The Blessing of the Fire and Preparation of the Candle

The Priest lights the paschal candle from the new fire, singing

\[G\]

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

With respect to the preceding elements, Conferences of Bishops may also establish other forms more suited to the culture of the peoples.

Procession

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

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

\[G\]

The Light of Christ.

And all respond:

\[G\]

Thanks be to God.

Or:

\[G\]

Lu-men Chris-ti.

And all respond:

\[G\]

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

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

The Proclamation may also be sung in the shorter form.

The Paschal Proclamation
Longer form of the Paschal Proclamation

Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King’s triumph! Be glad, let earth be glad, as glory floods her, a-blaze 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 unshad-owed,
that I may sing this candle's perfect praises.)
(V. The Lord be with you. R. And with your spir-it.)
V. Lift up your hearts. R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God. R. It is right and just.
It is truly right and just, with ardent love of mind and heart and
with devoted service of our voice, to acclaim our God invis-ible,
the almighty Father, and Jesus Christ, our Lord, his Son, his
On-ly Be-got-ten. Who for our sake paid Adam’s debt to the e-
ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean
the re-cord of our an- cient sin-ful-ness. These then are the feasts
of Pass-ov-er, in which is slain the Lamb, the one true Lamb,
whose Blood anoints the door- posts of be-liev-ers. This is the
night, when once you led our fore-bears, Is-ra-el’s chil-dren,
from slaver-y in E- gypt and made them pass dry-shod through
the Red Sea. This is the night that with a pil- lar of fire
banished the dark- ness of sin. This is the night that even now,
throughout the world, sets Christian believers apart from world-ly
vic- es and from the gloom of sin, lead- ing them to grace and
join-ing them to his ho-ly ones. This is the night, when Christ broke the prison - bars of death and rose vic-to-ri-ous from the un-der-world. Our birth would have been no gain, had we not been re-deemed. O wonder of your hum-ble care for us! O love, O char-i-ty be-yond all tell-ing, to ran-som a slave you gave a-way your Son! O tru-ly nec-es-sar-y sin of Ad-am, de-stroyed com-plete-ly by the Death of Christ! O hap-py fault that earned so great, so glo-ri-ous a Re-deem-er!

O truly bless-ed night, wor-thy alone to know the time and hour when Christ rose from the un-der-world! This is the night of which it is writ-ten: The night shall be as bright as day,
dazzling is the night for me, and full of glad-ness. The sanctifying power of this night dispels wicked-ness, washes faults a-way, re-stores innocence to the fall-en, and joy to mourn-ers, drives out ha-tred, fos-ters con-cord, and brings down the might-y.

On this, your night of grace, O ho-ly Fa-ther, accept this candle, a sol-enn of-fer-ing, the work of bees and of your serv-ants' hands, an evening sacri-fice of praise, this gift from your most ho-ly Church. But now we know the praises of this pil-lar, which glow-ing fire ignites for God's hon-or, a fire into many flames di-vid-ed, yet nev-er dimmed by shar-ing of its light, for it is fed by melt-ing wax, drawn out by moth-er bees to build a torch
so precious. O truly blessed night, when things of heaven are wed to those of earth, and divine to the human.

Therefore, O Lord, we pray you that this candle, hallowed to the honor of your name, may persevere undimmed, to overcome the darkness of this night. Receive it as a pleasing fragrance, and let it mingle with the lights of heaven. May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever. R. Amen.
Exult, let them exult, the hosts of heaven, let Angel ministers of God exult, let the trumpet of salvation sound a-loud our might-y King’s tri-umph! Be glad, let earth be glad, as glo-ry floods her, a-blaze with light from her e-ter-nal King, let all cor-ners of the earth be glad, know-ing an end to gloom and dark-ness. Re-joice, let Mother Church al-so re-joice, arrayed with the lightning of his glo-ry, let this ho-ly build-ing shake with joy, filled with the might-y voic-es of the peo-ple-s.

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

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

V. Let us give thanks to the Lord our God. R. It is right and just.
It is truly right and just, with ardent love of mind and heart and
with devoted service of our voice, to acclaim our God invisible,
the almighty Father, and Jesus Christ, our Lord, his Son, his
On-ly Be-born. Who for our sake paid Adam's debt to the e-
ternal Father, and, pouring out his own dear Blood, wiped clean
the record of our ancient sinfulness. These then are the feasts
of Pass-over, in which is slain the Lamb, the one true Lamb,
whose Blood anoints the door-posts 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 join- ing them to his holy ones. This is the night, when Christ broke the prison-bars of death and rose victorious from the under-world. 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 Ad- am, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer! The sanctifying power of this night dispels wick-ed-ness, washes faults a-way,
re-store innocence to the fall-en, and joy to mourn-ers. O truly
bless-ed night, when things of heaven are wed to those of earth,
and di-vine to the hu-man.

On this, your night of grace, O ho-ly Fa-ther, accept this candle, a
sol-emn of-fer-ing, the work of bees and of your serv-ants’ hands,
an evening sacri-fice of praise, this gift from your most ho-ly
Church.

There-fore, O Lord, we pray you that this candle, hallowed to the
honor of your name, may perse-vere un-dimmed, to over-come
the dark-ness of this night. Re-ceive it as a pleas-ing fra-grance,
and let it min-gle with the lights of heav-en. May this flame
be found still burning by the morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death’s domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever. R. Amen.

LITURGY OF THE WORD

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, which is taken up by all, while the bells are rung, according to local custom.

Glória in excéllis Deo.

After the Epistle has been read, all rise, and the Priest three times, raising his voice by a step each time, solemnly intones Alleluia, which all repeat. If necessary, the psalmist intones the Alleluia.

Al-le-lú-ia.

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BAPTISMAL LITURGY

Litany

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

If there are candidates to be baptized:

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

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

Dear-ly beloved, let us humbly invoke upon this font the grace of God the al-might-y Fa-ther, that those who from it are born a-new may be numbered among the children of a-dop-tion in Christ.

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V. Lord, have mercy.  R. Lord, have mercy.

V. Christ, have mercy.  R. Christ, have mercy.

V. Lord, have mercy.  R. Lord, have mercy.

Holy Mary, Mother of God, [ ] R. pray for us.
Saint Michael, [ ]
Holy Angels of God, [ ]
Saint John the Baptist, [ ]
Saint John, [ ]
Saint Peter and Saint Paul, [ ]
Saint Andrew, [ ]
Saint Mary Magdalene, [ ]
Saint Stephen, [ ]
Saint Ignatius of Antioch, [ ]
Saint Lawrence, [ ]
Saint Perpetua and Saint Felicity, [ ]
Saint Agnes, [ ]
Saint Crescens, [ ]
Saint Augustine, [ ]
Saint Athanasius, [ ]
Saint Basil, [ ]
Saint Martin, [ ]
Saint Benedict, [ ]
Saint Francis and Saint Dominic, [ ]
Saint Francis Xavier, [ ]
Saint John Vianney, [ ]
Saint Catherine of Siena, [ ]
Saint Teresa of Jesus, [ ]
All holy men and women, Saints of God, [ ]
Lord, be merciful, R. Lord, deliver us, we pray.

From all evil, R. Lord, deliver us, we pray.
From every sin,
From everlasting death,
By your incarnation,
By your
Death and Resurrection,
By the out-pouring of the Holy Spirit,

Be merciful to us sinners, R. 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,

R. Lord, we ask you, hear our prayer.

If there is no one to be baptized:

Make this font holy by your grace for the new birth of your children,

R. Lord, we ask you, hear our prayer.

Jesus, Son of the living God, R. Lord, we ask you, hear our prayer.
Christ, hear us.  R. Christ, hear us.

Christ, graciously hear us.  R. Christ, graciously hear us.

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The Priest then blesses the baptismal water, singing this prayer with hands extended:

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

O God, whose Spirit in the first moments of the world's creation hovered over the waters, so that the very substance of water would even then take to itself the power to sanctify; O God, who by the outpouring of the flood foreshadowed regeneration, so that from the mystery of one and the same element of water would come an end to vice and a beginning of virtue; O God, who caused the children of Abraham to pass dry-shod through the Red Sea, so that the chosen people, set free from slav-
very 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 new-born children through water and the Holy Spirit.

And, if the occasion so suggests, lowering the paschal candle into the water once or three times, he continues:

May the power of the Holy Spirit, O Lord, we pray, come down through your Son into the fullness of this font, and, holding the candle in the water, he continues:

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

R. A-men.

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

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

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, singing:

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 this prayer, with hands extended:

Lord our God, in your mercy be present to your people who keep vigil on this most sacred night, and, for us who recall the wondrous work of our creation and the still greater work of our redemption, graciously bless this water. For you created water to make the fields fruitful and to refresh and cleanse our bodies. You also made water the instrument of your mercy: for through water you freed
your people from slavery and quenched their thirst in the desert;

through water the Prophets proclaimed the new covenant you were
to enter upon with the human race; and last of all, through water,

which Christ made holy in the Jordan, you have renewed our corrupted nature in the bath of regeneration. Therefore, may

this water be for us a memorial of the Baptism we have received,

and grant that we may share in the gladness of our brothers and sisters, who at Easter have received their Baptism.

Through Christ our Lord. R. Amen.
The Renewal of Baptismal Promises

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

Antiphon

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

Or:

I saw water flowing from the Temple, from its right-hand side, al-le-lu-ia; and all to whom this water came were saved and shall say: Al-le-lu-ia, al-le-lu-ia.

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

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

All respond:

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

This is observed throughout the Octave of Easter.

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