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Easter Vigil in the Holy Night (B) — White

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All Will Be Well!

by Fr. Gil A. Alinsangan, SSP

When one event is seen as more significant than all others of the kind, we call it “mother.” Thus, we have “the mother of all battles,” or “the mother of all festivals.” Because of the paramount importance of the resurrection of Jesus, the Easter Vigil we are celebrating tonight is rightly called “the mother of all vigils.” It has greater prominence than the Vigil of the Lord’s Birth at Christmas, even with all the excitement and festivities that attend the Noche Buena.

The Resurrection of Jesus from the dead is the very foundation of the Christian faith; it stands or falls with the truth of the testimony that Jesus Christ is risen from the dead. Paul puts it very succinctly: “If Christ has not been raised, then empty is our preaching; empty, too, your faith. Then we are also false witnesses to God, because we testified against God that he raised Christ” (1 Cor 15:14-15).

If Jesus did not rise from the dead, Pope Benedict XVI makes this assessment in his book *Jesus of Nazareth*: “Jesus would be a failed religious leader, who despite his failure remains great and can

cause us to reflect. But he would then remain purely human, and his authority would extend only so far as his message is of interest to us. He would no longer be a criterion; the only criterion left would be our judgment in selecting from his heritage what strikes us as helpful.”

Jesus’ resurrection from the dead, then, is everything: the answer to the puzzles and riddles of human existence, the event that makes “right” the contradictions, frustrations, and disappointments of the world. In this light, Paul can affirm, “We know that all things work together for good, for those who love God” (Rom 8:28). Pope Francis adds to this St. Augustine’s comment, “even that which is called evil.” He notes that “in this perspective, faith gives meaning to every event, however happy or sad.” That is why the *Exsultet* or Easter Proclamation even calls the original sin of Adam and Eve “*felix culpa*”— “O happy fault, O necessary sin of Adam, which gained for us a great Redeemer!”

At Easter Vigil last year, as the whole world was being enveloped by the darkness that was pandemic COVID-19, Pope Francis compared us with the women who went early after the Sabbath to the tomb of Jesus. Like us who bore the brunt of the pandemic, they had before their eyes the drama of suffering, of an unexpected tragedy that happened too suddenly. They had seen the death [of Jesus], and it weighed

on their hearts... For them, as for us, it was the darkest hour.

But the women did not stop loving, Pope Francis noted. In the darkness of their hearts, they lit a form of mercy. Unknown to them, they were preparing for “the dawn of the first day of the week,” the day that would change history. Then at the tomb, they heard the words of life from an angel: “Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here!”

The Resurrection of Jesus is not a panacea for all of the world’s ills. It does turn everything bright. Human history did not end with it. The work of redemption continues. But it ushers hope, a hope that is not mere optimism or an empty word of encouragement. It is rather a new and living hope that comes from God. With the Lord, we can be sure that “all will be well” because God can make everything work unto good.

Tonight, Easter Vigil, let us pray with Pope Francis his Easter prayer of hope: “With you, Lord, we will be tested but not shaken. And, whatever sadness may dwell in us, we will be strengthened in hope, since with you the cross leads to the resurrection, because you are with us in the darkness of our nights; you are certainty amid our uncertainties, the word that speaks in our silence, and nothing can ever rob us of the love you have for us.”

GENERAL GUIDELINES FOR THE CELEBRATION OF THE EASTER VIGIL IN TIME OF PANDEMIC

1. Based on the CBCP Directive, the Easter Vigil may be celebrated 7:00 pm onwards. It should be celebrated with limited number of our faithful according to the guidelines of the Inter-Agency Task Force for the Management of Emerging Infectious Diseases (IATF). Live streaming of celebrations is encouraged.
2. Candles should be prepared for all who participate in the Vigil. The lights of the church are extinguished.
3. The Service of the Light is simplified: The paschal candle will then be lighted and the *Exsultet* will be sung.

4. For the Liturgy of Baptism, the blessing of baptismal water is to be prayed. The presider simply extends his hands as indicated in the rubrics. Then the renewal of baptismal promises is done. The people in their homes are encouraged to participate. They may also hold lighted candles in their homes as they renew their baptismal vows.
5. Since processions are still discouraged, the “Salubong” can be replaced by a motorcade of the statue of the Risen Lord brought around the parish, after the celebration of the Easter Vigil.

(The celebration begins in total darkness. All lights inside the church are put out. A blazing fire is prepared at the foot of the sanctuary. A minister carries the Paschal candle.)

PART I: THE SOLEMN BEGINNING OF THE VIGIL

Greeting

(The sign of the cross is made here.)

P — The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

All — And with your spirit.

P — Dear brethren (brothers and sisters), on this most sacred night, in which our Lord Jesus Christ passed over from death to life, the Church calls upon her sons and daughters, scattered throughout the world, to come together to watch and pray. If we keep the memorial of the Lord's paschal solemnity in this way, listening to his word and celebrating his mysteries, then we shall have the sure hope of sharing his triumph over death and living with him in God.

Blessing of the Fire

C — *The passage from death to life is dramatically signified by the light of fire piercing through the darkness of night. It is fitting that our liturgy first centers on the symbol of fire and light.*

P — Let us pray. *(Pause)*

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 splendor.

Through Christ our Lord.

All — Amen.

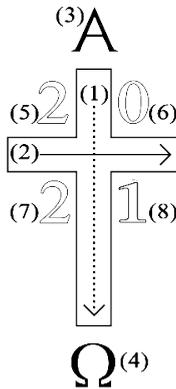
Preparation of the Easter Candle

(After the new fire is blessed, the Easter candle is brought to the priest-celebrant.)

C — *The Easter candle represents our risen Lord, who shines in the light and splendor of his resurrection. He, in the form of the giant candle, is the "new pillar of*

fire" leading the Church out of the bondage of sin into the promise of new life.

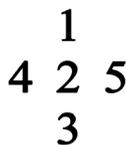
(With the stylus, the priest traces the symbols over the wax candle. He traces the Greek letter ALPHA above the cross, the letter OMEGA below, and the numerals of the current year between the arms of the cross. He says and traces:)



P —

- (1) **CHRIST YESTERDAY AND TODAY** *(the vertical arm of the cross),*
- (2) **THE BEGINNING AND THE END** *(the horizontal arm),*
- (3) **THE ALPHA** *(alpha, above the cross)*
- (4) **AND THE OMEGA** *(omega, below the cross),*
- (5) **ALL TIME BELONGS TO HIM** *(the first numeral, in the upper left corner of the cross),*
- (6) **AND ALL THE AGES** *(the second numeral, in the upper right corner),*
- (7) **TO HIM BE GLORY AND POWER** *(the third numeral, in the lower left corner),*
- (8) **THROUGH EVERY AGE AND FOR EVER. AMEN** *(the last numeral, in the lower right corner).*

(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:)



- P** — (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 candle from the new fire.)

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

Procession

(The priest or deacon takes the lighted Easter candle, in the middle of the sanctuary or in front of the altar, raising up the candle, sings alone:)

P — THE LIGHT OF CHRIST.
All — Thanks be to God.

(The said acclamation is done only once since there is no procession of the paschal candle.)

The paschal candle is then placed on a large candlestand prepared next to the ambo or in the middle of the sanctuary.

The lights in the church are put on except for the altar candles. The priest and other ministers proceed to the altar. If the priest celebrant will not sing the Exsultet, he will proceed to the chair, while the minister assigned to do the Easter Proclamation carries the Easter candle to its place. He then moves to the lectern from where he proclaims the Exsultet.)

Easter Proclamation (Exsultet) (Short Form)

P — 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 lighting of his glory, let this holy building shake with joy, filled with the mighty voices of the peoples.

P — The Lord be with you.

All — And with your spirit.

P — Lift up your hearts.

All — We lift them up to the Lord.

P — Let us give thanks to the Lord our God.

All — It is right and just.

P — 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 which 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.

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! The sanctifying power of this night dispels wickedness, washes faults away, restores innocence to the fallen, and joy to mourners.

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

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.

All — Amen.

PART II: THE LITURGY OF THE WORD

P — Dear brethren (brothers and sisters), now that we have begun our solemn Vigil, let us listen with quiet hearts to the Word of God. Let us meditate on how God in times past saved his people and in these, the last days, has sent us his Son as our Redeemer. Let us pray that our God may complete this paschal work of salvation by the fullness of redemption.

C — *Please put out your candles and be seated.*

Reading I (Gn 1:1, 26–31a) *(Short Form) (Sit)*

Our first reading takes us back to the beginning of human existence. God created all things good, and created man and woman according to his own image and likeness. This starts the history of humankind, a history which reaches its culmination in Jesus Christ.

A reading from the Book of Genesis *(If dramatized, G-God; N-Narrator)*

N — In the beginning, when God created the heavens and the earth, God said:

G — 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.

N — God created man in his image; in the image of God he created him; male and female he created them. God blessed them, saying:

G — 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.

N — God also said:

G — See, I give you every seed-bearing plant all over the earth 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.

N — And so it happened. God looked at everything he had made, and he found it very good.

— The word of the Lord.

All — Thanks be to God.

Responsorial Psalm I (Ps 104)

R — **Lord, send out your Spirit, and renew the face of the earth.**

E.C. Marfori

Lord, send out your Spirit, and re-

new the face of the earth.

1. 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. **(R)**

2. 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. **(R)**

3. 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. **(R)**

4. 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. **(R)**

5. 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! **(R)**

Prayer (Stand)

P — Let us pray. *(Pause)*

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.

All — Amen.

Reading II (Short Form)

(Gn 22:1–2, 9a, 10–13, 15–18) (Sit)

God tests the faith of Abraham. God asks him to sacrifice his son Isaac, the beloved son for whom he had prayed. Yet because of his faithfulness to God, Abraham is ready to give him up.

A reading from the Book of Genesis

(If dramatized, N – Narrator, Abraham; G – God.)

N — God put Abraham to the test. He called to him:

G — Abraham!

N — Here I am!

N — He answered. Then God said:

G — 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.

N — When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Then he reached out and took the knife to slaughter his son. But the LORD's messenger called to him from heaven:

G — Abraham, Abraham!

N — Here I am.

G — Do not lay your hand on the boy. 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.

N — 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.

Again the LORD's messenger called to Abraham from heaven and said:

G — 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.

All — Thanks be to God.

Responsorial Psalm II (Ps 16)

R — You are my inheritance, O Lord.

E.C. Marfori



1. 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. (R)

2. 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. (R)

3. You will show me the path to life,/ fullness of joys in your presence,/ the delights at your right hand forever. (R)

Prayer (Stand)

P — Let us pray. (Pause)

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.

All — Amen.

Reading III (Ex 14:15–15:1) (Sit)

The Israelites, the people of God, escape from a life of slavery in Egypt and are pursued by the Egyptians. God allows his people

to go through the sea but drowns the enemy in it. This salvation by the waters of the sea recalls the waters of baptism by which we pass from the slavery of sin into a life of grace and freedom as children of God.

A reading from the Book of Exodus

(If dramatized, N – Narrator; G – God)

N — The LORD said to Moses:

G — 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.

N — 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:

G — Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers.

N — 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.

All — Thanks be to God.

Responsorial Psalm III (Ex 15)

R — Let us sing to the Lord; he has covered himself in glory.

E.C. Marfori

Musical notation for Responsorial Psalm III. The first line has a treble clef, a 4/4 time signature, and a key signature of one flat (B-flat). The notes are C, E, G, A, B, A, G, F, E, D. Above the notes are the chords C, C/E, F, and Dm. Below the notes is the text "Let us sing to the Lord; he has". The second line starts with a 3-measure rest, then has notes G, G, C. Above the notes are the chords G, G, and C. Below the notes is the text "covered him-self in glo-ry".

1. 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)**

2. 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)**

3. 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)**

4. 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 for ever and ever. **(R)**

Prayer (Stand)

P — Let us pray. (Pause)

O God, whose ancient wonders remain undimmed in splendor 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.

All — Amen.

Reading IV (Is 54:5–14) (Sit)

God presents himself to the suffering but repentant people as husband and redeemer. Because of their sins, God has abandoned them for a moment. But in his great love, God takes them back to himself.

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 unconsolated, 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.

All — Thanks be to God.

Responsorial Psalm IV (Ps 30)

R — I will praise you, Lord, for you have rescued me.

E.C. Marfori

Musical notation for Responsorial Psalm IV. The first line has a treble clef, a 4/4 time signature, and a key signature of one flat (B-flat). The notes are G, A, B, A, G, F, E, D. Above the notes are the chords C, C/E, F, and Dm. Below the notes is the text "I will praise you, Lord, for". The second line starts with a 3-measure rest, then has notes G, F, Fm, C. Above the notes are the chords G, F, Fm, and C. Below the notes is the text "you have res - cued me."

1. 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)**

2. 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)**

3. 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 (Stand)

P — Let us pray. (Pause)

Almighty ever-living God, surpass, for the honor of your name, what you pledged to the Patriarchs by reason of their faith, and through sacred adoption increase the children of your promise, so that what the Saints

of old never doubted would come to pass your Church may now see in great part fulfilled.

Through Christ our Lord.

All — Amen.

Reading V (Is 55:1–11) (Sit)

The Lord invites his people to come to him that they may have life. Eternal life is given through Jesus' victory over death.

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 their way, and the wicked man their 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.
All — Thanks be to God.

Responsorial Psalm V (Is 12)

R — You will draw water joyfully from the springs of salvation.

E.C. Marfori

C Am
You will draw wa - ter
2 Dm G G/B
joy - ful - ly from the springs of sal -
4 C
va - tion

1. 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. (R)

2. Give thanks to the LORD, acclaim his name;/ among the nations make known his deeds,/ proclaim how exalted is his name. (R)

3. Sing praise to the LORD for his glorious achievement;/ let this be known throughout all the earth./ Shout with exaltation, O city of Zion, for great in your midst/ is the Holy One of Israel! (R)

Prayer (Stand)

P — Let us pray. (Pause)

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

Through Christ our Lord.

All — Amen.

Gloria

(The altar candles are lit. The celebrant intones the "Gloria," which is taken up by all present. The church bells are rung and all church lights are put on.)

All — 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

P — Let us pray. (Pause)

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.

All — Amen.

Epistle (Rom 6:3–11) (Sit)

Paul encourages the Christians, who were baptized into Christ, to die to their old sinful selves and to rise to a new life in him.

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 sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his

death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.

— The word of the Lord.
All — Thanks be to God.

Responsorial Psalm (Ps 118)
(Stand)

R — Alleluia. Alleluia. Alleluia.
(To be sung when possible.)

Priest:



All:



1. Give thanks to the LORD, for he is good,/ for his mercy endures forever./ Let the house of Israel say, "His mercy endures forever." **(R)**

2. The right hand of the LORD has struck with power;/ the right hand of the LORD is exalted./ I shall not die, but live,/ and declare the works of the LORD. **(R)**

3. The stone which the builders rejected/ has become the cornerstone./ By the LORD has this been done;/ it is wonderful in our eyes. **(R)**

Gospel (Mk 16:1-7)

(Candles are not carried, but only incense.)

P — The Lord be with you.

All — And with your spirit.

P — A reading from the holy Gospel according to Mark.

All — Glory to you, O Lord.

WHEN the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" When they looked up,

they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold the place where they laid him. But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'"

— The Gospel of the Lord.

All — Praise to you, Lord Jesus Christ.

Homily *(Sit)*



Baptism of Candidates

(Refer to the Sacramentary)

Blessing of Water *(Stand)*

(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.)

P — 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. *(Pause)*

Lord our God, in your mercy be present to your people who keep vigil on this most sacred night, and, for us who recall the wondrous work of our creation and the still greater work of our redemption, graciously bless this water. For you created water to make the fields fruitful and to refresh and cleanse our bodies. You also made water the instrument of your mercy: for through water you freed your people from slavery and quenched their thirst in the desert; through water the Prophets proclaimed the new covenant you were to enter upon with the human race; and last of all, through water, which Christ made holy in the

Jordan, you have renewed our corrupted nature in the bath of regeneration. Therefore, may this water be for us a memorial of the Baptism we have received, and grant that we may share in the gladness of our brothers and sisters, who at Easter have received their Baptism.

Through Christ our Lord.

All — Amen.

Renewal of Baptismal Promises

(Candles are lit. The Creed is omitted.)

P — Dear brethren (brothers and sisters), through the Paschal Mystery we have been buried with Christ in Baptism, so that we may walk with him in newness of life. And so, now that our Lenten observance is concluded, let us renew the promises of Holy Baptism, by which we once renounced Satan and his works and promised to serve God in the holy Catholic Church. And so I ask you:

P — Do you renounce sin, so as to live in the freedom of the children of God?

All — I do.

P — Do you renounce the lure of evil, so that sin may have no mastery over you?

All — I do.

P — Do you renounce Satan, the author and prince of sin?

All — I do.

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

All — I do.

P — 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.

P — Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

All — I do.

P — 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.)

Prayer of the Faithful

P — Let us turn to God our Father in prayer. Through baptism, we have become his beloved children in Christ. With confidence, we pray:

R — **Father of the risen Lord, hear our prayer.**

C — That the Church may proclaim hope to the broken world through the power of Christ's resurrection, we pray: **(R)**

C — That all the baptized may walk in newness of life by dying to sin and living according to their dignity as children of God, we pray: **(R)**

C — That our suffering brothers and sisters may find comfort and care through the generosity and love of their neighbor and that we may be delivered from all evil and the pandemic, we pray: **(R)**

C — That we, as a community, may hear the joyous news of the Resurrection with those we meet each day, we pray: **(R)**

C — Let us pray for the urgent concerns of our community and our personal intentions *(pause)*. We pray: **(R)**

P — God our Father, listen to the prayer of your people. Let our Easter celebration raise us up and renew our lives by the Spirit that is within us.

Grant this through Christ, our risen Lord.

All — Amen.

PART IV: LITURGY OF THE EUCHARIST



Presentation of the Gifts *(Stand)*

P — Pray, brethren...

All — May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his holy Church.

Prayer over the Offerings *(Stand)*

P — 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.

All — Amen.

Preface I of Easter

P — The Lord be with you.

All — And with your spirit.

P — Lift up your hearts.

All — We lift them up to the Lord.

P — Let us give thanks to the Lord our God.

All — It is right and just.

P — 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.

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.

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:

All — Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. (Kneel)

Acclamation *(Stand)*

All — We proclaim your Death, O Lord . . .

THE COMMUNION RITE

The Lord's Prayer

All — Our Father...

P — Deliver us, Lord...

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

Invitation to Peace

Invitation to Communion *(Kneel)*

P — 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.

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

Communion Antiphon

(1 Cor 5:7-8)

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

Prayer after Communion

(Stand)

P — Let us pray. *(Pause)*

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.

All — Amen.

THE CONCLUDING RITES

P — The Lord be with you.

All — And with your spirit.

Solemn Blessing

P — Bow down for the blessing. *(Pause)*

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

All — Amen.

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

All — Amen.

P — Now that the days of the Lord's Passion have drawn to a close, may you who celebrate the gladness of the Paschal Feast come with Christ's help, and exulting in spirit, to those feasts that are celebrated in eternal joy.

All — Amen.

P — And may the blessing of almighty God, the Father, and the Son, (+) and the Holy Spirit, come down on you and remain with you for ever.

All — Amen.

Dismissal

P — Go forth, the Mass is ended, alleluia, alleluia.

All — Thanks be to God, alleluia, alleluia.