

EASTER SUNDAY

Double of the First Class with privileged Octave

THE PASCHAL VIGIL

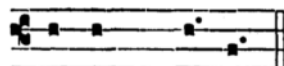
Station ad St. John Lateran

...
THE BLESSING OF THE NEW FIRE

...
THE BLESSING OF THE PASCHAL CANDLE

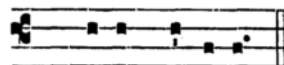
...
THE PROCESSION OF THE PASCHAL CANDLE

11. *When the deacon [or priest] has entered the church, he stands erect and sings alone :*



Lúmen Chrí-sti.

All the others except the subdeacon [or cross-bearer] and thurifer kneel towards the paschal candle and answer :

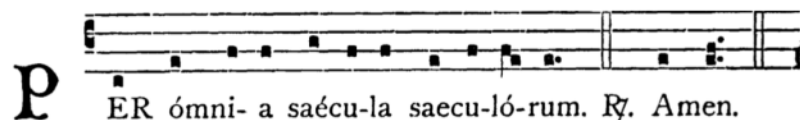


R̃. Dé-o grá-ti-as.

THE PASCHAL PRAISE

EXsúltet jam Angélica turba caelórum : exsúltent divína mystéria : et pro tanti Regis victória, tuba ínsonet salutáris.

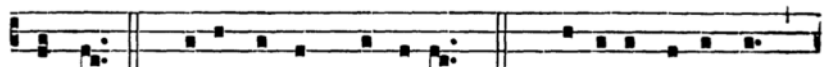
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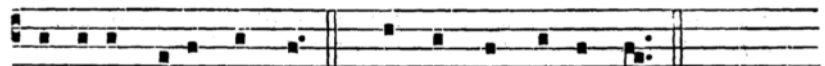
PER ómni- a saécu-la saecu-ló-rum. R̃. Amen.



∇. Dóminus vobíscum. R̃. Et cum spí-ri-tu tú-o. ∇. Súrsum



córda. R̃. Habémus ad Dóminum. ∇. Grá-ti-as agámus



Dómino Dé-o nóstro. R̃. Dígnum et jústum est.

THE READINGS OR LESSONS

LESSON I *Gen. 1, 1-31 and 2, 1-2 ...*

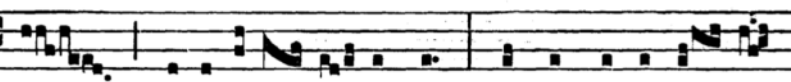
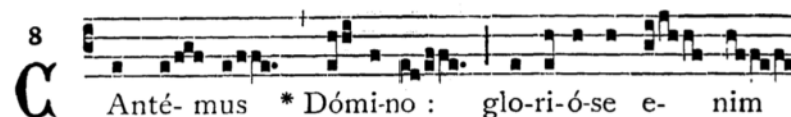
Orémus. D. Flectámus genua. D. Leváte.

Prayer **D**Eus, qui mirabiliter creásti hóminem, et mirabílius ...

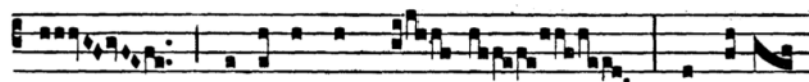
LESSON II *Ex. 14, 24-31 and 15, 1 ...*

Canticle

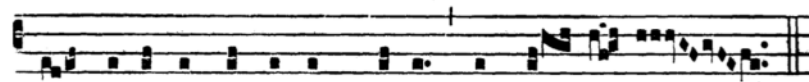
Ex. 15, 1 and 2



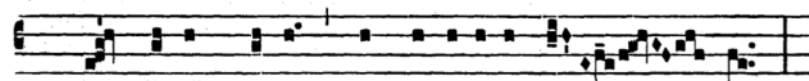
hono-ri-fi-cá-tus est : équum et ascen-só-



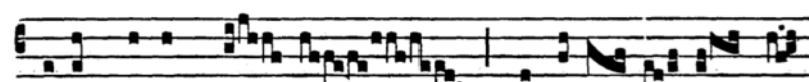
rem pro-jé-cit in má-re : adjú-tor



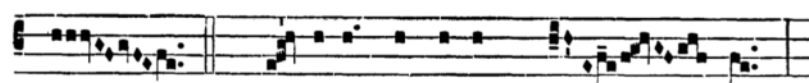
et pro-téctor fáctus est mí-hi in sa-lú-tem.



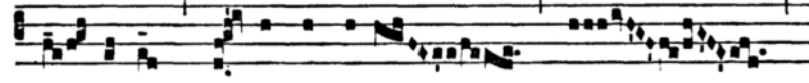
∇. Hic Dé-us mé-us, et honorábo é-um :



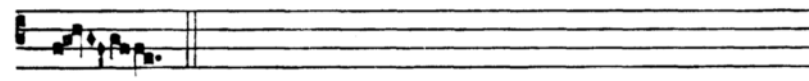
Dé-us pátris mé-i, et exal-tá-bo é-



um. ∇. Dó-minus cónte-rens bé-lla :



Dó-mi-nus * nómen est íl-li.



Orémus. D. Flectámus genua. D. Leváte.

Prayer **D**Eus, cujus antiqua miracula
 etiam nostris saeculis ...

LESSON III *Is. 4, 2-6 ...*

Canticle ... *Is. 5, 1 and 2*

Orémus. D. Flectámus genua. D. Leváte.

Prayer **D**Eus, qui in omnibus Ecclesiae
 tuae filiis sanctorum ...

LESSON IV *Deut. 31, 22-30 ...*

Canticle ... *Deut. 32, 1-4*

Orémus. D. Flectámus genua. D. Leváte.

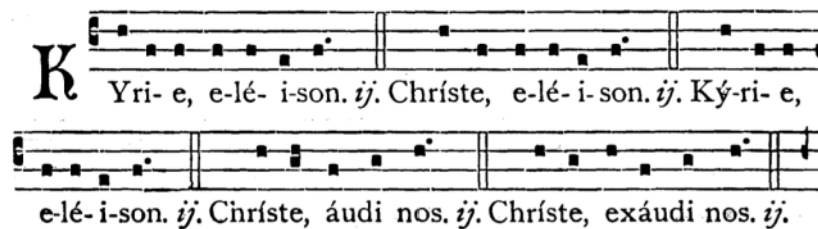
Prayer **D**Eus, celsitudo humilium et
 fortitudo rectorum, qui ...

THE FIRST PART OF THE LITANY

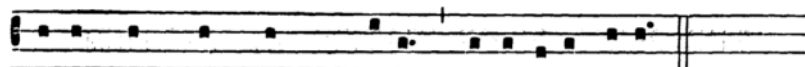
18. When the Collect after the fourth Lesson is finished, all kneel. The Litany of the Saints is sung without doubling the invocations, until Propitius esto exclusive.

The Litany is sung by two cantors kneeling in the middle of the sanctuary; the celebrant kneeling in his place. If there are no cantors, it is sung or said by the celebrant himself, kneeling with the servers on the lowest step of the altar towards the Epistle side.

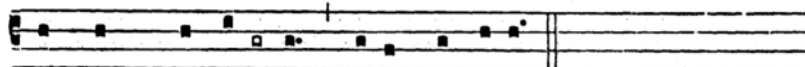
Meanwhile a vessel of baptismal water to be blessed, with everything else needed for the blessing, is prepared in the sanctuary, on the Epistle side, where the people can see it.



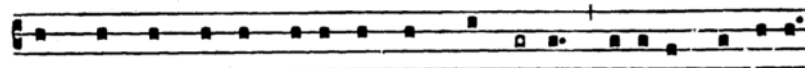
K Yri-e, e-lé-i-son. ij. Chríste, e-lé-i-son. ij. Ký-ri-e,
 e-lé-i-son. ij. Chríste, áudi nos. ij. Chríste, exáudi nos. ij.



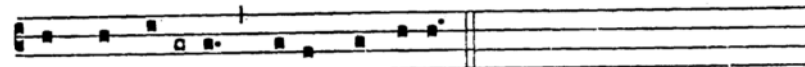
Pá-ter de cae- lis, DÉ-us, mi-se-ré-re nó-bis.
 Fí-li Redémptor mún-di, DÉ-us, mi-se-ré-re nó-bis.
 Spí-ri-tus Sán-cte, DÉ-us, mi-se-ré-re nó-bis.
 Sán-cta Trín-it-as, ú-nus DÉ-us, mi-se-ré-re nó-bis.



Sán-cta Ma-ri-a, ó-ra pro nó-bis.
 Sán-cta Dé-i Gé-nitrix, ó-ra pro nó-bis.
 Sán-cta Ví-r-go ví-r-gi-num, ó-ra pro nó-bis.
 Sán-cte Mí-cha-ël, ó-ra pro nó-bis.
 Sán-cte Gáb-ri-el, ó-ra pro nó-bis.
 Sán-cte Rá-pha-ël, ó-ra pro nó-bis.



Omnes sán-cti An-ge-li et archán-ge-li, ó-ra-te pro nó-bis.
 Omnes sán-cti bea-tó-rum Spí-ri-tuum ór-dines, ó-ra-te pro nó-bis.
 Sán-cte Joán-nes Bap-tís-ta, ó-ra pro nó-bis.
 Sán-cte Jó-seph, ó-ra pro nó-bis.
 Omnes sán-cti Pa-triár-chae et Prop-hé-tae, ó-ra-te pro nó-bis.



Sán-cte Pé-tre, ó-ra pro nó-bis.

Sán-cte Pá-ule,	ó-ra.	Sán-cte Antó-ni,	ó-ra.
Sán-cte And-ré-a,	ó-ra.	Sán-cte Be-ne-díc-te,	ó-ra.
Sán-cte Joán-nes,	ó-ra.	Sán-cte Do-mí-nice,	ó-ra.
Omnes sán-cti Apóstoli et		Sán-cte Fran-cís-ce,	ó-ra.
Evangelístae,	oráte.	Omnes sán-cti Sacerdótes	
Omnes sán-cti Discípuli		et Levítæ,	Oráte.
Dó-mini,	oráte.	Omnes sán-cti Món-achi et	
Sán-cte Sté-phane,	ó-ra.	Eremítæ,	oráte.
Sán-cte Lau-ré-nti,	ó-ra.	Sán-cta Ma-ria Magdalé-na,	ó-ra.
Sán-cte Vincé-nti,	ó-ra.	Sán-cta Agnes,	ó-ra.
Omnes sán-cti Má-rty-res,	oráte.	Sán-cta Caecí-lia,	ó-ra.
Sán-cte Silvé-ster,	ó-ra.	Sán-cta Agatha,	ó-ra.
Sán-cte Gregó-ri,	ó-ra.	Sán-cta Anastásia,	ó-ra.
Sán-cte Augústine,	ó-ra.	Omnes sán-ctæ Vir-gines	
Omnes sán-cti Pontífices et		et Ví-duæ,	oráte.
Confessó-res,	oráte.	Omnes Sán-cti et Sán-ctæ	
Omnes sán-cti Doctó-res,	oráte.	Dé-i,	intercédite pro nó-bis.

19. Then, if the church has a Font for Baptism, the ceremony continues, n. 20, p. 776 X; otherwise, n. 24, p. 776 DD.

THE BLESSING OF WATER FOR BAPTISM

...

RENEWAL OF THE PROMISES OF BAPTISM

...

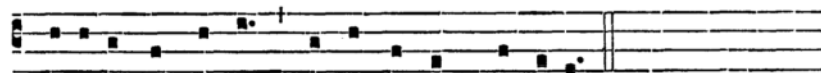
THE SECOND PART OF THE LITANY

27. After the Renewal of baptismal promises, if there are cantors or other clerics to sing the Litany, the celebrant and ministers [servers] make reverence to the altar and return to the sacristy.

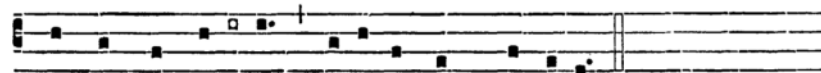
If there are no cantors or clerics, the celebrant kneels on the lowest step of the altar, towards the Epistle side, and completes the singing or recitation of the Litany from Propitius esto, the people answering. The invocations are not doubled. When the Litany is ended, the celebrant and ministers go to the sacristy.

28. The celebrant himself and the ministers go to the sacristy, and put on white vestments for the celebration of Mass.

29. Meanwhile, the paschal candle is put on its candlestick at the Gospel corner, and the altar is made ready for Mass, with lighted candles and flowers.

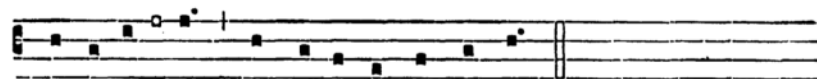


Propí- us ésto, párcé nó-bis, Dómine.
Propí- us ésto, exáudi nos, Dómine.



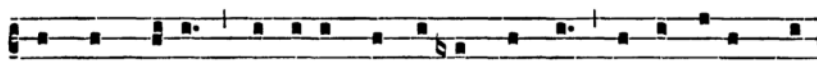
Ab ómni má- lo, líbe-ra nos, Dómine.

Ab ómni peccáto,	líbera nos, Dómine.
A mórtē perpétua,	líbera nos, Dómine.
Per mystérium sánctae incarnatiónis túae,	líbera nos, Dómine.
Per advéntum túum,	líbera nos, Dómine.
Per nativitatē túam,	líbera nos, Dómine.
Per baptismum et sánctum jejúnium túum,	líbera nos, Dómine.
Per crúcem et passióem túam,	líbera nos, Dómine.
Per mórtē et sepultúram túam,	líbera nos, Dómine.
Per sánctam resurrectiόem túam,	líbera nos, Dómine.
Per admirábilem ascensiόem túam,	líbera nos, Dómine.
Per advéntum Spíritus Sáncti Parácliti,	líbera nos, Dómine.
In die judícii,	líbera nos, Dómine.

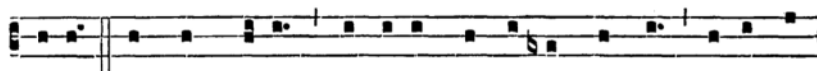


Pecca-tó- res, te rogámus, áudi nos.

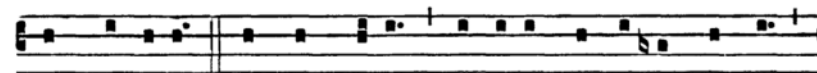
Ut nóbis párcas, te rogámus, áudi nos.
Ut Ecclésiám túam sánctam ' régere et conserváre dignéris, te rogámus, áudi nos.
Ut dómnum apostólicum et ómnes ecclesiásticos órdenes ' in sáncta religiόe conserváre dignéris, te rogámus, áudi nos.
Ut inimícos sánctae Ecclési-ae ' humiliáre dignéris, te rogámus, áudi nos.
Ut régibus et princípibus cristiánis ' pácem et véram concórdiam donáre dignéris, te rogámus, áudi nos.
Ut nosmetípsos in túo sáncto servítio ' confortáre et conserváre dignéris, te rogámus, áudi nos.
Ut ómnibus benefactóribus nóstris ' sempitérna bóna retríbuas, te rogámus, áudi nos.
Ut frúctus térrae ' dáre et conserváre dignéris, te rogámus, áudi nos.
Ut ómnibus fidélibus defúntis ' réquiem aetérnam donáre dignéris, te rogámus, áudi nos.
Ut nos exaudíre dignéris, te rogámus, áudi nos.



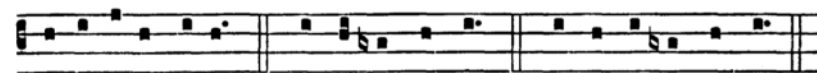
Agnus Dé-i, qui tóllis peccá-ta mún-di, párcé nóbis, Dó-



mine. Agnus Dé-i, qui tóllis peccá-ta mún-di, exáudi



nos, Dómine. Agnus Dé-i, qui tóllis peccá-ta mún-di,



mi-se-rére nóbis. Chríste, áudi nos. Chríste, exáudi nos.

THE MASS OF THE PASCHAL VIGIL

1. At the end of the Litany the cantors solemnly intone Kýrie, eléison, p. 16; the celebrant with the ministers [servers] goes to the altar.

After reverence to the altar, omitting the Ps. Júdica me, Deus, and the Confiteor, the celebrant goes up at once and kisses the altar in the middle. Then he blesses incense as usual, and censes the altar.

[In the simple rite, incense may be used as in the solemn rite, provided Mass is sung].

Then, standing at the middle of the altar, he says at once Kýrie, eléison, as usual.

2. When the choir has finished Kýrie, eléison, he intones Glória in excélsis; the church bells are rung and the organ plays; where it is the custom, bells are rung within the church; statues and pictures are uncovered.

The bells should be rung as follows:

a) In places where there is only one church, the bells will be rung when the singing of the Glória begins.

b) In places where there are several churches, whether the ceremonies take place at the same or at different times, the bells in each church will be rung at the same time as in the cathedral or the principal church. If there is any doubt about which of these churches is the principal one, recourse will be had to the Bishop.

The celebrant, to the festal tone (or to the solemn ancient tone), sings:

Orémus.

Prayer

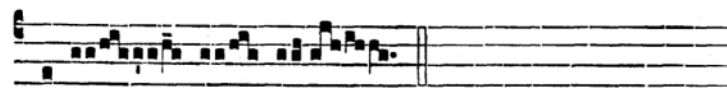
<p>Deus, qui hanc sacratíssimam noctem glória dominicae Resurrecciónis illústras: * con-sérva in nova familiae tuae progénie adoptiónis spíritum, quem dedísti; ut, corpore et</p>	<p>mente renováti, puram tibi exhibeant servitútem. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: * Qui tecum vivit et regnat in unitáte...</p>
---	--

This Prayer only is said.

Lectio Epistolae beati Pauli apostoli ad Colossenses. Col. 3, 1-4.

...

After the Epistle, all rise and the celebrant intones.

8 

Alle- lú- ia.

He sings it three times, each time at a higher pitch. The choir repeats it after him each time, in the same key.

The choir then sings:

7. 

C Onfitémini Dó- mi-no, quó- ni- am



bónus: quó- ni- am in saécu- lum mi- se- ri-



córdi- a * é- jus. (Allelúia is not repeated)

Ps. 116 

L Audá- te * Dó- minum, ómnes géntes:



et collau- dá- te é- um, ó- mnes



pó- pu- li. 7. Quóni- am confirmá- ta



est su- per nos mi- se- ricór- di- a é- jus:



et vé- ri- tas Dómi- ní má- net * in



aetér- num.

Candles are not carried at the Gospel, but only incense. The blessing is given and everything else takes place as usual.

+ Sequentia sancti Evangelii secundum Matthaeum.
Matth. 28, 1-7

...

The Credo is not said, but when the Gospel is finished, the celebrant sings *Dóminus vobiscum*, then: *Orémus*. There is no *Offertory Antiphon*. At the *Lavábo Glória Patri* is said.

Secret

Suscipe, quaesumus, Dómine, libus iniatiata mystériis, ad aeter-
 nitas nobis medelam, te ope-
 tionibus hostiarum: ut pascha-
 rante, proficiant. Per Dóminum.

Preface Te quidem, Dómine, omni tempore, sed in hac potissimum nocte, p. 8.

PER ómni- a saecu-la saecu-ló-rum. R̄. Amen.

̄. Dóminus vobiscum. R̄. Et cum spi-ri-tu tú-o. ̄. Súrsu-

m

córda. R̄. Habémus ad Dóminum. ̄. Grá-ti-as agámus

Dómino Dé-o nóstro. R̄. Dígnum et jústum est.

AT THE CANON

...

Pax Dómini is said, but not *Agnus Dei*; the *kiss of peace* is not given. The *Prayer Dómine Jesu Christe, qui dixisti*, is omitted, but the other *Prayers Dómine Jesu Christe, Fili Dei vivi, and Percéptio Córporis tui*, are said as usual.

8. After the *Priest's Communion*, *Holy Communion* is distributed, and the *purification and ablutions* take place as usual.

Holy Communion may be distributed to the faithful only during the solemn *Mass* or immediately after, except for the sick in danger of death.

For LAUDS of Easter Sunday the following is sung:

Ant. 6
A L-le-lú-ia, * alle-lú-ia, alle-lú-ia.

Psalm 150 (*New psalter, p. 68**)
 A solemn chorus in the praise of God

1. Laudáte Dóminum in sánctis é- jus: * laudáte é-um in

firmaménto virtú-tis é- jus. *Flex*: benesonántibus: †

2. Laudáte éum in virtútibus éjus, * laudáte éum secúndum multítudinem magnítudinis éjus.

3. Laudáte éum in sóno túbae, * laudáte éum in psaltério, et cithara.

4. Laudáte éum in týmpano, et chóro: * laudáte éum in chórdis et órgano.

5. Laudáte éum in cýmbalis benesonántibus: † laudáte éum in cýmbalis jubilatiónis: * ómnis spíritus láudet Dóminum.

6. Glória Pátri, et Fílio, * et Spiritui Sáncto.

7. Sicut érat in princípío, et nunc, et sémpet, * et in saecula saeculórum. Amen.

The antiphon *Allelúia, allelúia, allelúia* is repeated.

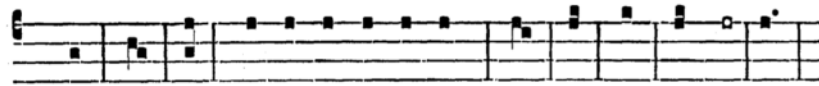
There is no *Little Chapter, hymn* or ̄: the celebrant intones the *Benedictus antiphon* at once.

Ant. 8 G
ET valde mane * úna sabbató-rum, véni- unt ad

monuméntum, órto jam só-le, alle-lú- ia.

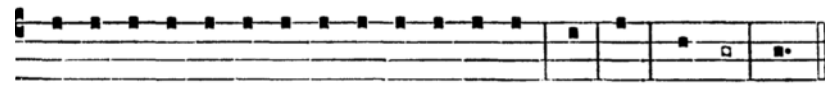
The *Benedictus* is then sung with *Glória Pátri* at the end, and the altar is censured as usual.

Canticle of Zachary (New psalter, p. 68*)
Luke I, 68-79



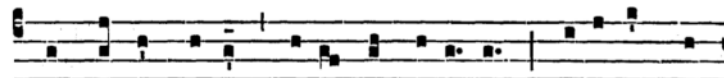
1. Be- ne- dí- ctus Dómi- nus, Dé- us I- sra- òl,
2. Et e- ré- xit córnu sa- lú- tis nó- bis,
3. Sic- ut lo- cútus est per os san- ctó- rum,
4. Sa- lú- tem ex in- i- mí- cis nó- stris,
5. Ad fa- ci- éndam misericórdiam cum pá- tri- bus nó- stris :
6. Jus- ju- rán- dum, quod jurávit ad Abra- ham pá- trem nó- strum,
7. Ut si- ne timóre, de mánu inimi- córum nostró- rum li- be- rá- ti,
8. In san- cti- táte et justíti- a có- ram íp- so,
9. Et tu, pú- er, prophéta Altís- si- mi vo- cá- be- ris :
10. Ad dán- dam sciéntiam salú- tis plé- bi é- jus,
11. Per ví- sce- ra misericórdi- ae Dé- i no- stri :
12. Il- lu- mi- náre his qui in ténebris et in úm- bra mó- rtis se- dent :
13. Gló- ri- a Pá- tri, et Fí- li- o,
14. Sic- ut é- rat in princípío, et nunc, et sémp- er,

The Messiah-Saviour (1-8) and his precursor (9-12)

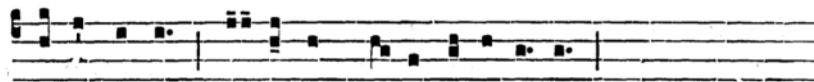


1. quia visitávit et fécit redemptiónem plé- bis sú- ae.
2. in dómo Dávid pú- e- ri sú- i :
3. qui a saéculo sunt, prophe- tá- rum é- jus :
4. et de mánu ómnium qui o- dé- runt nos :
5. et memorári testaméti sú- i sán- cti.
6. datú- rum se nó- bis :
7. servi- á- mus íl- li :
8. ómnibus dí- é- bus nó- stris.
9. praécibus enim ante faciém Dómini paráre ví- as é- jus :
10. in remissionem peccató- rum e- ó- rum :
11. in quibus visitávit nos, óri- ens ex ál- to :
12. ad dirigéndo- s pedés nóstros in ví- am pá- cis.
13. et Spirí- tu- i Sán- cto.
14. et in saécula saecu- ló- rum. A- men.

Anti-
phon



Et valde mane úna sabbató- rum, véni- unt ad



monuméntum, órto jam só- le, alle- lú- ia.

9. When the antiphon has been repeated, the celebrant sings in the usual way :

℣. Dóminus vobíscum.
℞. Et cum spíritu túo.

Orémus

Spíritum nobis, Dómine, tuae caritátis infúnde : * ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes.

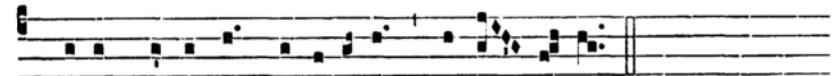
Postcommunion or Prayer.

Per Dóminum nostrum Jesum Christum Filium tuum : * Qui tecum vivit et regnat in unitáte ejúsdem Spíritus Sancti Deus...

10. Then the celebrant sings :

℣. Dóminus vobíscum.
℞. Et cum spíritu túo.

The deacon [or the priest] turns towards the people and sings :



Ite míssa est, alle- lú- ia, alle- lú- ia.
Dé- o grá- ti- as, alle- lú- ia, alle- lú- ia.

After saying Pláceat tibi, sancta Trínitas the celebrant gives the blessing in the usual way. The Last Gospel is omitted, and all return to the sacristy.

At a convenient time, the Blessed Sacrament reserved for the sick is brought back to the altar.

The paschal candle remains on its stand, and should be lit at sung Mass and Vespers. It may however also be lit at low Masses celebrated with some solemnity and other liturgical functions. It remains in place until the Mass of the Ascension ; when the Gospel of that Mass is ended, it is extinguished ; and afterwards the candle and its stand are removed.

OFFICE AND MASS

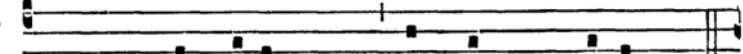
ON EASTER DAY

AT MASS

Station at Saint Mary Major

Intr. 

R *Esur-réxi,* * et adhuc técum sum, al- le-
lú- ia: po- su- í-sti su- per me má- num tú- am,
al- le- lú- ia: mi- rá- bi- lis fá- cta est sci- én-
ti- a tú- a, alle- lú- ia, al- le- lú- ia. *Ps.* Dó-
mine, probásti me, et cognovísti me: * tu cognovísti ses-
si- ónem mé- am, et resurrecti- ónem mé- am. Gló- ri- a
Pátri, et Fí- li- o, et Spi- rí- tu- i Sáncto. * Sic- ut e- rat in
princípi- o, et nunc, et semper, et in saécula saecu- ló-
rum. Amen.

Seq. 

V *Ictimae paschá-li láudes * ímmolent Christi- áni.*
Agnus redémit óves: Christus ínnocens Pátri reconci-
li- ávit peccatóres. Mors et ví- ta du- éllo confixére mirán-
do: dux vítae mórtu- us, régnat vívus. Dic nóbis Marí- a,
quid vidísti in ví- a? Sepúlcrum Christi vivéntis, et gló-
ri- am vídi resurgéntis: Ángé- licos téstes, sudá- ri- um, et
véstes. Surréxit Christus spes mé- a: praecedet sú- os in Ga-
lilaé- am. Scímus Christum surrexísse a mórtu- is vere:
tu nóbis, víctor Rex, mi- se- ré- re. Amen. Alle- lú- ia.