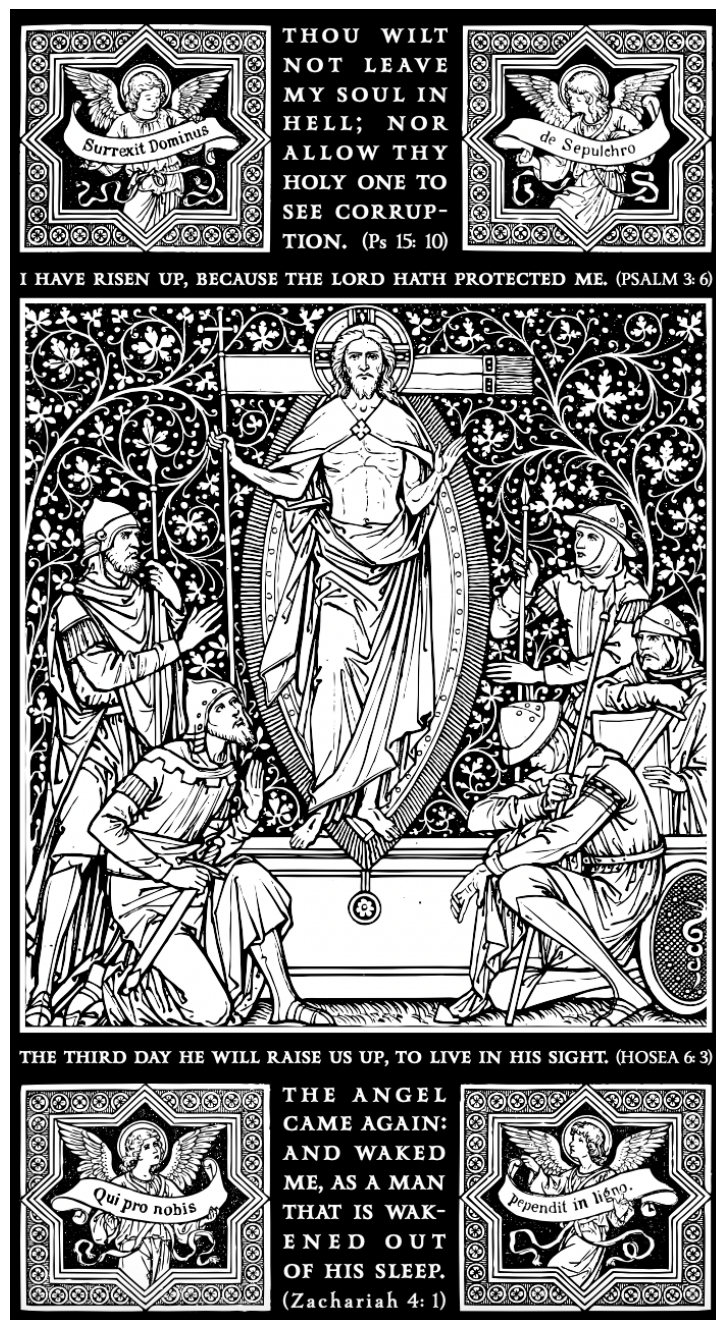


THE YORK ORATORY

ST WILFRID'S CHURCH, DUNCOMBE PLACE, YORK YO1 7EF

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EASTER SUNDAY OF THE RESURRECTION OF THE LORD THE EASTER VIGIL IN THE HOLY NIGHT



8 April 2023

FIRST PART:

THE SOLEMN BEGINNING OF THE VIGIL

SIGN OF THE CROSS

In nomine Patris, et Filii, ✠ et Spiritus
Sancti.

Amen.

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

Amen.

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

Fratres carissimi, hac sacratissima nocte,
in qua Dominus noster Iesus Christus de
morte transivit ad vitam, Ecclesia invitat
filios dispersos per orbem terrarum, ut
ad vigilandum et orandum conveniant. Si
ita memoriam egerimus Paschatis
Domini, audientes verbum et
celebrantes mysteria eius, spem
habebimus participandi triumphum eius
de morte et vivendi cum ipso in Deo.

Dear brethren, 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.

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

Oremus.

Deus, qui per Filium tuum claritatis tuæ
ignem fidelibus contulisti, novum hunc
ignem sanctifica, et concede nobis, ita
per hæc festa paschalia cælestibus
desideriis inflammari, ut ad perpetuæ
claritatis puris mentibus valeamus festa
pertingere. Per Christum Dominum
nostrum.

Amen.

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:

1. Christus heri et hodie
2. Principium et Finis
3. Alpha
4. et Omega
5. Ipsius sunt tempora
6. et sæcula
7. Ipsi gloria et imperium
8. per universa æternitatis sæcula.

Amen.

1. Christ yesterday and today
2. The Beginning and the End
3. the Alpha
4. and the Omega
5. All time belongs to him
6. and all the ages
7. To him be glory and power
8. 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. Per sua sancta
2. gloriosa
3. custodiat
4. et conservet nos
5. Christus Dominus. Amen.

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:

Lumen Christi gloriose resurgentis
dissipet tenebras cordis et mentis.

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

PROCESSION

When the candle has been lit, the Deacon takes the paschal candle and a procession forms. Inside the church, the Deacon sings:

L 

Umen Chri- sti. R. De- o grá-ti- as. iij.

Then the Deacon moves forward to the middle of the church and sings Lumen Christi a second time.

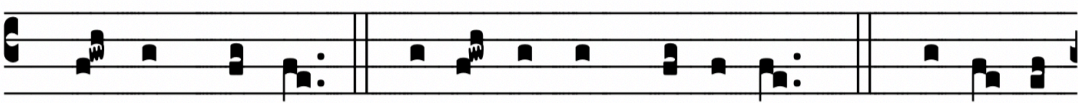
When the Deacon arrives before the altar, he stands facing the people, and sings Lumen Christi a third time. Then the Deacon places the paschal candle on the candlestand. After received a blessing from the Priest, the Deacon chants the Exsultet.

THE EXSULTET

Exsultet jam angelica turba caelorum: exsultent divina mysteria: et pro tanti Regis victoria tuba insonet salutaris. Gaudeat et tellus, tantis irradiate fulgoribus: et aeterni Regis splendore illustrata, totius orbis se sentiat amisisse caliginem. Lætetur et mater Ecclesia, tanti luminis adornata fulgoribus: et magnis populorum vocibus haec aula resultet.

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound 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.

D  Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o.

 y. Sur-sum corda. R. Habé-mus ad Dómi-num. y. Grá-ti- as



agámus Dómino De- o nostro. R. Dignum et justum est.

y. The Lord be with you. R. And with your spirit. y. Lift up your hearts.
R. We lift them up to the Lord. y. Let us give thanks to the Lord our God. R. It is right and just.

Vere dignum et iustum est, invisibilem Deum Patrem omnipotentem Filiumque eius unigenitum, Dominum nostrum Jesum Christum, toto cordis ac mentis affect et vocis ministerio personare.

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.

Qui pro nobis aeterno Patri Adae debitum solvit, et veteris piaculi cautionem pio cruore deterisit. Haec sunt enim festa paschalia, in quibus verus ille Agnus occiditur, cujus sanguine postes fidelium consecrantur.

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.

Haec nox est, in qua primum patres nostros, filios Israel eductos de Aegypto, Mare Rubrum sicco vestigio transire fecisti.

Haec igitur nox est, quae peccatorum tenebras columnae illuminatione purgavit.

Haec nox est, quae hodie per universum mundum in Christo credentes, a vitiis saeculi et caligine peccatorum segregatos, reddit gratiae, sociat sanctitati.

Haec nox est, in qua, destructis vinculis mortis, Christus ab inferis victor ascendit.

Nihil enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuae pietatis dignatio! O inaeestimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti!

O certe necessarium Adae peccatum, quod Christi morte deletum est!

O felix culpa, quae talem ac tantum meruit habere Redemptorem!

O vere beata nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit!

Haec nox est, de qua scriptum est: Et nox sicut dies illuminabitur: et nox illuminatio mea in deliciis meis.

Huius igitur sanctificatio noctis fugat scelera, culpas lavat: et reddit innocentiam lapsis et maestis laetitiam. Fugat odia, concordiam parat et curvat imperia.

In huius igitur noctis gratia, suscipe, Sancte Pater, laudis huius sacrificium vespertinum, quod tibi in hac cerei oblatione solemni, per ministrorum manus de operibus apum, sacrosancta reddit Ecclesia.

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 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.

Sed iam columnae huius praeconia novimus, quam in honorem Dei rutilans ignis accendit. Qui, licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosae huius lampadis apis mater eduxit.

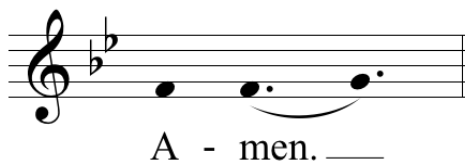
But now we know the praises of this pillar, which glowing fire ignites for God's honor, a fire into many flames divided, yet never dimmed by sharing of its light, for it is fed by melting wax, drawn out by mother bees to build a torch so precious.

O vere beata nox, in qua terrenis caelestia, humanis divina iunguntur!

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

Oramus ergo te, Domine, ut cereus iste in honorem tui nominis consecratus, ad noctis huius caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammam ejus Lucifer matutinus inveniatur: ille, inquam, Lucifer, qui nescit occasum. Christus Filius tuus qui, regressus ab inferis, humano generi serenus illuxit, et vivit et regnat in saecula saeculorum.

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.



SECOND PART:

THE LITURGY OF THE WORD

After setting aside their candles, all sit. Before the readings begin, the Priest says:

Vigilam sollemniter ingress, fratres carissimi, quieto corde nunc verbum Dei audiamus. Meditemure, quomodo Deus populum suum elapsis temporibus salvum fecerit, et novissime nobis Filium suum miserit Redemptorem. Oremus, ut Deus noster hoc paschale salvationis opus ad plenam redemptionem perficiat.

Dear brethren, 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.

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.

All: Thanks be to God.

CANTICLE

Psalm 99:2, 3

Jubilate Deo omnis terra: servite Domino in lætita. Intrate in conspectu eius, in exultatione. Scitote quod Dominus ipse est Deus. Ipse fecit nos, et non ipsi nos: nos autem populus eius, et oves pascuæ eius.	<i>Make a joyful noise to the Lord all the earth; serve the Lord with gladness. Come into his presence in exultation. Know that the Lord is God. It is he that made us and not we ourselves; we are his people and the sheep of his pasture.</i>
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PRAYER

Oremus.

Let us pray.

Omnipotens sempiterne Deus, qui es in omnium operum tuorum dispensation mirabilis, intellegant redempti tui, non fuisse excellentius, quod initio factus est mundus, quam quod in fine sæculorum Pascha nostrum immolatus est Christus. Qui vivit et regnat in sæcula sæculorum.	<i>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.</i>
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Amen.

Amen.

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.*

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.

All: Thanks be to God.

CANTICLE

Psalm 124:1, 2

Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem. Montes in circuitu eius: et Domino in circuitu populi sui, ex hoc nunc et usque in sæculum.

Those who trust in the Lord are like Mount Zion; the inhabitants of Jerusalem shall never be shaken. As the mountains are round about Jerusalem, so the Lord is round about his people, from this time forth and for evermore.

PRAYER

Oremus.

Let us pray.

Deus, Pater summe fidelium, qui promissionis tuæ filios diffusa adoptionis gratia in toto terrarum orbe multiplicas, et per paschale sacramentum Abraham puerum tuum universarum, sicut iurasti, gentium efficis patrem, da populis tuis digne ad gratiam tuæ vocationis intrare. Per Christum Dominum nostrum.

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.

Amen.

READING III

Exodus 14:15-15:1

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 God, 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 Egyptians in the very middle of the sea. The returning waters overwhelmed 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:

CANTICLE

Exodus 15:1, 2

Cantemus Domino: gloriose enim honorificatus est: equum et ascensorum proiecit in mare: adiutor et protector factus est mihi in salutem. Hic Deus meus, et honorabo eum: Deus patris mei, et exaltabo eum. Dominus conterens bella: Dominus nomen est illi.	<i>Let us sing to the Lord, for he has triumphed gloriously; the horse and his rider he has thrown into the sea; he has become my strength and my protection unto my salvation. This is my God and I will praise him, my father's God and I will exalt him. The Lord shatters the forces of war; the Lord is his name.</i>
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PRAYER

Oremus.	<i>Let us pray.</i>
Deus, cuius antiqua miracula etiam nostris temporibus coruscare sentimus, dum, quod uni populo a persecutione Paraonis liberando dexteræ tuæ potentia contulisti, id in salutem gentium per aquam regenerationis operaris, præsta, ut in Abrahamæ filios et in Israeliticam dignitatem totius mundi transeat plenitudo. Per Christum Dominum nostrum.	<i>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.</i>
Amen.	<i>Amen.</i>

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.

All: Thanks be to God.

CANTICLE

Psalm 41:2, 3

Giovanni Pierluigi da Palestrina (c.1525–1594)

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei mei? Fuerunt mihi lacrimæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?	<i>As the deer longs for flowing streams, so my soul longs for you, O God. My soul thirsts for the living God; when shall I come and appear before the face of my God? My tears have been my food day and night, while men say to me daily, ‘Where is your God?’</i>
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PRAYER

Oremus.

Deus, incommutabilis virtus et lumen æternum, respice propitius ad totius Ecclesiæ mirabile sacramentum, et opus salutis humanæ perpetuæ dispositionis effectu tranquillius operare; totusque mundus experiatur et videat deiecta erigi, inveterate renovari et per ipsum Christum redire omnia in integrum, a quo sumpsere principium. Qui vivit et regnat in sæcula sæculorum.

Amen.

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.

Following the prayer, all stand.

The Priest intones the Gloria in excelsis Deo and the altar candles are lit. The organ and the bells, which have remained silent since the Gloria on Maundy Thursday, sound again.

GLORIA

Messe Solennelle

Jean Langlais
(1907-1991)

Gloria in excelsis Deo et in terra pax hominibus bonæ voluntatis.

Laudamus te, benedicimus te, adoramus te, glorificamus te, gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cælestis, Deus Pater omnipotens.

Domine Fili Unigenite, Iesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostrum. Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Iesu Christe, cum Sancto Spiritu: in gloria Dei Patris. Amen.

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.

All stand for the Collect.

COLLECT

Oremus.

Let us pray.

Deus, qui hanc sacratissimam noctem gloria dominicæ resurrectionis illustras, excita in Ecclesia tua adoptionis spiritum, ut, corpore et mente renovati, puram tibi exhibeamus servitutem. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

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, God, for ever and ever.

Amen.

Amen.

All sit.

EPISTLE

Romans 6:3–11

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 Christian 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.

All: Thanks be to God.

After the Epistle has been read, all rise, then the Priest solemnly intones the Alleluia three times, with all repeating it each time.

ALLELUIA

Psalm 117:1

VIII



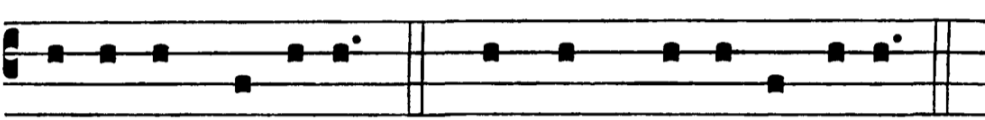
A Lle- lú- ia. *üj. Repeat a step higher each time*

Confitemini Domino, quoniam bonus: Give thanks to the Lord for he is good, his
quoniam in sæculum misericordia eius. mercy endures for ever.


GOSPEL

Luke 24:1-12

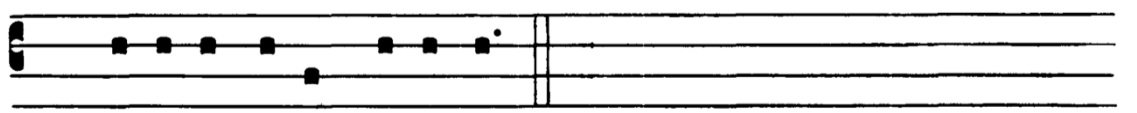
D



Omi-nus vo-bíscum. R̃. Et cum spí- ri- tu tu- o.



Lécti- o sancti Evangé- li- i se-cúndum ...



R̃. Gló-ri- a ti-bi, Dómi-ne.

On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words.

When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths but nothing else; he then went back home, amazed at what had happened.

V 
 Erbum Dómi-ni. R̃. Laus ti-bi, Christe.

All sit for the Homily.

HOMILY

THIRD PART:


BAPTISMAL LITURGY


After the Homily the Baptismal Liturgy begins. The Sacred Ministers go to the baptismal font with those to be baptised and their godparents. During the procession, the Litany of Saints is sung. All stand.

THE LITANY OF SAINTS

K 
 ýri-e, e-lé-ison.*ii.* Christe, e-le-ison.*ii.* Kýri-e, e-lé-ison.*ii.*

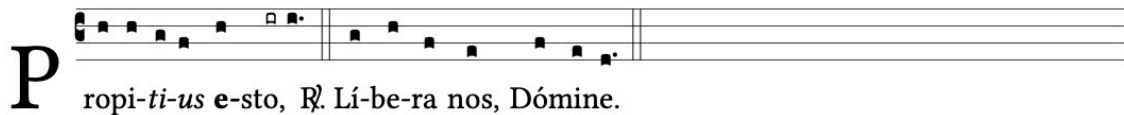
S 
 ancta Ma-rí-a, Mater **De-i**, R̃. O-ra *pro no-bis*.

S 
 ancte Mícha-el, R̃. O-ra *pro no-bis*.

S 
 ancti Ange-li **De-i**, R̃. O-ráte *pro no-bis*.

Sancte Ioánnis Baptísta,
 Sancte **I**oseph,
 Sancti Petre et **P**aule,

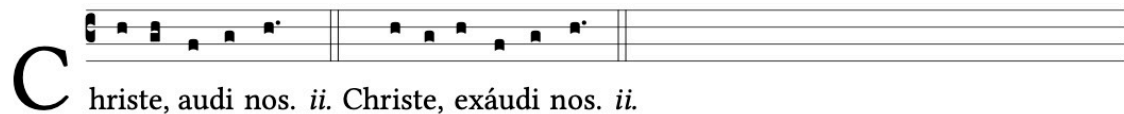
ora pro nobis.
ora pro nobis.
oráte pro nobis.



Ab omni malo ,	libera nos Dómine.
Ab omni <i>peccáto</i> ,	libera nos Dómine.
A morte <i>perpétua</i> ,	libera nos Dómine.
Per incarnatió <i>nem</i> tuam ,	libera nos Dómine.
Per mortem et resurrecti <i>onem</i> tuam ,	libera nos Dómine.
Per effusi <i>onem</i> Spíritus Sancti ,	libera nos Dómine.



Ut hos eléctos per grátiam Baptismi † regeneráre <i>dignéris</i> ,	te rogá-mus, audi nos.
<i>vel.</i>	
Ut hunc fontem, regenerándis tibi filiis,† grátia tua	
sanctificáre <i>dignéris</i> ,	te rogá-mus, audi nos.
Iesu, Fili Dei vivi ,	te rogá-mus, audi nos.



When the Litany is completed, the Priest gives the address:

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.

The Priest then says the following prayer:

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

All: Amen.

BLESSING OF WATER

Deus, qui invisibili potentia per	O God, who by invisible power accomplish a
sacramentorum signa mirabilem operaris	wondrous effect through sacramental signs
effectum, et creaturam aquæ multis	and who in many ways have prepared water,
modis præparasti, ut baptismi gratiam	your creation, to show forth the grace of
demonstraret;	Baptism;

Deus, cuius Spiritus super aquas inter ipsa mundi primordia ferebatur, ut iam tunc virtutem sanctificandi aquarum natura conciperet;

Deus, qui regenerationis speciem in ipsa diluvii effusione signasti, ut unius eiusdemque elementi mysterio et finis esset vitiis et origo virtutum;

Deus, qui Abrahæ filios per Mare Rubrum sicco vestigia transire fecisti, ut plebs, a Pharaonis servitute liberata, populum baptizatorum præfiguraret;

Deus, cuius Filius, in aqua Iordanis a Ioanne baptizatus, Sancto Spiritu est inunctus, et, in cruce pendens, una cum sanguine aquam de latere suo produxit, ac post resurrectionem suam, discipulis iussit:

«Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti»: Respice in faciem Ecclesie tue, ei que dignare fontem baptismatis aperire.

Sumat hæc aqua Unigeniti tui gratiam de Spiritu Sancto, ut homo, ad imaginem tuam conditus, sacramenta baptismatis a cunctis squaloribus vetustatis ablutus, in novam infantiam ex aqua et Spiritu Sancto resurgere mereatur.

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.

Lowering the Paschal candle into the water, he continues:

Descendat, quæsumus, Domine, in hanc plenitudinem fontis per Filium tuum virtus Spiritus Sancti, (3x)

ut omnes, cum Christo consepulti per baptismum in mortem, ad vitam cum ipso resurgant. Per Christum Dominum nostrum.

May the power of the Holy Spirit, O Lord, we pray, come down through your Son into the fullness of this font, (3x)

so that all who have been buried with Christ by Baptism into death may rise again to life with him. Through Christ our Lord.

Amen.

Amen.

As the Paschal candle is lifted out of the water, the people acclaim:



Music: Theodore Marier (1912–2001). Copyright © 1999, Boston Boy Choir, Inc. All rights reserved.

CELEBRATION OF BAPTISM

After the blessing of baptismal water and the acclamation of the people, the Priest puts the prescribed questions to the catechumens, in order for them to make the required renunciation. After this, he questions them individually about the faith. When the interrogation is concluded, he baptises the elect individually. Following each Baptism, all repeat the antiphon 'Benedicte, fontes, Domino' above.

CELEBRATION OF CONFIRMATION

Following the Celebration of Baptism, a procession forms and returns to the sanctuary, where the Sacrament of Confirmation is conferred.

RENEWAL OF BAPTISMAL PROMISES

When the Rite of Baptism and Confirmation have been completed, all stand, holding lighted candles in their hands, and renew the promise of baptismal faith.

The Priest addresses the faithful:

Dear brethren, 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:

Do you renounce Satan?

All: I do.

And all his works?

All: I do.

And all his empty show?

All: I do.

The Priest continues:

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

All: I do.

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.

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.

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.

The Priest sprinkles the people with blessed water, whilst the choir sings:

Vidi aquam egredientem de templo, a I saw water flowing from the right side of the latere dextro, et omnes, ad quos pervenit temple; All to whom this water came were aqua ista, salvi facti sunt, et dicent, saved, and they shall say: alleluia! alleluia!

After the Sprinkling, all are seated for the Offertory.

FOURTH PART:

LITURGY OF THE EUCHARIST

OFFERTORY

Psalm 117:16, 17

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar sed vivam, et narrabo opera domini, alleluia.	<i>The right hand of the Lord has done valiantly, the right hand of the Lord has exalted me; I shall not die, but I shall live, and recount the deeds of the Lord, alleluia.</i>
--	--

All sing the hymn:

ELLACOMBE (76.76.D)

Württemberg Gesangbuch, 1784
adapted Mainz Gesangbuch, 1833



- | | |
|--|---|
| 1. The Day of Resurrection!
Earth, tell it out abroad;
The Passover of gladness,
The Passover of God!
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory. | 2. Our hearts be pure from evil,
That we may see aright,
The Lord in rays eternal
Of resurrection-light;
And, listening to his accents,
May hear so calm and plain
His own 'All hail' and, hearing,
May raise the victor strain. |
| 3. Now let the heavens be joyful,
And earth her song begin,
The round world keep high triumph,
And all that is therein;
Let all things seen and unseen
Their notes of gladness blend,
For Christ the Lord hath risen,
Our Joy that hath no end. | |

Greek, St John Damascene (c. 750)
tr. John Mason Neale (1818–1866)

The people rise as the Priest says:

Cel.: Oráte, frates: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipotentem.

All: Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostrum totiúsque Ecclésiæ suæ sanctæ.

PRAYER OVER THE OFFERINGS

Suscipe, quæsumus, Domine, preces populi tui cum oblationibus hostiarum, ut, paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Christum Dominum nostrum.

Amen.

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.

PREFACE

D Omi-nus vo-bíscum. R. Et cum spí-ri-tu tu- o.

ŷ. Sur-sum corda. R. Habé-mus ad Dómi-num. ŷ. Grá-ti- as

agámus Dómino De- o nostro. R. Dignum et justum est.

ŷ. The Lord be with you. R. And with your spirit. ŷ. Lift up your hearts. R. We lift them up to the Lord. ŷ. Let us give thanks to the Lord our God. R. It is right and just.

Vere dignum et iustum est, æquum et salutare: Te quidem, Domine, omni tempore confiteri, sed in hac potissimum nocte gloriosius prædicare, cum Pascha nostrum immolatus est Christus.

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but on this night above all to laud you yet more gloriously, when Christ our Passover has been sacrificed.

Ipse enim verus est Agnus qui abstulit peccata mundi. Qui mortem nostrum moriendo destruxit, et vitam resurgendo reparavit.

For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising, restored our life.

Quapropter, profusis paschalibus gaudiis totus in orbe terrarum mundus exsultat. Sed et supernæ virtutes atque angelicæ potestates hymnum gloriæ tuæ concinunt, sine fine dicentes:

Therefore, overcome with paschal joy, every land, every people exults in your praise and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim:

The Choir sings:

SANCTUS

Messe Solennelle

Jean Langlais

Sanctus, Sanctus, Sanctus Dominus Deus
Sabaoth. Pleni sunt cæli et terra gloria tua.
Hosanna in excelsis.

Holy, Holy, Holy Lord God of hosts. Heaven
and earth are full of your glory. Hosanna in
the highest.

Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

Blessed is he who comes in the name of the
Lord. Hosanna in the highest.

All kneel.

Te igitur, clementissime Pater, per Iesum
Christum, Filium tuum, Dominum
nostrum, supplices rogamus ac petimus,
uti accepta habeas et benedicas ✠ hæc
dona, hæc munera, hæc sancta sacrificia
illibata, in primis, quæ tibi offerimus pro
Ecclesia tua sancta catholica: quam
pacificare, custodire, adunare et regere
digneris toto orbe terrarum: una cum
famulo tuo Papa nostro Francisco et
Antistite nostro Terentio Patricio et
omnibus orthodoxis atque catholicæ et
apostolicæ fidei cultoribus.

To you, therefore, most merciful Father, we
make humble prayer and petition through Jesus
Christ, your Son, our Lord: that you accept and
bless ✠ these gifts, these offerings, these holy
and unblemished sacrifices, 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 Francis our Pope and Terence
Patrick our Bishop, and all those who, holding
to the truth, hand on the catholic and apostolic
faith.

Memento, Domine, famulorum
famularumque tuarum N. et N. et omnium
circumstantium, quorum tibi fides cognita
est et nota devotio, pro quibus tibi
offerimus: vel qui tibi offerunt hoc
sacrificium laudis, pro se suisque omnibus:
pro redemptione animarum suarum, pro
spe salutis et incolumitatis suæ: tibi que
reddent vota sua æterno Deo, vivo et
vero.

Remember, Lord, your servants (N. and N.)
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.

Communicantes, et noctem sacratissimam
celebrantes Resurrectionis Domini nostri
Iesu Christi secundum carnem: sed et
memorial venerantes, in primis gloriosæ
semper Virginis Mariæ, Genetricis
eiusdem Dei et Domini nostri Iesu
Christi:

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,

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus, Domine, ut placates accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui, Domini nostri Iesu Christi.

Qui, pridie quam pateretur, accepit panem in sanctus ac venerabiles manus suas, et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit deditque discipulis suis, dicens:

ACCIPITE ET MANDUCATE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADETUR.

Simili modo, postquam cenatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens:

ACCIPITE ET BIBITE EX EO OMNES: HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. HOC FACITE IN MEAM COMMEMORATIONEM.

Mysterium fidei.

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. Through Christ our Lord. Amen.

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.

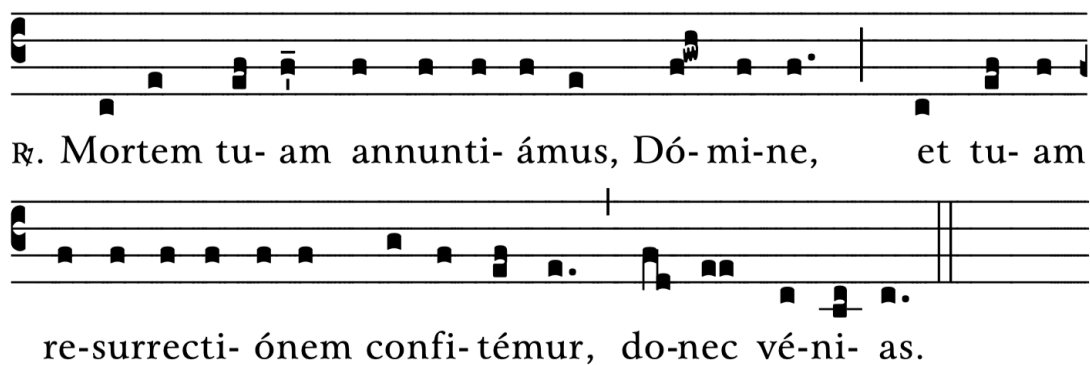
On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith.



Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi, Filii tui, Domini nostri, tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cælos gloriosæ ascensionis: offerimus præclaræ maiestati tuæ de tuis donis ac datis hostiam puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitæ æternæ et Calicem salutis perpetuæ.

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

Supplices te rogamus, omnipotens Deus: iube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ maiestatis tuæ; ut, quotquot ex hac altaris participatione sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per Christum Dominum nostrum. Amen.

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing. Through Christ our Lord. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsius, Domine, et omnibus in Christo quiescentibus,

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. Grant them, O Lord, we pray, and all who sleep in

locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per Christum Dominum nostrum. Amen.

Christ, a place of refreshment, light and peace. Through Christ our Lord. Amen.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Ioanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

To us, also, your servants, who, though sinners, 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, through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis.

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.

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours,

P



Per ómni- a sæcu-la sæcu-ló-rum. R. Amen.

For ever and ever. R. Amen.



THE COMMUNION RITE

THE LORD'S PRAYER

After the chalice and paten have been set down, the congregation stands and the Priest says:


Cel.: Præceptis salutaribus moniti, et divina institutione formati,
audemus dicere:

Together with the people, he continues:

P A-ter noster, qui es in cæ-lis: sancti-fi-cé-tur
nomen tu-um; advé-ni-at regnum tu-um; fi-at vo-lún-
tas tu-a, sic-ut in cæ-lo, et in terra. Panem nostrum
co-ti-di-á-num da no-bis hó-di-e; et dimítte no-bis
dé-bi-ta nostra, sic-ut et nos di-mít-timus de-bi-tó-ri-bus
nostris; et ne nos indú-cas in tenta-ti-ó-nem; sed
lí-be-ra nos a ma-lo.

Libera nos, quæsumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut, ope misericordiæ tuæ adiuti, et a peccato simus semper liberi et ab omni perturbatione securi: expectantes beatam spem et adventum Salvatoris nostri Iesu Christi.

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 Saviour, Jesus Christ.

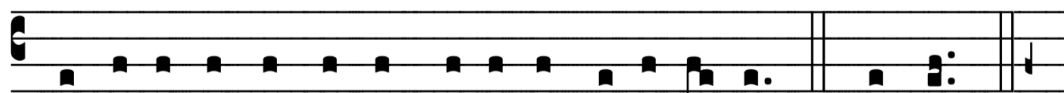


...Salva-tó-ris nostri Je-su Chri- sti. R. Qui- a tu- um est
regnum, et po-téstas, et gló-ri- a in sæcu-la.

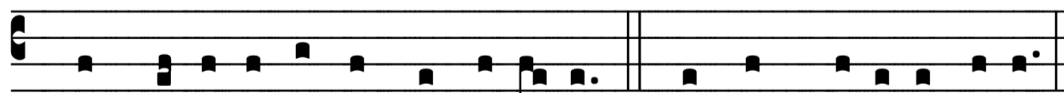
R. For the kingdom, the power and the glory are yours now and for ever.

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata nostra, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris.

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.



Qui vi-vis et regnas in sæcu-la sæcu-ló-rum. R. Amen.
Who live and reign for ever and ever. R. Amen.



P. Pax Dómi-ni sit semper vobíscum. R. Et cum spí-ri-tu tu- o.
The peace of the Lord be with you always. R. And with your spirit.

All sing:

AGNUS DEI

6. **A** -gnus Dé- i, * qui tóllis peccá-ta mún-di : mi-se-
ré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta mún-di :
mi-se-ré-re nó-bis. Agnus Dé- i, * qui tóllis peccá-ta mún-
di : dóna nóbis pá-cem.

All kneel. After his private prayers of preparation, the Priest genuflects, takes the host and, holding it slightly raised above the paten says aloud:

Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt.

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.

Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

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

COMMUNION

1 Corinthians 11:24–25

Pascha nostrum immolatus est Christus; itaque epulemur in azymis sinceritatis et veritatis, alleluia.

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

MOTET

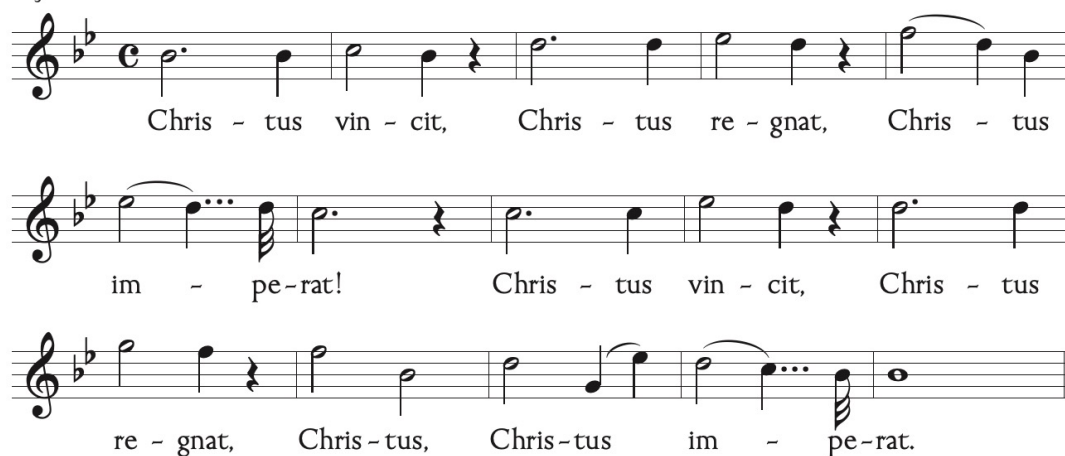
Gregor Aichinger
(c.1565–1628)

Regina cæli, lætare,
Quia quem meruisti portare,
Resurrexit sicut dixit, ora pro nobis
Deum, alleluia.

Queen of heaven, rejoice,
For He whom you were worthy to bear,
Has risen, as He said, pray for us to God,
alleluia.

All sing the hymn:

Refrain:



Choir: Gloria Patri, et Filio, et Spiritu Sancto.

All repeat refrain.

Choir: Sicut erat in principio, et nunc et semper, et in saecula saeculorum. Amen.

All repeat refrain.

Text: Eighth century Acclamations.

Tune: CHRISTUS VINCIT, Joseph Noyon (1888–1962), arr. Gerre Hancock (1934–2012).

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PRAYER AFTER COMMUNION

Spiritum nobis, Domine, tuæ caritatis infunde, ut, quos sacramentis paschalibus satiasti, tua facias pietate concordēs. Per Christum Dominum nostrum.

Amen.

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 RITE

SOLEMN BLESSING

Dominus vobiscum.

Et cum spiritu tuo.

Humiliate capita vestra Deo.

Benedicat vos omnipotens Deus, hodierna
 interveniente sollemnitatem paschali, et ab
 omni miseratus defendat incursione peccati.

Amen.

Et qui ad æternam vitam in Unigeniti sui
resurrectio vos reparat, vos præmiis
immortalitatis adimpleat.

Amen.

Et qui, expletis passionis dominicæ
diebus, paschalis festi gaudia celebratis,
ad ea festa, quæ lætitiis peraguntur
æternis, ipso opitulante, exsultantibus
animis veniatis.

Amen.

Et benedictio Dei omnipotentis, Patris,
et Filii, et Spiritus Sancti, descendat super
vos et maneat semper.

Amen.

The Lord be with you.

And with your spirit.

Bow down for the blessing.

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

Amen.

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

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.

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.

Amen.

DISMISSAL

[illegible]

I - te, missa est, alle-lú-ia, alle- lú-ia.
 R. De- o gra- ti- as, alle-lú-ia, alle- lú-ia.

All sing the hymn:

EASTER HYMN (77.77 + alleluias)

Lyra Davidica 1708
adapted The Compleat Psalmodist 1749



1. Jesus Christ is risen to-day, Alleluia!
Our triumphant holy day, Alleluia!
Who did once, upon the Cross, Alleluia!
Suffer to redeem our loss, Alleluia!
2. Hymns of praise then let us sing, Alleluia!
Unto Christ, our heavenly King, Alleluia!
Who endured the Cross and grave, Alleluia!
Sinners to redeem and save, Alleluia!
3. But the pains which he endured, Alleluia!
Our salvation have procured; Alleluia!
Now above the sky he's King, Alleluia!
Where the angels ever sing, Alleluia!

based on *Surrexit Christus hodie*, 14th century
The Compleat Psalmodist 1749 and
Supplement to the New Version 1816