



EASTER SUNDAY OF THE RESURRECTION OF THE LORD



Easter Sunday forms both the pinnacle of the Season of Triduum and the fifty days of paschal rejoicing of Easter Time.



EASTER VIGIL IN THE HOLY NIGHT

The celebration of the Easter Vigil takes place after dark. The lights of the church are extinguished and candles prepared for all who participate.

The Vigil consists of four parts:

Solemn Beginning of the Vigil or Lucernarium

Liturgy of the Word

Baptismal Liturgy

Liturgy of the Eucharist

FIRST PART: LUCERNARIUM

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

Ablazing fire is prepared outside the church. If circumstances require, a smaller fire is prepared inside the church entrance. When the people are gathered there, the Priest approaches with the ministers, one of whom carries the paschal candle.

All make the Sign of the Cross as the Priest says.

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

People: Amen.

The Priest greets the people 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.

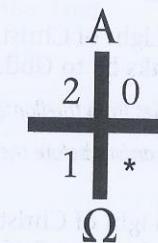
The Priest blesses the fire:

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 splendour.
Through Christ our Lord. Amen.

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

Christ yesterday and today
the Beginning and the End
the Alpha
and the Omega
All time belongs to him
and all the ages
To him be glory and power
through every age and for ever. Amen



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

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

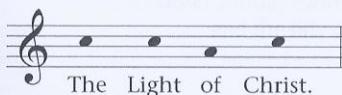
The Priest lights the paschal candle from the new fire, saying:

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

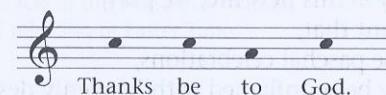
PROCESSION

When the candle has been lit, the thurible is lit from the fire. Then the Deacon, standing at the door of the church, raises the candle and sings:

Deacon:

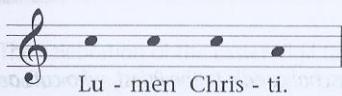


All:

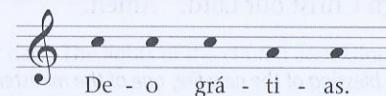


or

Deacon:



All:



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

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

Deacon: The Light of Christ.

or

Deacon: Lumen Christi.

All: Thanks be to God.

All: Deo grátias.

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

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

Deacon: The Light of Christ.

or

Deacon: Lumen Christi.

All: Thanks be to God.

All: Deo grátias.

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

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

THE EASTER PROCLAMATION (EXSULTET)

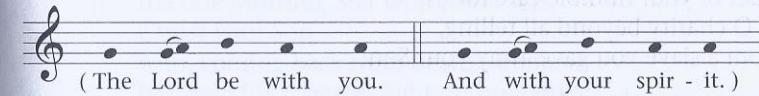
If the Exultet is sung by a lay cantor, the words in brackets are omitted.

(A shorter version of the Exultet may be sung.)

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

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

Deacon:



All:

Deacon/cantor:



All:

Deacon/cantor:



All:

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

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

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

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

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

This is the night
that even now, throughout the world,
sets Christian believers apart from worldly vices

and from the gloom of sin,
leading them to grace and salvation,
and joining them to his holy ones.

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

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

O wonder of your humble care for us!

O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

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

O happy fault
that earned so great, so glorious a Redeemer!

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

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

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

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

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

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

Therefore, O Lord,
we pray you that this candle,
hallowed to the honour 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.

All: Amen.

SECOND PART: LITURGY OF THE WORD

Wherever possible all the readings are read. However, in serious pastoral circumstances, a selection may be made of at least three Old Testament readings, one of which must be the reading from Exodus 14.

After each reading, a Responsorial Psalm is sung, or this may be replaced by a sacred silence.

All set aside their candles, and sit.

ALL SIT

The Priest introduces the Liturgy of the Word 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.

FIRST READING Genesis 1:1–2:2 Shorter form (omitting oblique text): 1:1, 26–31)

God saw all he had made, and indeed it was very good.

In the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water.

God said, 'Let there be light.' and there was light. God saw that light was good, and God divided light from darkness. God called light 'day', and darkness he called 'night'. Evening came and morning came: the first day.

God said, 'Let there be a vault in the waters to divide the waters in two.' And so it was. God made the vault, and it divided the waters above the vault from the waters under the vault. God called the vault 'heaven'. Evening came and morning came: the second day.

God said, 'Let the waters under heaven come together into a single mass, and let dry land appear.' And so it was. God called the dry land 'earth' and the mass

of waters 'seas', and God saw that it was good.

God said, 'Let the earth produce vegetation: seed-bearing plants, and fruit trees bearing fruit with their seed inside, on the earth.' And so it was. The earth produced vegetation, plants bearing seed in their several kinds, and trees bearing fruit with their seed inside in their several kinds. God saw that it was good. Evening came and morning came: the third day.

God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years. Let them be lights in the vault of heaven to shine on the earth.' And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, and the stars. God set them in the vault of heaven to shine on the earth, to govern the day and the night and to divide light from darkness. God saw that it was good. Evening came and morning came: the fourth day.

God said, 'Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven.' And so it was. God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw that it was good. God blessed them, saying 'Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.' Evening came and morning came: the fifth day.

God said, 'Let the earth produce every kind of living creature: cattle, reptiles, and every kind of wild beast.' And so it was. God made every kind of wild beast, every kind of cattle, and every kind of land reptile. God saw that it was good.

God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.'

God created man in the image of himself, in the image of God he created him, male and female he created them.

God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth.' God said, 'See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruit; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food.'

And so it was. God saw all he had made, and indeed it was very good. Evening came and morning came: the sixth day.

Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested on the seventh day after all the work he had been doing.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM *Psalm 103:1–2, 5–6, 10, 12–14, 24, 35 response cf v 30*

**Send forth your spirit, O Lord,
and renew the face of the earth.**

1 Bless the Lord, my soul!
Lord God, how great you are,
clothed in majesty and glory,
wrapped in light as in a robe!

- 2 You founded the earth on its base,
to stand firm from age to age.
You wrapped it with the ocean like a cloak;
the waters stood higher than the mountains.
- 3 You make springs gush forth in the valleys:
they flow in between the hills.
On their banks dwell the birds of heaven;
from the branches they sing their song.
- 4 From your dwelling you water the hills;
earth drinks its fill of your gift.
You make the grass grow for the cattle
and the plants to serve man's needs.
- 5 How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of your riches.
Bless the Lord, my soul!

ALTERNATIVE RESPONSORIAL PSALM *Psalm 32:4–7, 12–13, 20, 22 response v 5*

The Lord fills the earth with his love.

- 1 The word of the Lord is faithful
and all his works to be trusted.
The Lord loves justice and right
and fills the earth with his love.
- 2 By his word the heavens were made,
by the breath of his mouth all the stars.
He collects the waves of the ocean;
he stores up the depths of the sea.
- 3 They are happy, whose God is the Lord,
the people he has chosen as his own.
From the heavens the Lord looks forth,
he sees all the children of men.
- 4 Our soul is waiting for the Lord.
The Lord is our help and our shield.
May your love be upon us, O Lord,
as we place all our hope in you.

PRAYER

Let us pray.

Almighty ever-living God,
who are wonderful in the ordering of all your works,
may those you have redeemed understand
that there exists nothing more marvellous
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.

ALL STAND

SECOND READING *Genesis 22:1–18 Shorter form (omitting oblique text): 22:1–2, 9–13, 15–18*

The sacrifice of Abraham, our father in faith.

God put Abraham to the test, 'Abraham, Abraham,' he called. 'Here I am' he replied. 'Take your son,' God said 'your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.'

Rising early next morning Abraham saddled his ass and took with him two of his servants and his son Isaac. He chopped wood for the burnt offering and started on his journey to the place God had pointed out to him. On the third day Abraham looked up and saw the place in the distance. Then Abraham said to his servants, 'Stay here with the donkey. The boy and I will go over there; we will worship and come back to you.'

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together. Isaac spoke to his father Abraham, 'Father', he said. 'Yes, my son,' he replied. 'Look,' he said 'here are the fire and the wood, but where is the lamb for the

burnt offering?' Abraham answered, 'My son, God himself will provide the lamb for the burnt offering.' Then the two of them went on together.

When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

But the angel of the Lord called to him from heaven. 'Abraham, Abraham' he said. 'I am here' he replied. 'Do not raise your hand against the boy' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your son, your only son.' Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt offering in place of his son.

Abraham called this place 'The Lord provides', and hence the saying today! On the mountain the Lord provides.

ALL SIT

The angel of the Lord called Abraham a second time from heaven. 'I swear by my own self – it is the Lord who speaks – because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of

sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.'

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM *Psalm 15:5, 8–11 response v 1*

Preserve me, God, I take refuge in you.

- 1 O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.
I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm.
- 2 And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay.
- 3 You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever.

ALL STAND

PRAYER

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. Amen.

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THIRD READING *Exodus 14:15–15:1*

The sons of Israel went on dry ground right into the sea.

The Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to

walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his horsemen. And when I have won glory for myself, at the expense of Pharaoh and his chariots and

his army, the Egyptians will learn that I am the Lord.'

Then the angel of the Lord, who marched at the front of the army of Israel, changed station and moved to their rear. The pillar of cloud changed station from the front to the rear of them, and remained there. It came between the camp of the Egyptians and the camp of Israel. The cloud was dark, and the night passed without the armies drawing any closer the whole night long. Moses stretched out his hand over the sea. The Lord drove back the sea with a strong easterly wind all night, and he made dry land of the sea. The waters parted and the sons of Israel went on dry ground right into the sea, walls of water to right and to left of them. The Egyptians gave chase: after them they went, right into the sea, all Pharaoh's horses, his chariots, and his horsemen. In the morning watch, the Lord looked down on the army of the Egyptians from the pillar of fire and of cloud, and threw the army into confusion. He so clogged their chariot wheels that they could scarcely make headway. 'Let us flee from the Israelites,'

the Egyptians cried 'the Lord is fighting for them against the Egyptians!' 'Stretch out your hand over the sea,' the Lord said to Moses 'that the waters may flow back on the Egyptians and their chariots and their horsemen.' Moses stretched out his hand over the sea and, as day broke, the sea returned to its bed. The fleeing Egyptians marched right into it, and the Lord overthrew the chariots and the horsemen of Pharaoh's whole army, which had followed the Israelites into the sea; not a single one of them was left. But the sons of Israel had marched through the sea on dry ground, walls of water to right and to left of them. That day, the Lord rescued Israel from the Egyptians, and Israel saw the Egyptians lying dead on the shore. Israel witnessed the great act that the Lord had performed against the Egyptians, and the people venerated the Lord; they put their faith in the Lord and in Moses, his servant.

It was then that Moses and the sons of Israel sang this song in honour of the Lord:

The Responsorial Psalm begins immediately.

RESPONSORIAL PSALM *Exodus 15:1–6, 17–18 response v 1*

I will sing to the Lord, glorious his triumph!

- 1 I will sing to the Lord, glorious his triumph!
Horse and rider he has thrown into the sea!
The Lord is my strength, my song, my salvation.
This is my God and I extol him,
my father's God and I give him praise.
- 2 The Lord is a warrior! The Lord is his name.
The chariots of Pharaoh he hurled into the sea,
the flower of his army is drowned in the sea.
The deeps hide them; they sank like a stone.
- 3 Your right hand, Lord, glorious in its power,
your right hand, Lord, has shattered the enemy.
In the greatness of your glory you crushed the foe.

4 You will lead your people and plant them on your mountain,
the place, O Lord, where you have made your home,
the sanctuary, Lord, which your hands have made.
The Lord will reign for ever and ever.

ALL STAND

PRAYER

Let us pray.

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

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FOURTH READING *Isaiah 54:5–14*

With everlasting love the Lord your redeemer has taken pity on you.

Thus says the Lord:

Now your creator will be your husband,
his name, the Lord of hosts; your
redeemer will be the Holy One of Israel,
he is called the God of the whole earth.
Yes, like a forsaken wife, distressed in
spirit, the Lord calls you back. Does a
man cast off the wife of his youth? says
your God.

I did forsake you for a brief moment, but
with great love will I take you back. In
excess of anger, for a moment I hid my

face from you. But with everlasting love
I have taken pity on you, says the Lord,
your redeemer.

I am now as I was in the days of Noah
when I swore that Noah's waters should
never flood the world again. So now I
swear concerning my anger with you
and the threats I made against you; for
the mountains may depart, the hills be
shaken, but my love for you will never
leave you and my covenant of peace
with you will never be shaken, says the
Lord who takes pity on you.

Unhappy creature, storm-tossed,
disconsolate, see, I will set your stones

on carbuncles and your foundations on sapphires. I will make rubies your battlements, your gates crystal, and your entire wall precious stones. Your sons will all be taught by the Lord. The prosperity of your sons will be great. You

will be founded on integrity; remote from oppression, you will have nothing to fear; remote from terror, it will not approach you.

The word of the Lord.
Thanks be to God.

RESPONSORIAL PSALM *Psalm 29:2, 4–6, 11–13 response v 2*

I will praise you, Lord, you have rescued me.

- 1 I will praise you, Lord, you have rescued me and have not let my enemies rejoice over me. O Lord, you have raised my soul from the dead, restored me to life from those who sink into the grave.
- 2 Sing psalms to the Lord, you who love him, give thanks to his holy name. His anger lasts but a moment; his favour through life. At night there are tears, but joy comes with dawn.
- 3 The Lord listened and had pity. The Lord came to my help. For me you have changed my mourning into dancing, O Lord my God, I will thank you for ever.

PRAYER

Let us pray.

Almighty ever-living God, surpass, for the honour 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. Amen.

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

FIFTH READING *Isaiah 55:1–11*

Come to me and your soul will live, and I will make an everlasting covenant with you.

Thus says the Lord:

Oh, come to the water all you who are thirsty; though you have no money, come! Buy corn without money, and eat, and, at no cost, wine and milk. Why spend money on what is not bread, your wages on what fails to satisfy? Listen, listen to me, and you will have good

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things to eat and rich food to enjoy. Pay attention, come to me; listen, and your soul will live.

With you I will make an everlasting covenant out of the favours promised to David. See, I have made of you a witness to the peoples, a leader and a master of the nations. See, you will summon a

nation you never knew, those unknown will come hurrying to you, for the sake of the Lord your God, of the Holy One of Israel who will glorify you.

Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my thoughts are not your thoughts, my ways not your ways – it is the Lord who speaks. Yes, the heavens are as high

RESPONSORIAL PSALM *Isaiah 12:2–6 response v 3*

With joy you will draw water from the wells of salvation.

- 1 Truly God is my salvation, I trust, I shall not fear. For the Lord is my strength, my song, he became my saviour. With joy you will draw water from the wells of salvation.
- 2 Give thanks to the Lord, give praise to his name! Make his mighty deeds known to the peoples, declare the greatness of his name.
- 3 Sing a psalm to the Lord for he has done glorious deeds, make them known to all the earth! People of Zion, sing and shout for joy for great in your midst is the Holy One of Israel.

PRAYER

Let us pray.

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

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SIXTH READING *Baruch 3:9-15, 32-4:4*

In the radiance of the Lord make your way to light.

Listen, Israel, to commands that bring life; hear, and learn what knowledge means, Why, Israel, why are you in the country of your enemies, growing older and older in an alien land, sharing defilement with the dead, reckoned with those who go to Sheol? Because you have forsaken the fountain of wisdom. Had you walked in the way of God, you would have lived in peace for ever. Learn where knowledge is, where strength, where understanding, and so learn where length of days is, where life, where the light of the eyes and where peace. But who has found out where she lives, who has entered her treasure house?

But the One who knows all knows her, he has grasped her with his own intellect, he has set the earth firm for ever and filled it with four-footed beasts,

RESPONSORIAL PSALM *Psalm 18:18-11 response John 6:68*

You have the message of eternal life, O Lord.

- 1 The law of the Lord is perfect, it revives the soul.
The rule of the Lord is to be trusted, it gives wisdom to the simple.
- 2 The precepts of the Lord are right, they gladden the heart.
The command of the Lord is clear, it gives light to the eyes.
- 3 The fear of the Lord is holy, abiding for ever.
The decrees of the Lord are truth and all of them just.
- 4 They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb.

PRAYER

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. Amen.

ALL STAND

ALL SIT

SEVENTH READING *Ezekiel 36:16-28*

I shall pour clean water over you, and I shall give you a new heart.

The word of the Lord was addressed to me as follows: ‘Son of man, the members of the House of Israel used to live in their own land, but they defiled it by their conduct and actions. I then discharged my fury at them because of the blood they shed in their land and the idols with which they defiled it. I scattered them among the nations and dispersed them in foreign countries. I sentenced them as their conduct and actions deserved. And now they have profaned my holy name among the nations where they have gone, so that people say of them. “These are the people of the Lord; they have been exiled from his land.”’ But I have been concerned about my holy name, which the House of Israel has profaned among the nations where they have gone. And so, say to the House of Israel, “The Lord says this: I am not doing this for your sake, House of Israel, but for the sake of my holy name, which

you have profaned among the nations where you have gone. I mean to display the holiness of my great name, which has been profaned among the nations, which you have profaned among them. And the nations will learn that I am the Lord – it is the Lord who speaks – when I display my holiness for your sake before their eyes. Then I am going to take you from among the nations and gather you together from all the foreign countries, and bring you home to your own land. I shall pour clean water over you and you will be cleansed; I shall cleanse you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you, and make you keep my laws and sincerely respect my observances. You will live in the land which I gave your ancestors. You shall be my people and I will be your God.’

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM *Psalms 41:3, 5; 42:3, 4 response Psalm 41:2*

If a baptism takes place the Responsorial Psalm which follows the Fifth Reading is used, or Psalm 50 (see below)

**Like the deer that yearns for running streams,
so my soul is yearning for you, my God.**

- 1 My soul is thirsting for God, the God of my life; when can I enter and see the face of God?
- 2 These things will I remember as I pour out my soul: how I would lead the rejoicing crowd into the house of God, amid cries of gladness and thanksgiving, the throng wild with joy.

continued...

**Like the deer that yearns for running streams,
so my soul is yearning for you, my God.**

- 3 O send forth your light and your truth;
let these be my guide.
Let them bring me to your holy mountain
to the place where you dwell.
- 4 And I will come to the altar of God,
the God of my joy.
My redeemer, I will thank you on the harp,
O God, my God.

RESPONSORIAL PSALM *Psalm 50:12–15, 18, 19 response verse 12*

If a baptism takes place either this Psalm or the Responsorial Psalm which follows the Fifth Reading is used.

A pure heart create for me, O God.

- 1 A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your holy spirit.
- 2 Give me again the joy of your help;
with a spirit of fervour sustain me,
that I may teach transgressors your ways
and sinners may return to you.
- 3 For in sacrifice you take no delight,
burnt offering from me you would refuse,
my sacrifice, a contrite spirit.
A humbled, contrite heart you will not spurn.

PRAYER

Let us pray.

O God of unchanging power and eternal light,
look with favour 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.

ALL STAND

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.

GLORIA

► *Music p 330*

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.

COLLECT

Let us pray.

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

ALL SIT

EPISTLE *Romans 6:3–11*

Christ, having been raised from the dead, will never die again.

When we were baptised in Christ
Jesus we were baptised in his death; in
other words, when we were baptised
we went into the tomb with him and
joined him in death, so that as Christ
was raised from the dead by the Father's
glory, we too might live a new life. If in
union with Christ we have imitated his
death, we shall also imitate him in his
resurrection. We must realise that our
former selves have been crucified with
him to destroy this sinful body and to
free us from the slavery of sin. When
a man dies, of course, he has finished
with sin.

But we believe that having died with
Christ we shall return to life with him:
Christ, as we know, having been raised
from the dead will never die again.
Death has no power over him any more.
When he died, he died, once for all, to
sin, so his life now is life with God;
and in that way, you too must consider
yourselves to be dead to sin but alive for
God in Christ Jesus.

The word of the Lord.
Thanks be to God.

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.

ALL STAND**RESPONSORIAL PSALM AND GOSPEL ACCLAMATION***Psalm 117:1–2, 16–17, 22–23***Alleluia, alleluia, alleluia!**

- 1 Give thanks to the Lord for he is good, for his love has no end.
Let the sons of Israel say:
'His love has no end.'
- 2 The Lord's right hand has triumphed; his right hand raised me up.
I shall not die, I shall live
and recount his deeds.
- 3 The stone which the builders rejected has become the corner stone.
This is the work of the Lord,
a marvel in our eyes,

GOSPEL *Matthew 28:1–10*

The Lord be with you.
And with your spirit.

A reading from the holy Gospel according to Matthew.
Glory to you, O Lord.

He has risen from the dead and now he is going before you into Galilee

After the sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. And all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow. The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke; and he said to the women, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly

and tell his disciples, "He has risen from the dead and now he is going before you to Galilee; it is there you will see him." Now I have told you.' Filled with awe and great joy the women came quickly away from the tomb and ran to tell the disciples.

And there, coming to meet them, was Jesus. 'Greetings' he said. And the women came up to him and, falling down before him, clasped his feet. Then Jesus said to them, 'Do not be afraid; go and tell my brothers that they must leave for Galilee: they will see me there.'

The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

HOMILY**THIRD PART: BAPTISMAL LITURGY****ELEMENTS OF THE BAPTISMAL LITURGY**

The elements of the Baptismal Liturgy are printed in the order given below. The table on the following page shows how the order may be altered and some items omitted according to circumstances.

Numbers refer to the Roman Missal, except oblique text which refers to the Rite of Christian Initiation of Adults (RCIA). These numbers are also used in the text of the Baptismal Liturgy which follows.

- 38 Calling forward of the candidates for baptism
- 41 Litany of Saints
- 43 Prayer over the candidates
- 44–47 Blessing of Baptismal Water
- 54 Blessing of Water
- 428 Renunciation of sin by baptismal candidates
- 429 Renunciation of sin
- 430 Anointing with the Oil of Catechumens
- 431 Profession of Faith
- 432 Baptism
- 434 (Anointing After Baptism)
- 435 Clothing with a Baptismal Garment
- 436 Presentation of a Lighted Candle
- 53 Celebration of Confirmation
- 54 Blessing of Water
- 441–443 Reception of baptised Christians into the full communion of the Catholic Church
 - (53) Celebration of Confirmation
 - 55 Renewal of Baptismal Promises
 - 56 Sprinkling with Baptismal Water
 - 58 Prayer of the Faithful

ARRANGEMENT OF THE BAPTISMAL LITURGY

In the following table, numbers refer to the Roman Missal, except oblique text which refers to the Rite of Christian Initiation of Adults (RCIA). These numbers are also used in the text of the Baptismal Liturgy which follows.

IF THERE IS BAPTISM

IF BAPTISM TAKES PLACE AT THE FONT

- 38 Calling forward of the candidates for baptism
- 41 Procession to Font and Litany of Saints
- 40 Introductory Statement
- 43 Prayer over the candidates

IF BAPTISM TAKES PLACE IN THE SANCTUARY

- 38 Calling forward of the candidates for baptism
- 40 Introductory Statement
- 41 Litany of Saints
- 43 Prayer over the candidates

- 44–47 Blessing of Baptismal Water
- 429 Renunciation of sin
- 430 Anointing with the Oil of Catechumens
- 431 Profession of Faith
- 432 Baptism
- 434 (Anointing After Baptism)
- 435 Clothing with a Baptismal Garment
- 436 Presentation of a Lighted Candle

IF THERE ARE NO CANDIDATES FOR RECEPTION INTO FULL COMMUNION

- 53 Celebration of Confirmation
- 55 Renewal of Baptismal Promises
- 58 Prayer of the Faithful

IF THERE ARE CANDIDATES FOR RECEPTION INTO FULL COMMUNION

- 55 Renewal of Baptismal Promises
- 56 Sprinkling with Baptismal Water
- 441–443 Reception of baptised Christians into the full communion of the Catholic Church
- 53 Celebration of Confirmation
- 58 Prayer of the Faithful

IF THERE IS NO BAPTISM

IF THE FONT IS TO BE BLESSED

- 40 Introductory Statement
- ▷ 44–47 Blessing of Baptismal Water
- 55 Renewal of Baptismal Promises
- 58 Prayer of the Faithful

IF THE FONT IS NOT TO BE BLESSED

- ▷ 54 Blessing of Water
- 55 Renewal of Baptismal Promises
- 58 Prayer of the Faithful

- 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 (n 43) is sung.

▷ page 238

When the Litany is completed, the Priest gives the address (n 40).

- 40 If, however, the Baptismal Liturgy takes place in the sanctuary, the Priest immediately makes an introductory statement in these or similar words.

INTRODUCTORY STATEMENT

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.

LITANY OF SAINTS

- 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 (n 54) takes place at once.
- ▷ page 243
- 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.

Cantors: All:

1. Lord, have mer - cy. Lord, have mer - cy.
 2. Christ, have mer - cy. Christ, have mer - cy.
 3. Lord, have mer - cy. Lord, have mer - cy.

The image shows musical notation for the Hail Mary prayer. It consists of two staves. The top staff starts with a treble clef, a key signature of one sharp (F#), and a common time signature. The notes are: a whole note followed by a half note, a dotted half note, a quarter note, another quarter note, and a half note. The bottom staff continues with a half note, a quarter note, another quarter note, and a half note. The lyrics "All: Hail Mary, full of grace, the Lord is with you. Hail, Holy Queen, Mother of God, pray for us. Amen." are written below the notes.

Other verses follow, with the same response.

Cantors: All:

Be merciful to us sin-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,* Lord, we ask you, hear our prayer.

If there is no one to be baptized:
Makes this font holy by your grace
for the new birth of your children,
Lord, we ask you, hear our prayer.

The image shows musical notation for the hymn "Christ hear us". It consists of two staves. The first staff, labeled "Cantors:", has a treble clef and a key signature of one sharp. The second staff, labeled "All:", has a bass clef and a key signature of one sharp. Both staves begin with a quarter note followed by a dotted half note. The lyrics "Christ, hear us." are written below each staff.

The image shows musical notation for a hymn. It consists of two staves of music. The first staff begins with a treble clef, followed by a series of sixteenth-note patterns. The second staff begins with a bass clef, also featuring a similar sixteenth-note pattern. Below the music, the lyrics "Christ, gracious hear us." are written twice, once under each staff.

PRAYER OVER THE CANDIDATES

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

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

BLESSING OF BAPTISMAL WATER

46 The Priest then blesses the baptismal water, saying the following prayer:

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

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

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

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

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

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

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

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

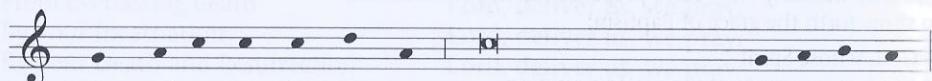
and, holding the candle in the water, he continues:
so that all who have been buried with Christ
by Baptism into death

may rise again to life with him.

Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

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

All:



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

RENUNCIATION OF SIN BY BAPTISMAL CANDIDATES

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.

The Priest questions the candidates for baptism together or individually. Godparents may answer for candidates who are children. The Priest then uses any of the three options A, B or C.

429 Option A

Priest: Do you reject sin so as to live in the freedom of God's children?

I do.

Priest: Do you reject the glamour of evil
and refuse to be mastered by sin?

I do.

Priest: Do you reject Satan, father of sin and prince of darkness?
I do.

Option B

Priest: Do you reject Satan,
and all his works
and all his empty promises?

Candidates: I do.

Option C

Priest: Do you reject Satan?
I do.

Priest: And all his works?
I do.

Priest: And all his empty promises?
I do.

430 ANOINTING WITH THE OIL OF CATECHUMENS

Unless it has taken place earlier in the day (see page 212), the anointing with the oil of catechumens takes place before the Profession of Faith. Where children are being baptized, the reply is given by their godparents.

Priest: We anoint you with the oil of salvation
in the name of Christ our Saviour.

May he strengthen you with his power
who lives and reigns for ever and ever.

Candidates: Amen.

The celebrant anoints each candidate with the oil of catechumens on both hands, on the breast, or, if this seems desirable, on other parts of the body.

PROFESSION OF FAITH BY BAPTISMAL CANDIDATES

431 Then the Priest, informed again of each candidate's name by the godparents, questions each candidate individually. Each candidate is baptized immediately after his or her profession of faith.

[If there are a great many to be baptized, the profession of faith may be made simultaneously by all together or group by group, then the baptism of each candidate follows.]

49 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.
In this case, the profession of faith on page 244 is used

► page 244

Priest: N., do you believe in God, the Father almighty,
creator of heaven and earth?

Candidates: I do.

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

Candidates: 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 the life everlasting?

Candidates: I do.

BAPTISM

432 The celebrant baptizes each candidate either by immersion or the pouring of water. During the baptisms singing by the people is desirable or readings from Scripture or simply silent prayer.

Priest: N., I baptise you in the name of the Father,

The minister immerses the candidate or pours the water the first time.

and of the Son,

He immerses the candidate or pours the water the second time.

and of the Holy Spirit.

He immerses the candidate or pours the water the third time.

EXPLANATORY RITES

433 The following two rites may be celebrated according to circumstances.

Anointing After Baptism

434 If the confirmation of those baptized is separated from their baptism, the Priest anoints them with chrism immediately after their baptism.

Priest: The God of power and Father of our Lord Jesus Christ has freed you from sin and brought you to new life through water and the Holy Spirit. He now anoints you with the chrism of salvation, so that, united with his people, you may remain for ever a member of Christ who is Priest, Prophet, and King.

Newly baptized: Amen.

In silence, each of the newly-baptized is anointed with chrism on the crown of the head.

Clothing with a Baptismal Garment

435 The garment used in this rite may be white or of a colour that conforms to local custom. It is placed on the newly baptized by the godparents at the words 'Receive this baptismal garment'.

Priest: N. and N., you have become a new creation and have clothed yourselves in Christ.

Receive this baptismal garment and bring it unstained to the judgement seat of our Lord Jesus Christ, so that you may have everlasting life.

Newly baptized: Amen.

PRESENTATION OF A LIGHTED CANDLE

436 The Priest takes the Easter candle in his hands, or touches it, saying:

Priest: Godparents, please come forward to give to the newly baptized the light of Christ.

A godparent of each of the newly baptized goes to the celebrant, lights a candle from the Easter candle, then presents it to the newly baptized.

Then the celebrant says to the newly baptized:

Priest: You have been enlightened by Christ. Walk always as children of the light and keep the flame of faith alive in your hearts. When the Lord comes, may you go out to meet him with all the saints in the heavenly kingdom.

Newly baptized: Amen.

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 (n 56).

► page 246

If the rite of Reception into Full Communion does not take place, Confirmation follows.

► Confirmation page 247

If the Rite of Reception into Full Communion is to take place, the newly baptized are confirmed with the newly received after the Rite of Reception.

► Renewal of Baptismal Promises, page 244

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:

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

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

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

All: Amen.

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:

Priest: 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:

Priest: 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.
 Amen.

SPRINKLING WITH BAPTISMAL WATER

56 *The Priest sprinkles the people with the blessed water, while all sing the following antiphon, or another chant that is baptismal in character.*

Antiphon

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.

CELEBRATION OF RECEPTION

Invitation

441 *If baptism has been celebrated at the font, the celebrant, the assisting ministers, and the newly baptized with their godparents proceed to the sanctuary.*

As they do so the assembly may sing a suitable song.

In the following or similar words the celebrant invites the candidates for reception, along with their sponsors, to come into the sanctuary and before the community to make a profession of faith.

Priest: N. and N., of your own free will you have asked to be received into the full communion of the Catholic Church. You have made your decision after careful thought under the guidance of the Holy Spirit. I now invite you to come forward with your sponsors and in the presence of this community to profess the Catholic faith. In this faith you will be one with us for the first time at the Eucharistic table of the Lord Jesus, the sign of the Church's unity.

Profession by The Candidates

442 *The celebrant asks the candidates to make the following profession of faith. The candidates say:*

Candidates: I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God.

Act of Reception

443 *Then the candidates with their sponsors go individually to the celebrant, who says to each candidate (laying his right hand on the head of any candidate who is not to receive confirmation):*

Priest: N., the Lord receives you into the Catholic Church. His loving kindness has led you here, so that in the unity of the Holy Spirit you may have full communion with us in the faith that you have professed in the presence of his family.

CELEBRATION OF CONFIRMATION

444 *Before the celebration of confirmation begins, the congregation may sing a suitable song.*

Invitation

446 *The celebrant first speaks briefly to the newly baptized and newly received in these or similar words.*

My dear candidates for confirmation, by your baptism you have been born again in Christ and you have become members of Christ and of his priestly people. Now you are to share in the outpouring of the Holy Spirit among us, the Spirit sent by the Lord upon his apostles at Pentecost and given by them and their successors to the baptized.

The promised strength of the Holy Spirit, which you are to receive, will make you more like Christ and help you to be witnesses to his suffering, death, and resurrection. It will strengthen you to be active members of the Church and to build up the Body of Christ in faith and love.

(The Priests who will be associated with the celebrant as ministers of the sacrament now stand next to him) With hands joined, the celebrant next addresses the people:

My dear friends, let us pray to God our Father, that he will pour out the Holy Spirit on these candidates for confirmation to strengthen them with his gifts and anoint them to be more like Christ, the Son of God.

All pray briefly in silence.

Laying on of Hands

447 *The celebrant holds his hands outstretched over the entire group of those to be confirmed and says the following prayer.*

Priest: All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed your sons and daughters from sin and gave them new life. Send your Holy Spirit upon them to be their helper and guide.

Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence.

We ask this through Christ our Lord.

All: Amen

Anointing With Chrism

448 Each candidate, with godparent or godparents, goes to the celebrant (or to an associated minister of the sacrament); or, if circumstances require, the celebrant (associated minister) may go to the candidates.

Either or both godparents place the right hand on the shoulder of the candidate and either a godparent or the candidate gives the candidate's name to the minister of the sacrament. During the conferral of the sacrament a suitable song may be sung.

The minister of the sacrament dips his right thumb into the chrism and makes the sign of the cross on the forehead of the one to be confirmed as he says:

Priest: N., be sealed with the Gift of the Holy Spirit.

Newly confirmed: Amen.

The minister of the sacrament adds:

Priest: Peace be with you.

Newly confirmed: And with your spirit.

The newly baptized (and newly received) are led to their place among the faithful.

If Baptism has taken place, but no one has been received into full communion, the Renewal of Baptismal Promises now takes place.

▷ *Renewal of Baptismal Promises, page 244*

PRAYER OF THE FAITHFUL

The Priest returns to the chair.

The Profession of Faith is omitted and the Prayer of the Faithful begins immediately in which the newly baptized participate for the first time.

▷ *page 13*

FOURTH PART: LITURGY OF THE EUCHARIST

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

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.

▷ *page 14*

PRAYER OVER THE OFFERINGS

Accept, we ask, O Lord,
the prayers of your people
with the sacrificial offerings,
that what has begun in the paschal mysteries
may, by the working of your power,
bring us to the healing of eternity.
Through Christ our Lord. Amen.

EUCARISTIC PRAYER

Preface I of Easter: The Paschal Mystery (...on this night above all...), p 74.

When the Roman Canon is used, the proper form of the *Hanc igitur* (*Therefore, Lord, we pray*) is said, p 20. If there has been a baptism, proper forms of certain sections are used in Eucharistic Prayers I, II and III.

EUCARISTIC PRAYER I

Memento, Domine
(Remember, Lord, your servants):

Remember, Lord, your servants
who have presented your chosen ones
for the holy grace of your Baptism,

Here the names of the godparents are read out.
and all gathered here,
whose faith and devotion are known to you...

EUCARISTIC PRAYER III

After the words 'whom you have summoned before you', the following is added:

Strengthen, we pray, in their holy purpose
your servants who by the cleansing waters of rebirth
(and the bestowing of the Holy Spirit)
have today been joined to your people
and grant that they may always walk in newness of life.
In your compassion, O merciful Father,
gather to yourself all your children
scattered throughout the earth.
To our departed brothers and sisters...

EUCARISTIC PRAYER II

After the words 'and all the clergy,'
the following is added:

Remember also, Lord, the newly baptized
who, through Baptism (and Confirmation),
have today been joined to your family,
that they may follow Christ, your Son,
with a generous heart and a willing spirit.
Remember also our brothers and sisters...

COMMUNION RITE

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 centre of the whole of Christian life.

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.

Communion Antiphon

1 Corinthians 5:7–8

Christ our Passover has been sacrificed;
therefore let us keep the feast
with the unleavened bread of purity and truth, alleluia.

▷ *page 58*

Psalm 117 may appropriately be sung.

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. Amen.

CONCLUDING RITES

SOLEMN BLESSING

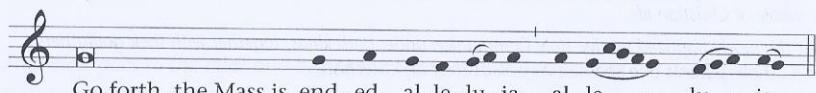
- Priest: May almighty God bless you through today's Easter Solemnity and, in his compassion, defend you from every assault of sin.
- All: Amen.
- Priest: And may he, who restores you to eternal life in the Resurrection of his Only Begotten, endow you with the prize of immortality.
- All: Amen.
- Priest: 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.
- All: Amen.
- Priest: 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.
- All: Amen.

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

DISMISSAL

The following dismissal is used on Easter Sunday, the Octave of Easter, and in the Mass during the day on Pentecost Sunday.

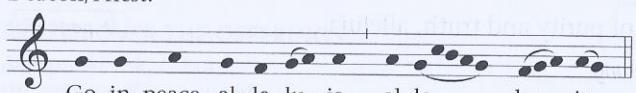
Deacon/Priest:



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

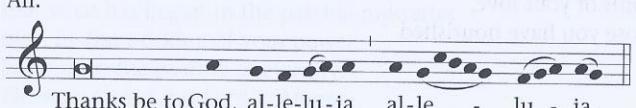
or

Deacon/Priest:



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

All:



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

RECESSIONAL HYMNS

EASTER SUNDAY — MASS DURING THE DAY

ENTRANCE ANTIPHON *cf Psalm 138:18, 5-6*

I have risen, and I am with you still, alleluia.
You have laid your hand upon me, alleluia.
Too wonderful for me, this knowledge, alleluia, alleluia.
Or Luke 24:34; cf Revelation 1:6

The Lord is truly risen, alleluia.
To him be glory and power
for all the ages of eternity, alleluia, alleluia.

► page 7

COLLECT

O God, who on this day,
through your Only Begotten Son,
have conquered death
and unlocked for us the path to eternity,
grant, we pray, that we who keep
the solemnity of the Lord's Resurrection
may, through the renewal brought by your Spirit,
rise up in the light 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. Amen.

FIRST READING *Acts 10:34, 37-43*

We have eaten and drunk with him after his resurrection.

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they

killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

The word of the Lord.
Thanks be to God.