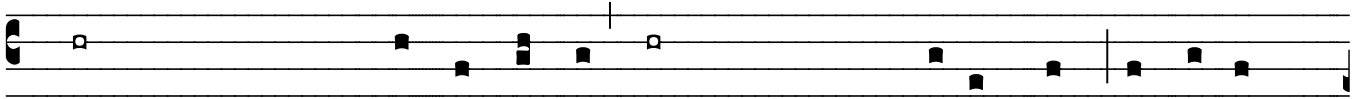
**Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.**

Celebrant alone

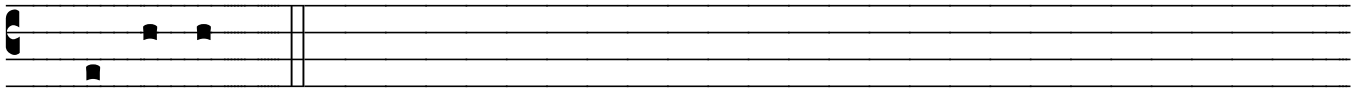
32. He takes the chalice and the paten with the host and, raising both, he says: Celebrant alone
or with concelebrants



Through him, and with him, and in him, O God, al-might-y Fa-ther,



in the unity of the Ho-ly Spir-it, all glory and honor is yours, for e-ver



and e- ver

The people acclaim:

Amen.

After the chalice and paten have been set down, the Priest, with hands joined, says:

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

He extends his hands and, together with the people, continues:

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.

With hands extended, the Priest alone continues, saying:

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.**

He joins his hands.

The people conclude the prayer, acclaiming:

For the kingdom,
the power and the glory are yours
now and for ever.

Then the Priest, with hands extended, says aloud:

**Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.**

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

Then, if appropriate, the Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

**May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.**

Meanwhile the following is sung or said:

Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

Then the Priest, with hands joined, says quietly:

**Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.**

Or:

**May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.**

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:

**Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.**

And together with the people he adds once:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

The Priest, facing the altar, says quietly:

**May the Body of Christ
keep me safe for eternal life.**

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

**May the Blood of Christ
keep me safe for eternal life.**

And he reverently consumes the Blood of Christ.

After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

136. While the Priest is receiving the Body of Christ, the Communion Chant begins.

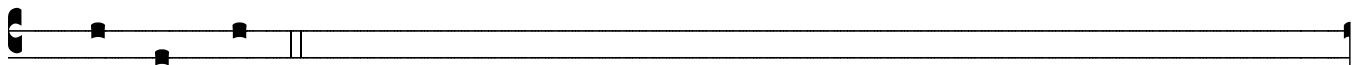
33. At an appropriate moment during Communion, the Priest entrusts the Eucharist from the table of the altar to Deacons or acolytes or other extraordinary ministers, so that afterwards it may be brought to the sick who are to receive Holy Communion at home.

34. **Communion Antiphon** 1 Cor 11: 24-25

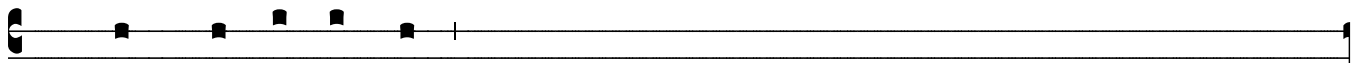
This is the Body that will be given up for you;
 this is the Chalice of the new covenant in my Blood, says the Lord;
 do this, whenever you receive it, in memory of me.

35. After the distribution of Communion, a ciborium with hosts for Communion on the following day is left on the altar. The Priest, standing at the chair, says the Prayer after Communion.

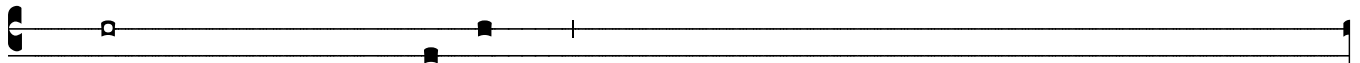
36. **Prayer after Communion**



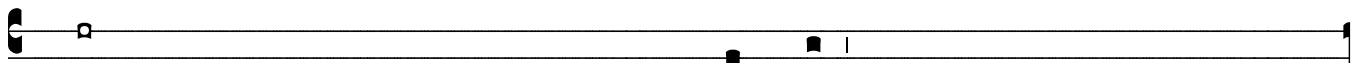
Let us pray.



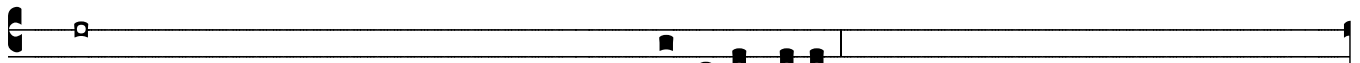
Grant, almighty God,



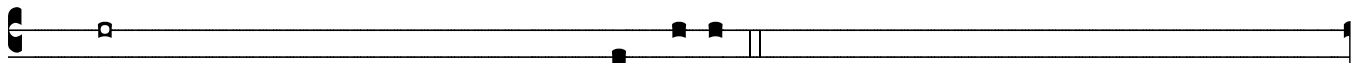
that, just as we are renewed



by the Supper of your Son in this present age,



so we may enjoy his banquet for all eternity.



Who lives and reigns for ever and ever.

The Transfer of the Most Blessed Sacrament

37. After the Prayer after Communion, the Priest puts incense in the thurible while standing, blesses it and then, kneeling, incenses the Blessed Sacrament three times. Then, having put on a white humeral veil, he rises, takes the ciborium, and covers it with the ends of the veil.
38. A procession is formed in which the Blessed Sacrament, accompanied by torches and incense, is carried through the church to a place of repose prepared in a part of the church or in a chapel suitably decorated. A lay minister with a cross, standing between two other ministers with lighted candles leads off. Others carrying lighted candles follow. Before the Priest carrying the Blessed Sacrament comes the thurifer with a smoking thurible. Meanwhile, the hymn *Pange, lingua* (exclusive of the last two stanzas) or another eucharistic chant is sung.
39. When the procession reaches the place of repose, the Priest, with the help of the Deacon if necessary, places the ciborium in the tabernacle, the door of which remains open. Then he puts incense in the thurible and, kneeling, incenses the Blessed Sacrament, while *Tantum ergo Sacramentum* or another eucharistic chant is sung. Then the Deacon or the Priest himself places the Sacrament in the tabernacle and closes the door.
40. After a period of adoration in silence, the Priest and ministers genuflect and return to the sacristy.
41. At an appropriate time, the altar is stripped and, if possible, the crosses are removed from the church. It is expedient that any crosses which remain in the church be veiled.
42. Vespers (Evening Prayer) is not celebrated by those who have attended the Mass of the Lord's Supper.
43. The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight the adoration should take place without solemnity.
44. If the celebration of the Passion of the Lord on the following Friday does not take place in the same church, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle.

FRIDAY OF THE PASSION OF THE LORD

[Good Friday]

1. On this and the following day, by a most ancient tradition, the Church does not celebrate the Sacraments at all, except for Penance and the Anointing of the Sick.
2. On this day, Holy Communion is distributed to the faithful only within the celebration of the Lord's Passion; but it may be brought at any hour of the day to the sick who cannot participate in this celebration.
3. The altar should be completely bare: without a cross, without candles and without cloths.

The Celebration of the Passion of the Lord

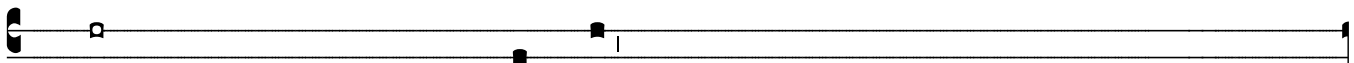
4. On the afternoon of this day, about three o'clock (unless a later hour is chosen for a pastoral reason), there takes place the celebration of the Lord's Passion consisting of three parts, namely, the Liturgy of the Word, the Adoration of the Cross, and Holy Communion.

In the United States, if the size or nature of a parish or other community indicates the pastoral need for an additional liturgical service, the Diocesan Bishop may permit the service to be repeated later. This liturgy by its very nature may not, however, be celebrated in the absence of a Priest.

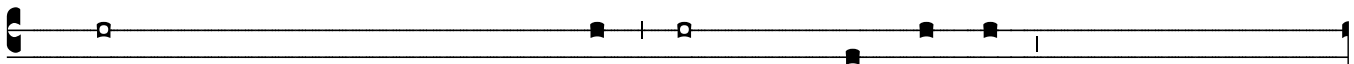
5. The Priest and the Deacon, if a Deacon is present, wearing red vestments as for Mass, go to the altar in silence and, after making a reverence to the altar, prostrate themselves or, if appropriate, kneel and pray in silence for a while. All others kneel.

6. Then the Priest, with the ministers, goes to the chair where, facing the people, who are standing, he says, with hands extended, one of the following prayers, omitting the invitation Let us pray.

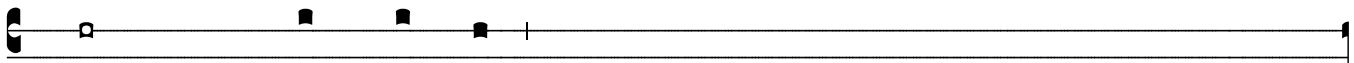
Prayer



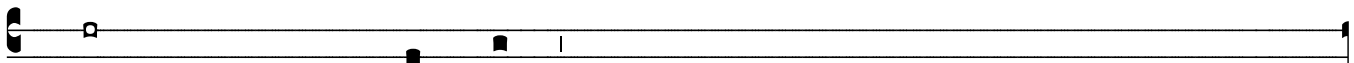
Remember your mercies, O Lord,



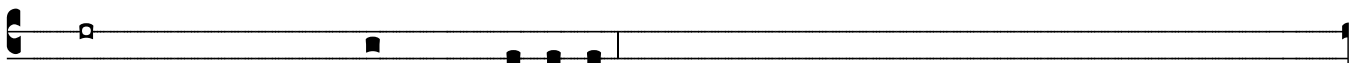
and with your eternal protection sanctify your servants,



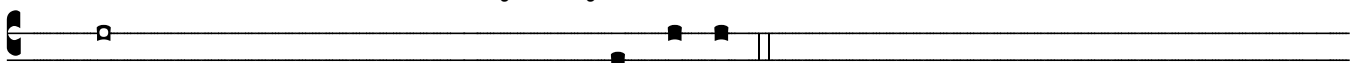
for whom Christ your Son,



by the shedding of his Blood,



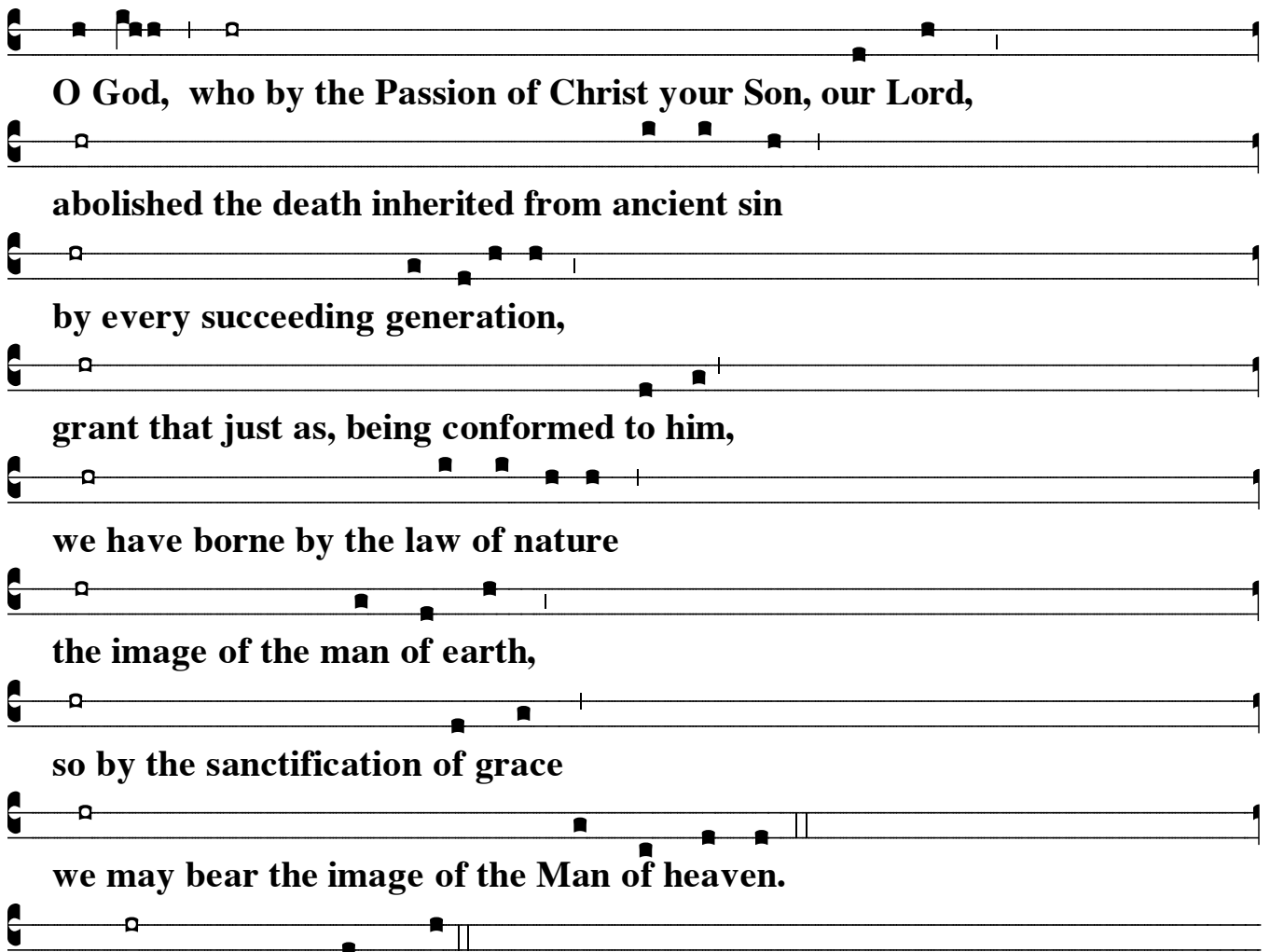
established the Paschal Mystery.



Who lives and reigns for ever and ever.

Rx. Amen.

Or:



O God, who by the Passion of Christ your Son, our Lord,
abolished the death inherited from ancient sin
by every succeeding generation,
grant that just as, being conformed to him,
we have borne by the law of nature
the image of the man of earth,
so by the sanctification of grace
we may bear the image of the Man of heaven.

Through Christ our Lord.

℟. Amen.

First Part:

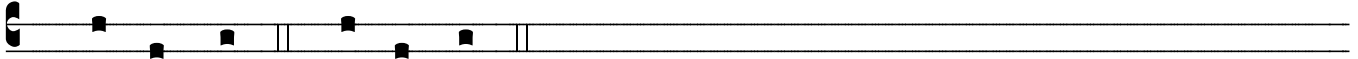
The Liturgy of the Word

7. Then all sit and the First Reading, from the Book of the Prophet Isaiah (52: 13-53: 12), is read with its Psalm.
8. The Second Reading, from the Letter to the Hebrews (4: 14-16; 5: 7-9), follows, and then the chant before the Gospel.
9. Then the narrative of the Lord's Passion according to John (18: 1-19: 42) is read in the same way as on the preceding Sunday.
10. After the reading of the Lord's Passion, the Priest gives a brief homily and, at its end, the faithful may be invited to spend a short time in prayer.

The Solemn Intercessions

11. The Liturgy of the Word concludes with the Solemn Intercessions, which take place in this way: the Deacon, if a Deacon is present, or if he is not, a lay minister, stands at the ambo, and sings or says the invitation in which the intention is expressed. Then all pray in silence for a while, and afterwards the Priest, standing at the chair or, if appropriate, at the altar, with hands extended, sings or says the prayer. The faithful may remain either kneeling or standing throughout the entire period of the prayers.

12. Before the Priest's prayer, in accord with tradition, it is permissible to use the Deacon's invitations *Let us kneel — Let us stand*, with all kneeling for silent prayer.



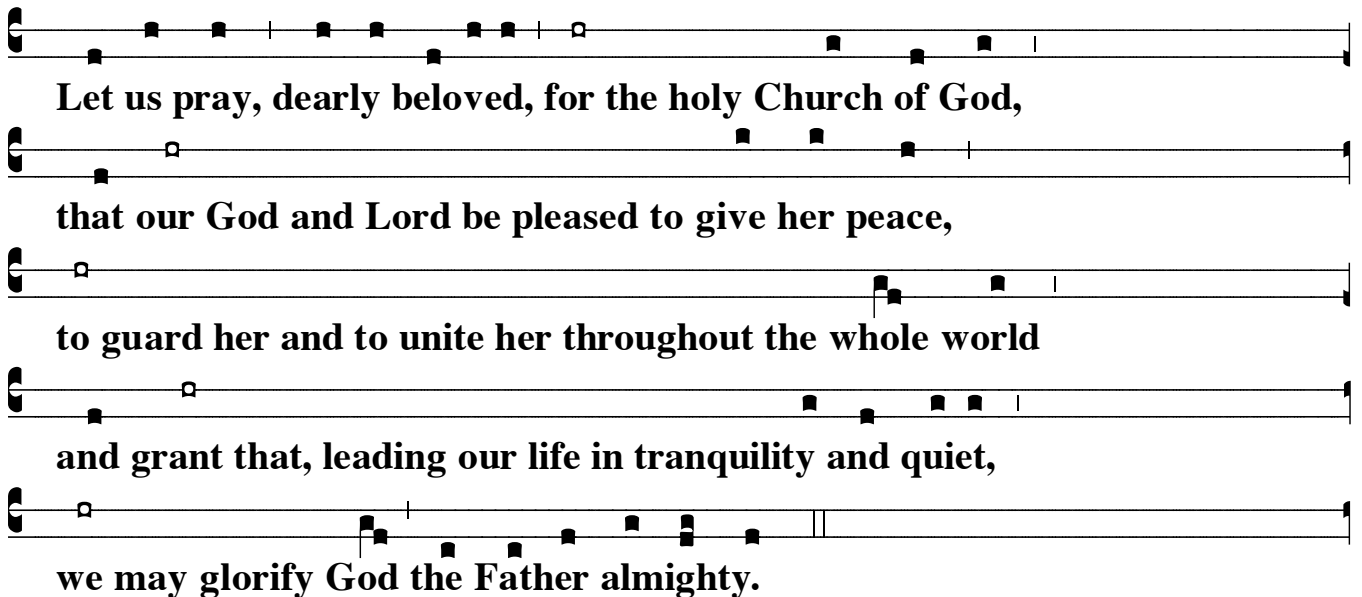
Let us kneel. Let us stand.

The Conferences of Bishops may provide other invitations to introduce the prayer of the Priest.

13. In a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention.

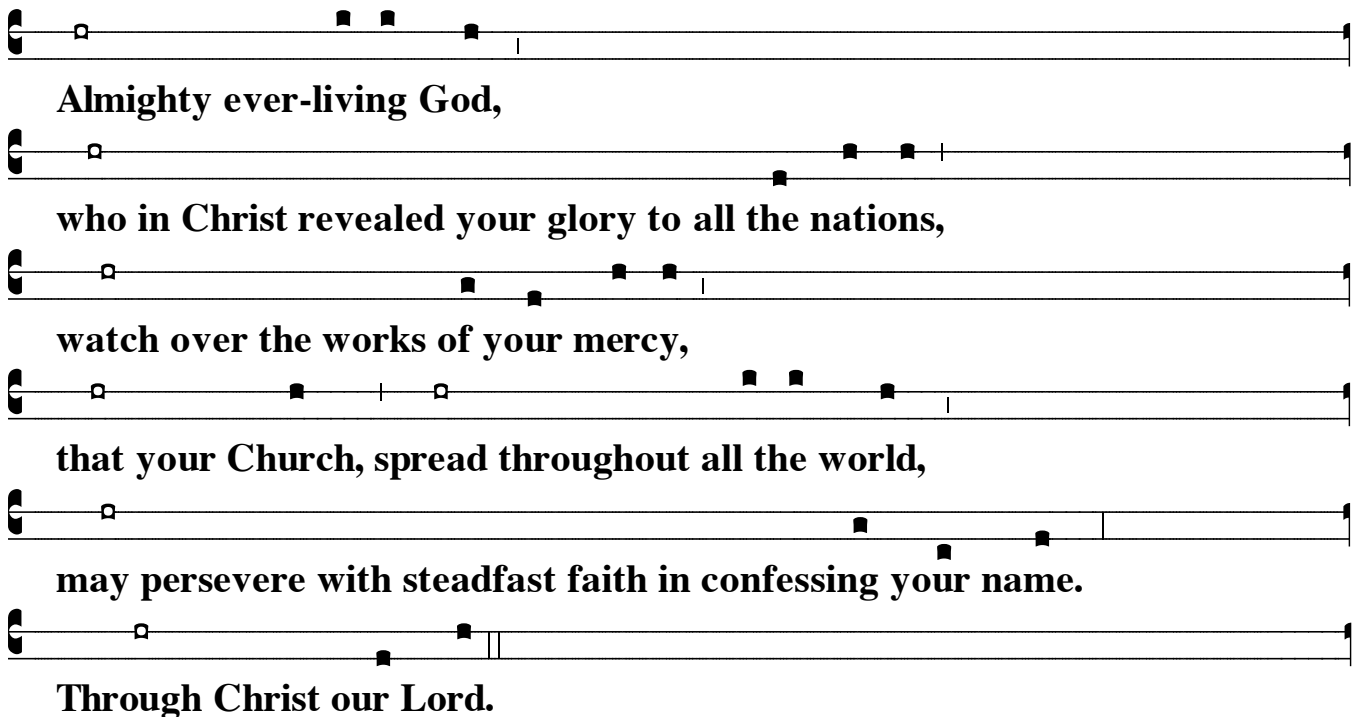
I. For Holy Church

The prayer is sung in the simple tone or, if the invitations Let us kneel — Let us stand are used, in the solemn tone.



Let us pray, dearly beloved, for the holy Church of God,
 that our God and Lord be pleased to give her peace,
 to guard her and to unite her throughout the whole world
 and grant that, leading our life in tranquility and quiet,
 we may glorify God the Father almighty.

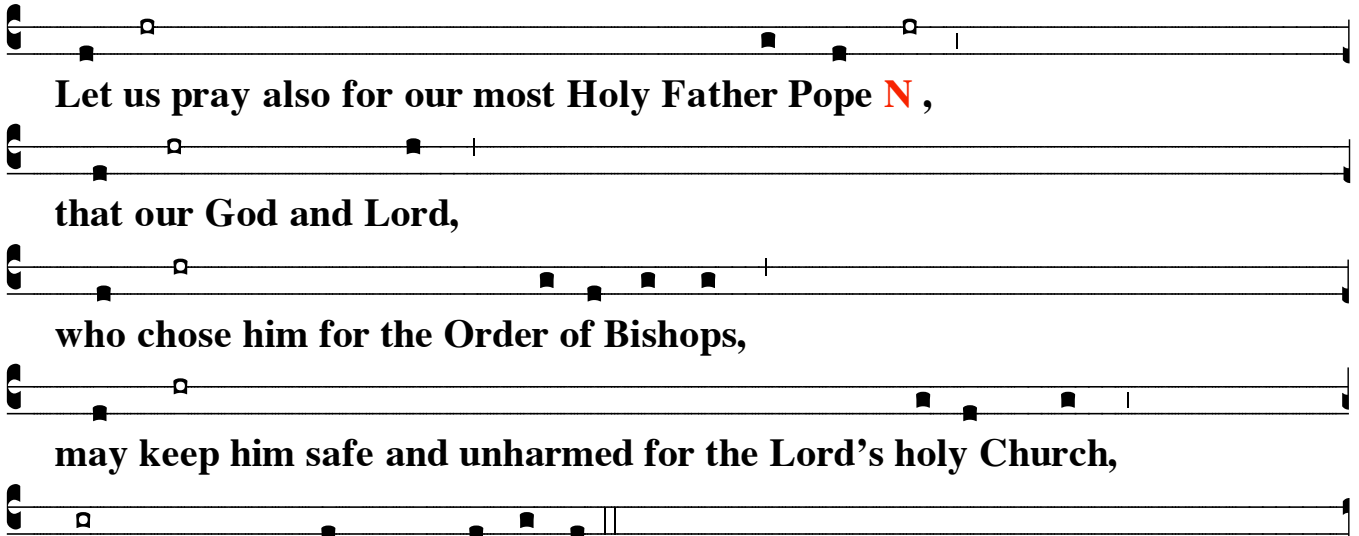
Prayer in silence. Then the Priest says:



Almighty ever-living God,
 who in Christ revealed your glory to all the nations,
 watch over the works of your mercy,
 that your Church, spread throughout all the world,
 may persevere with steadfast faith in confessing your name.
 Through Christ our Lord.

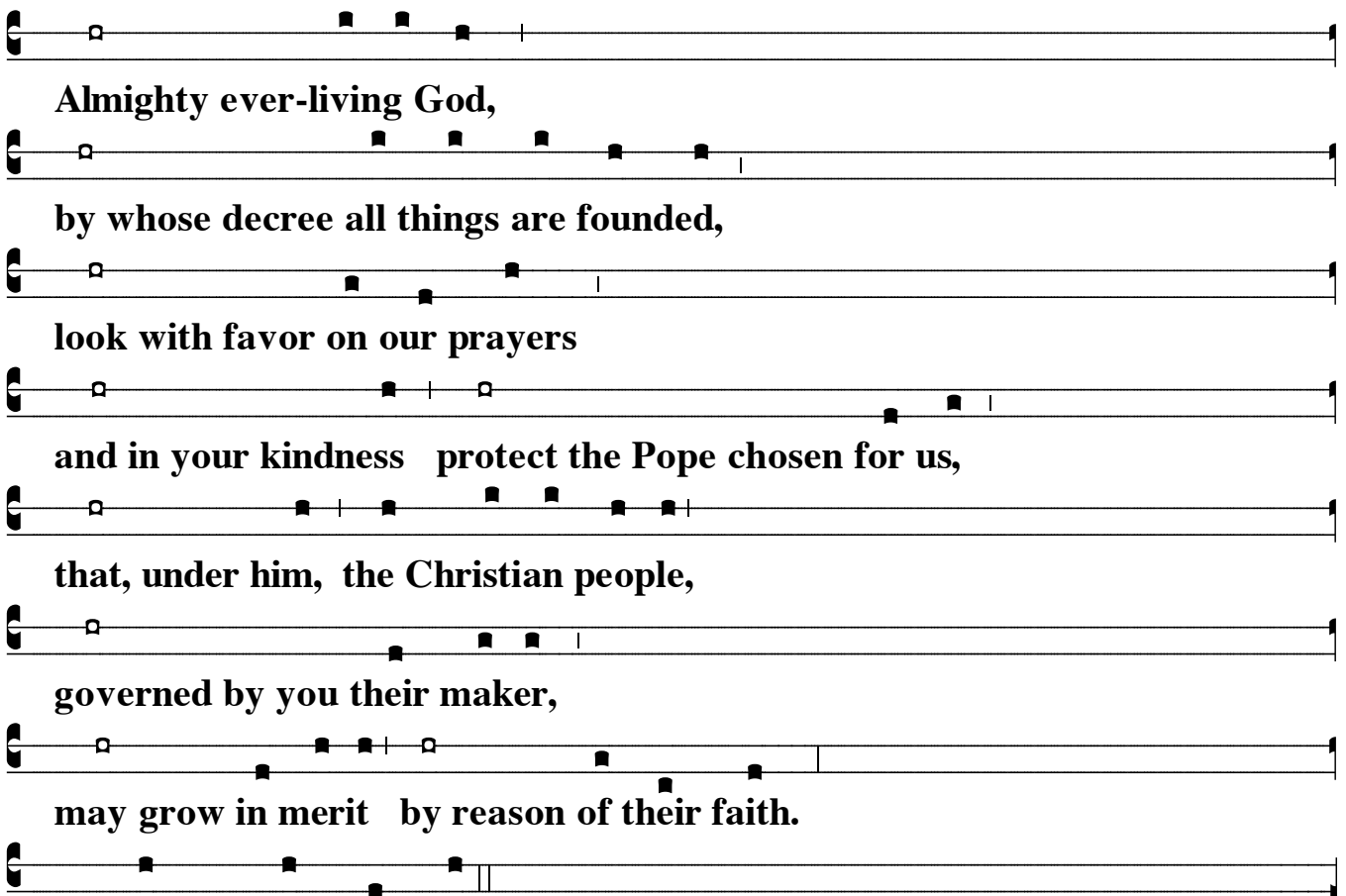
Rx. Amen.

II . For the Pope



Let us pray also for our most Holy Father Pope **N** ,
 that our God and Lord,
 who chose him for the Order of Bishops,
 may keep him safe and unharmed for the Lord's holy Church,
 to govern the holy People of God.

Prayer in silence. Then the Priest says:

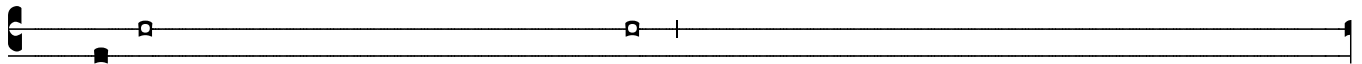


Almighty ever-living God,
 by whose decree all things are founded,
 look with favor on our prayers
 and in your kindness protect the Pope chosen for us,
 that, under him, the Christian people,
 governed by you their maker,
 may grow in merit by reason of their faith.

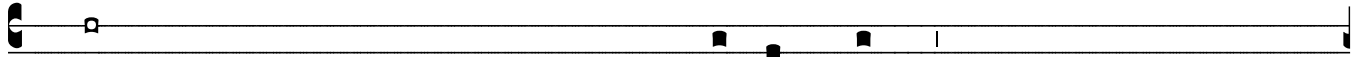
Through Christ our Lord.

Rx Amen.

III . For all orders and degrees of the faithful



Let us pray also for our Bishop **N.***

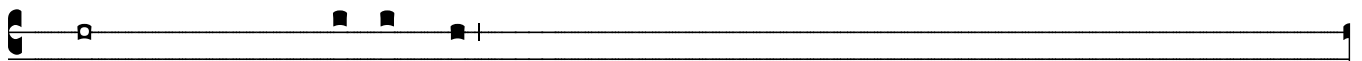


for all Bishops, Priests, and Deacons of the Church

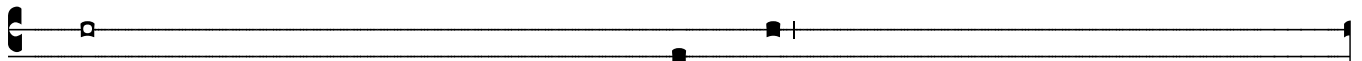


and for the whole of the faith-ful peo-ple.

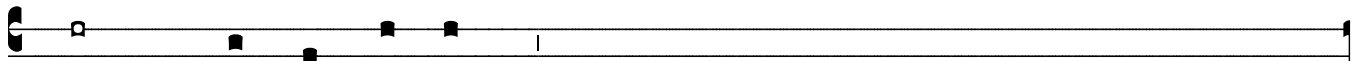
Prayer in silence. Then the Priest says:



Almighty ever-living God,



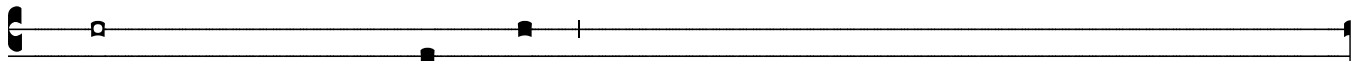
by whose Spirit the whole body of the Church



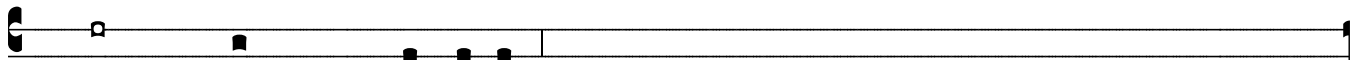
is sanctified and governed,



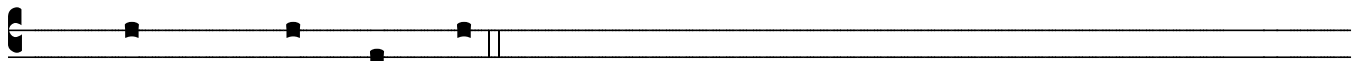
hear our humble prayer for your ministers,



that, by the gift of your grace,



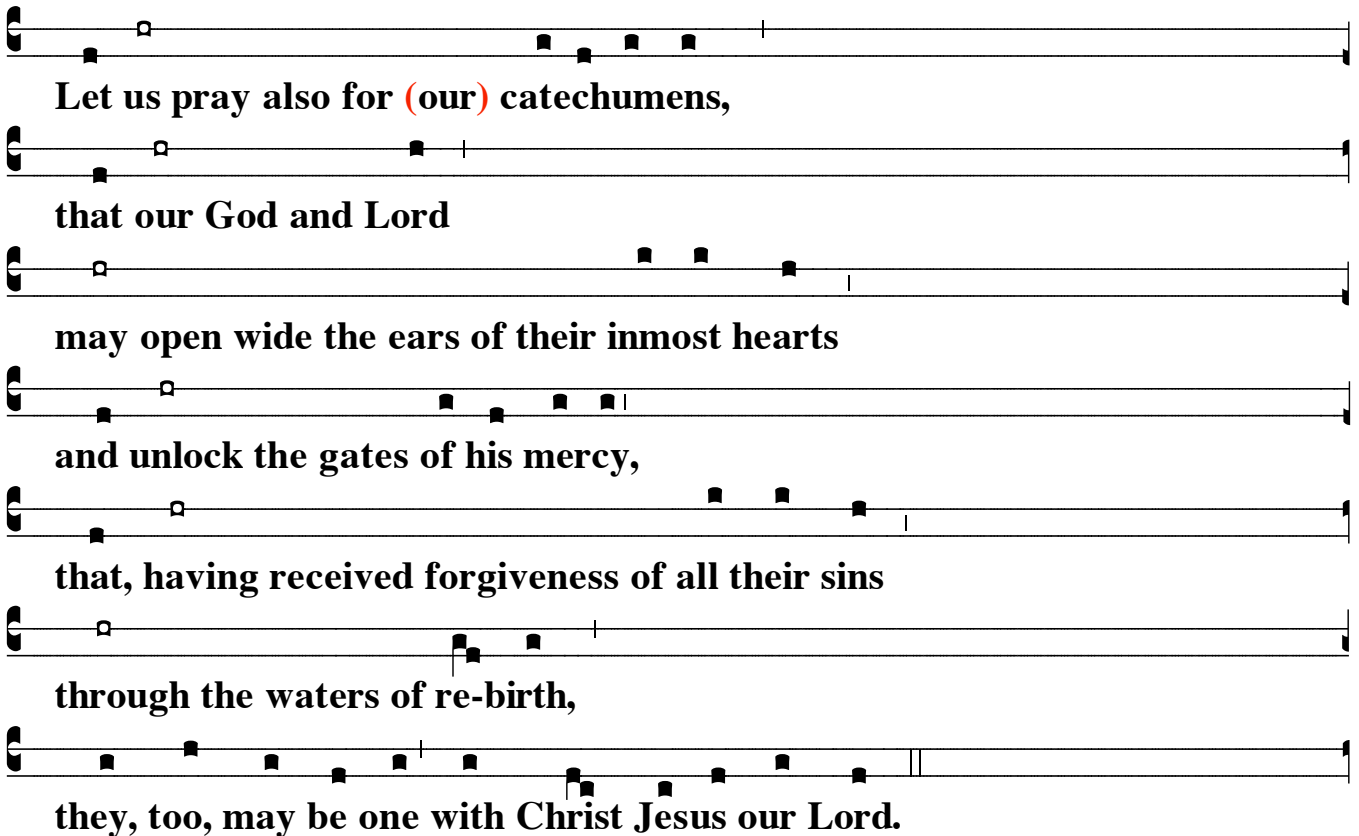
all may serve you faithfully.



Through Christ our Lord.

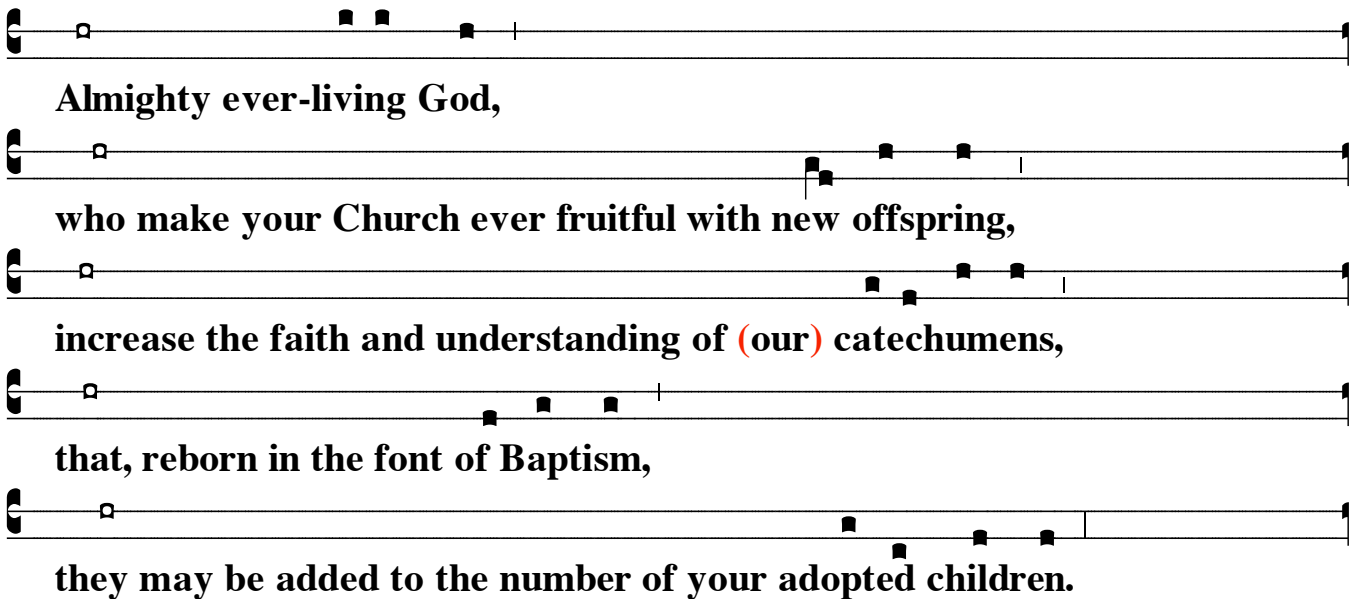
Rx. Amen.

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

IV . **For catechumens**


Let us pray also for (our) catechumens,
 that our God and Lord
 may open wide the ears of their inmost hearts
 and unlock the gates of his mercy,
 that, having received forgiveness of all their sins
 through the waters of re-birth,
 they, too, may be one with Christ Jesus our Lord.

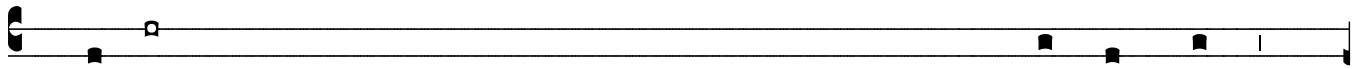
Prayer in silence. Then the Priest says:



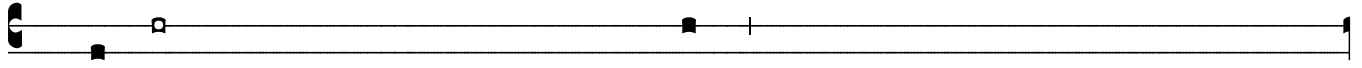
Almighty ever-living God,
 who make your Church ever fruitful with new offspring,
 increase the faith and understanding of (our) catechumens,
 that, reborn in the font of Baptism,
 they may be added to the number of your adopted children.

Through Christ our Lord.

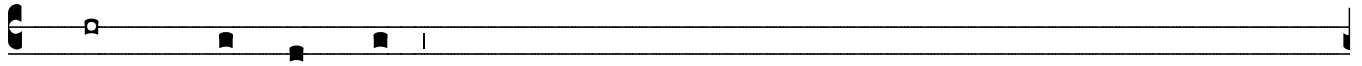
℟. Amen.

V. For the unity of Christians

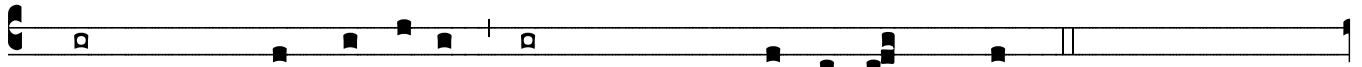
Let us pray also for all our brothers and sisters who believe in Christ,



that our God and Lord may be pleased,

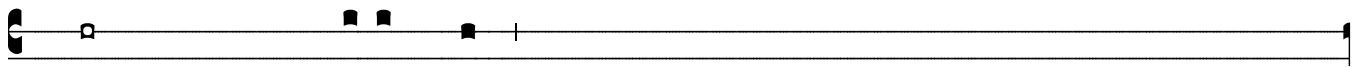


as they live the truth,

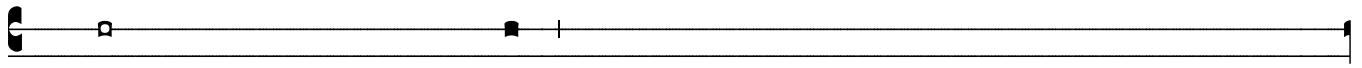


to gather them together and keep them in his one Church.

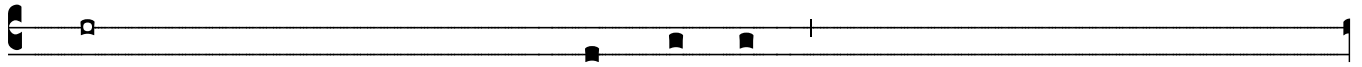
Prayer in silence. Then the Priest says:



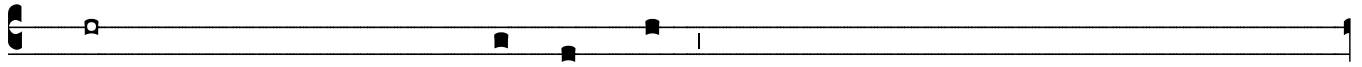
Almighty ever-living God,



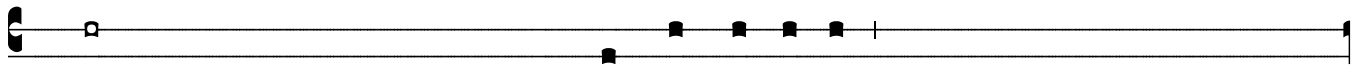
who gather what is scattered



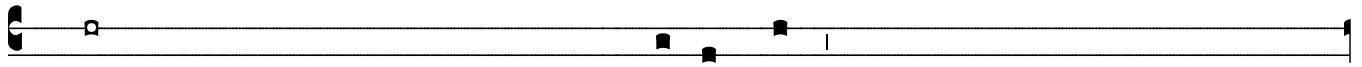
and keep together what you have gathered,



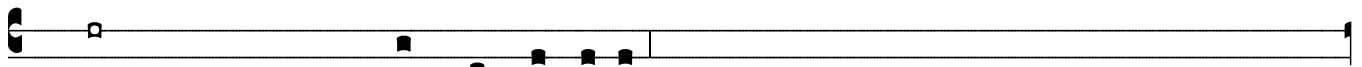
look kindly on the flock of your Son,



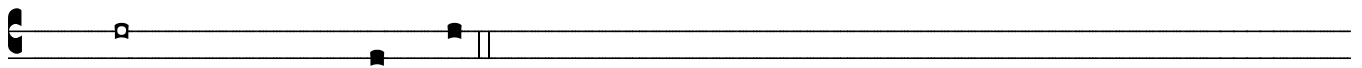
that those whom one Baptism has consecrated



may be joined together by integrity of faith



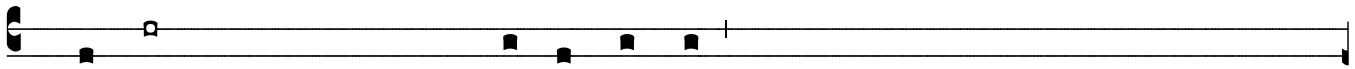
and united in the bond of charity.



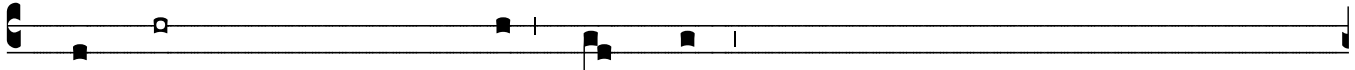
Through Christ our Lord.

Rx. Amen.

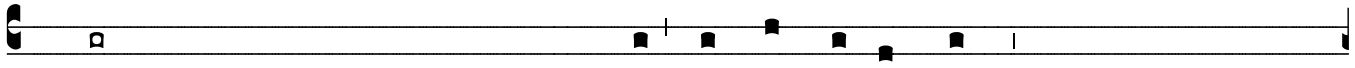
VI . For the Jewish people



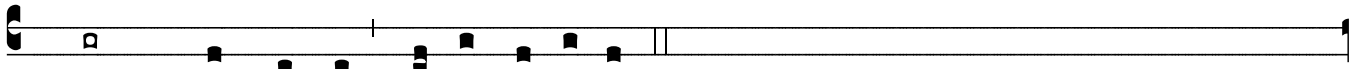
Let us pray also for the Jewish people,



to whom the Lord our God spoke first,

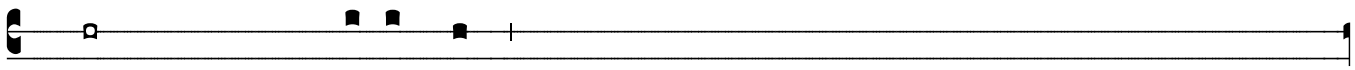


that he may grant them to advance in love of his name

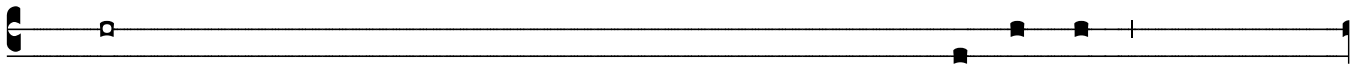


and in faithfulness to his covenant.

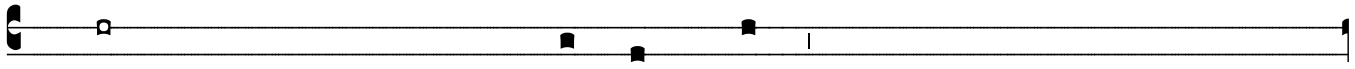
Prayer in silence. Then the Priest says:



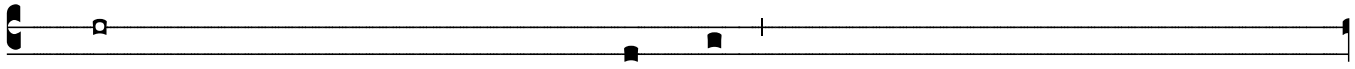
Almighty ever-living God,



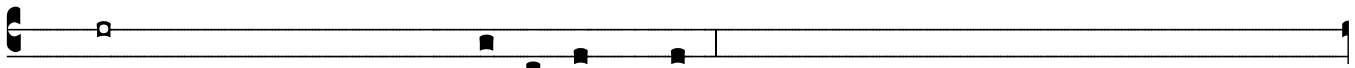
who bestowed your promises on Abraham and his descendants,



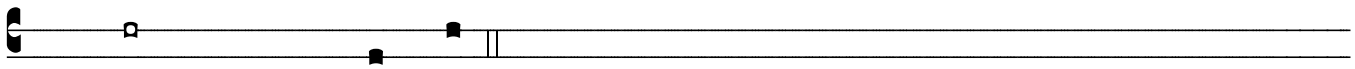
graciously hear the prayers of your Church,



that the people you first made your own

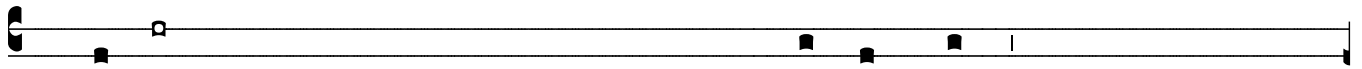


may attain the fullness of redemption.

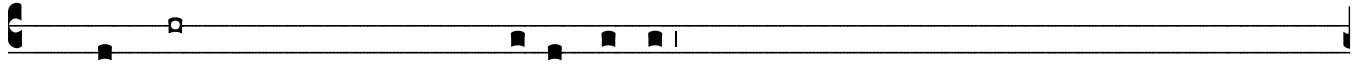


Through Christ our Lord.

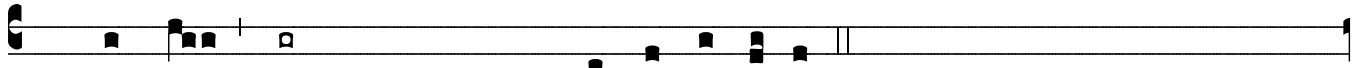
Rx. Amen.

VII . **For those who do not believe in Christ**

Let us pray also for those who do not believe in Christ,

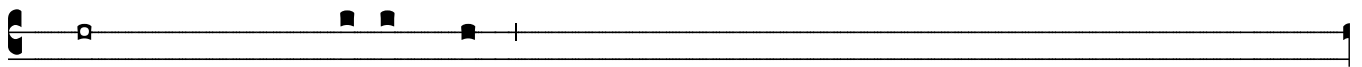


that, enlightened by the Holy Spirit,

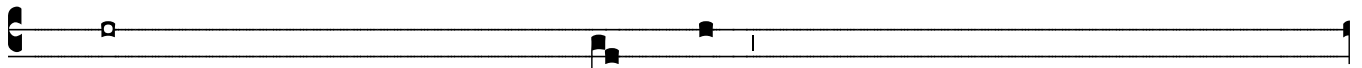


they, too, may enter on the way of salvation.

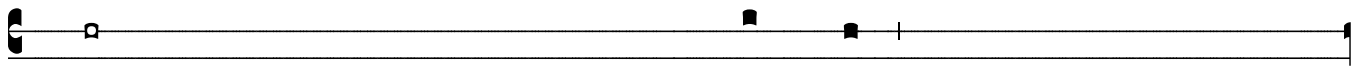
Prayer in silence. Then the Priest says:



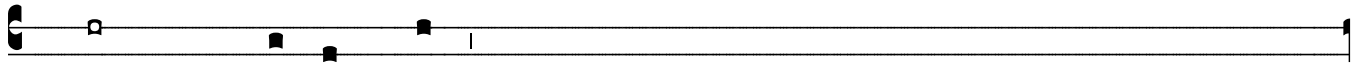
Almighty ever-living God,



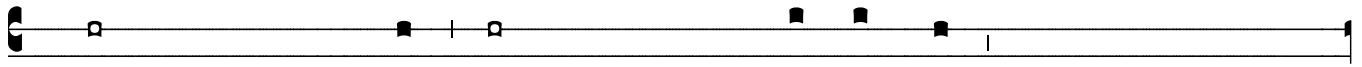
grant to those who do not confess Christ



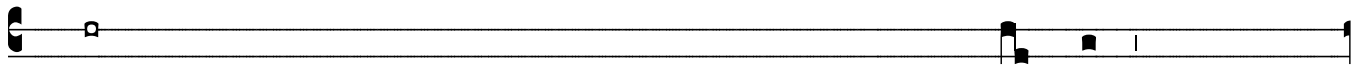
that, by walking before you with a sincere heart,



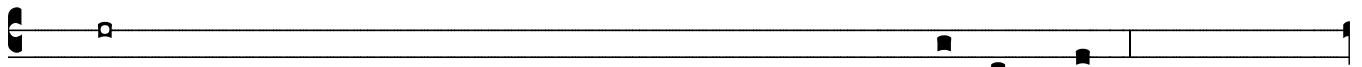
they may find the truth



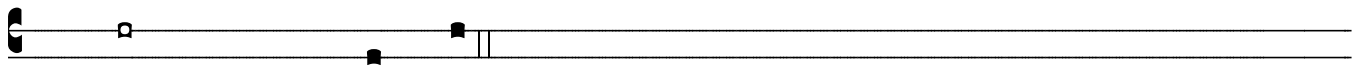
and that we ourselves, being constant in mutual love



and striving to understand more fully the mystery of your life,

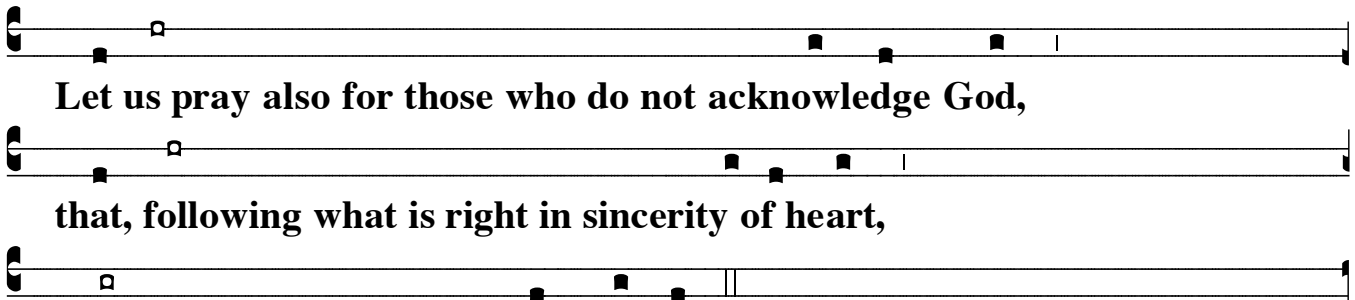


may be made more perfect witnesses to your love in the world.



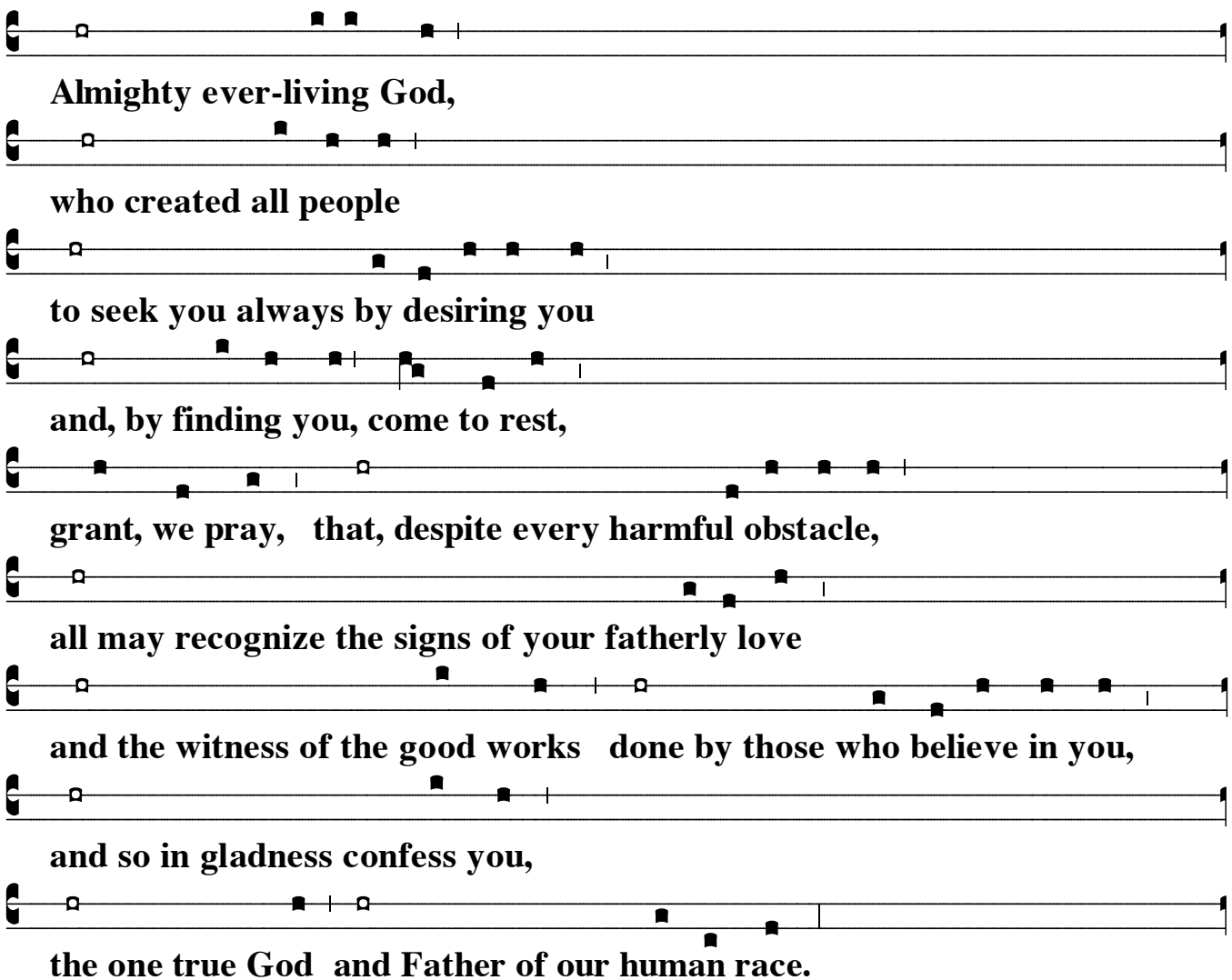
Through Christ our Lord.

Rx. Amen.

VIII . **For those who do not believe in God**


Let us pray also for those who do not acknowledge God,
that, following what is right in sincerity of heart,
they may find the way to God himself.

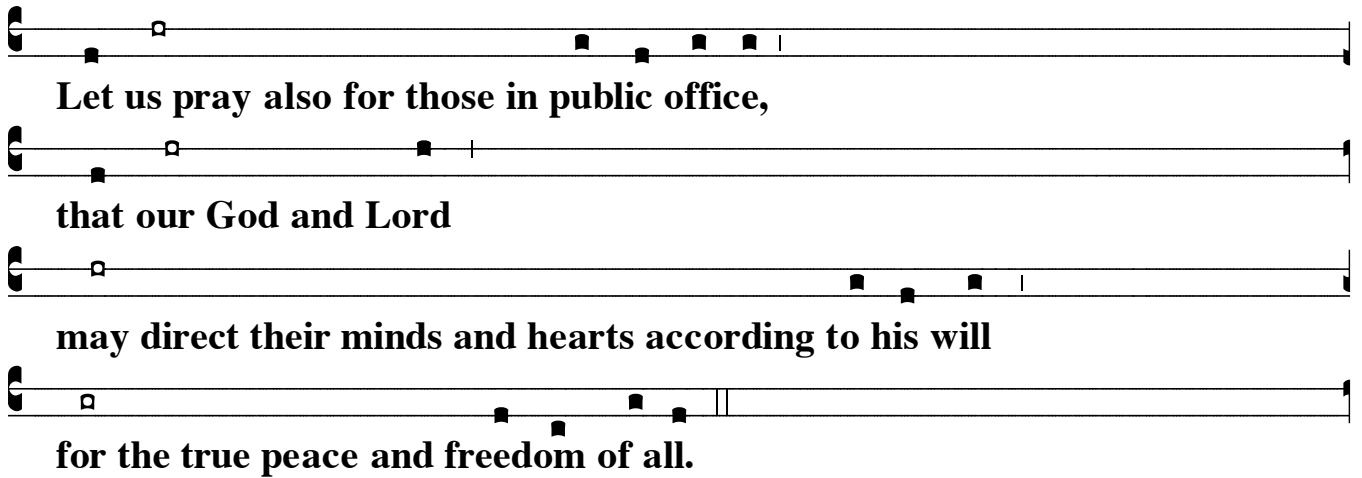
Prayer in silence. Then the Priest says:



Almighty ever-living God,
who created all people
to seek you always by desiring you
and, by finding you, come to rest,
grant, we pray, that, despite every harmful obstacle,
all may recognize the signs of your fatherly love
and the witness of the good works done by those who believe in you,
and so in gladness confess you,
the one true God and Father of our human race.

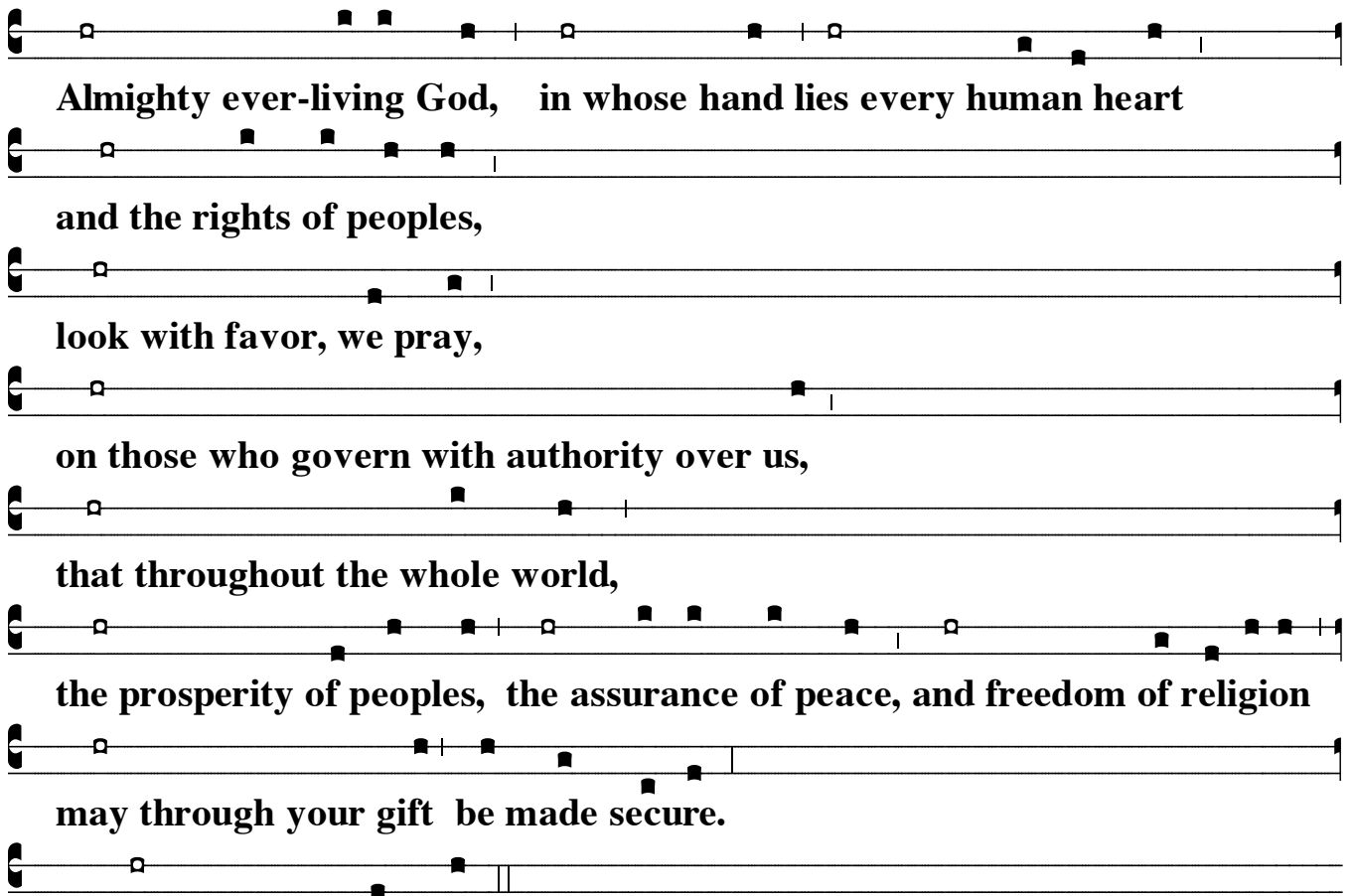
Through Christ our Lord.

Rx Amen.

IX. For those in public office

Let us pray also for those in public office,
that our God and Lord
may direct their minds and hearts according to his will
for the true peace and freedom of all.

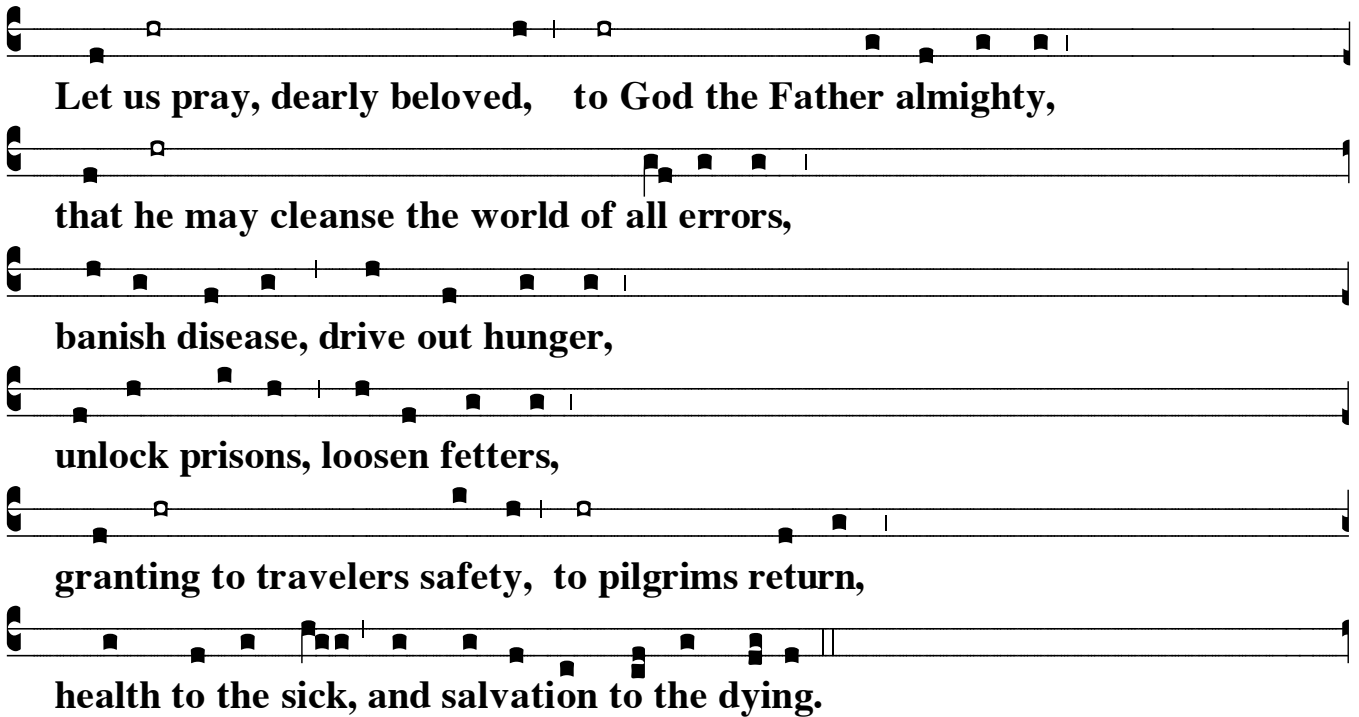
Prayer in silence. Then the Priest says:



Almighty ever-living God, in whose hand lies every human heart
and the rights of peoples,
look with favor, we pray,
on those who govern with authority over us,
that throughout the whole world,
the prosperity of peoples, the assurance of peace, and freedom of religion
may through your gift be made secure.

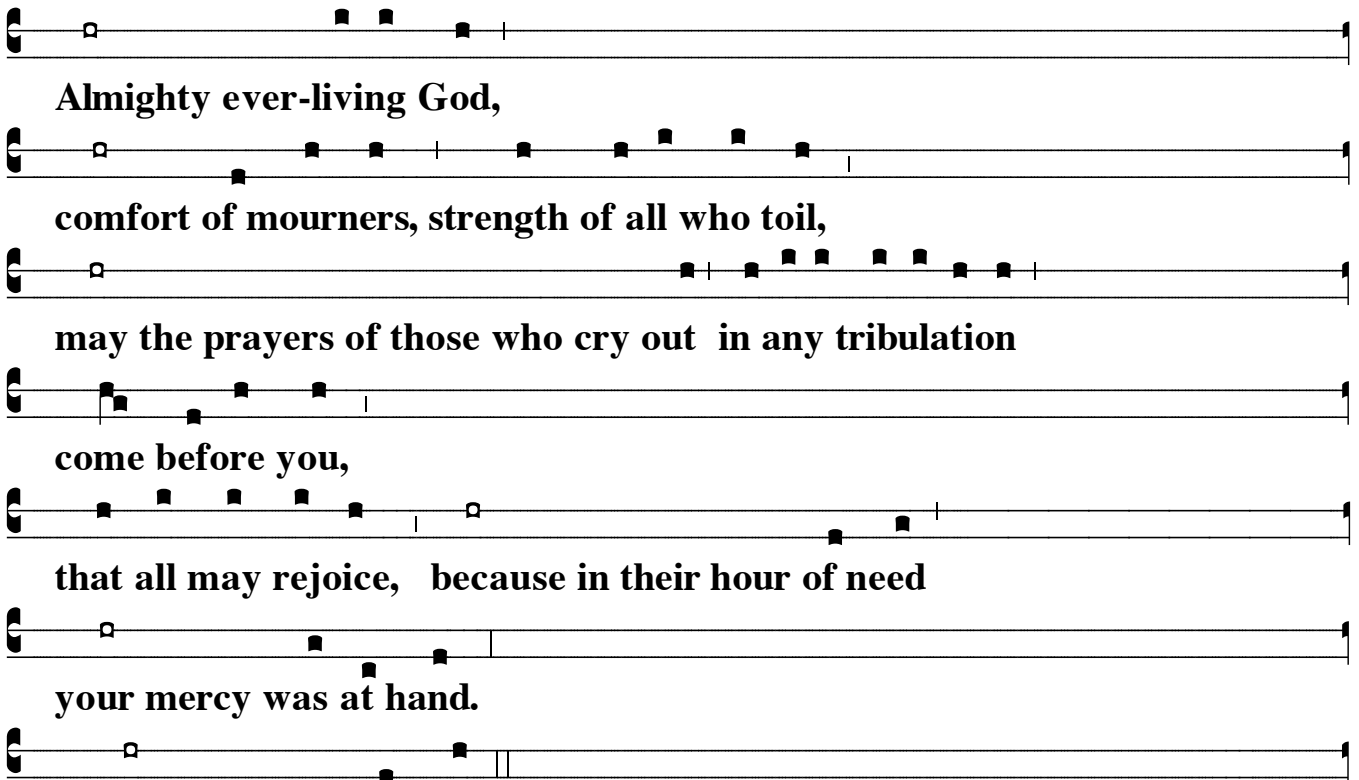
Through Christ our Lord.

Rx. Amen.

X. For those in tribulation


Let us pray, dearly beloved, to God the Father almighty,
 that he may cleanse the world of all errors,
 banish disease, drive out hunger,
 unlock prisons, loosen fetters,
 granting to travelers safety, to pilgrims return,
 health to the sick, and salvation to the dying.

Prayer in silence. Then the Priest says:



Almighty ever-living God,
 comfort of mourners, strength of all who toil,
 may the prayers of those who cry out in any tribulation
 come before you,
 that all may rejoice, because in their hour of need
 your mercy was at hand.

Through Christ our Lord.

℟. Amen.


Second Part: The Adoration of the Holy Cross

14. After the Solemn Intercessions, the solemn Adoration of the Holy Cross takes place. Of the two forms of the showing of the Cross presented here, the more appropriate one, according to pastoral needs, should be chosen.

The Showing of the Holy Cross

First Form

15. The Deacon accompanied by ministers, or another suitable minister, goes to the sacristy, from which, in procession, accompanied by two ministers with lighted candles, he carries the Cross, covered with a violet veil, through the church to the middle of the sanctuary. The Priest, standing before the altar and facing the people, receives the Cross, uncovers a little of its upper part and elevates it while beginning the *Ecce lignum Crucis* (Behold the wood of the Cross). He is assisted in singing by the Deacon or, if need be, by the choir. All respond, Come, let us adore. At the end of the singing, all kneel and for a brief moment adore in silence, while the Priest stands and holds the Cross raised.

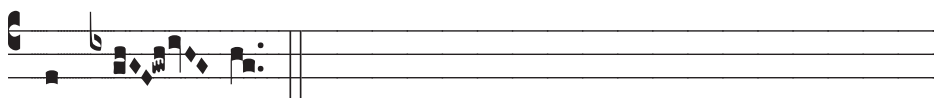


B E-HOLD the wood of the Cross, on which hung the sal- va- tion of the world!

Refrain
C OME, let us a- dore!

Or:

E ^{VI} C-ce li - gnum Cru- cis, in quo sa-lus mun- di



 pe- pen- dit.



R Ve- ni- te, ad- o- re- mus.

Then the Priest uncovers the right arm of the Cross and again, raising up the Cross, begins, Behold the wood of the Cross and everything takes place as above.

Finally, he uncovers the Cross entirely and, raising it up, he begins the invitation Behold the wood of the Cross a third time and everything takes place like the first time.

Second Form

16. The Priest or the Deacon accompanied by ministers, or another suitable minister, goes to the door of the church, where he receives the unveiled Cross, and the ministers take lighted candles; then the procession sets off through the church to the sanctuary. Near the door, in the middle of the church and before the entrance of the sanctuary, the one who carries the Cross elevates it, singing, Behold the wood of the Cross, to which all respond, Come, let us adore.

After each response all kneel and for a brief moment adore in silence, as above.

The Adoration of the Holy Cross

17. Then, accompanied by two ministers with lighted candles, the Priest or the Deacon carries the Cross to the entrance of the sanctuary or to another suitable place and there puts it down or hands it over to the ministers to hold. Candles are placed on the right and left sides of the Cross.

18. For the Adoration of the Cross, first the Priest Celebrant alone approaches, with the chasuble and his shoes removed, if appropriate. Then the clergy, the lay ministers, and the faithful approach, moving as if in procession, and showing reverence to the Cross by a simple genuflection or by some other sign appropriate to the usage of the region, for example, by kissing the Cross.

19. Only one Cross should be offered for adoration. If, because of the large number of people, it is not possible for all to approach individually, the Priest, after some of the clergy and faithful have adored, takes the Cross and, standing in the middle before the altar, invites the people in a few words to adore the Holy Cross and afterwards holds the Cross elevated higher for a brief time, for the faithful to adore it in silence.

20. While the adoration of the Holy Cross is taking place, the antiphon *Crucem tuam adoramus* (We adore your Cross, O Lord), the Reproaches, the hymn *Crux fidelis* (Faithful Cross) or other suitable chants are sung, during which all who have already adored the Cross remain seated.

Chants to Be Sung during the Adoration of the Holy Cross

Ant. We adore your Cross, O Lord,
we praise and glorify your holy Resurrection,
for behold, because of the wood of a tree
joy has come to the whole world.

May God have mercy on us and bless us; *Cf. Ps 67 (66): 2*
may he let his face shed its light upon us
and have mercy on us.

And the antiphon is repeated: We adore . . .

The Reproaches

Parts assigned to one of the two choirs separately are indicated by the numbers 1 (first choir) and 2 (second choir); parts sung by both choirs together are marked: 1 and 2. Some of the verses may also be sung by two cantors.

I

1 and 2 My people, what have I done to you?
Or how have I grieved you? Answer me!

1 Because I led you out of the land of Egypt,
you have prepared a Cross for your Savior.

1 Hagios o Theos,

2 Holy is God,

1 Hagios Ischyros,

2 Holy and Mighty,

1 Hagios Athanatos, eleison himas.

2 Holy and Immortal One, have mercy on us.

1 and 2 Because I led you out through the desert forty years
and fed you with manna and brought you into a land of plenty,
you have prepared a Cross for your Savior.

1 Hagios o Theos,

2 Holy is God,

1 Hagios Ischyros,

2 Holy and Mighty,

1 Hagios Athanatos, eleison himas.

2 Holy and Immortal One, have mercy on us.

1 and 2 What more should I have done for you and have not done?
Indeed, I planted you as my most beautiful chosen vine
and you have turned very bitter for me,
for in my thirst you gave me vinegar to drink
and with a lance you pierced your Savior's side.

1 Hagios o Theos,

2 Holy is God,

1 Hagios Ischyros,

2 Holy and Mighty,

1 Hagios Athanatos, eleison himas.

2 Holy and Immortal One, have mercy on us.

II

Cantors:

I scourged Egypt for your sake with its firstborn sons,
and you scourged me and handed me over.

1 and 2 repeat:

My people, what have I done to you?
Or how have I grieved you? Answer me!

Cantors:

I led you out from Egypt as Pharaoh lay sunk in the Red Sea,
and you handed me over to the chief priests.

1 and 2 repeat:

My people . . .

Cantors:

I opened up the sea before you,
and you opened my side with a lance.

1 and 2 repeat:

My people . . .

Cantors:

I went before you in a pillar of cloud,
and you led me into Pilate's palace.

1 and 2 repeat:

My people . . .

Cantors:

I fed you with manna in the desert,
and on me you rained blows and lashes.

1 and 2 repeat:

My people . . .

Cantors:

I gave you saving water from the rock to drink,
and for drink you gave me gall and vinegar.

1 and 2 repeat:

My people . . .

Cantors:

I struck down for you the kings of the Canaanites,
and you struck my head with a reed.

1 and 2 repeat:

My people . . .

Cantors:

I put in your hand a royal scepter,
and you put on my head a crown of thorns.

1 and 2 repeat:

My people . . .

Cantors:

I exalted you with great power,
and you hung me on the scaffold of the Cross.

1 and 2 repeat:

My people . . .

Hymn

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.
Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Sing, my tongue, in exultation
Of our banner and device!
Make a solemn proclamation
Of a triumph and its price:
How the Savior of creation
Conquered by his sacrifice!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

For, when Adam first offended,
Eating that forbidden fruit,
Not all hopes of glory ended
With the serpent at the root:
Broken nature would be mended
By a second tree and shoot.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Thus the tempter was outwitted
By a wisdom deeper still:
Remedy and ailment fitted,
Means to cure and means to kill;
That the world might be acquitted,
Christ would do his Father's will.

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

So the Father, out of pity
For our self-inflicted doom,
Sent him from the heavenly city
When the holy time had come:
He, the Son and the Almighty,
Took our flesh in Mary's womb.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Hear a tiny baby crying,
Founder of the seas and strands;
See his virgin Mother tying
Cloth around his feet and hands;
Find him in a manger lying
Tightly wrapped in swaddling-bands!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

So he came, the long-expected,
Not in glory, not to reign;
Only born to be rejected,
Choosing hunger, toil and pain,
Till the scaffold was erected
And the Paschal Lamb was slain.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

No disgrace was too abhorrent:
Nailed and mocked and parched he died;
Blood and water, double warrant,
Issue from his wounded side,
Washing in a mighty torrent
Earth and stars and oceanide.

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

Lofty timber, smooth your roughness,
Flex your boughs for blossoming;
Let your fibers lose their toughness,
Gently let your tendrils cling;
Lay aside your native gruffness,
Clasp the body of your King!

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Noblest tree of all created,
Richly jeweled and embossed:
Post by Lamb's blood consecrated;
Spar that saves the tempest-tossed;
Scaffold-beam which, elevated,
Carries what the world has cost!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

The following conclusion is never to be omitted:

All:

Wisdom, power, and adoration
To the blessed Trinity
For redemption and salvation
Through the Paschal Mystery,
Now, in every generation,
And for all eternity. Amen.

In accordance with local circumstances or popular traditions and if it is pastorally appropriate, the Stabat Mater may be sung, as found in the Graduale Romanum, or another suitable chant in memory of the compassion of the Blessed Virgin Mary.

21. When the adoration has been concluded, the Cross is carried by the Deacon or a minister to its place at the altar. Lighted candles are placed around or on the altar or near the Cross.

Third Part: Holy Communion

22. A cloth is spread on the altar, and a corporal and the Missal put in place. Meanwhile the Deacon or, if there is no Deacon, the Priest himself, putting on a humeral veil, brings the Blessed Sacrament back from the place of repose to the altar by a shorter route, while all stand in silence. Two ministers with lighted candles accompany the Blessed Sacrament and place their candlesticks around or upon the altar.

When the Deacon, if a Deacon is present, has placed the Blessed Sacrament upon the altar and uncovered the ciborium, the Priest goes to the altar and genuflects.

23. Then the Priest, with hands joined, says aloud:

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

The Priest, with hands extended says, and all present continue:

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.

24. With hands extended, the Priest continues alone:

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.**

He joins his hands.

The people conclude the prayer, acclaiming:

For the kingdom, the power and the glory are yours now and for ever.

25. Then the Priest, with hands joined, says quietly:

**May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.**

26. The Priest then genuflects, takes a particle, and, holding it slightly raised over the ciborium, while facing the people, says aloud:

**Behold the Lamb of God,
 behold him who takes away the sins of the world.
 Blessed are those called to the supper of the Lamb.**

And together with the people he adds once:

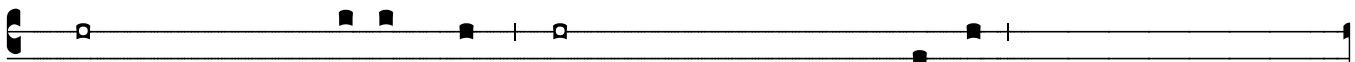
**Lord, I am not worthy
 that you should enter under my roof,
 but only say the word
 and my soul shall be healed.**

27. And facing the altar, he reverently consumes the Body of Christ, saying quietly: May the Body of Christ keep me safe for eternal life.

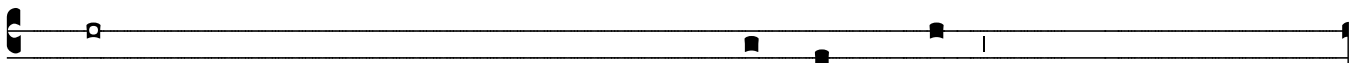
28. He then proceeds to distribute Communion to the faithful. During Communion, Psalm 22 (21) or another appropriate chant may be sung.

29. When the distribution of Communion has been completed, the ciborium is taken by the Deacon or another suitable minister to a place prepared outside the church or, if circumstances so require, it is placed in the tabernacle.

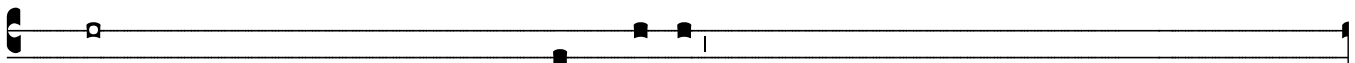
30. Then the Priest says: Let us pray, and, after a period of sacred silence, if circumstances so suggest, has been observed, he says the Prayer after Communion.



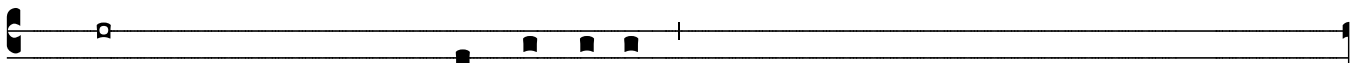
Almighty ever-living God, who have restored us to life



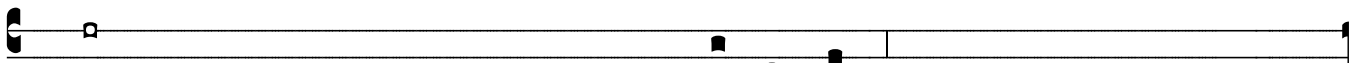
by the blessed Death and Resurrection of your Christ,



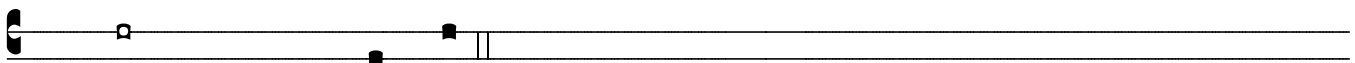
preserve in us the work of your mercy,



that, by partaking of this mystery,



we may have a life unceasingly devoted to you.

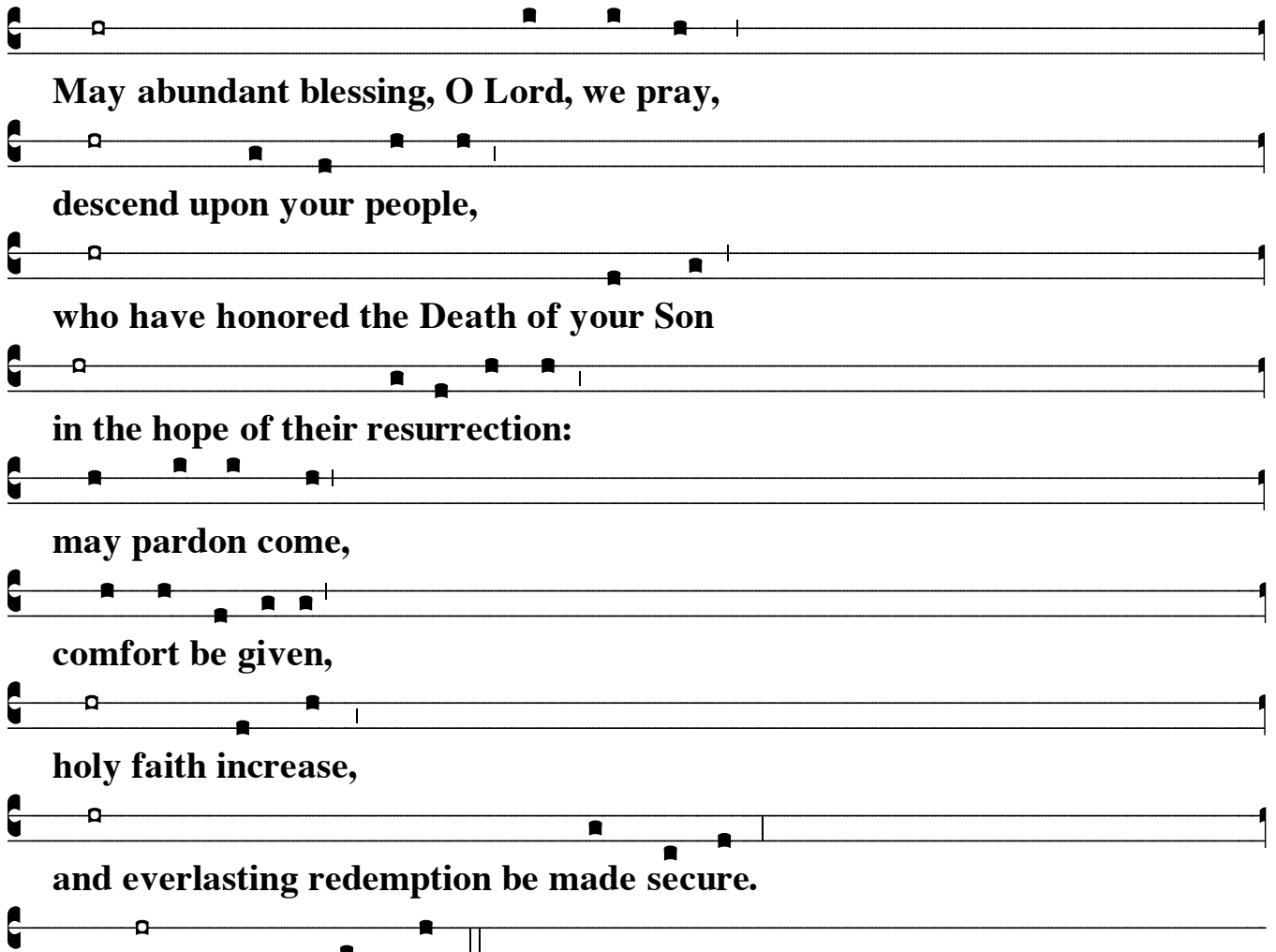


Through Christ our Lord.

R̄. Amen.

31. For the Dismissal the Deacon or, if there is no Deacon, the Priest himself, may say the invitation Bow down for the blessing.

Then the Priest, standing facing the people and extending his hands over them, says this Prayer over the People:



May abundant blessing, O Lord, we pray,
 descend upon your people,
 who have honored the Death of your Son
 in the hope of their resurrection:
 may pardon come,
 comfort be given,
 holy faith increase,
 and everlasting redemption be made secure.

Through Christ our Lord.

R̄. Amen.

32. And all, after genuflecting to the Cross, depart in silence.

33. After the celebration, the altar is stripped, but the Cross remains on the altar with two or four candlesticks.

34. Vespers (Evening Prayer) is not celebrated by those who have been present at the solemn afternoon liturgical celebration.

HOLY SATURDAY

1. On Holy Saturday the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion and Death and on his Descent into Hell, and awaiting his Resurrection.
2. The Church abstains from the Sacrifice of the Mass, with the sacred table left bare, until after the solemn Vigil, that is, the anticipation by night of the Resurrection, when the time comes for paschal joys, the abundance of which overflows to occupy fifty days.
3. Holy Communion may only be given on this day as Viaticum.

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

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

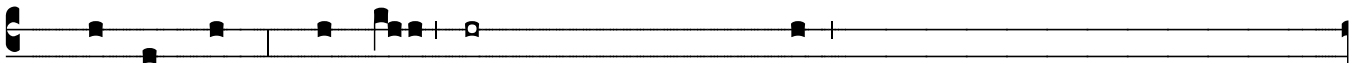
8. A blazing fire is prepared in a suitable place outside the church. When the people are gathered there, the Priest approaches with the ministers, one of whom carries the paschal candle. The processional cross and candles are not carried.

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

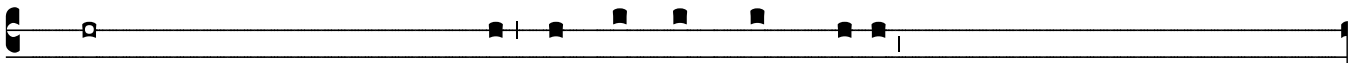
9. The Priest and faithful sign themselves while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit, and then he greets the assembled people in the usual way and briefly instructs them about the night vigil in these or similar words:

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.

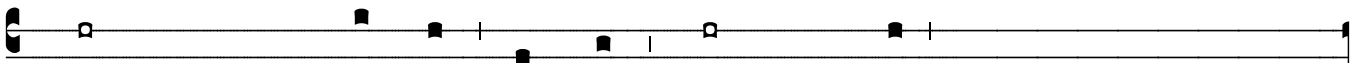
10. Then the Priest blesses the fire, saying with hands extended:



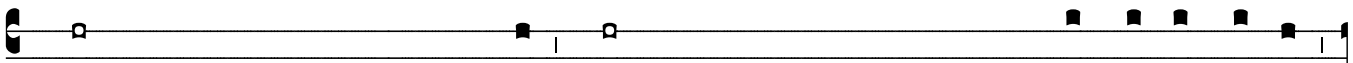
Let us pray. O God, who through your Son



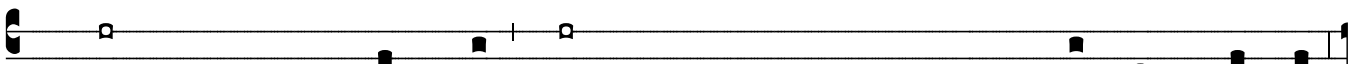
bestowed upon the faithful the fire of your glory,



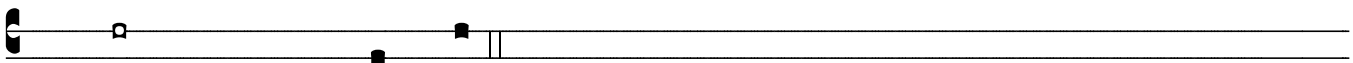
sanctify ☩ this new fire, we pray, and grant that,



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.

℟. 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).

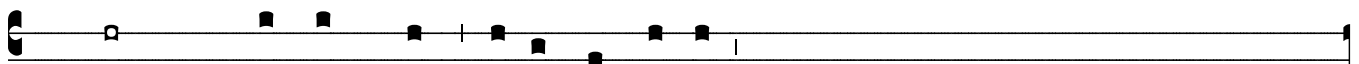


12. When the cutting of the cross and of the other signs has been completed, the Priest may insert five grains of incense into the candle in the form of a cross, meanwhile saying:

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

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



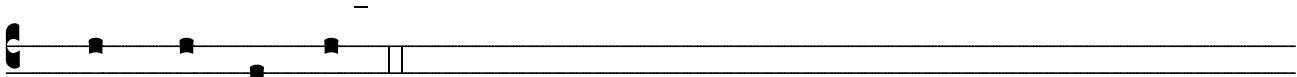
dispel the darkness of our hearts and minds.

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

Procession

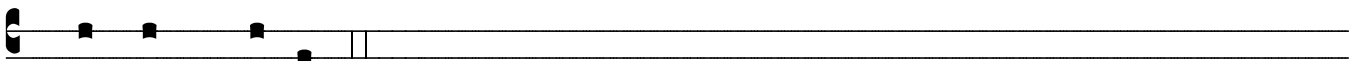
15. When the candle has been lit, one of the ministers takes burning coals from the fire and places them in the thurible, and the Priest puts incense into it in the usual way. The Deacon or, if there is no Deacon, another suitable minister, takes the paschal candle and a procession forms. The thurifer 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:



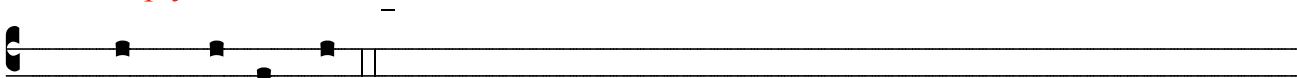
The Light of Christ.

Or:



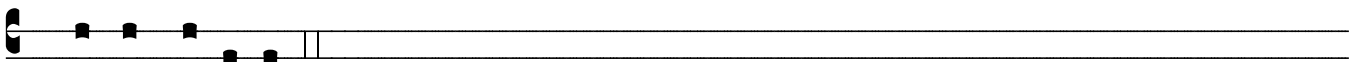
Lumen Christi

And all reply:



Thanks be to God

Or:



De-o gra-ti-as.

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.**

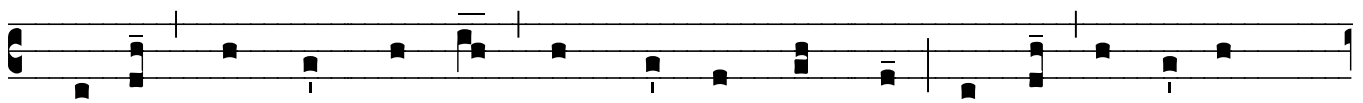
This blessing is omitted if the Proclamation is made by someone who is not a Deacon.

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.

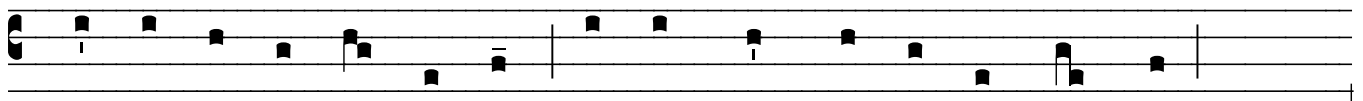
The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words Therefore, dearest friends up to the end of the invitation are omitted, along with the greeting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

The Proclamation may also be sung in the shorter form (*p. 95*).

Longer Form of the Easter Proclamation



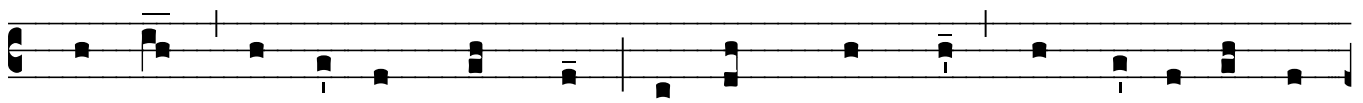
Ex- ult, let them ex- ult, the host of heav- en, ex- ult, let An- gel



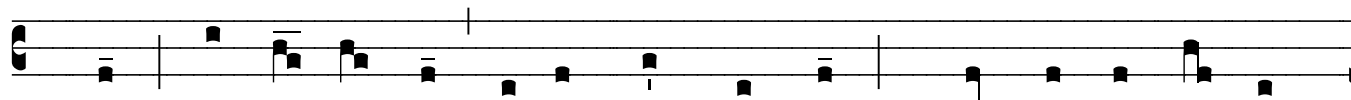
mi- nis- ters of God ex- ult, let the trum- pet of sal- va- tion



sound a- loud our might- y king's tri- umph! Be glad, let earth



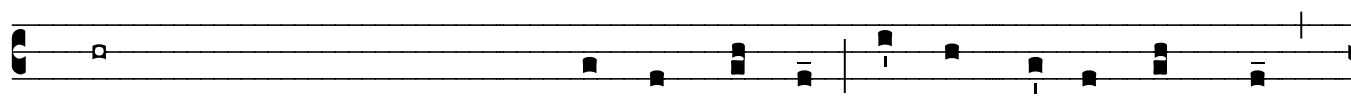
be glad, as glo- ry floods her, a- blaze with light from her e- ter- nal



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



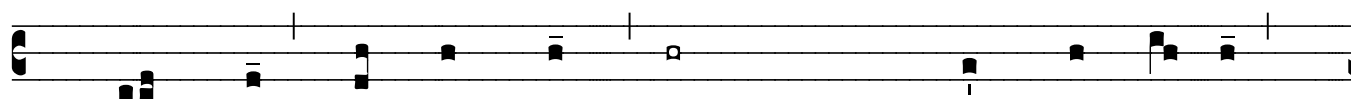
gloom and dark-ness. Re-joice, let Mo-ther Church al-so re-joice,



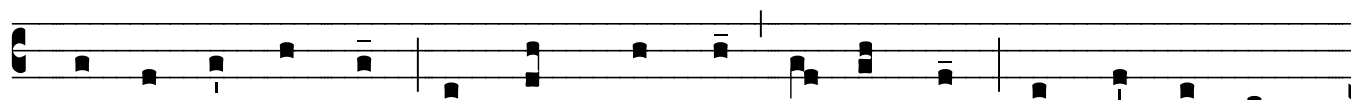
arrayed with the lightning of his glo-ry, let this ho-ly build-ing



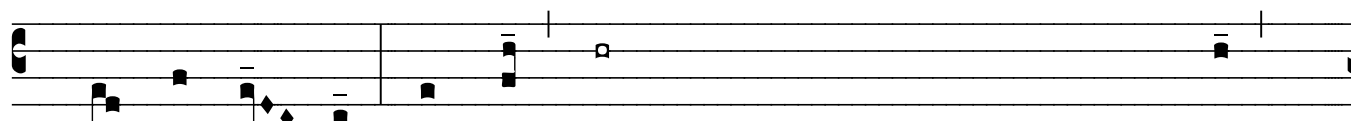
shake with joy, filled with the might-y voic-es of the peo-ples.



(There-fore, dear-est friends, standing in the awe-some glo-ry



of this ho-ly light, in-voke with me, I ask you, the mer-cy of



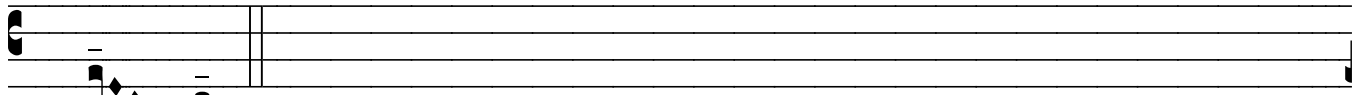
God al-might-y, that he, who has been pleased to number me,



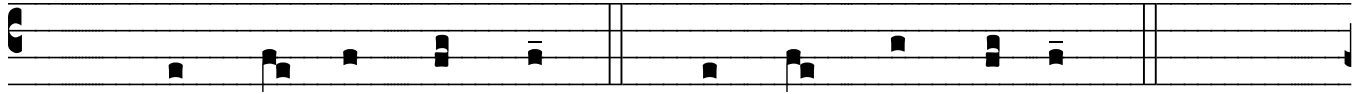
though un-worth-y, a-mong the Le-vites, may pour in-to me



his light un-shad-owed, that I may sing this can-dle's per-fect



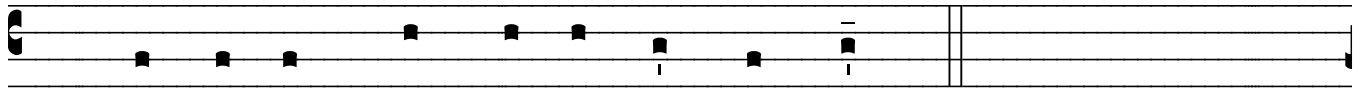
prais- es.)



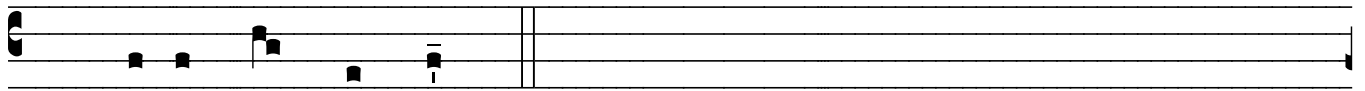
(**℣.** The Lord be with you. **℟.** And with your spir- it.)



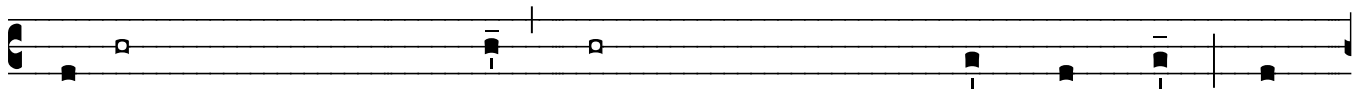
℣. Lift up your hearts. **℟.** We lift them up to the Lord.



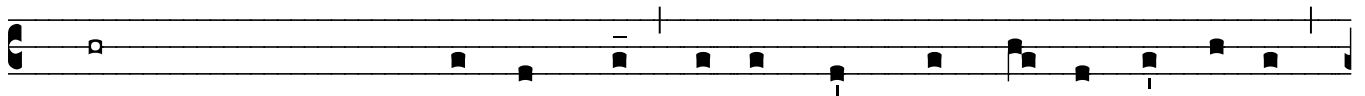
℣. Let us give thanks to the Lord our God.



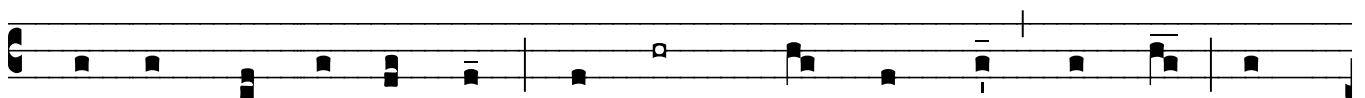
℟. It is right and just.



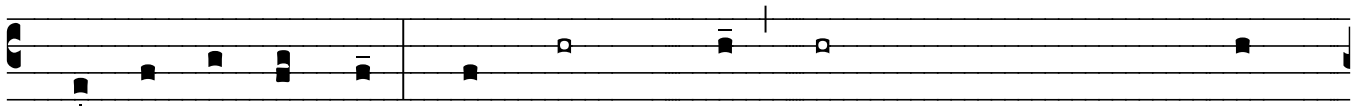
It is truly right and just, with ardent love of mind and heart and



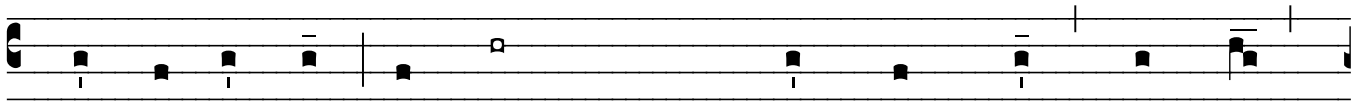
with devoted service of our voice, to ac-claim our God in- vis- i- ble,



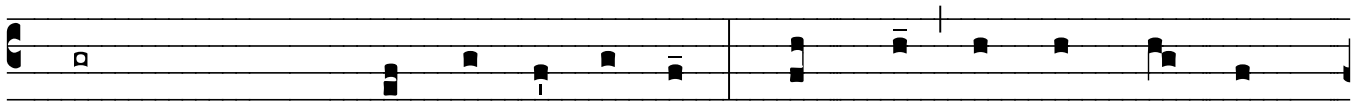
the al- migh- y Fa- ther, and Jesus Christ, our Lord, his Son, his



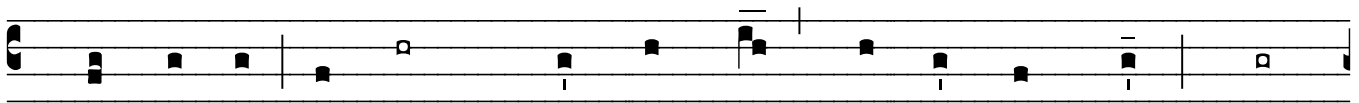
On-ly Be- got- ten. Who for our sake paid Adam's debt to the e-



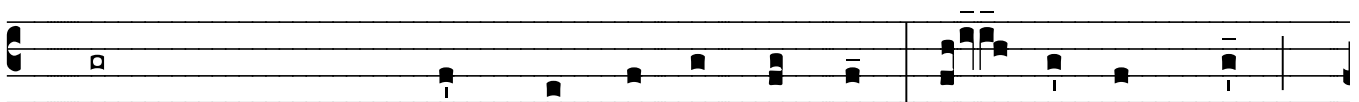
ter- nal Fa- ther, and pouring out his own dear Blood, wiped clean



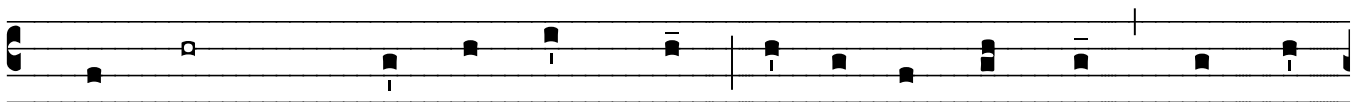
the record of our an- cient sin- ful- ness. These then are the feasts of



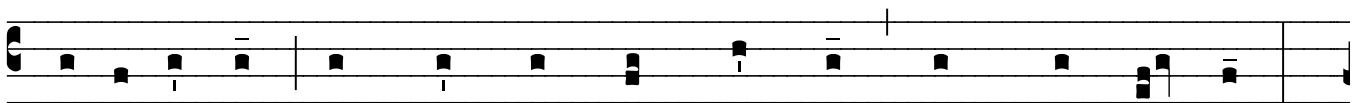
Pass- o- ver, in which is slain the Lamb, the one true Lamb, whose



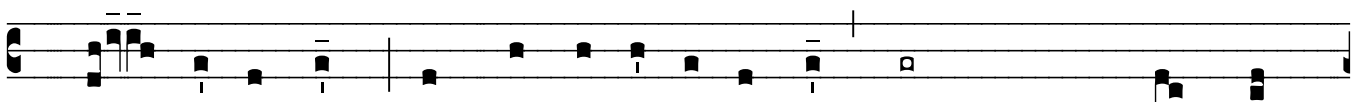
Blood anoints the door- posts of be- liev- ers. This is the night,



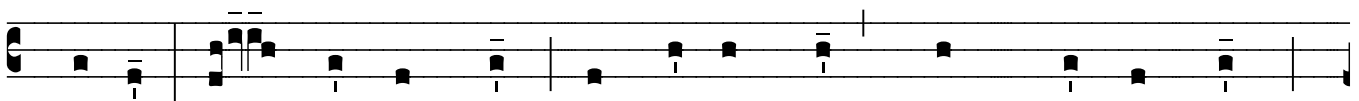
when once you led our fore- bears, Is- ra- el's chil- dren, from slav'r-



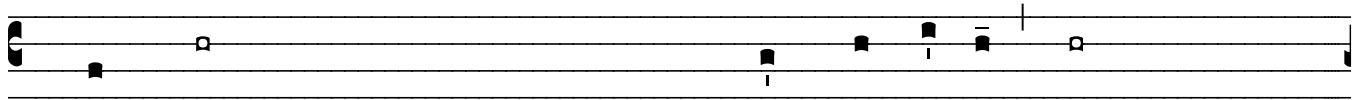
y in E- gypt and made them pass dry- shod through the Red Sea.



This is the night that with a pil- lar of fire banished the dark- ness



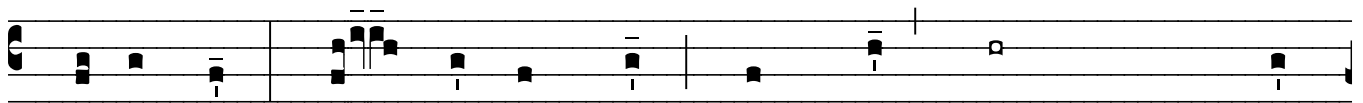
of sin. This is the night that e- ven now, through- out the world,



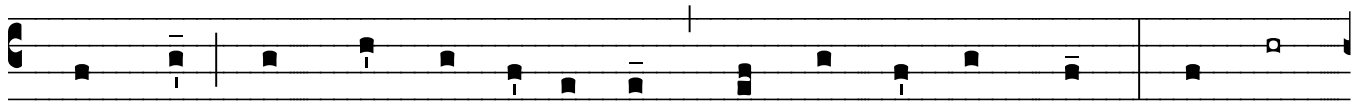
sets Christian believers apart from world-ly vic- es and from the



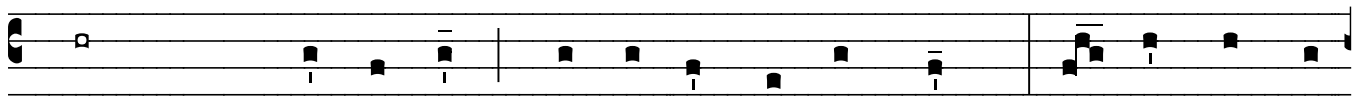
gloom of sin, lead- ing them to grace and join- ing them to his



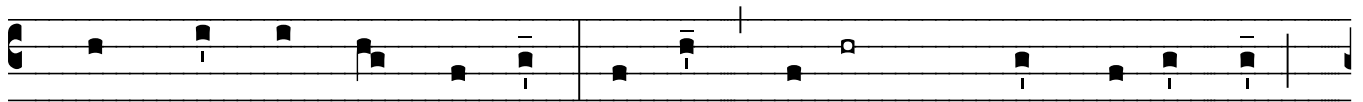
ho- ly ones. This is the night, when Christ broke the prison-bars



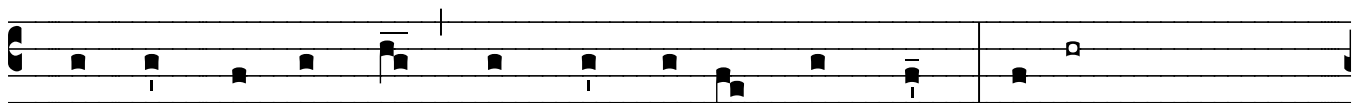
of death and rose vic- to- ri- ous from the un- der- world. Our birth



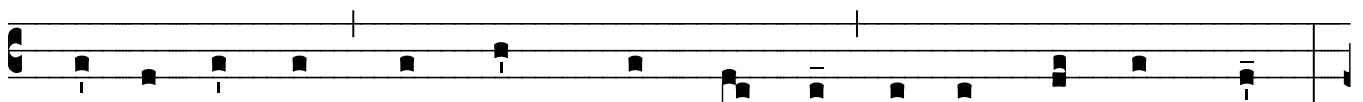
would have been no gain, had we not been re- deemed. O won- der of



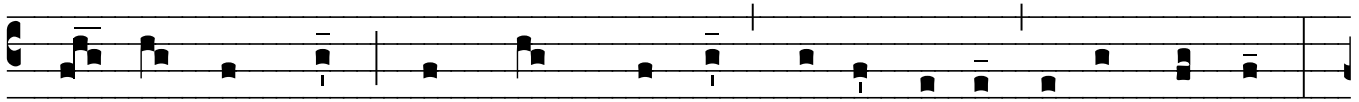
your hum- ble care for us! O love, O charity be- yond all tell- ing,



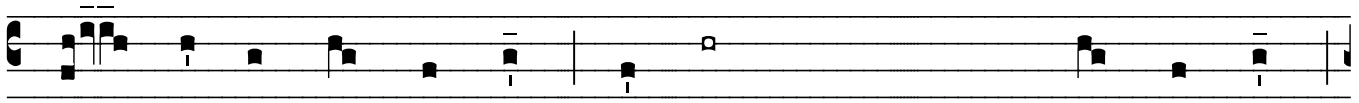
to ran- som a slave you gave a- way your Son! O truly necessary



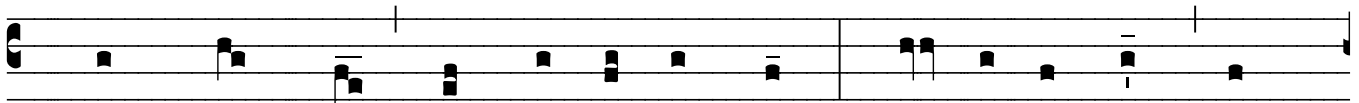
sin of Ad- am, de- stroyed com- plete- ly by the Death of Christ!



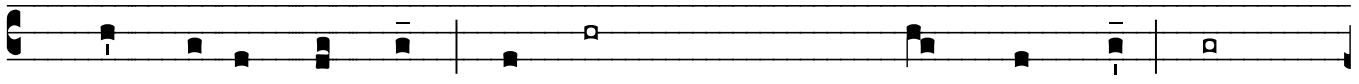
O hap- py fault that earned so great, so glo- ri- ous a Re-deem-er!



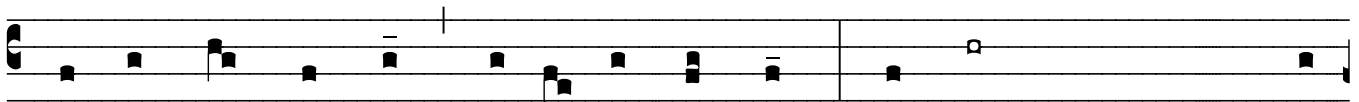
O tru- ly bless- ed night, wor- thy alone to know the time and hour



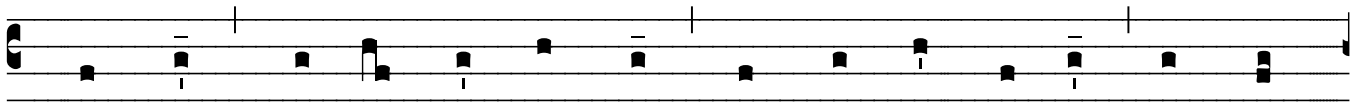
when Christ rose from the un- der- world! This is the night of



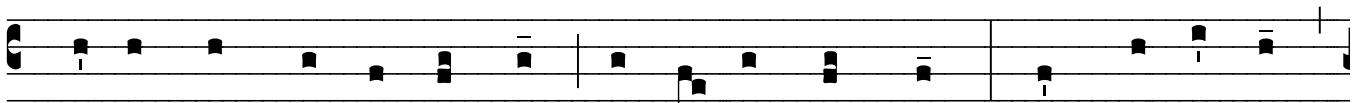
which it is writ- ten: The night shall be as bright as day, dazzling



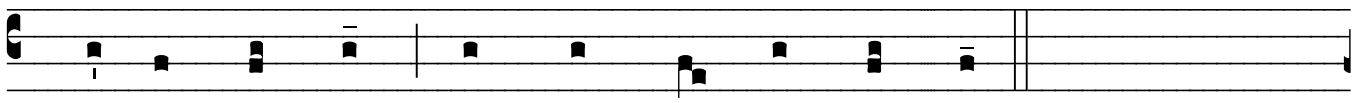
is the night for me, and full of glad-ness. The sanctifying power of



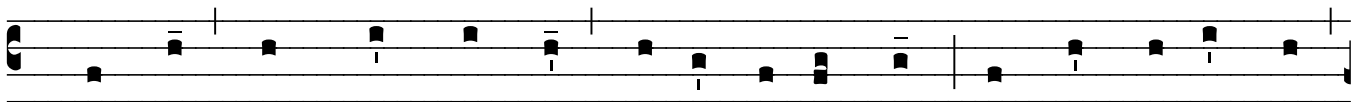
this night dis- pels wick- ed- ness, wash- es faults a- way, re- stores



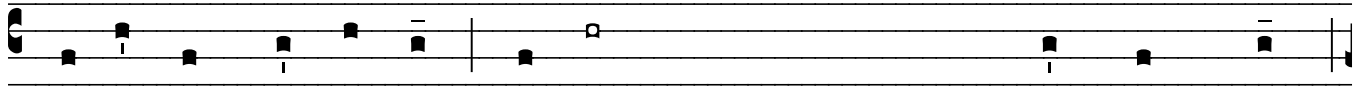
in- no- cence to the fall- en, and joy to mourn- ers, drives out ha- tred,



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



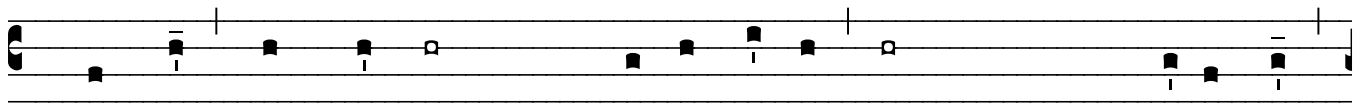
On this, your night of grace, O ho- ly Fa- ther, ac- cept this can- dle,



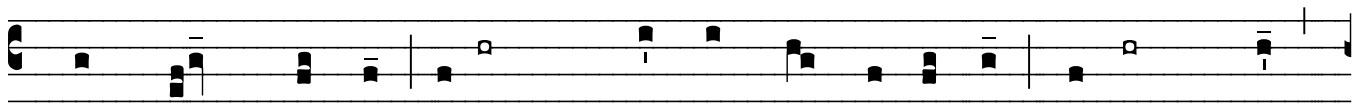
a sol- emn of- fer- ing, the work of bees and of your serv- ants' hands,



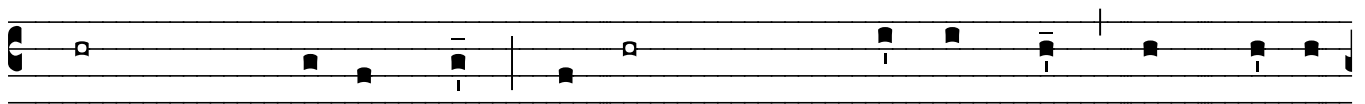
an evening sa- cri- fice of praise, this gift from your most ho- ly Church.



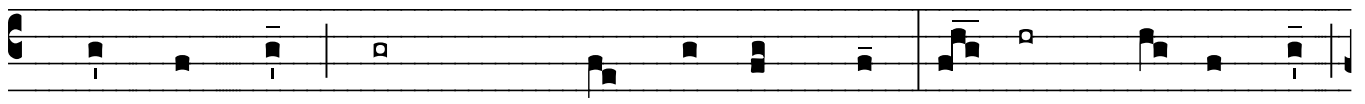
But now we know the praises of this pil- lar, which glowing fire ig- nites



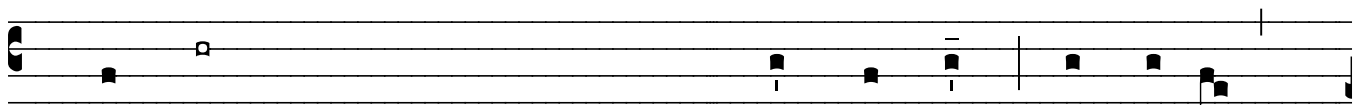
for God's hon- or, a fire into man- y flames di- vid- ed, yet never dimmed



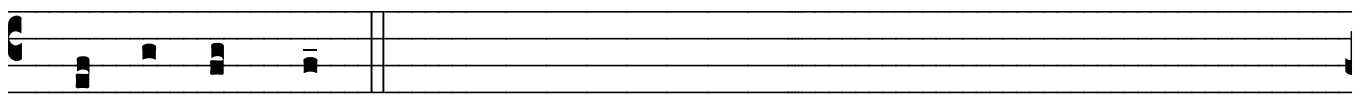
by shar- ing of its light, for it is fed by melt- ing wax, drawn out by



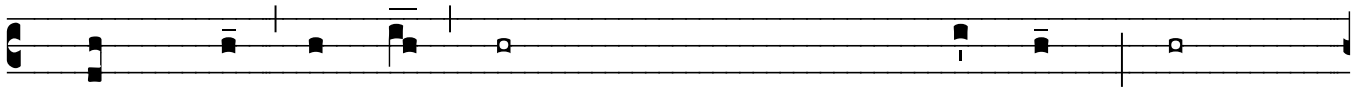
moth- er bees to build a torch so pre- cious. O truly bless- ed night,



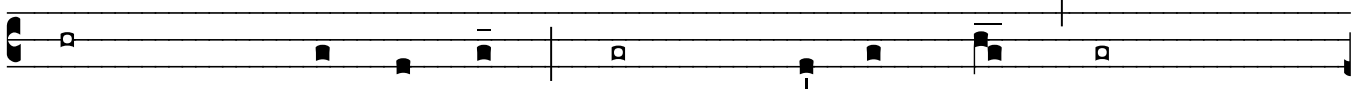
when things of heav- en are wed to those of earth, and di- vine



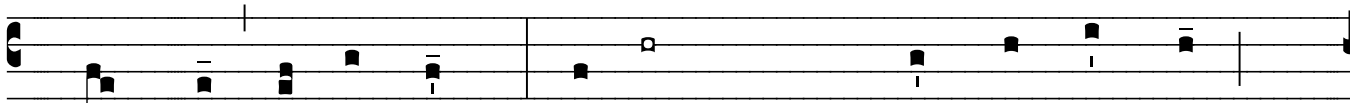
to the hu- man.



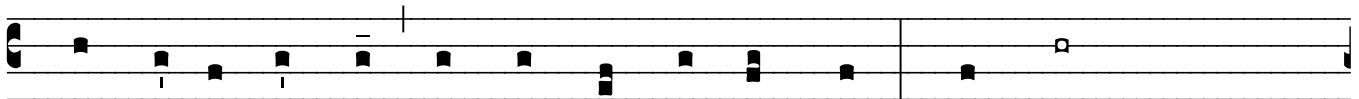
There-fore, O Lord, we pray you that this can-dle, hallowed



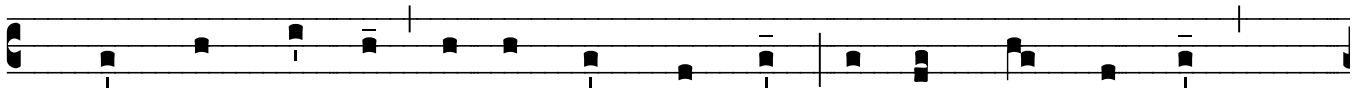
to the honor of your name, may perse-vere un-dimmed, to overcome the



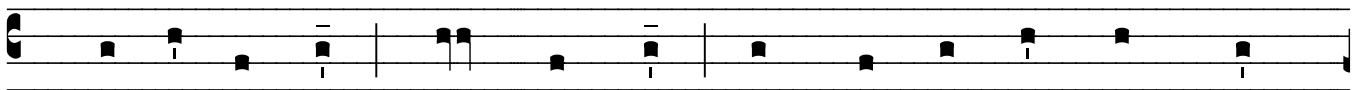
dark-ness of this night. Re-ceive it as a pleas-ing fra-grance,



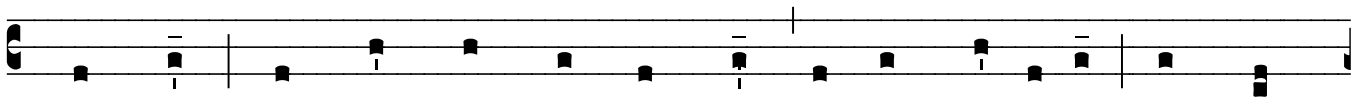
and let it min-gle with the lights of heav-en. May this flame be



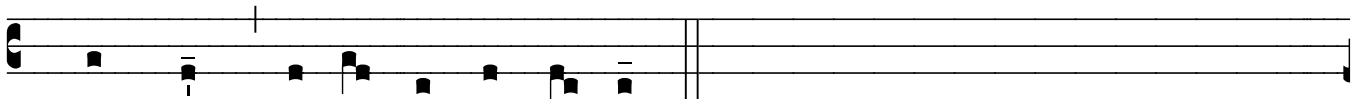
found still burn-ing by the Morn-ing Star: the one Morn-ing Star



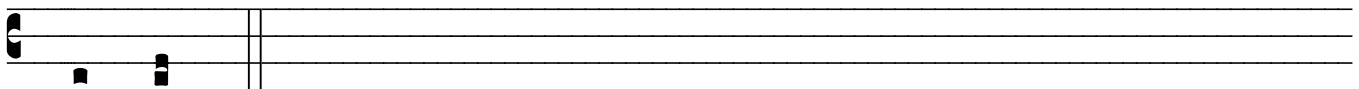
who nev-er sets, Christ your Son, who, com-ing back from death's



do-main, has shed his peace-ful light on hu-man-i-ty, and lives



and reigns for e-ver and e-ver



℞. A-men

Continue with the Liturgy of the Word on p. 97.

Shorter Form of the Easter Proclamation

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

℣. The Lord be with you.

℟. And with your spirit.)

℣. Lift up your hearts.

℟. We lift them up to the Lord.

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

℟. It is right and just.

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

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

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

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

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

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

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

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

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

**O happy fault
that earned so great, so glorious a Redeemer!
The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners.**

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

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

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

Rx. 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.

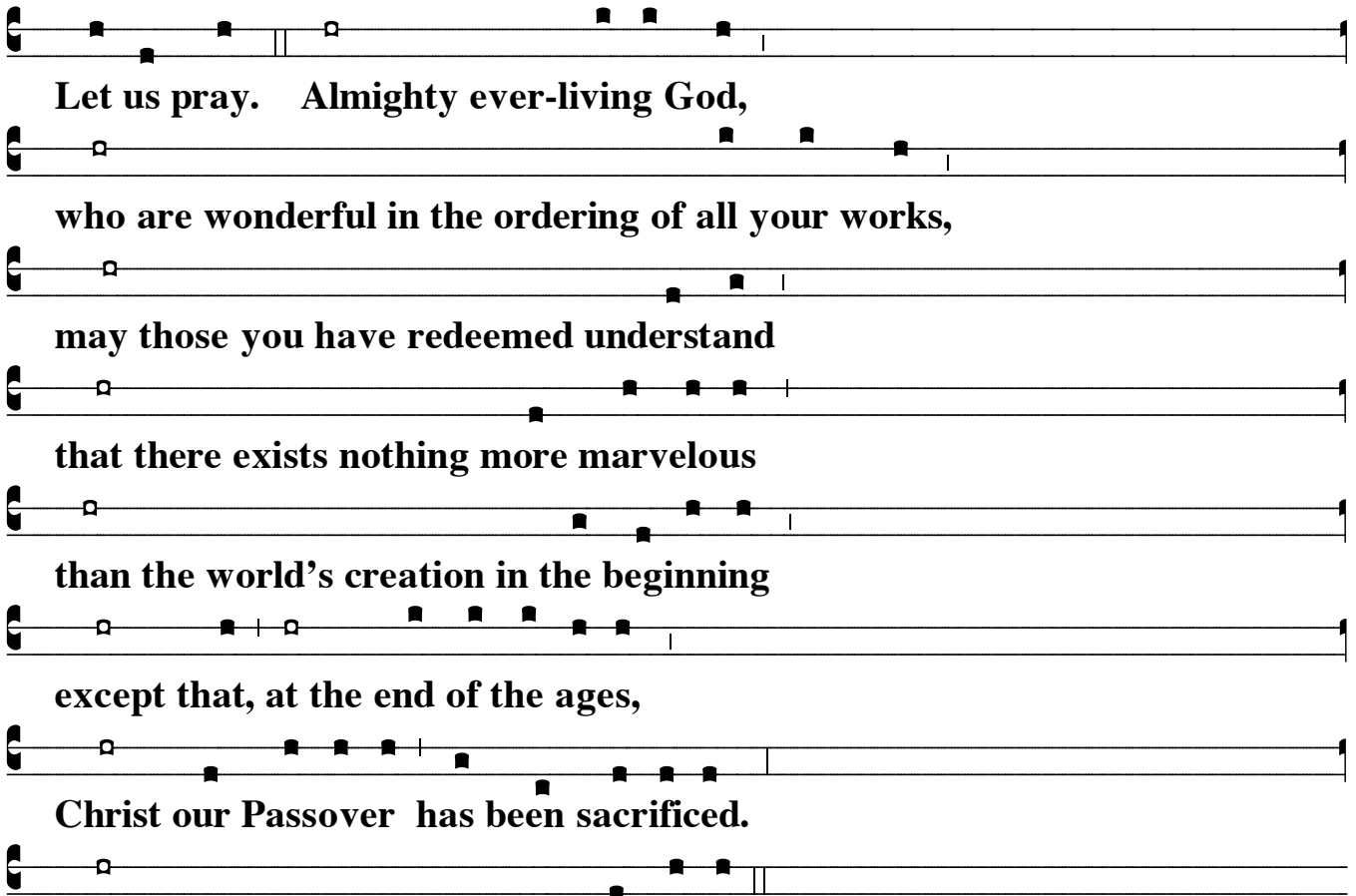
22. After setting aside their candles, all sit. Before the readings begin, the Priest instructs the people in these or similar words:

**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.

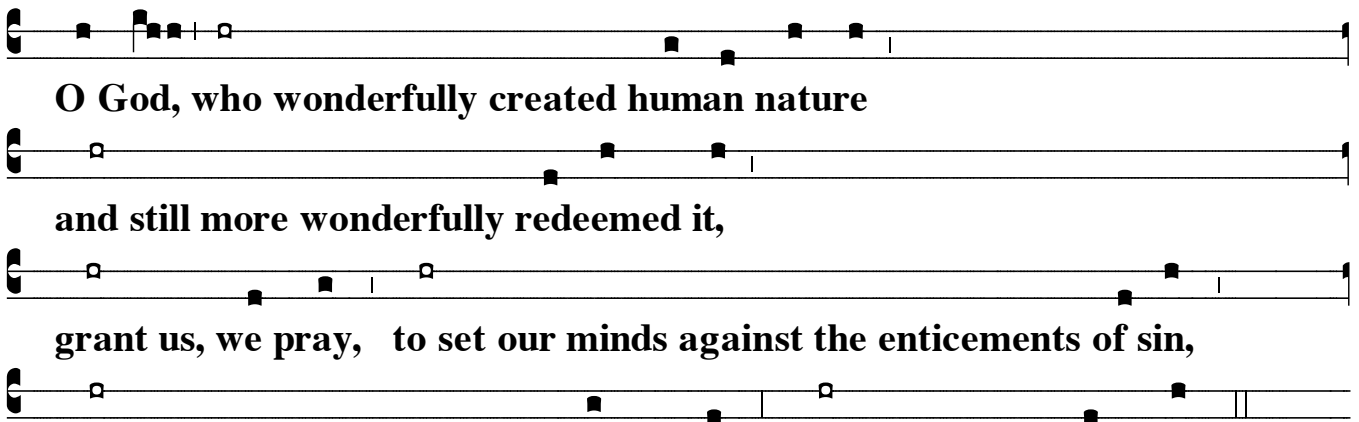
Prayers after the Readings

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]).



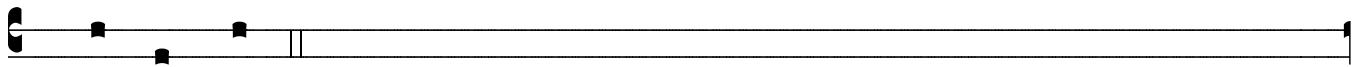
Let us pray. Almighty ever-living God,
 who are wonderful in the ordering of all your works,
 may those you have redeemed understand
 that there exists nothing more marvelous
 than the world's creation in the beginning
 except that, at the end of the ages,
 Christ our Passover has been sacrificed.
 Who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

Or, On the creation of man:

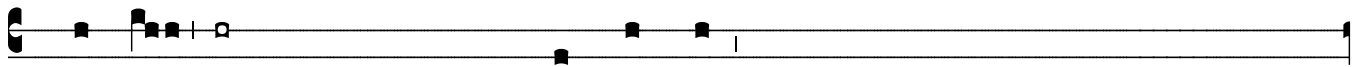


O God, who wonderfully created human nature
 and still more wonderfully redeemed it,
 grant us, we pray, to set our minds against the enticements of sin,
 that we may merit to attain eternal joys. Through Christ our Lord.
 ℞. Amen.

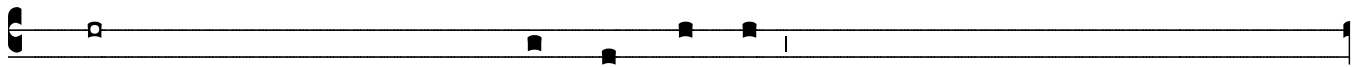
25. After the second reading (On Abraham's sacrifice: Gn 22: 1-18 or 1-2, 9a, 10-13, 15-18) and the Psalm (16 [15]).



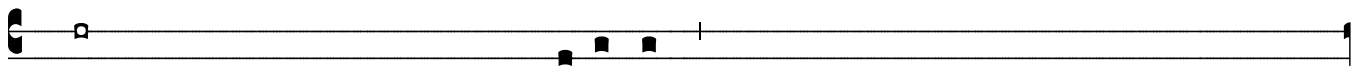
Let us pray.



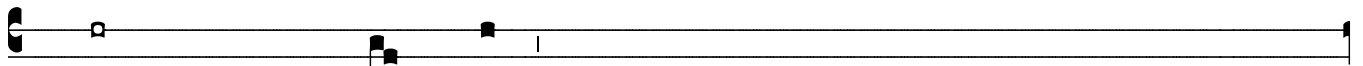
O God, supreme Father of the faithful,



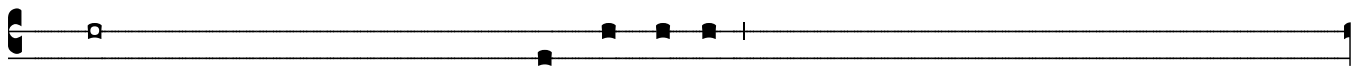
who increase the children of your promise



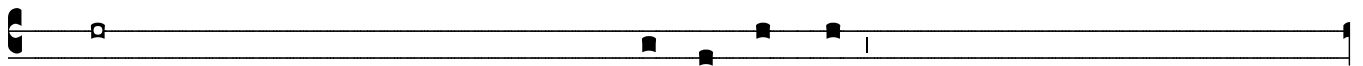
by pouring out the grace of adoption



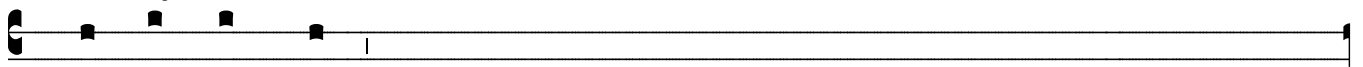
throughout the whole world



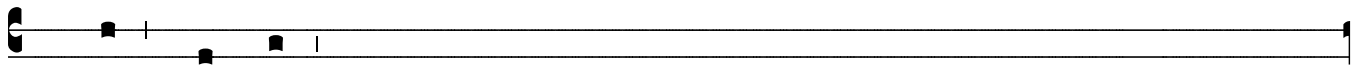
and who through the Paschal Mystery



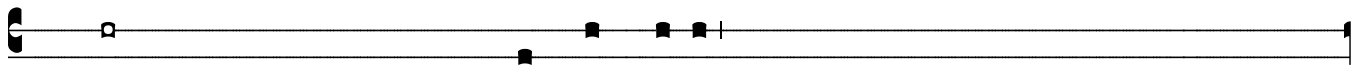
make your servant Abraham father of nations,



as once you swore,



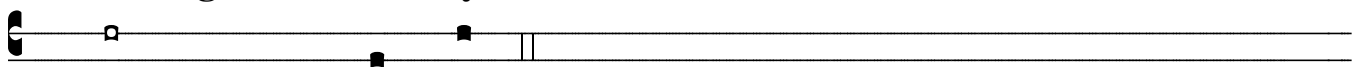
grant, we pray,



that your peoples may enter worthily



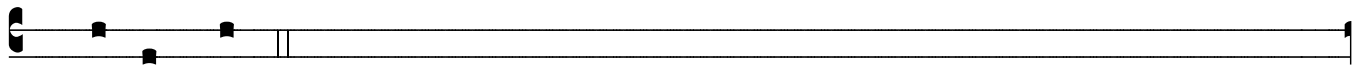
into the grace to which you call them.



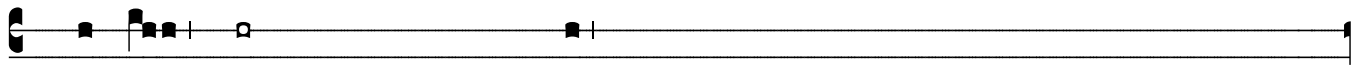
Through Christ our Lord.

Rx. Amen.

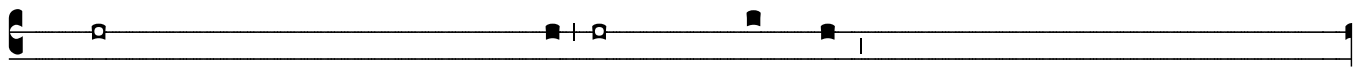
26. After the third reading (On the passage through the Red Sea: Ex 14: 15-15: 1) and its canticle (Ex 15).



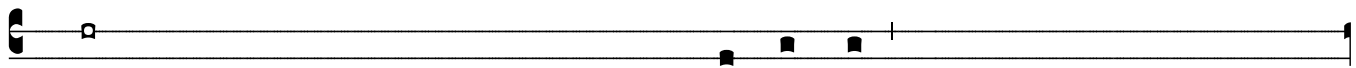
Let us pray.



O God, whose ancient wonders



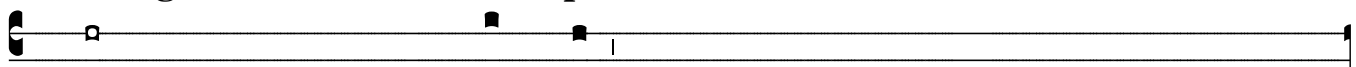
remain undimmed in splendor even in our day,



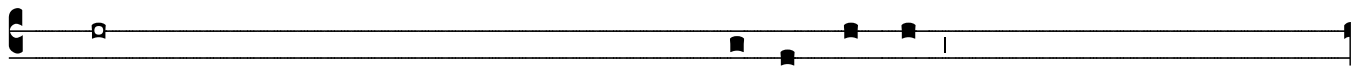
for what you once bestowed on a single people,



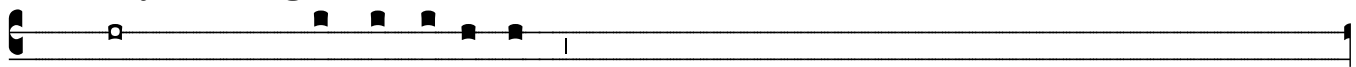
freeing them from Pharaoh's persecution



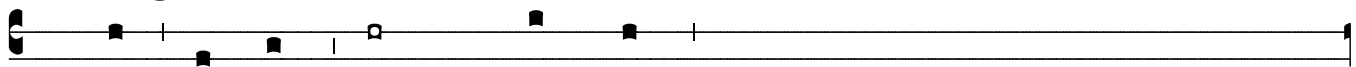
by the power of your right hand



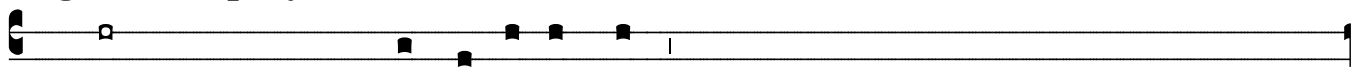
now you bring about as the salvation of the nations



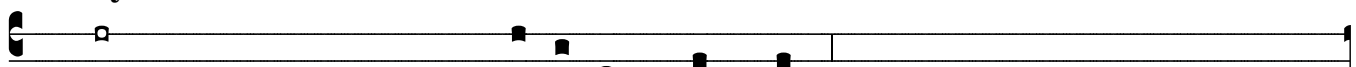
through the waters of rebirth,



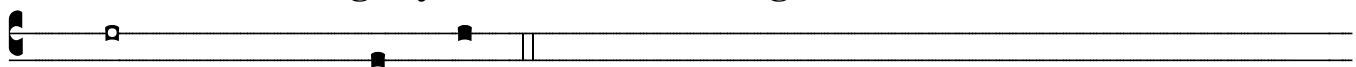
grant, we pray, that the whole world



may become children of Abraham



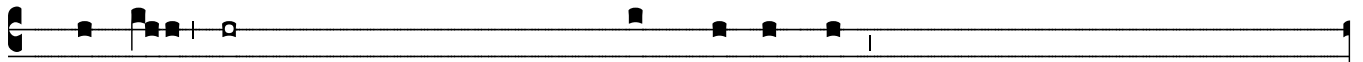
and inherit the dignity of Is-ra-el's birthright.



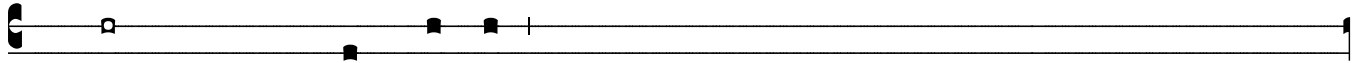
Through Christ our Lord.

Rx. Amen.

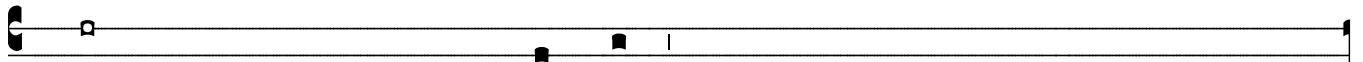
Or:



O God, who by the light of the New Testament



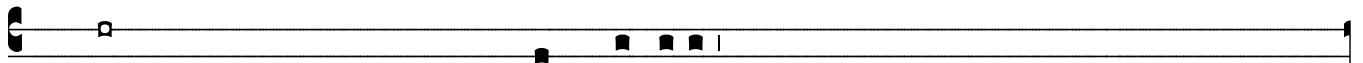
have unlocked the meaning



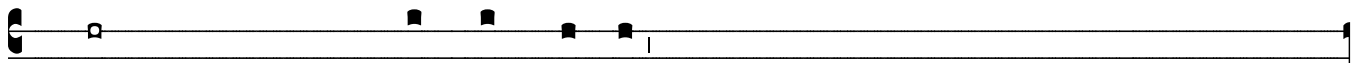
of wonders worked in former times,



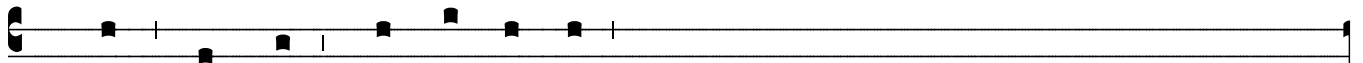
so that the Red Sea prefigures the sacred font



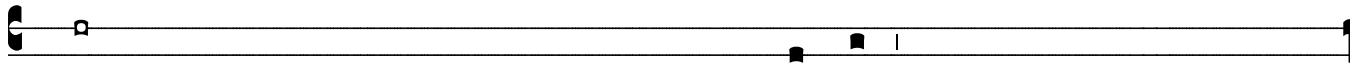
and the nation delivered from slavery



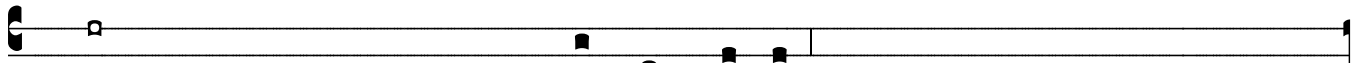
foreshadows the Christian people,



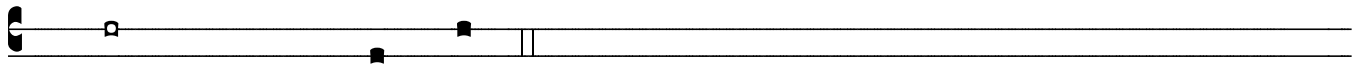
grant, we pray, that all nations,



obtaining the privilege of Israel by merit of faith,



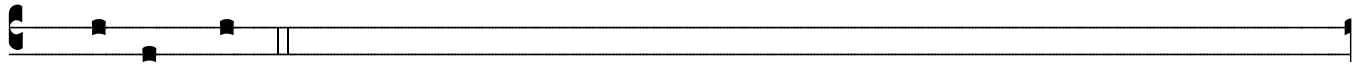
may be reborn by partaking of your Spirit.



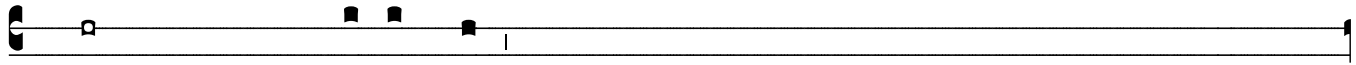
Through Christ our Lord.

Rx. Amen.

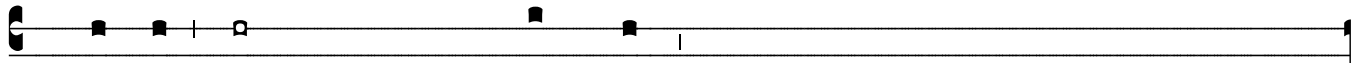
27. After the fourth reading (On the new Jerusalem: Is 54: 5-14) and the Psalm (30 [29]).



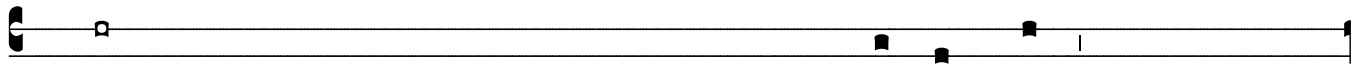
Let us pray.



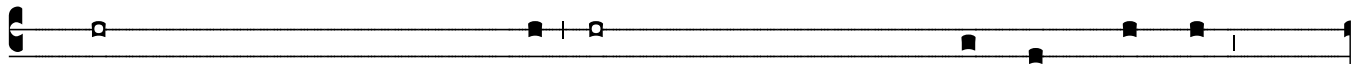
Almighty ever-living God,



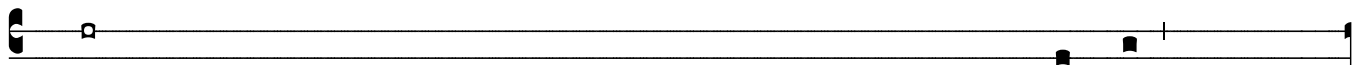
surpass, for the honor of your name,



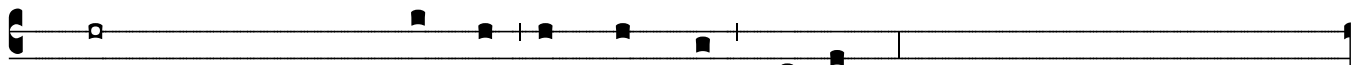
what you pledged to the Patriarchs by reason of their faith,



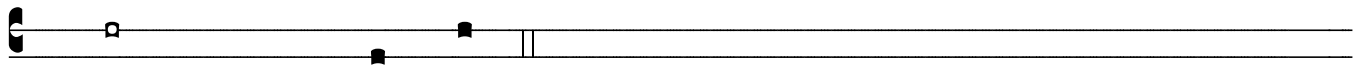
and through sacred adoption increase the children of your promise,



so that what the Saints of old never doubted would come to pass



your Church may now see in great part fulfilled.

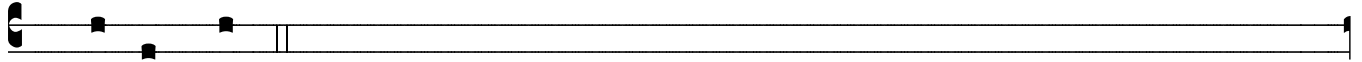


Through Christ our Lord.

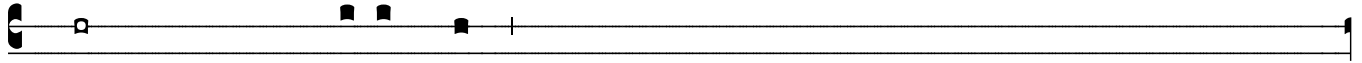
Rx. Amen.

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

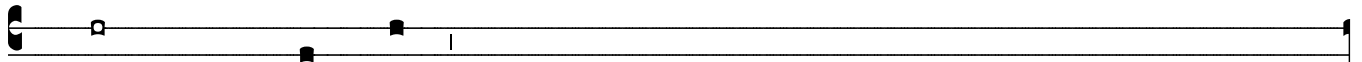
28. After the fifth reading (On salvation freely offered to all: Is 55: 1-11) and the canticle (Is 12).



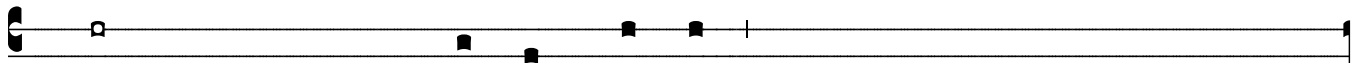
Let us pray.



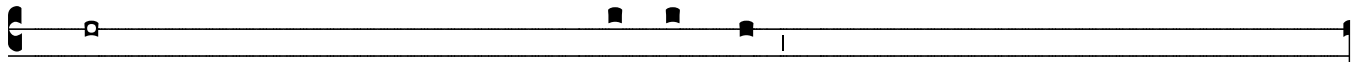
Almighty ever-living God,



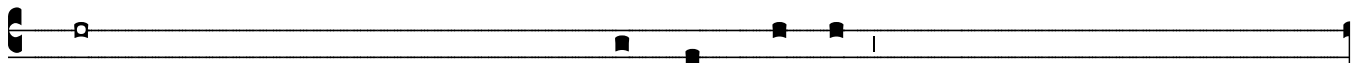
sole hope of the world,



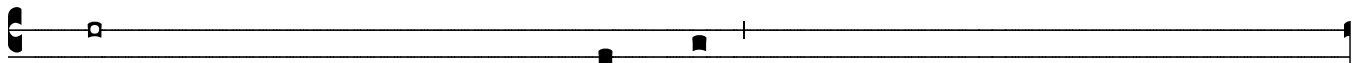
who by the preaching of your Prophets



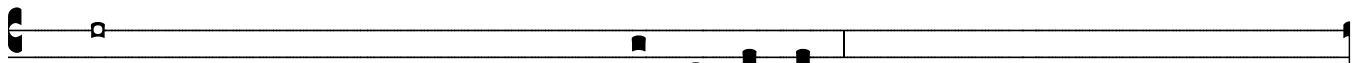
unveiled the mysteries of this present age,



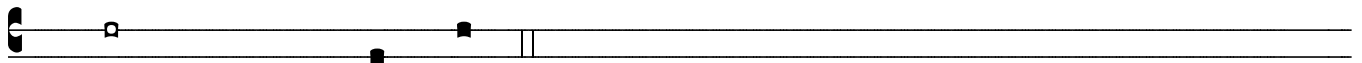
graciously increase the longing of your people,



for only at the prompting of your grace



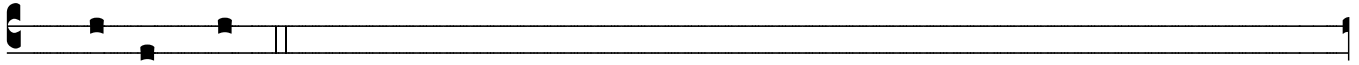
do the faithful progress in any kind of virtue.



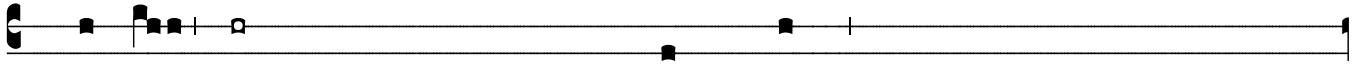
Through Christ our Lord.

R. Amen.

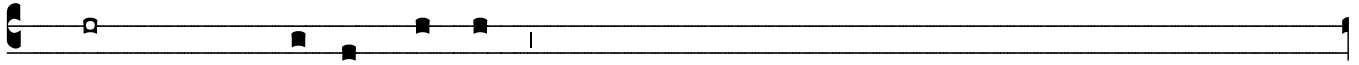
29. After the sixth reading (On the fountain of wisdom: Bar 3: 9-15, 31-4: 4) and the Psalm (19 [18]).



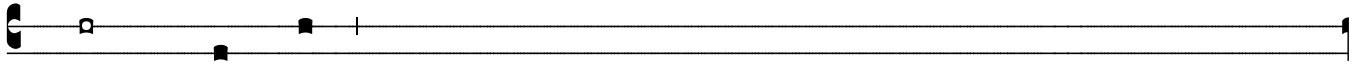
Let us pray.



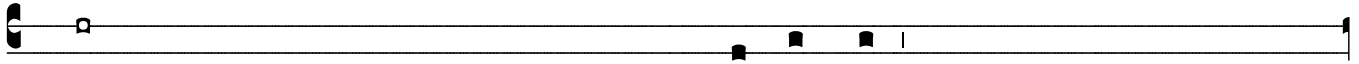
O God, who constantly increase your Church



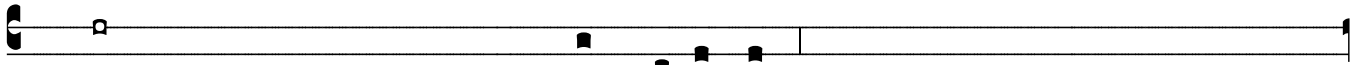
by your call to the nations,



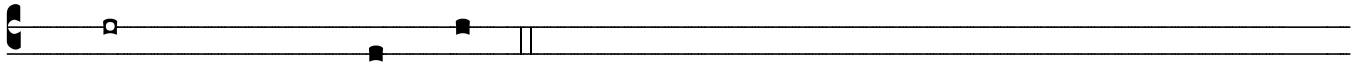
graciously grant



to those you wash clean in the waters of Baptism



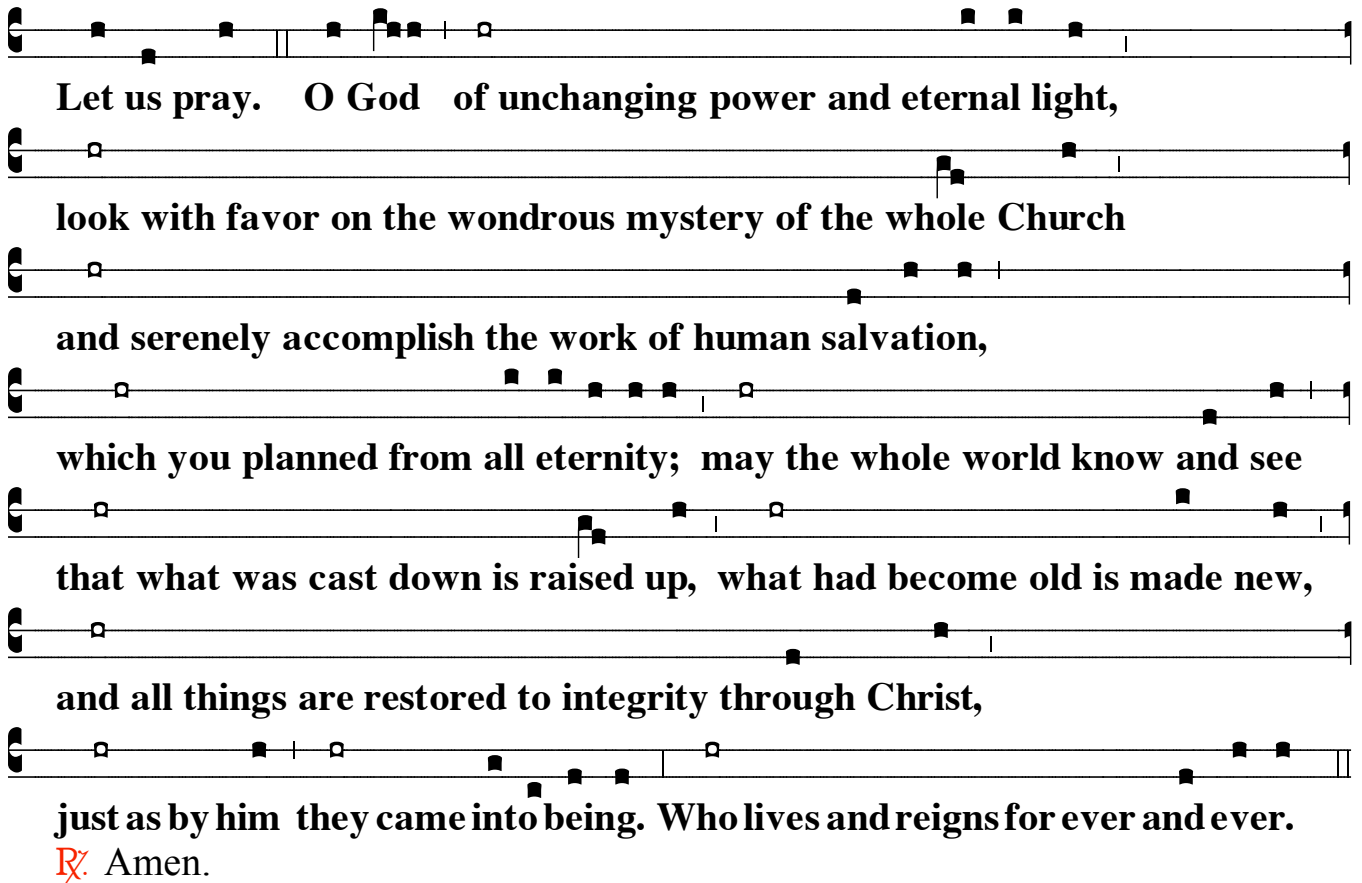
the assurance of your unfailing protection.



Through Christ our Lord.

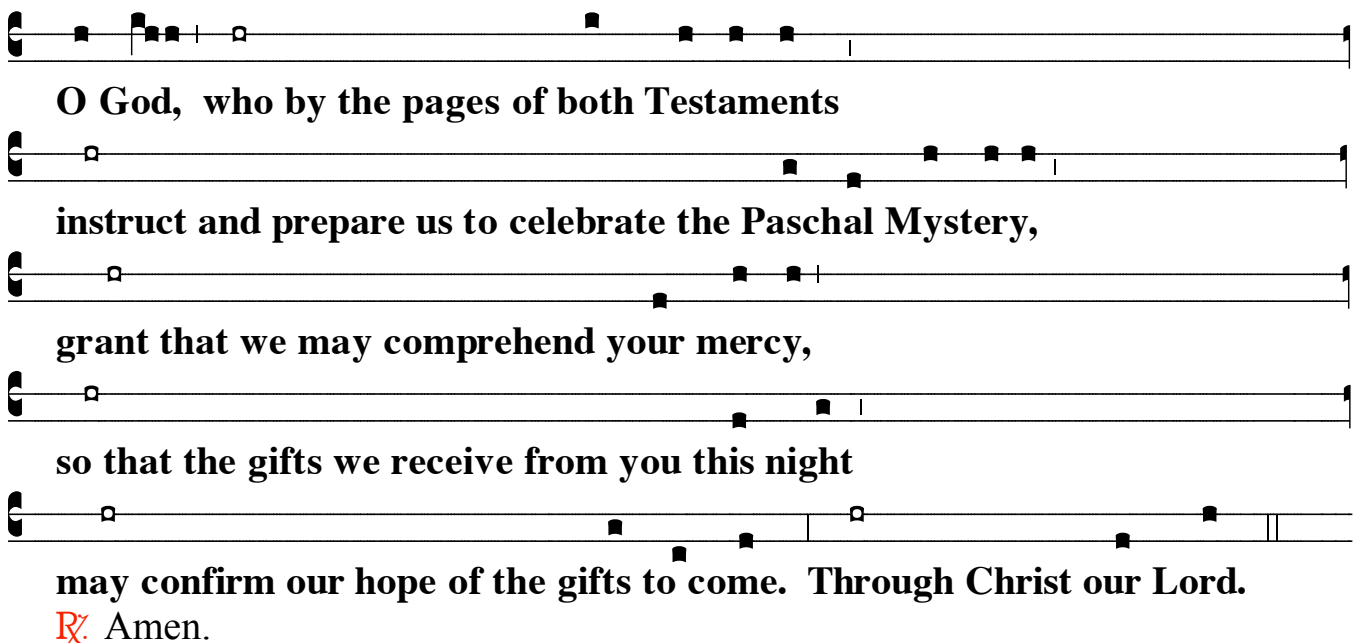
R̄. Amen.

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.
 ℟. Amen.

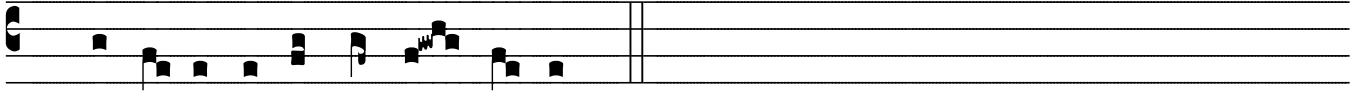
Or:



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.
 ℟. 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.



Glo-ri- a in ex-cel- sis De- o

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,

we bless you,

we adore you,

we glorify you,

we give you thanks for your great glory,

Lord God, heavenly King,

O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,

Lord God, Lamb of God, Son of the Father,

you take away the sins of the world,

have mercy on us;

you take away the sins of the world,

receive our prayer;

you are seated at the right hand of the Father,

have mercy on us.

For you alone are the Holy One,

you alone are the Lord,

you alone are the Most High,

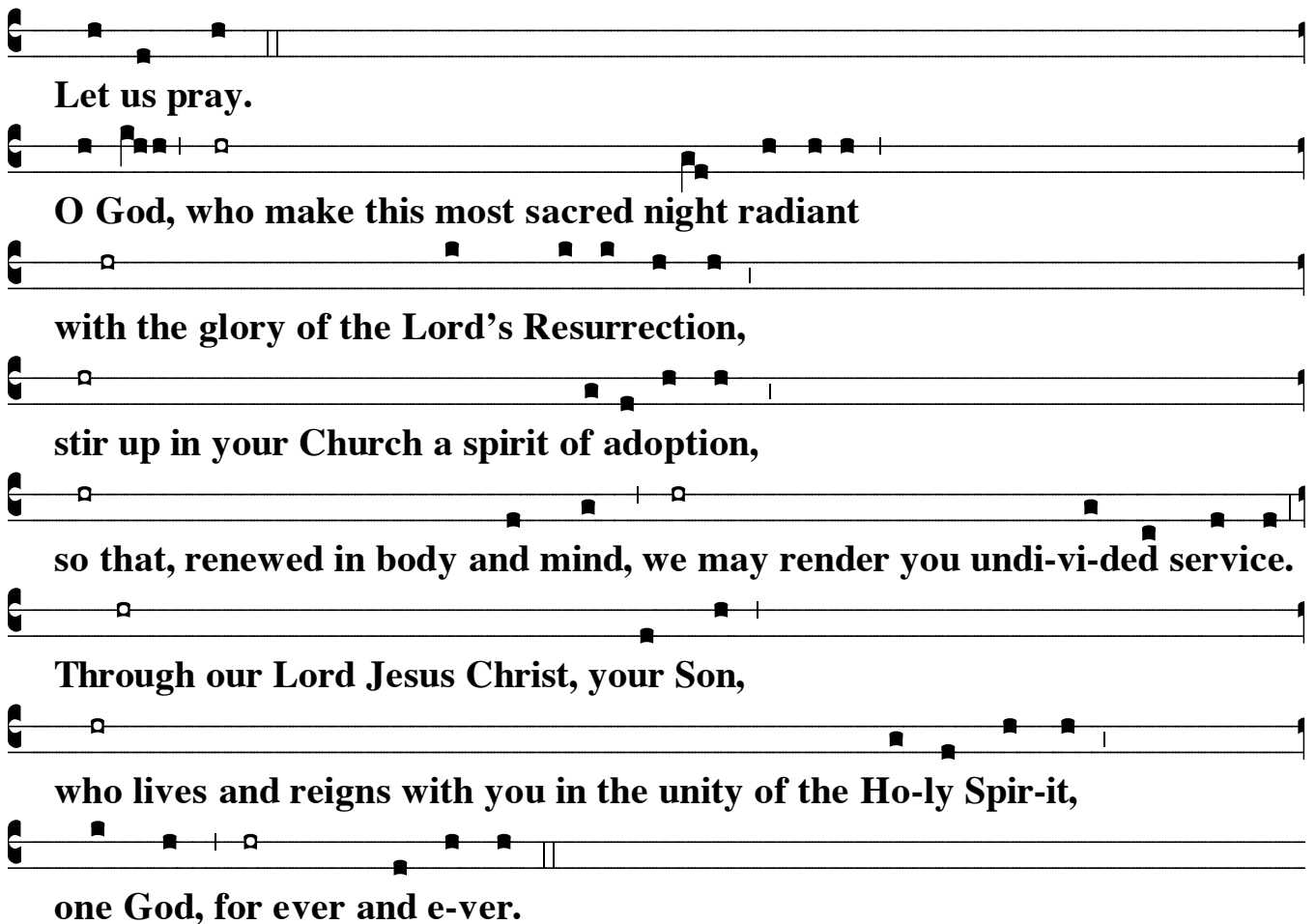
Jesus Christ,

with the Holy Spirit,

in the glory of God the Father.

Amen.

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



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 undi-vi-ded service.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Ho-ly Spir-it,
one God, for ever and e-ver.

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.

Accl.
Mode 8



A L-LE- - - - LU- - IA!

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:

**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:

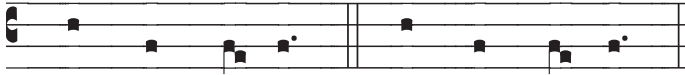
**Dearly beloved,
let us humbly invoke upon this font
the grace of God the almighty Father,
that those who from it are born anew
may be numbered among the children of adoption in Christ.**

41. The Litany is sung by two cantors, with all standing (because it is Easter Time) and responding.

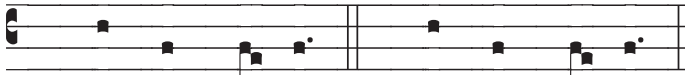
If, however, there is to be a procession of some length to the baptistery, the Litany is sung during the procession; in this case, those to be baptized are called forward before the procession begins, and the procession takes place led by the paschal candle, followed by the catechumens with their godparents, 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, p. 116) takes place at once.

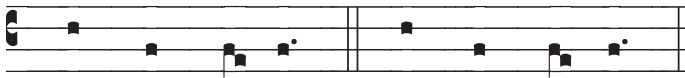
43. In the Litany the names of some Saints may be added, especially the Titular Saint of the church and the Patron Saints of the place and of those to be baptized.



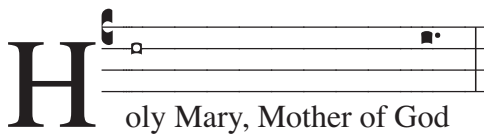
℣. *Lord, have mer- cy.* ℟. Lord, have mer- cy.



℣. *Christ, have mer- cy.* ℟. Christ, have mer- cy.



℣. *Lord, have mer- cy.* ℟. Lord, have mer- cy.

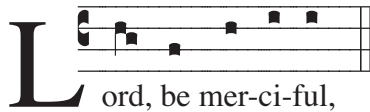


oly Mary, Mother of God



℣. Pray for us.

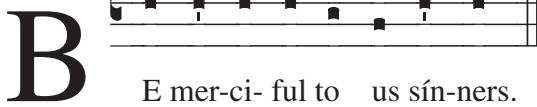
Saint Mícheál,
 Saint Gábríel,
 Holy Angels of Gód,
 Saint John the Bápíst,
 Saint Jóseph,
 Saint Peter and Saint Pául,
 Saint Andrew,
 Saint Jóhn,
 Saint Mary Magdalene,
 Saint Stephen,
 Saint Ignatius of Ántioch,
 Saint Lawrence,
 Saint Perpetua and Saint Felicity,
 Saint Ágnes,
 Saint Grégory,
 Saint Augustine,
 Saint Athanasius,
 Saint Basil,
 Saint Martin,
 Saint Benedict,
 Saint Francis and Saint Dóminic,
 Saint Francis Xavier,
 Saint John Vianney,
 Saint Catherine of Sienna,
 Saint Teresa of Jesus,
 All holy men and women, saints of Gód,



Lord, be mer-ci-ful,
 From all evil,
 From every sín,
 From everlásting death,
 By your Incarnátion,
 By your death and resurréction,
 By the outpouring of the Holy Spírit.



R. Lord, de-liv-er us, we pray.



E mer-ci-ful to us sín-ners.



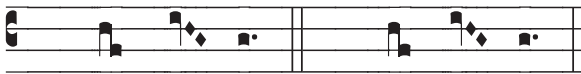
℣. Lord we ask you hear our prayer.

If there are candidates to be baptized:

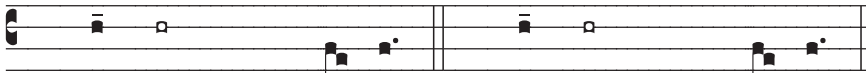
Bring these chosen ones to new birth through the grace of Baptism,

If there is no one to be baptized:

Make this font holy by your grace for the new birth of your children,
 Jesus, Son of the living God,

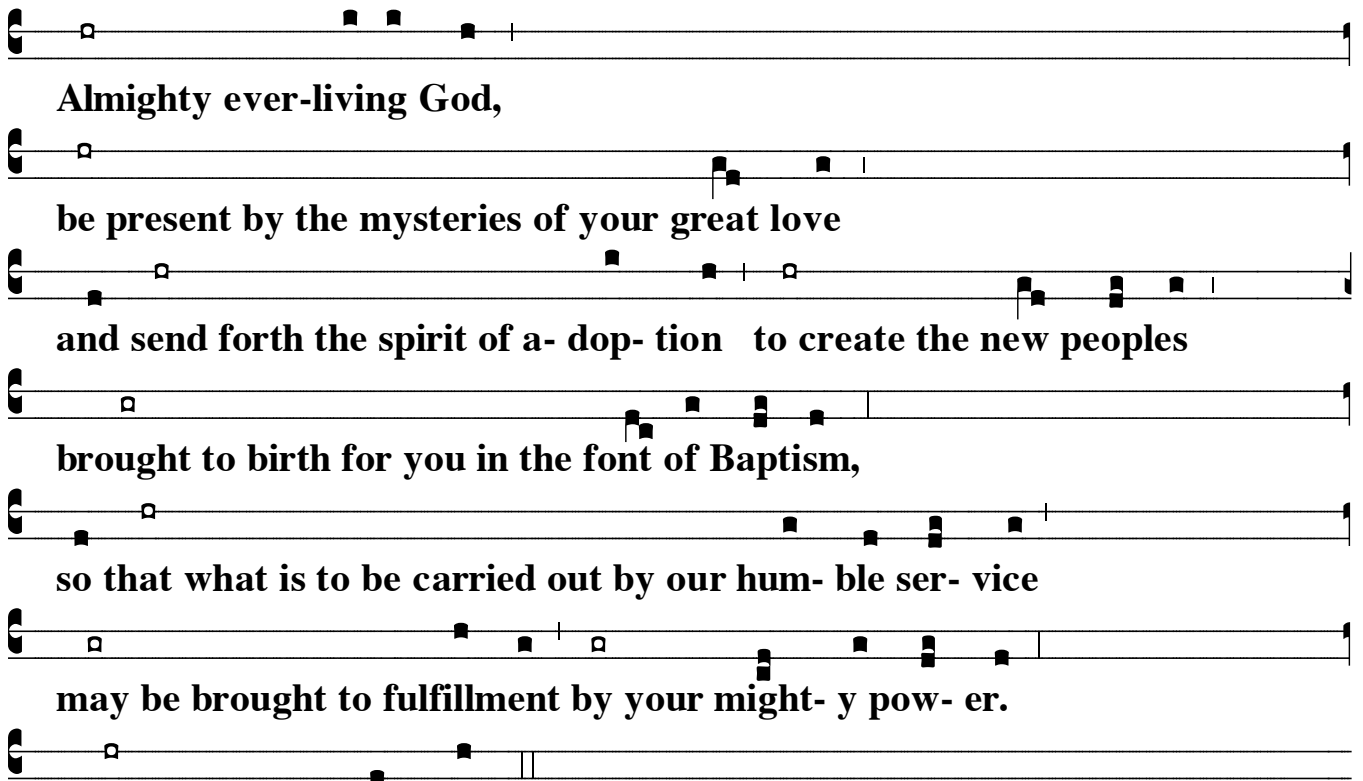


℣. *Christ, hear us!* ℞. Christ, hear us!



V. Christ, gra-cious-ly hear us. R. Christ, gra-cious-ly hear us.

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 a- dop- tion 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 hum- ble ser- vice
 may be brought to fulfillment by your might- y pow- er.

Through Christ our Lord.

Rx. Amen.

The Priest then says, if he has not already, the appropriate introduction from No. 40, reproduced below. If he said the introduction before the litany, continue with the Blessing of Baptismal Water on p. 112.

If there are candidates to be baptized:

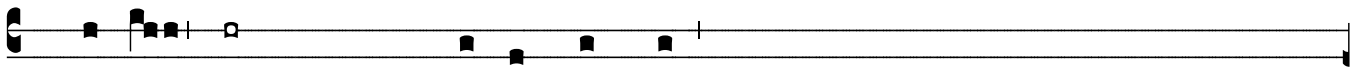
**Dearly beloved,
 with one heart and one soul, let us by our prayers
 come to the aid of these our brothers and sisters in their
 blessed hope,
 so that, as they approach the font of rebirth,
 the almighty Father may bestow on them
 all his merciful help.**

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

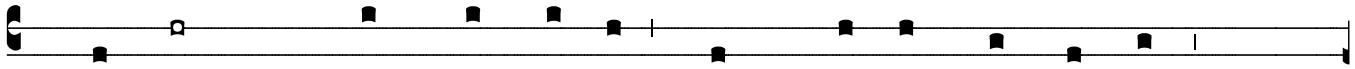
**Dearly beloved,
 let us humbly invoke upon this font
 the grace of God the almighty Father,
 that those who from it are born anew
 may be numbered among the children of adoption in Christ.**

Blessing of Baptismal Water

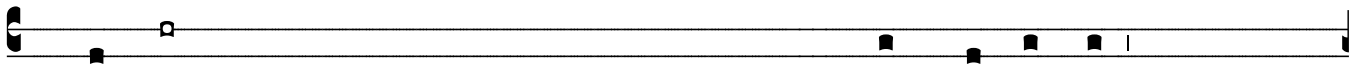
44. The Priest then blesses the baptismal water, saying the following prayer with hands extended:



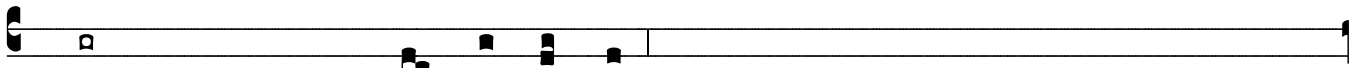
O God, who by in- vi- si- ble pow- er



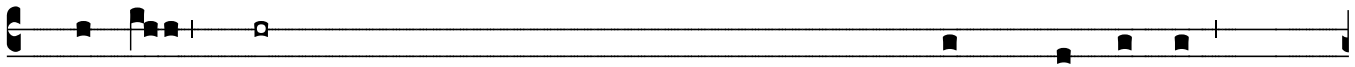
Ac- complish a won- drous ef- fect through sa- cra- men- tal signs



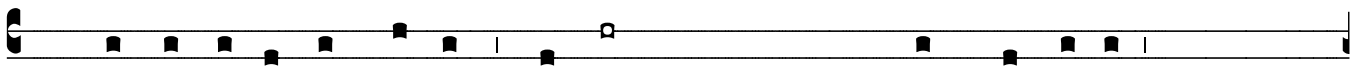
and who in many ways have prepared water, your cre- a- tion,



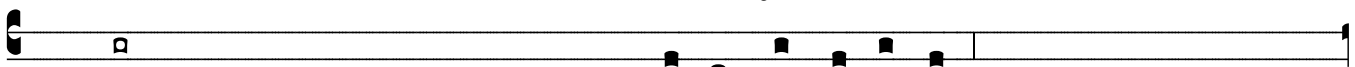
to show forth the grace of Baptism;



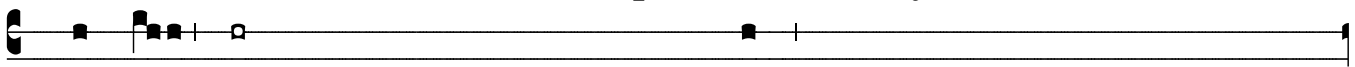
O God, whose Spirit in the first moments of the world's cre- a- tion



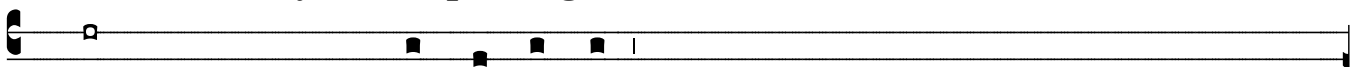
hovered over the waters, so that the very substance of water



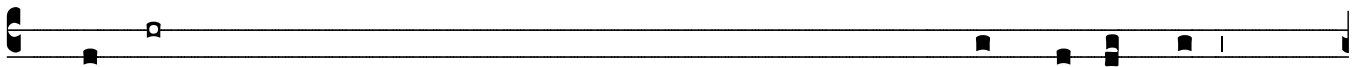
would even then take to itself the power to sanctify;



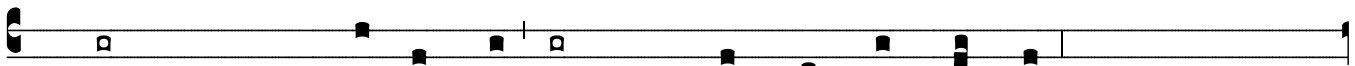
O God, who by the outpouring of the flood



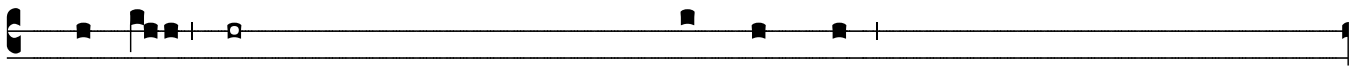
foreshadowed re- gen- er- a- tion,



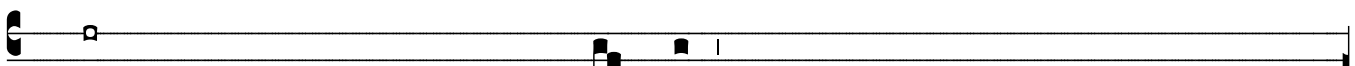
so that from the mystery of one and the same e- le- ment of wa- ter



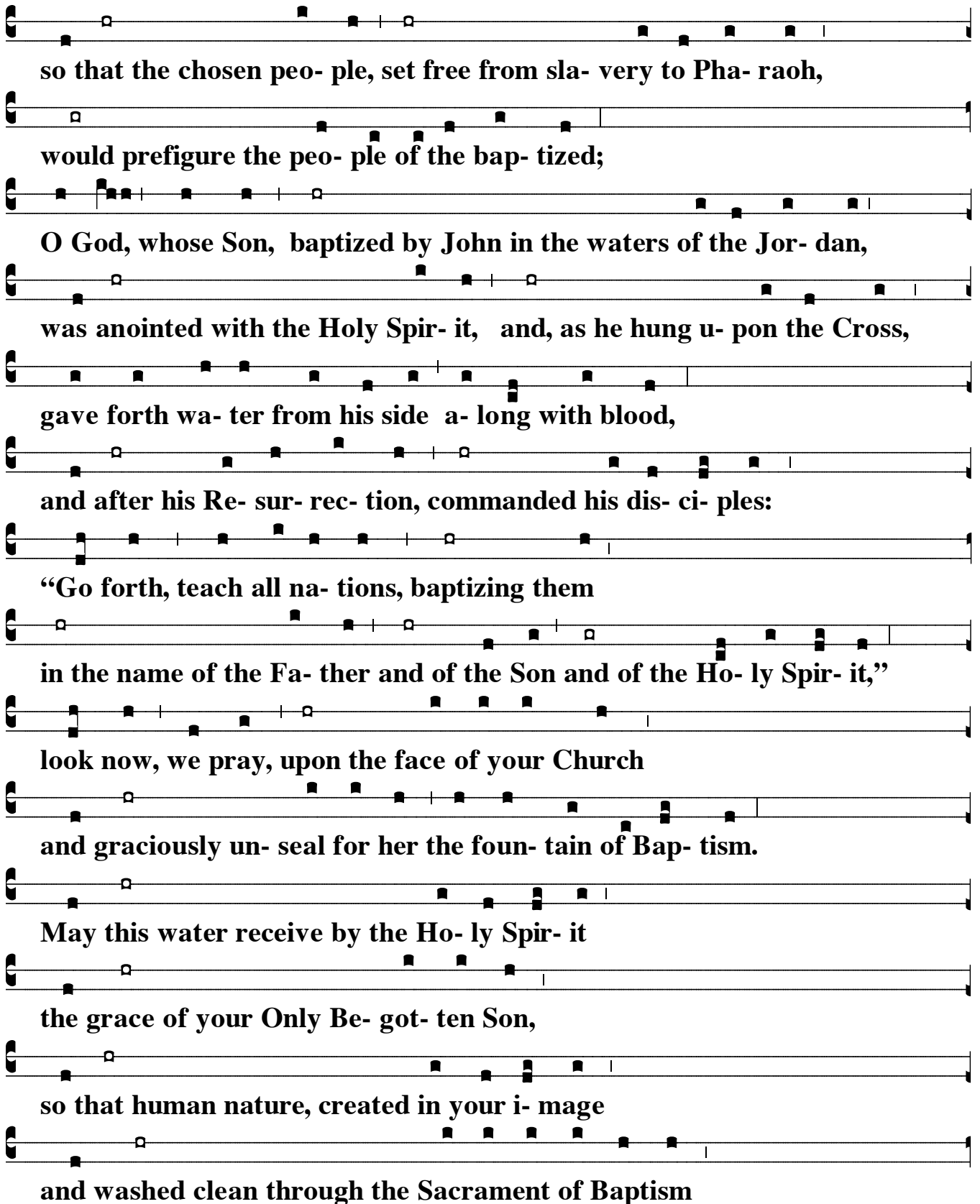
would come an end to vice and a be- gin- ning of vir- tue;



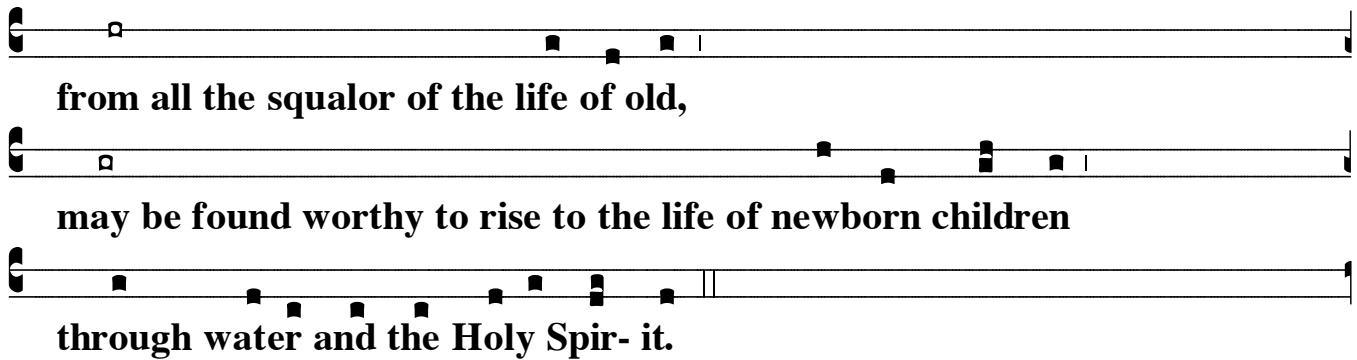
O God, who caused the children of A- bra- ham



to pass dry-shod through the Red Sea,

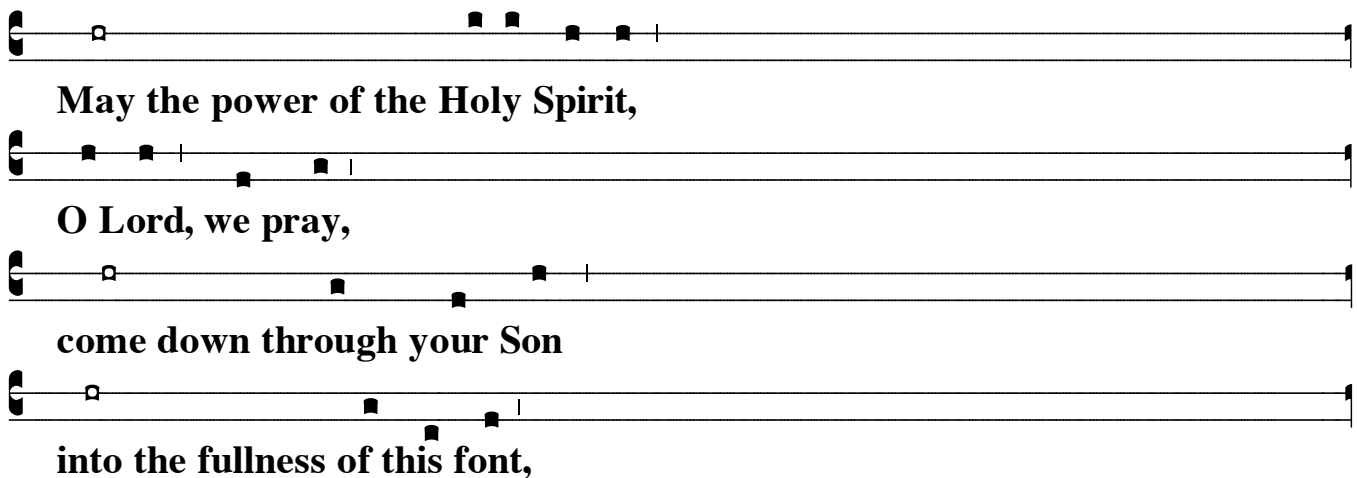


so that the chosen peo- ple, set free from sla- vey to Pha- raoh,
would prefigure the peo- ple of the bap- tized;
O God, whose Son, baptized by John in the waters of the Jor- dan,
was anointed with the Holy Spir- it, and, as he hung u- pon the Cross,
gave forth wa- ter from his side a- long with blood,
and after his Re- sur- rec- tion, commanded his dis- ci- ples:
“Go forth, teach all na- tions, baptizing them
in the name of the Fa- ther 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 Ho- ly Spir- it
the grace of your Only Be- got- ten Son,
so that human nature, created in your i- mage
and washed clean through the Sacrament of Baptism



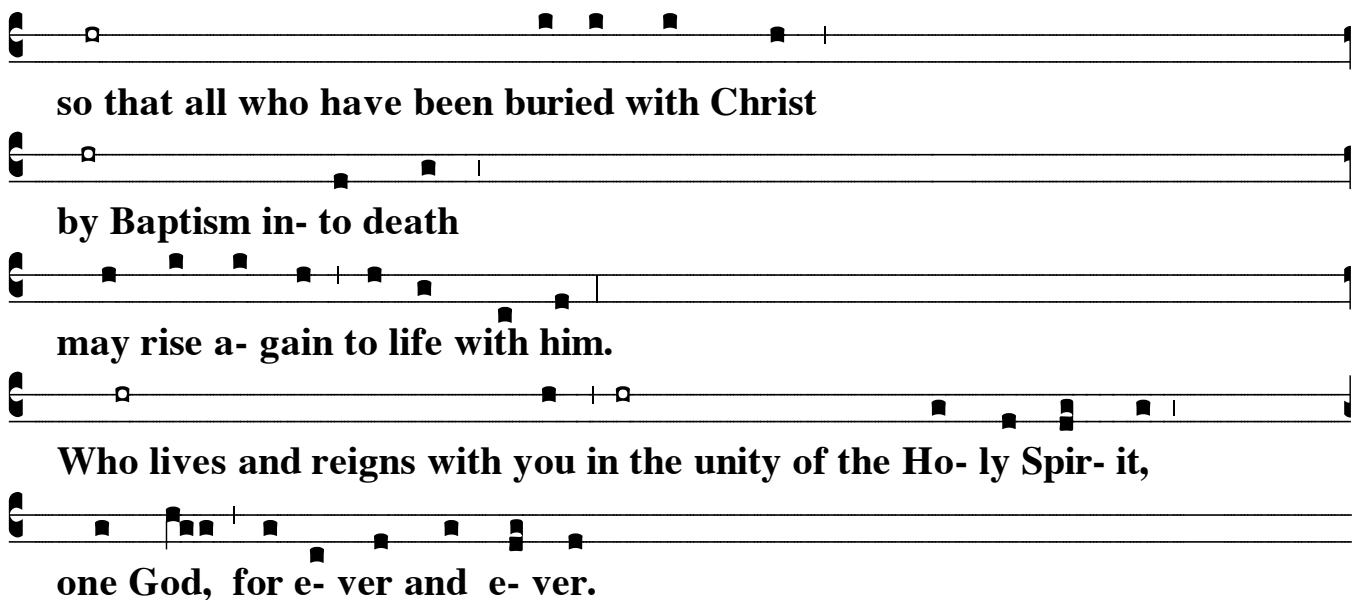
from all the squalor of the life of old,
 may be found worthy to rise to the life of newborn children
 through water and the Holy Spir- it.

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,

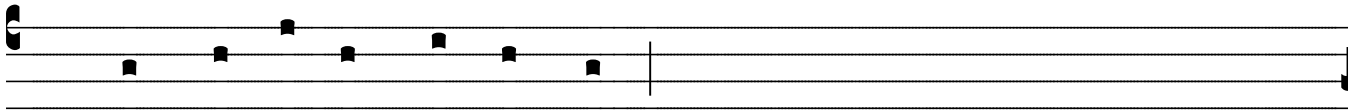
and, holding the candle in the water, he continues:



so that all who have been buried with Christ
 by Baptism in- to death
 may rise a- gain to life with him.
 Who lives and reigns with you in the unity of the Ho- ly Spir- it,
 one God, for e- ver and e- ver.

℟. Amen.

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



Springs of wa- ter, bless the Lord;



praise and ex- alt him a- bove all for e- ver.

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.

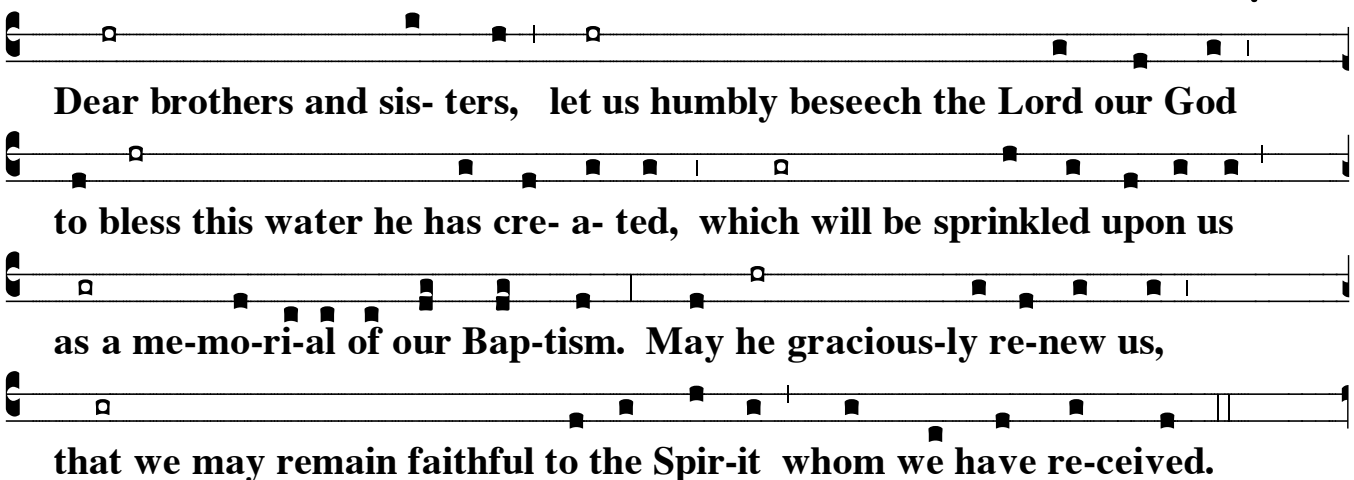
52. Afterwards, unless the baptismal washing and the other explanatory rites have occurred in the sanctuary, a procession returns to the sanctuary, formed as before, with the newly baptized or the godparents or parents carrying lighted candles. During this procession, the baptismal canticle *Vidi aquam* (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.

Continue with the Renewal of Baptismal Promises on p. 118.

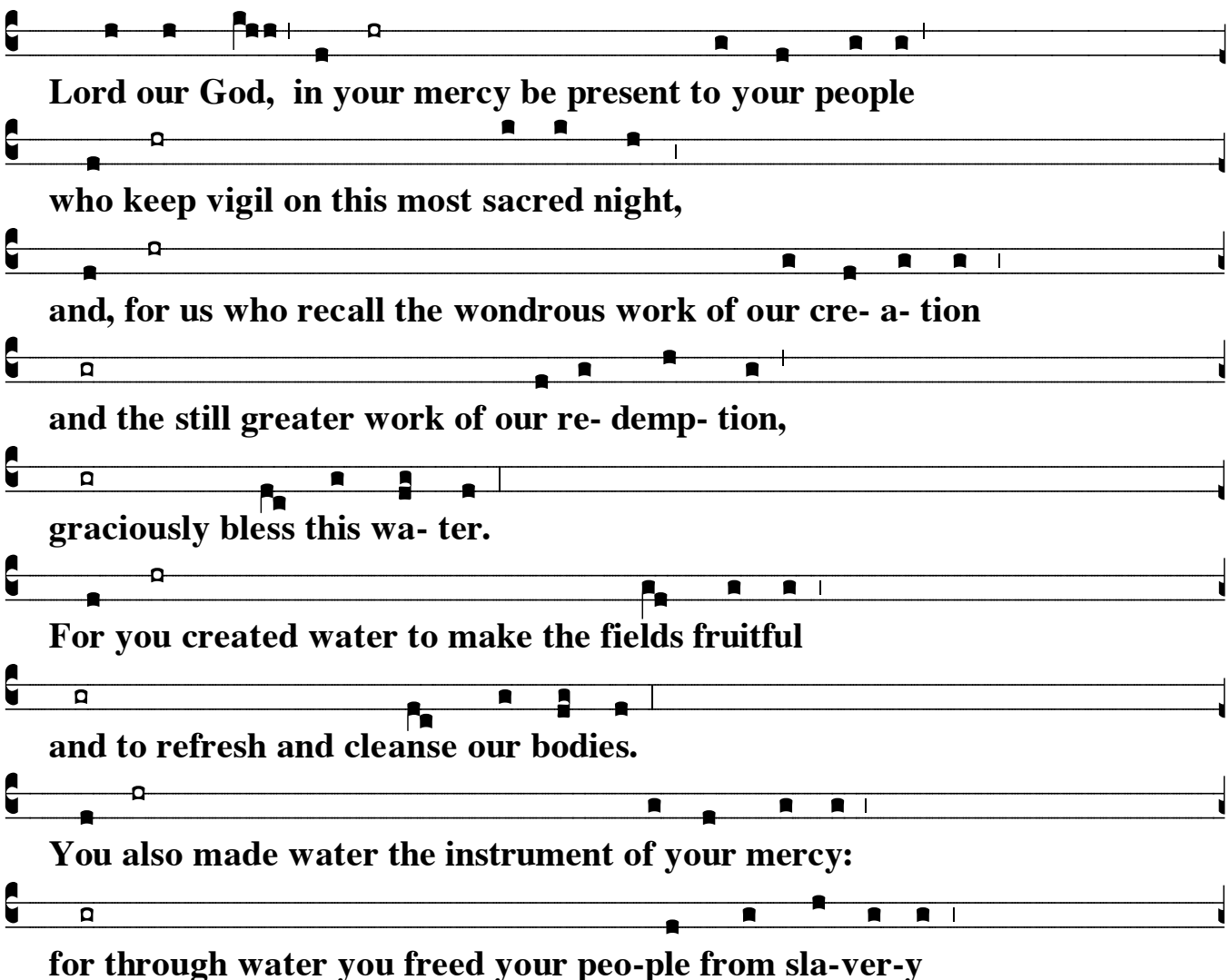
The Blessing of Water

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 sis- ters, let us humbly beseech the Lord our God
to bless this water he has cre- a- ted, which will be sprinkled upon us
as a me-mo-ri-al of our Bap-tism. May he gracious-ly re-new us,
that we may remain faithful to the Spir-it 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 cre- a- tion
and the still greater work of our re- demp- tion,
graciously bless this wa- ter.
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 peo-ple from sla-ver-y



and quenched their thirst in the desert;



through water the Prophets proclaimed the new co-ve-nant



you were to enter upon with the hu-man race;



and last of all,



through water, which Christ made holy in the Jordan,



you have renewed our cor- rup- ted na-ture



in the bath of re-gen-er- a-tion.



Therefore, may this water be for us



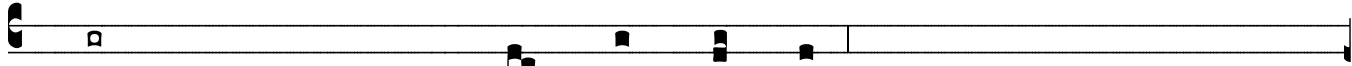
a memorial of the Baptism we have re- ceived,



and grant that we may share



in the gladness of our bro- thers and sis- ters,



who at Easter have re- ceived their Bap- tism.



Through Christ our Lord.

Rx. 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

Vidi aquam egredientem de templo,
 a latere dextro, alleluia;
 et omnes, ad quos pervenit aqua ista,
 salvi facti sunt et dicent: Alleluia, alleluia.

Or:

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.

The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.**

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

**By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.**

The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

**Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.**

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

After this, the Priest, bowing profoundly, says quietly:

**With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.**

If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

**Wash me, O Lord, from my iniquity
and cleanse me from my sin.**

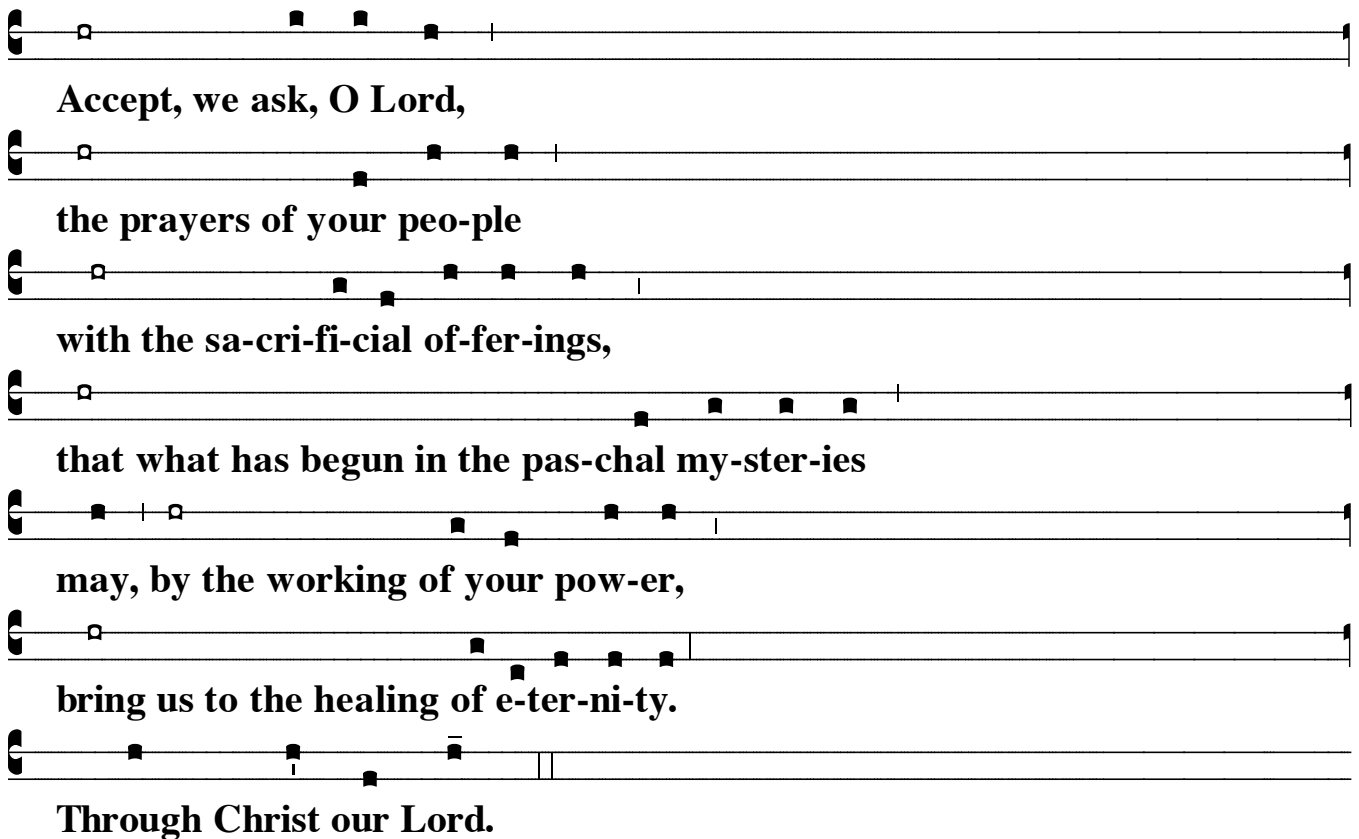
Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

**Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.**

The people rise and reply:

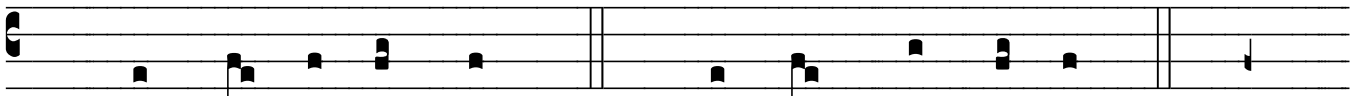
May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

61. **Prayer over the Offerings**

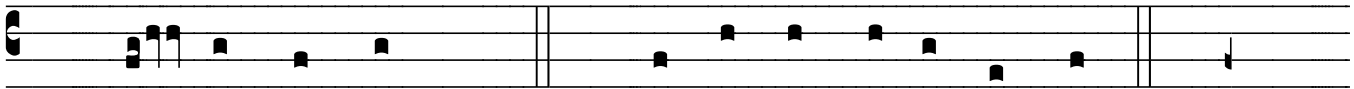


Accept, we ask, O Lord,
the prayers of your people
with the sa-cri-fi-cial of-fer-ings,
that what has begun in the pas-chal my-ster-ies
may, by the working of your pow-er,
bring us to the healing of e-ter-ni-ty.
Through Christ our Lord.

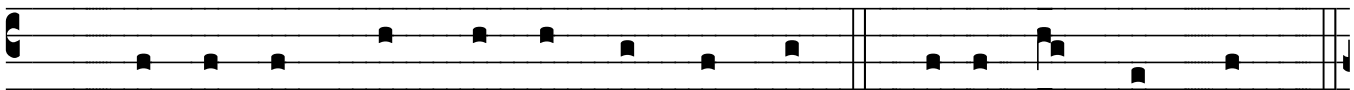
62. Preface I of Easter: The Paschal Mystery (. . . on this night above all . . .), below.



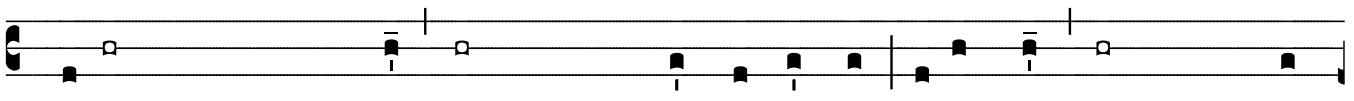
✠ The Lord be with you. ✠ And with your spir- it.



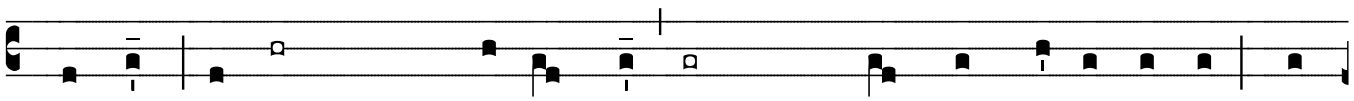
✠ Lift up your hearts. ✠ We lift them up to the Lord.



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



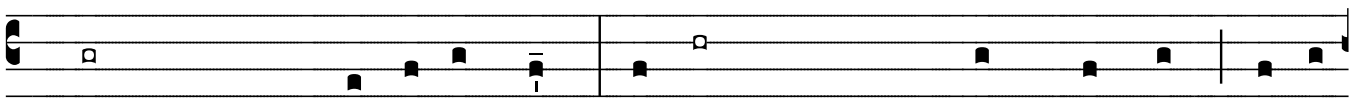
It is truly right and just, our duty and our sal-va-tion, at all times to acclaim you,



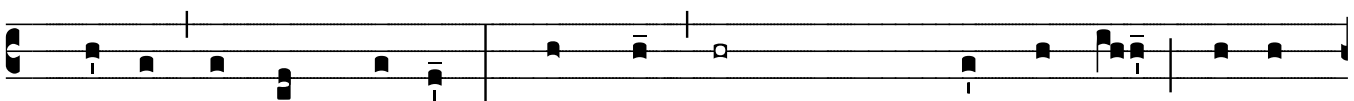
O Lord, but on this night a-bove all to laud you yet more glo-ri-ous-ly, when



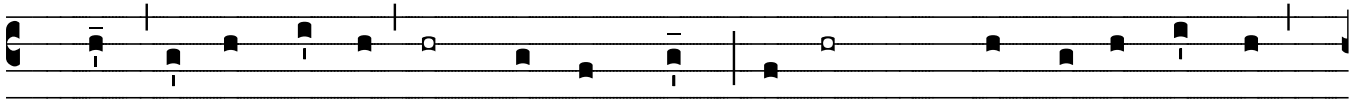
Christ our Pass-o-ver has been sa-cri-ficed. For he is the true Lamb who has



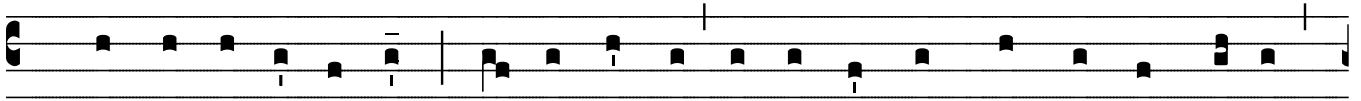
taken away the sins of the world; by dying he has de-stroyed our death, and by



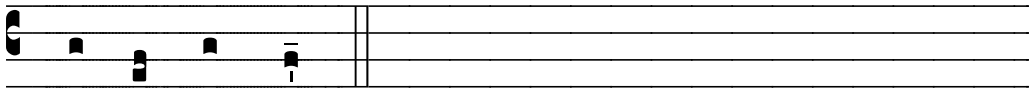
ris-ing, re-stored our life. There-fore, overcome with pas-chal joy, e-very



land, e-very peo-ple exults in your praise and even the heav-en-ly Pow-ers,



with the an-gel-ic hosts, sing to-geth-er the un-end-ing hymn of your glo-ry,



as they ac-claim:

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

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.

EUCCHARISTIC PRAYER I
(THE ROMAN CANON)

The Priest, with hands extended, says:

**To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:**

Celebrant alone

He joins his hands and says

that you accept

He makes the Sign of the Cross once over the bread and chalice together, saying:

**and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,**

With hands extended, he continues:

**which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant N. our Pope
and N. our Bishop,*
and all those who, holding to the truth,
hand on the catholic and apostolic faith.**

Commemoration of the Living.

Remember, Lord, your servants N. and N.

Celebrant or one concelebrant

The Priest joins his hands and prays briefly for those for whom he intends to pray.

Then, with hands extended, he continues:

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

* Mention may be made here of the Coadjutor Bishop, or Auxiliary Bishops, as noted in the *General Instruction of the Roman Missal*, no. 149.

Within the Action.

**Celebrating the most sacred night
of the Resurrection of our Lord Jesus Christ in the flesh,
and in communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, †
and blessed Joseph, her Spouse,
your blessed Apostles and Martyrs,
Peter and Paul, Andrew,
(James, John,
Thomas, James, Philip,
Bartholomew, Matthew,
Simon and Jude;
Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian,
Lawrence, Chrysogonus,
John and Paul,
Cosmas and Damian)
and all your Saints;
we ask that through their merits and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)**

**Celebrant or
one concelebrant**

With hands extended, the Priest continues:

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

Celebrant alone

He joins his hands.

(Through Christ our Lord. Amen.)

Holding his hands extended over the offerings, he says:

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

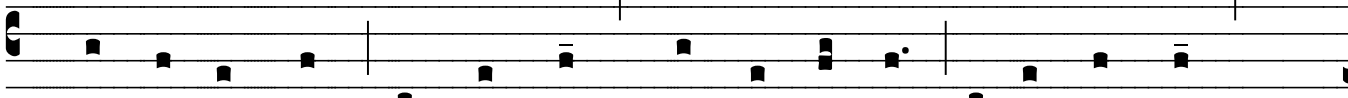
Celebrant
with concelebrants

He joins his hands.

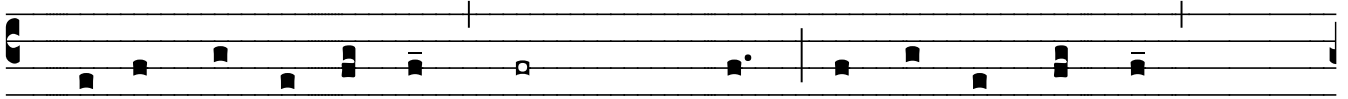
89. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

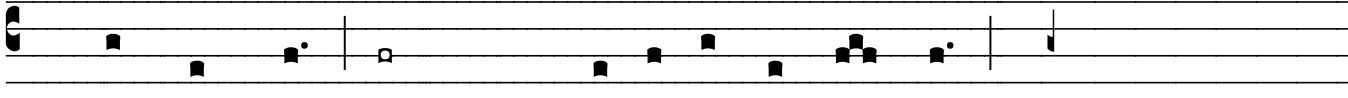
O  n the day be-fore he was to suf-fer he took bread in his ho-ly and

He takes the bread
and, holding it slightly raised above the altar, continues:

 ven-'ra-ble hands and with eyes raised to heav-en to you, O God,

He raises his eyes.

 his al-might-y Fa-ther, giving you thanks he said the bless-ing

 broke the bread and gave it to his di-sci-ples, say- ing:

He bows slightly.

 TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY

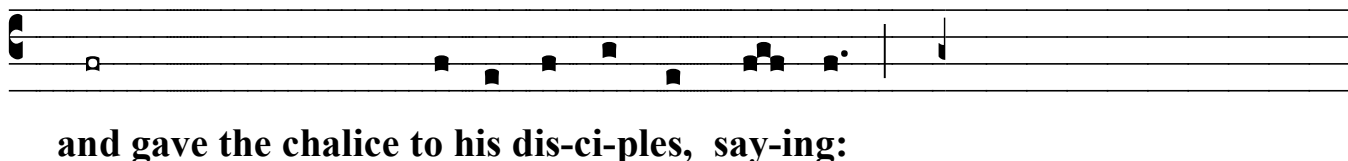
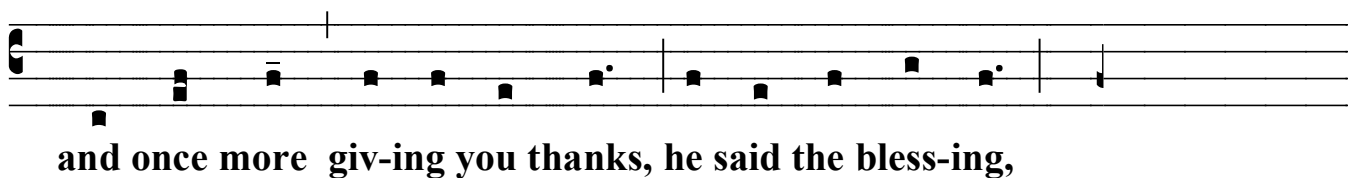
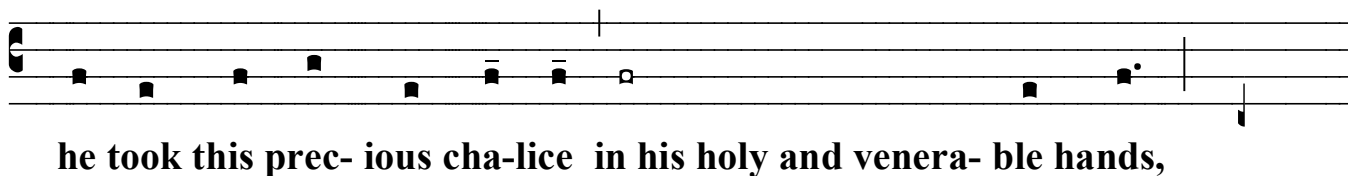
 BOD-Y, WHICH WILL BE GIV-EN UP FOR YOU.

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

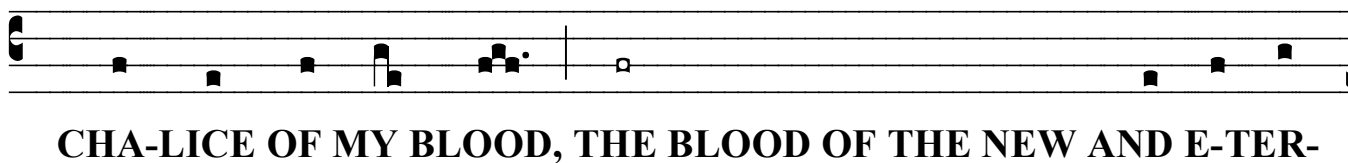
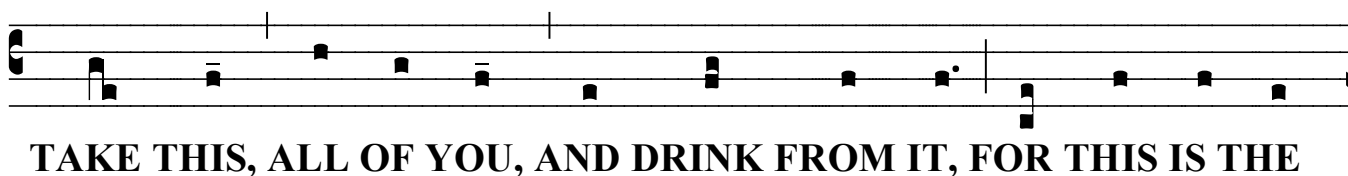
After this, the Priest continues:

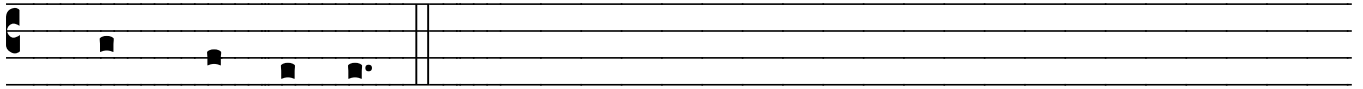


He takes the chalice
and, holding it slightly raised above the altar, continues:



He bows slightly.



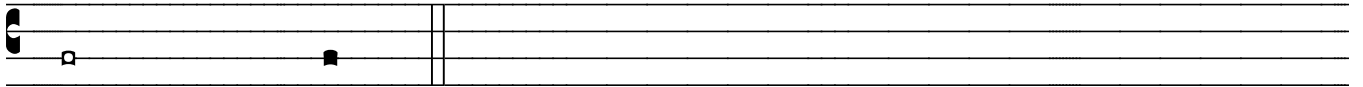


MEM-'RY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

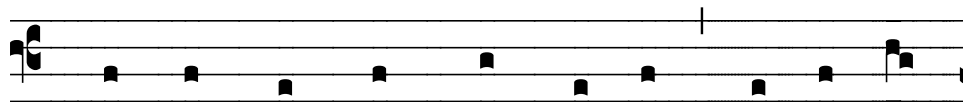
Then he says:

Celebrant alone

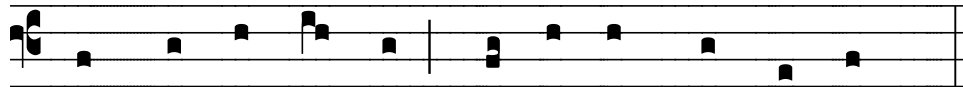


The mystery of faith.

And the people continue, acclaiming:

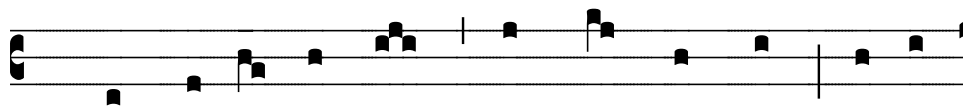


2. *We pro-claim your death, O Lord, * and pro-fess*



your Re-sur-rec-tion un-til you come a-gain.

Or:



7. When we eat this Bread and drink this Cup, * we pro-

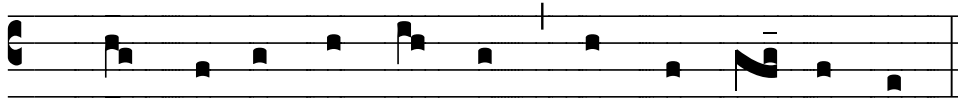


claim your death, O Lord, un-til you come a-again.

Or:



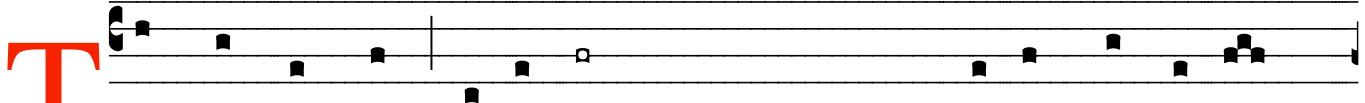
8. Save us, Sa- vior of the world, * for by your



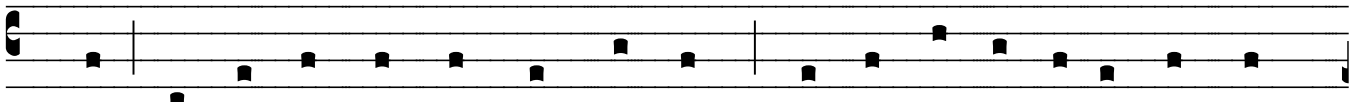
Cross and Re- sur- rec- tion you have set us free.

Then the Priest, with hands extended, says:

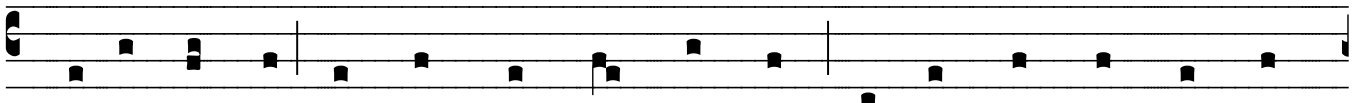
Celebrant
with concelebrants



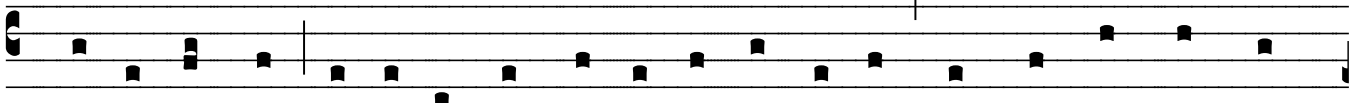
There-fore, O Lord, as we celebrate the memorial of the bless-ed Pass-



ion, the Re-sur-rec-tion from the dead, and the glo-ri-ous A-scen-sion



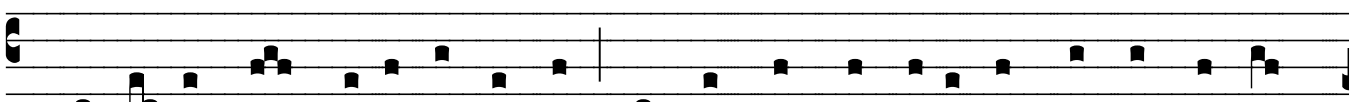
in-to heav-en of Christ your Son, our Lord, we your ser-vants and your



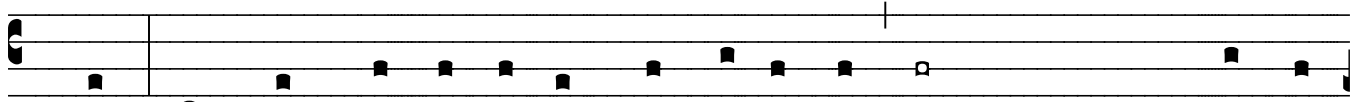
ho-ly peo-ple, of-fer to your glo-ri-ous ma-jes-ty from the gifts that you



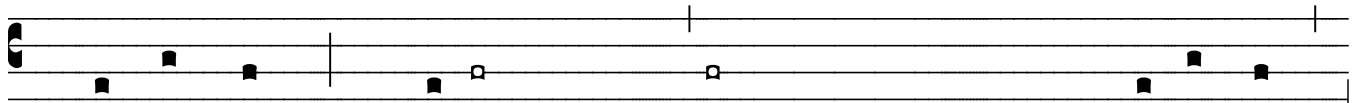
have giv-en us, this pure vic-tim, this ho-ly vic-tim, this spot-less vic-tim,



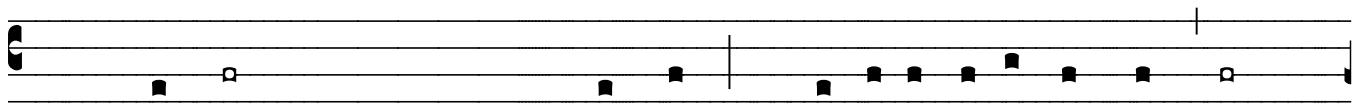
the ho-ly bread of e-ter-nal life and the cha-lice of e-ver-last-ing sal-va-



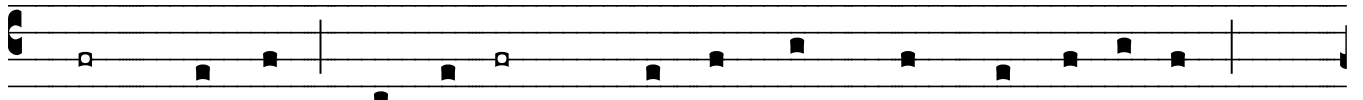
tion. Be pleased to look u-pon these of-fer-ings with a serene and kindly



coun-te-nance, and to accept them, as once you were pleased to ac-cept



the gifts of your servant Abel the just, the sacrifice of A-bra-ham, our



father in faith, and the offering of your high priest Mel-chi-ze-dek,



a ho-ly sa-cri-ifice, a spot-less vic-tim.

Bowing, with hands joined, he continues:

In hum-ble prayer we ask you, al-might-y God: com-mand that these
 gifts be borne by the hands of your ho-ly angel to your al-tar on high
 in the sight of your di-vine ma-jes-ty, so that all of us who through this
 par-ti-ci-pa-tion at the al-tar re-ceive the most ho-ly body and blood
 of your Son,

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

may be filled with every grace and heavenly bless-ing.

He joins his hands.

(Through Christ our Lord. Amen.)

Commemoration of the Dead

With hands extended, the Priest says:

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

Celebrant or
 one concelebrant

He joins his hands and prays briefly for those who have died and for whom he intends to pray.

Then, with hands extended, he continues:

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

He joins his hands.

(Through Christ our Lord. Amen.)

He strikes his breast with his right hand, saying:

To us, also, your servants, who, though sinners, Celebrant or one concelebrant

And, with hands extended, he continues:

**hope in your abundant mercies,
graciously grant some share
and fellowship with your holy Apostles and Martyrs:
with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander,
Marcellinus, Peter,
Felicity, Perpetua,
Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;
admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your pardon,**

He joins his hands.

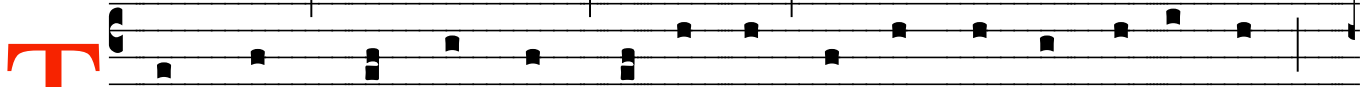
through Christ our Lord.

And he continues:

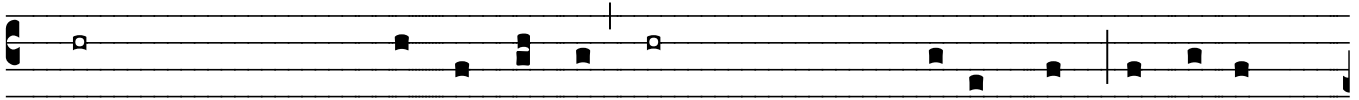
**Through whom
you continue to make all these good things, O Lord;
you sanctify them, fill them with life,
bless them, and bestow them upon us.**

Celebrant alone

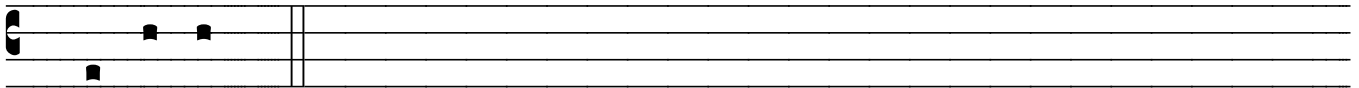
He takes the chalice and the paten with the host and, raising both, he says: Celebrant alone
or with concelebrants



Through him, and with him, and in him, O God, al-might-y Fa-ther,



in the unity of the Ho-ly Spir-it, all glory and honor is yours, for e-ver



and e- ver

The people acclaim:

Amen.

The Communion Rite

After the chalice and paten have been set down, the Priest, with hands joined, says:

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

He extends his hands and, together with the people, continues:

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.

With hands extended, the Priest alone continues, saying:

**Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.**

He joins his hands.

The people conclude the prayer, acclaiming:

For the kingdom,
the power and the glory are yours
now and for ever.

Then the Priest, with hands extended, says aloud:

**Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you;
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.**

He joins his hands.

Who live and reign for ever and ever.

The people reply:

Amen.

The Priest, turned towards the people, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

Then, if appropriate, the Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

**May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.**

Meanwhile the following is sung or said:

Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

Then the Priest, with hands joined, says quietly:

**Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.**

Or:

**May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.**

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.

The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:

**Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.**

And together with the people he adds once:

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

The Priest, facing the altar, says quietly:

**May the Body of Christ
keep me safe for eternal life.**

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

**May the Blood of Christ
keep me safe for eternal life.**

And he reverently consumes the Blood of Christ.

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.

After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.

While the Priest is receiving the Body of Christ, the Communion Chant begins.

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.

When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

**What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.**

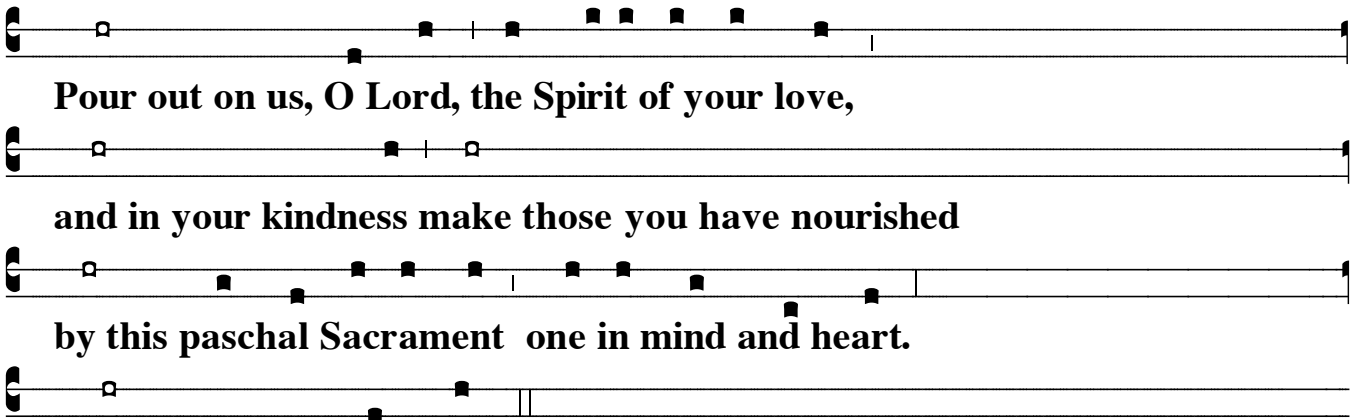
Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion,

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.

The Deacon or, in his absence, the Priest himself, says the invitation: Bow down for the blessing. Then the Priest, with hands outstretched over the people, says the prayer, with all responding: Amen.

68. **Solemn Blessing**

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

Rx. Amen.

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

Rx. 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.**

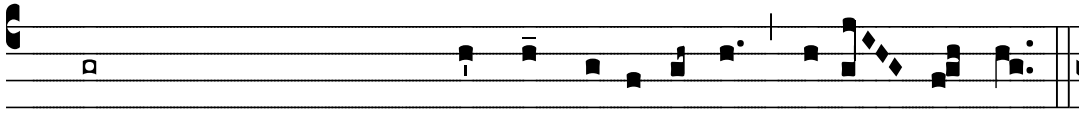
Rx. Amen.

**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.**

Rx. Amen.

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

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



Go forth, the Mass is end-ed, al-le-lu-ia, al-le - lu - ia.

Or:



Go in peace, al-le-lu- ia, al-le - lu - ia.

All reply:



Thanks be to God, al- le- lu- ia, al-le - lu - ia.

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.

