

THE EASTER VIGIL IN THE HOLY NIGHT

The entire celebration of the Easter Vigil must take place at night, so that it begins after nightfall and ends before daybreak on the Sunday. This Vigil is arranged in four parts: after a service of light and the Easter Proclamation (I), the Church meditates on all the wonderful things God has done for his people from the beginning; this is the Liturgy of the Word (II). As the day of resurrection approaches, new members of the Church are reborn in Baptism (III), and the whole Church is called to the table the Lord prepared for his people through his Death and Resurrection; this is the Liturgy of the Eucharist (IV).

FIRST PART:

THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

THE BLESSING OF THE FIRE AND PREPARATION OF THE CANDLE

A large fire is prepared in a suitable place. The people and the Priest assemble there with the other ministers (carrying the paschal candle). The Priest then greets the assembly in the usual manner and briefly instructs them about the vigil and blesses the fire.

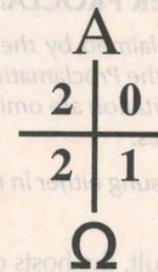
Dear brethren (brothers and sisters),...Through Christ our Lord.

Amen.

To stress the dignity and significance of the paschal candle, the following rite is done.

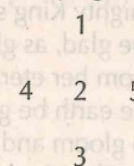
After the blessing of the new fire, the Priest cuts a cross into the candle with a stylus. Then he traces the Greek letter Alpha above the cross, the letter Omega below, and the numerals of the current year between the arms of the cross. While doing this he says:

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 cross and other marks have been made, the Priest may insert five grains of incense in the candle. He does this in the form of a cross 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

One of the ministers takes burning coals from the fire and places them in the thurible; the Priest then places incense into it. The Deacon, or other appropriate minister, accepts the paschal candle from the Priest, and a procession is formed. The Priest and ministers follow the smoking thurible and lit paschal candle, leading the people, who are holding unlit candles, to the door of the church. At the door of the darkened church, the Deacon then takes the Easter candle, lifts it high, and sings:

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After this, the Priest lights his candle. When the procession reaches the middle of the church, the Deacon lifts the candle high and sings a second time:

The Light of Christ. Thanks be to God.

All light their candles from the paschal candle and the procession continues. When the Deacon arrives before the altar, he faces the people and sings a third time:

The Light of Christ. Thanks be to God.

After the paschal candle is placed in a large candle holder, the lights in the church are put on, except for the altar candles.

THE EASTER PROCLAMATION (EXSULTET)

The Easter Proclamation is proclaimed by the Deacon or, in his absence, by the Priest. If necessary, a lay cantor may sing the Proclamation. In this case, the words "Therefore, dearest friends" up to the end of the invitation are omitted, as is the greeting "The Lord be with you." All stand and hold lighted candles.

The Easter Proclamation may be sung either in the long or short form. (Include the bracketed text for the long form.)

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.

Deacon/Priest only:

[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.]

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Acc #530



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 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.

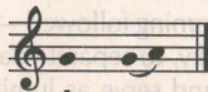
But now we know the praises of this pillar,
which glowing fire ignites for God's honor,
a fire into many flames divided,
yet never dimmed by sharing of its light,
for it is fed by melting wax,
drawn out by mother bees
to build a torch so precious.]

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

**Short form
only**

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

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



A - men.

After the Easter Proclamation, the candles are put aside, and all sit down.

Note: In addition to the chants found in *The Roman Missal, Third Edition*, other verbatim musical settings of the Exsultet are available from OCP, including settings by Paul Hillebrand (edition 30113062), Tom Kendzia (edition 30107265), Christopher Walker (edition 30108443), and a bilingual (English/Spanish) setting by Pedro Rubalcava (edition 30105757).

SECOND PART: THE LITURGY OF THE WORD

There are seven readings from the Old Testament and two from the New (the Epistle and Gospel), all of which should be read whenever this can be done, so that the character of the Vigil, which demands an extended period of time, may be preserved. Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three readings should be read from the Old Testament, both from the Law and from the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted.

Following each reading from the Old Testament the Responsorial Psalm is sung. Then all rise, the Priest says, "Let us pray" and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm a period of sacred silence may be observed, in which case the pause after "Let us pray" is omitted.

FIRST READING

A reading from the Book of Genesis

(Include the bracketed text for the long form)

In the beginning, when God created the heavens and the earth, [the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters.

Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day," and the darkness he called "night." Thus evening came, and morning followed—the first day.

Then God said, "Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened: God made the dome, and it separated the water above the dome from the water below it. God called the dome "the sky." Evening came, and morning followed—the second day.

Then God said, "Let the water under the sky be gathered into a single basin, so that the dry land may appear." And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land "the earth," and the basin of the water he called "the sea." God saw how good it was. Then God said, "Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it." And so it happened: the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

Then God said: "Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years, and serve as luminaries in the dome of the sky, to shed light upon the earth." And so it happened: God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars. God set them in the dome of the sky, to shed light upon the earth, to govern the day and the night, and to separate the light from the darkness. God saw how good it was. Evening came, and morning followed—the fourth day.

Then God said, "Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky." And so it happened: God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was, and God blessed them, saying, "Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth." Evening came, and morning followed—the fifth day.

Then God said, "Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds." And so it happened: God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was. Then] God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

God created man in his image;

in the image of God he created him;

male and female he created them.

God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth." God also said: "See, I give you every seed-bearing plant all over the earth

Genesis 1:1—2:2 or 1:1, 26–31a (41ABC)

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and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food." And so it happened. God looked at everything he had made, and he found it very good. [Evening came, and morning followed—the sixth day.

Thus the heavens and the earth and all their array were completed. Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.]

The word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM

Psalm 104:1–2, 5–6, 10, 12, 13–14, 24, 35



℟. Lord, send out your Spir - it, and re - new the face of the earth.

Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 66)

► Bless the LORD, O my soul!

O LORD, my God, you are
great indeed!

You are clothed with majesty
and glory,
robed in light as with a cloak. **℟.**

► You fixed the earth upon its foundation,
not to be moved forever;
with the ocean, as with a garment,
you covered it;
above the mountains the
waters stood. **℟.**

► You send forth springs into
the watercourses
that wind among the mountains.

Beside them the birds of heaven dwell;
from among the branches they send
forth their song. **℟.**

► You water the mountains from
your palace;
the earth is replete with the fruit
of your works.

You raise grass for the cattle,
and vegetation for man's use,
producing bread from the earth. **℟.**

► How manifold are your works, O LORD!
In wisdom you have wrought
them all—
the earth is full of your creatures.
Bless the LORD, O my soul! **℟.**

Or

RESPONSORIAL PSALM

Psalm 33:4–5, 6–7, 12–13, 20 & 22



℟. The earth is full of the good-ness of the Lord.

Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 67)

► Upright is the word of the LORD,
and all his works are trustworthy.
He loves justice and right;
of the kindness of the LORD the earth
is full. **℟.**

► By the word of the LORD the heavens
were made;
by the breath of his mouth all
their host.
He gathers the waters of the sea as in
a flask;
in cellars he confines the deep. **℟.**

℟. The earth is full of the goodness of the Lord.

‡ Blessed the nation whose God is the LORD,
the people he has chosen for his own inheritance.
From heaven the LORD looks down;
he sees all mankind. ℟.

‡ Our soul waits for the LORD,
who is our help and our shield.
May your kindness, O LORD, be upon us
who have put our hope in you. ℟.

PRAYER

Let us pray...
Amen.

SECOND READING

Genesis 22:1–18 or 22:1–2, 9a, 10–13, 15–18

A reading from the Book of Genesis

(Include the bracketed text for the long form)

God put Abraham to the test. He called to him, “Abraham!” “Here I am,” he replied. Then God said: “Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you.” [Early the next morning Abraham saddled his donkey, took with him his son Isaac and two of his servants as well, and with the wood that he had cut for the holocaust, set out for the place of which God had told him.]

On the third day Abraham got sight of the place from afar. Then he said to his servants: “Both of you stay here with the donkey, while the boy and I go on over yonder. We will worship and then come back to you.” Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac’s shoulders, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham: “Father!” Isaac said. “Yes, son,” he replied. Isaac continued, “Here are the fire and the wood, but where is the sheep for the holocaust?” “Son,” Abraham answered, “God himself will provide the sheep for the holocaust.” Then the two continued going forward.]

When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. [Next he tied up his son Isaac, and put him on top of the wood on the altar.] Then he reached out and took the knife to slaughter his son. But the LORD’s messenger called to him from heaven, “Abraham, Abraham!” “Here I am,” he answered. “Do not lay your hand on the boy,” said the messenger. “Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son.” As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son. [Abraham named the site Yahweh-yireh; hence people now say, “On the mountain the LORD will see.”]

Again the LORD’s messenger called to Abraham from heaven and said: “I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing—all this because you obeyed my command.”

The word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM

Psalms 16:5, 8, 9–10, 11



℟. You are my in - her - i - tance, O Lord.

Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 68)

‡ O LORD, my allotted portion and my cup,
you it is who hold fast my lot.
I set the LORD ever before me;
with him at my right hand I shall not be disturbed. ℟.

‡ Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;

because you will not abandon my soul to the netherworld,
nor will you suffer your faithful one to undergo corruption. ℟.

‡ You will show me the path to life,
fullness of joys in your presence,
the delights at your right hand forever. ℟.

PRAYER

Let us pray...
Amen.

THIRD READING

A reading from the Book of Exodus

Exodus 14:15–15:1

The LORD said to Moses, “Why are you crying out to me? Tell the Israelites to go forward. And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharaoh and all his army, his chariots and charioteers. The Egyptians shall know that I am the LORD, when I receive glory through Pharaoh and his chariots and charioteers.”

The angel of God, who had been leading Israel’s camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark, and thus the night passed without the rival camps coming any closer together all night long. Then Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left.

The Egyptians followed in pursuit; all Pharaoh’s horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the LORD cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians.

Then the LORD told Moses, “Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers.” So Moses stretched

out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the LORD saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD and believed in him and in his servant Moses.

Then Moses and the Israelites sang this song to the LORD:

I will sing to the LORD, for he is gloriously triumphant;
horse and chariot he has cast into the sea.

The word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM

Exodus 15:1-2, 3-4, 5-6, 17-18



R. Let us sing to the Lord; he has covered him - self in glo - ry.

Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 69)

▶ I will sing to the LORD, for he is
gloriously triumphant;
horse and chariot he has cast into
the sea.
My strength and my courage is
the LORD,
and he has been my savior.
He is my God, I praise him;
the God of my father, I extol him. **R.**
▶ The LORD is a warrior,
LORD is his name!
Pharaoh's chariots and army he hurled
into the sea;
the elite of his officers were
submerged in the Red Sea. **R.**

▶ The flood waters covered them,
they sank into the depths like
a stone.
Your right hand, O LORD, magnificent
in power,
your right hand, O LORD, has
shattered the enemy. **R.**
▶ You brought in the people
you redeemed
and planted them on the mountain
of your inheritance—
the place where you made your seat,
O LORD,
the sanctuary, LORD, which your
hands established.
The LORD shall reign forever
and ever. **R.**

PRAYER

Let us pray...
Amen.

FOURTH READING

A reading from the Book of the Prophet Isaiah

The One who has become your husband
is your Maker;
his name is the LORD of hosts;
your redeemer is the Holy One of Israel,
called God of all the earth.
The LORD calls you back,
like a wife forsaken and grieved
in spirit,
a wife married in youth and then
cast off,
says your God.
For a brief moment I abandoned you,
but with great tenderness I will take
you back.

In an outburst of wrath, for a moment
I hid my face from you;
but with enduring love I take pity on you,
says the LORD, your redeemer.
This is for me like the days of Noah,
when I swore that the waters of Noah
should never again deluge the earth;

so I have sworn not to be angry with you,
or to rebuke you.
Though the mountains leave their place
and the hills be shaken,
my love shall never leave you
nor my covenant of peace be shaken,
says the LORD, who has mercy on you.
O afflicted one, storm-battered
and unconsoled,
I lay your pavements in carnelians,
and your foundations in sapphires;
I will make your battlements of rubies,
your gates of carbuncles,
and all your walls of precious stones.
All your children shall be taught
by the LORD,
and great shall be the peace
of your children.
In justice shall you be established,
far from the fear of oppression,
where destruction cannot come
near you.

The word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM

Psalms 30:2, 4, 5-6, 11-12, 13



R. I will praise you, Lord, for you have res - cued me.

Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 70)

▶ I will extol you, O LORD, for you drew
me clear
and did not let my enemies rejoice
over me.
O LORD, you brought me up from the
netherworld;
you preserved me from among those
going down into the pit. **R.**
▶ Sing praise to the LORD, you his
faithful ones,
and give thanks to his holy name.

For his anger lasts but a moment;
a lifetime, his good will.
At nightfall, weeping enters in,
but with the dawn, rejoicing. **R.**

▶ Hear, O LORD, and have pity on me;
O LORD, be my helper.
You changed my mourning
into dancing;
O LORD, my God, forever will I give
you thanks. **R.**

PRAYER

Let us pray...
Amen.

FIFTH READING

A reading from the Book of the Prophet Isaiah

Thus says the LORD:

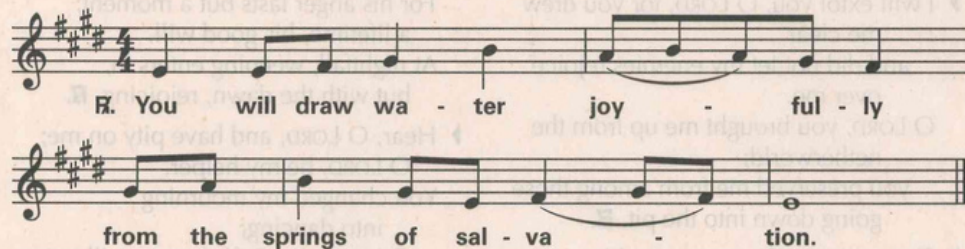
All you who are thirsty,
come to the water!
You who have no money,
come, receive grain and eat;
come, without paying and without cost,
drink wine and milk!
Why spend your money for what is
not bread,
your wages for what fails to satisfy?
Heed me, and you shall eat well,
you shall delight in rich fare.
Come to me heedfully,
listen, that you may have life.
I will renew with you the
everlasting covenant,
the benefits assured to David.
As I made him a witness to the peoples,
a leader and commander of nations,
so shall you summon a nation you
knew not,
and nations that knew you not shall
run to you,
because of the LORD, your God,
the Holy One of Israel, who has
glorified you.

Seek the LORD while he may be found,
call him while he is near.
Let the scoundrel forsake his way,
and the wicked man his thoughts;
let him turn to the LORD for mercy;
to our God, who is generous
in forgiving.
For my thoughts are not your thoughts,
nor are your ways my ways, says
the LORD.
As high as the heavens are above
the earth,
so high are my ways above your ways
and my thoughts above your thoughts.
For just as from the heavens
the rain and snow come down
and do not return there
till they have watered the earth,
making it fertile and fruitful,
giving seed to the one who sows
and bread to the one who eats,
so shall my word be
that goes forth from my mouth;
my word shall not return to me void,
but shall do my will,
achieving the end for which I sent it.

The word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM

Isaiah 12:2-3, 4, 5-6



Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 71)

► God indeed is my savior;
I am confident and unafraid.
My strength and my courage is the LORD,
and he has been my savior.

With joy you will draw water
at the fountain of salvation. **℟.**

► Give thanks to the LORD, acclaim
his name;
among the nations make known
his deeds,
proclaim how exalted is
his name. **℟.**

PRAYER

Let us pray...
Amen.

SIXTH READING

A reading from the Book of the Prophet Baruch

Baruch 3:9-15, 32-4:4

Hear, O Israel, the commandments
of life:
listen, and know prudence!
How is it, Israel,
that you are in the land of your foes,
grown old in a foreign land,
defiled with the dead,
accounted with those destined for
the netherworld?
You have forsaken the fountain
of wisdom!
Had you walked in the way of God,
you would have dwelt in
enduring peace.

Learn where prudence is,
where strength, where understanding;
that you may know also
where are length of days, and life,
where light of the eyes, and peace.
Who has found the place of wisdom,
who has entered into her treasures?

The One who knows all things
knows her;
he has probed her by his knowledge—
the One who established the earth
for all time,
and filled it with four-footed beasts;

The word of the Lord. **Thanks be to God.**

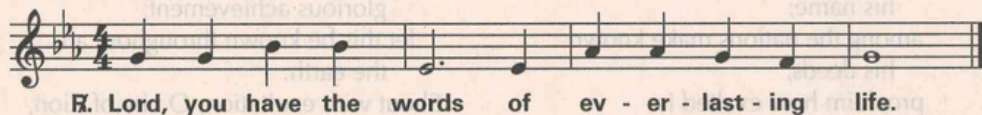
► Sing praise to the LORD for his
glorious achievement;
let this be known throughout all
the earth.
Shout with exultation, O city of Zion,
for great in your midst
is the Holy One of Israel! **℟.**

he who dismisses the light,
and it departs,
calls it, and it obeys him trembling;
before whom the stars at their posts
shine and rejoice;
when he calls them, they answer,
"Here we are!"
shining with joy for their Maker.
Such is our God;
no other is to be compared to him:
he has traced out the whole way
of understanding,
and has given her to Jacob, his servant,
to Israel, his beloved son.

Since then she has appeared on earth,
and moved among people.
She is the book of the precepts of God,
the law that endures forever;
all who cling to her will live,
but those will die who forsake her.
Turn, O Jacob, and receive her:
walk by her light toward splendor.
Give not your glory to another,
your privileges to an alien race.
Blessed are we, O Israel;
for what pleases God is known
to us!

RESPONSORIAL PSALM

Psalm 19:8, 9, 10, 11



Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 72)

- ▶ The law of the LORD is perfect, refreshing the soul; the decree of the LORD is trustworthy, giving wisdom to the simple. **℟.**
- ▶ The precepts of the LORD are right, rejoicing the heart; the command of the LORD is clear, enlightening the eye. **℟.**
- ▶ The fear of the LORD is pure, enduring forever; the ordinances of the LORD are true, all of them just. **℟.**
- ▶ They are more precious than gold, than a heap of purest gold; sweeter also than syrup or honey from the comb. **℟.**

PRAYER

Let us pray...
Amen.

SEVENTH READING

Ezekiel 36:16–17a, 18–28

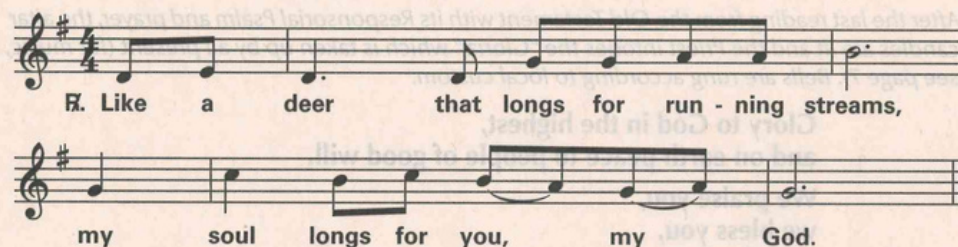
A reading from the Book of the Prophet Ezekiel

The word of the LORD came to me, saying: Son of man, when the house of Israel lived in their land, they defiled it by their conduct and deeds. Therefore I poured out my fury upon them because of the blood that they poured out on the ground, and because they defiled it with idols. I scattered them among the nations, dispersing them over foreign lands; according to their conduct and deeds I judged them. But when they came among the nations wherever they came, they served to profane my holy name, because it was said of them: "These are the people of the LORD, yet they had to leave their land." So I have relented because of my holy name which the house of Israel profaned among the nations where they came. Therefore say to the house of Israel: Thus says the Lord GOD: Not for your sakes do I act, house of Israel, but for the sake of my holy name, which you profaned among the nations to which you came. I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the LORD, says the Lord GOD, when in their sight I prove my holiness through you. For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God.

The word of the Lord. **Thanks be to God.**

RESPONSORIAL PSALM (when Baptism is celebrated)

Psalm 42:3, 5; 43:3, 4



Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 73)

- ▶ Athirst is my soul for God, the living God. When shall I go and behold the face of God? **℟.**
- ▶ I went with the throng and led them in procession to the house of God, amid loud cries of joy and thanksgiving, with the multitude keeping festival. **℟.**
- ▶ Send forth your light and your fidelity; they shall lead me on and bring me to your holy mountain, to your dwelling-place. **℟.**
- ▶ Then will I go in to the altar of God, the God of my gladness and joy; then will I give you thanks upon the harp, O God, my God! **℟.**

Or (when Baptism is not celebrated)

RESPONSORIAL PSALM

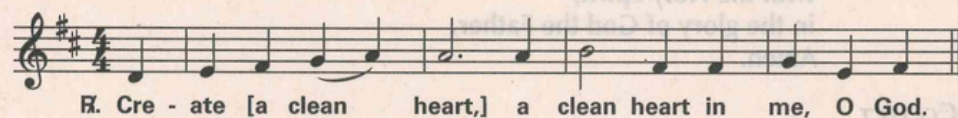
Isaiah 12:2–3, 4bcd, 5–6

See music for Fifth Reading Responsorial Psalm on page 132 (R&A page 74).

Or (when Baptism is not celebrated)

RESPONSORIAL PSALM

Psalm 51:12–13, 14–15, 18–19



Music: Owen Alstott, © 1977, 1990, OCP (R&A p. 75)

- ▶ A clean heart create for me, O God, and a steadfast spirit renew within me. I will teach transgressors your ways, and sinners shall return to you. **℟.**
- ▶ Cast me not out from your presence, and your Holy Spirit take not from me. **℟.**
- ▶ For you are not pleased with sacrifices; should I offer a holocaust, you would not accept it. My sacrifice, O God, is a contrite spirit; a heart contrite and humbled, O God, you will not spurn. **℟.**
- ▶ Give me back the joy of your salvation, and a willing spirit sustain in me.

PRAYER

Let us pray...
Amen.

GLORIA

After the last reading from the Old Testament with its Responsorial Psalm and prayer, the altar candles are lit and the Priest intones the "Gloria," which is taken up by all present (for music, see page 7). Bells are rung according to local custom.

**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.**

COLLECT

Let us pray...

Amen.

EPISTLE

Romans 6:3–11

A reading from the Letter of Saint Paul to the Romans

Brothers and sisters: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to