

## LENTEN SEASON

### ASH WEDNESDAY

1. (1) If it seems appropriate, on Ash Wednesday or on another day during Lent, following the tradition of the Order, in place of the former rite of the penitential psalms some communal penitential celebration or "rite of reconciliation" may be held, whether it be sacramental or non-sacramental. Such a celebration should be carried out in the spirit of the Rite of Penance (nn.36-37) and the norms of liturgical law. [MOP 3]
2. (2) The ashes used today come from the branches blessed the preceding year for Passion Sunday. [MOP 3]

#### Introductory Rites and Liturgy of the Word

- 3 (3) The prior or principal celebrant, the concelebrants and the ministers put on violet vestments for Mass (or another penitential color). The deacon wears the vestments proper to his order. Mass begins as usual, however, the penitential rite is omitted. [MOP 3]

#### Entrance Antiphon (See Wis 11:24-25,27)

4. Lord, you are merciful to all, and hate nothing you have created. You overlook our sins to bring us to repentance. You are the Lord our God. [MOP 3]

#### OPENING PRAYER

5. Lord, protect us in our struggle against evil. As we begin the discipline of Lent, make this day holy by our self-denial. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. [MOP 3]
- 6A. (4) After the homily the principal celebrant together with the ministers, who carry the ashes to be blessed, holy water and the Sacramentary, arrange themselves at the steps to the sanctuary or in some other suitable place. The concelebrants, the members of the community and the faithful stand facing the principal celebrant until the end of the blessing of ashes.
- 6 B. The principal celebrant joins his hands and says:
7. Dear friends in Christ, let us ask our Father to bless these ashes which we will use as the mark of our repentance. [MOP 4]  
  
Pause for silent prayer.
8. Lord, bless the sinner who asks for your forgiveness and bless + all those who receive these ashes. May they keep this lenten season in preparation for the joy of Easter. We ask this through Christ our Lord. Amen. [MOP 4]

Or:

- 9A. Almighty and eternal God, you have mercy on all and hate nothing you have made. You overlook the sins of those who do penance and are weighed down by sin. Bless + and sanctify those who receive these ashes. Like the Ninevites, we will bear these ashes on our foreheads as a sign of our repentance and of our desire for forgiveness. May we who call upon your name today receive pardon for our sins. May our observance of this season, which we begin by our fast today, purify our hearts to celebrate the resurrection on the coming feast of Easter and to enjoy everlasting glory in the life to come. We ask this through Christ our Lord.  
R. Amen. [MOP 4-5]

- 9B. The principal celebrant then sprinkles the ashes with holy water. [MOP 5]

#### Distribution of Ashes

- 10A. (5) Then the principal celebrant receives ashes from a concelebrant or the deacon, whoever is designated. He then gives ashes to the concelebrants, the ministers, the members of the community in the order in which they sit in choir, and to the faithful who come forward.
- 10B. If it seems appropriate, those who receive ashes may genuflect or make some other suitable gesture. The priest says to each:
11. Remember that you are dust and to dust you will return. (See Gen 3:19) [MOP 5]

Or:

12. Turn away from sin and be faithful to the gospel. (Mk 1:15) [MOP 5]
- 13A. Where customary, one of the concelebrants or the hebdomadarian sprinkles those who receive ashes with holy water.
- 13B. If necessary, some of the priests may help the principal celebrant impose ashes. [MOP 5]
14. (6) While ashes are being distributed, one of the following chants or some other suitable song may be sung:
- 15A. [MOP 5; POP 15-17] [Lord, answer, for your love is kind; in your compassion, turn towards me. (Ps 69/68:17)]
- 15B. This antiphon is repeated with some verses of Psalm 69/68 (vv.2,3a,3b,4) as necessary. The antiphon "Exaudi nos, Domine" is repeated after each verse. After the last verse the "Gloria Patri" is sung and the antiphon repeated. [MOP 5-6]

- 15C.
16. Then: [MOP 6; POP 17-18] [Let the priests and ministers of the Lord lament before his altar, and say: Spare us, Lord; spare your people! Do not let us die for we are crying out to you. (See J1 2:17; Est 13:17 = C 10)]
- 17A. [MOP 6; POP 18] [Come back to the Lord with all your heart; leave the past in ashes, and turn to God with tears and fasting, for he is slow to anger and ready to forgive. (See J1 2:13; Ps 95/94:6)]
- 17B. The responsory "Emendemus" or some other suitable song may also be sung.
18. [GR 66-671] [Direct our hearts to better things, O Lord; heal our sin and ignorance. Lord, do not face us suddenly with death, but give us time to repent.  
R. Turn to us with mercy, Lord; we have sinned against you.  
V. Help us, God our savior, rescue us for the honor of your name.  
R. Turn to us with mercy, Lord; we have sinned against you. (See Bar 3:5; Ps 78:9)]
19. (7) After the distribution of ashes the principal celebrant and the priests who helped him wash their hands. The rite concludes with the general intercessions or prayer of the faithful.

The profession of faith is not said. [MOP 6]

### Liturgy of the Eucharist

#### PRAYER OVER THE GIFTS (8)

20. Lord, help us to resist temptation by our Lenten works of charity and penance. By this sacrifice may we be prepared to celebrate the death and resurrection of Christ our Savior and be cleansed from sin and renewed in spirit. We ask this through Christ our Lord. [MOP 6]

#### PREFACE 1: Preface of Lent III (9) (The Fruits of Self-denial)

21. V. The Lord be with you.  
R. And also with you.

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

V. Let us give thanks to the Lord our God.  
R. It is right to give him thanks and praise.

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks.

You ask us to express our thanks by self-denial. We are to master our sinfulness

and conquer our pride. We are to show to those in need your goodness to ourselves.

Now, with all the saints and angels, we praise you for ever: [MOP 7]

Holy, holy...

#### PREFACE 2: Preface of Lent IV (The Reward of Fasting)

22. V. The Lord be with you.  
R. And also with you.

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

V. Let us give thanks to the Lord our God.  
R. It is right to give him thanks and praise.

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks.

Through our observance of Lent you correct our faults and raise our minds to you, you help us grow in holiness, and offer us the reward of everlasting life through Jesus Christ our Lord.

Through him the angels and all the choirs of heaven worship in awe before your presence. May our voices be one with theirs as they sing with joy the hymn of your glory: [MR 402]

Holy, holy...

#### Communion Antiphon (10) (Ps 1:2-3)

23. Whoever meditates day and night on the law of the Lord will yield fruit in due season. [MOP 7]

#### PRAYER AFTER COMMUNION (11)

24. Lord, through this communion may our lenten penance give you glory and bring us your protection. We ask this in the name of Jesus the Lord. [MOP 7]

25A. (12) At the end of Mass especially on this day, but also on other weekdays of Lent, the principal celebrant may use one of the Prayers Over the People from the Roman Missal / Sacramentary. [MOP 8]

Prayer Over the People

- 25B. The deacon, or in his absence one of the concelebrants or the principal celebrant himself, gives the invitation. Another form of invitation may be used. [MOP 8]
- 25C. Bow your heads before God. [MOP 8]
- Or:
- 25D. Bow your heads and pray for God's blessing. [MOP 8]
- 25E. The choir and the faithful bow. Then the principal celebrant extends his hands over the people while he says or sings the blessing using the short conclusion. [MOP 8]
- 26A. Lord, you care for your people even when they stray. Grant us a complete change of heart, so that we may follow you with greater fidelity. Grant this through Christ our Lord. [MOP 8]
- 26B. After the prayer the priest adds the blessing. [MOP 8]
- 26C. And may the blessing of almighty God, the Father, and the Son, + and the Holy Spirit, come upon you and remain with you for ever. R. Amen. [MOP 8]
27. (13) The blessing and distribution of ashes may be done outside Mass, either as the Roman Missal / Sacramentary indicates or, in celebrations at which the member of the community and the faithful gather, it may be joined to Midday Prayer or the Office of Readings of the Liturgy of the Hours. In this case there should be a suitable liturgy of the word and homily. [MOP 8]

## **HOLY WEEK**

### **PASSION SUNDAY (Palm Sunday)**

28. (1) On this day the Church celebrates Christ's entrance into Jerusalem to accomplish his paschal mystery. Accordingly, the memorial of this event is included in every Mass, with the procession or the solemn entrance before the conventual Mass, with the simple entrance before the other Masses. The solemn entrance (but not the procession) may be repeated before other Masses that are usually well attended. [MOP 9]

#### **Commemoration of the Lord's Entrance into Jerusalem**

##### **First Form: Procession**

29. (2) At the scheduled time the members of the community and the faithful gather in a suitable place distinct from the church or, if possible, in the chapter room or in the cloister. Distribution of palms may take place either before the beginning of the celebration or immediately before the proclamation of the gospel. [MOP 9]

30. (3) The prior or principal celebrant, the concelebrants, and the ministers put on red vestments for Mass and go to the place where the members of the community and the faithful have assembled. The principal celebrant may wear a cope instead of a chasuble; in this case he removes the cope after the procession. [MOP 9]
31. (4) Meanwhile, the following antiphon or any other suitable song is sung. [MOP 9]
32. [MOP 9; GR 137] [Hosanna to the Son of David, the King of Israel. Blessed is he who comes in the name of the Lord. Hosanna in the highest. (Mt 21:9)]
33. [MOP 10; OHS 12] [The great crowd that had come for the feast kept shouting to the Lord: "Blessed is he who comes in the name of the Lord! Hosanna in the highest!" (See Jn 12:12,13)]

Or:

34. [MOP 10; OHS 12][With the angels and the children we come shouting to the victor over death: "Hosanna in the highest!"]

### Blessing of Palms

- 35A. (5) The principal celebrant greets the community and the people in the usual way. Then he or the deacon or one of the concelebrants gives a brief introduction, inviting the members of the community and the faithful to take a full part in the celebration.
- 35B. If the first prayer (n.6 below) is used, the introduction should be short since this prayer clearly speaks of the mystery of the liturgy of this day.
- 35C. For the introduction the following or similar words may be used: [MOP 10]
36. Dear friends in Christ, for five weeks of Lent we have been preparing, by works of charity and self sacrifice, for the celebration of our Lord's paschal mystery. Today we come together to begin this solemn celebration in union with the whole Church throughout the world. Christ entered in triumph into his own city, to complete his work as our Messiah: to suffer, to die, and to rise again. Let us remember with devotion this entry which began his saving work and follow him with a lively faith. United with him in his suffering on the cross, may we share his resurrection and new life. [MOP 10]

Or:

37. Dear friends in Christ, we have gathered at the beginning of this great week to recall the entrance into Jerusalem of our Savior, our gentle and humble King. That he might enter into our hearts and re store us by his blessed passion we confess our sins with firm confidence in him and with sincere hearts. Let us ask

him then that at the second coming we, who carry these palms, may joyfully come to him on the way with palms of victory. May we now be witnesses of his love to the world. [MOP 10-11]

38. (6) Afterwards the principal celebrant with hands joined says one of the following prayers:  
[MOP 11]

39. Let us pray.

Almighty and eternal Redeemer, you were pleased to come down from heaven to earth, and by your own will to choose suffering, that the human race might be made free by your precious blood. Listen to the fervent prayers and petitions of your Church.

You, O Lord, the meek one, sitting upon the meek foal of an ass freely chose to go forth to your passion by which our redemption was accomplished. The multitude of your disciples went forth to meet you and strewed the way with tree branches. A great throng of people, bearing palms of triumph in their hands, met you, exulting and crying out their praises: "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!" The way to Mount Olivet was strewn with palm branches. Once you guided Noe in the ark upon the waters of the flood, and chose to use the ministry of a dove to announce by a palm branch that peace had returned to the earth. The patriarch Jacob raised a stone marker to the mystery of your glory, and upon this marker he poured the oil of blessing, made from the branches of this same tree. With this same oil you anointed your kings and prophets.

You are the Christ of God; yours is the fruit of anointing and of peace. With unspeakable praise the psalmist sang of you: "God your God has anointed you with the oil of gladness and exultation above your fellows."

Lord, for these reasons we ask you to bless + these branches which your servants desire to carry in their hands, and to hasten forth with them to meet you, and to praise and glorify you.

Behold you, the meek king, came to Jerusalem sitting on an ass. Come also to us and stand in our midst, that we may feel your presence in our hearts. You once redeemed us by your cross; now that we are fallen again, raise us up by your same blessed passion.

Graciously receive the confession of our lips and our humble fasting. May we be watered by the plentiful showers of your grace, and bring forth an abundance of good fruit to please you. The crowds went out to meet you with freshly-cut branches; at your second coming may we deserve to go forth in joy with palms of victory to meet you, O Savior of the world. You live and reign with the

Father and the Holy Spirit, one God, for ever and ever.  
R. Amen. [MOP 11-13]

Or:

40. Let us pray.

Lord, increase the faith of your people and listen to our prayers. Today we honor Christ our triumphant King by carrying these branches. May we honor you every day by living always in him, for he is Lord for ever and ever. Amen.  
[MOP 13]

41. When he has finished the blessing, the principal celebrant sprinkles the palms before him with holy water or, if the faithful are holding the palms in their hands, he sprinkles them while moving through the assembly. [MOP 13]

42A. (7) The palm are then distributed, unless the faithful are holding them in their hands. After the principal celebrant has received a palm, the cantor begins the antiphon "Omnes collaudant" or another suitable song which all take up.

42B. The sacristan or another minister distributes palms to the concelebrants, the members of the community and the faithful who do not yet have palms in their hands. [MOP 13]

43A. [MOP 13; OHS 14-15j [Let all praise your name and say: "Blessed is he who comes in the name of the Lord! Hosanna in the highest!"]]

43B. This antiphon may be repeated after Psalm 147B/147 or after every two verses of the same psalm. [MOP 13]

43C. [O praise the Lord, Jerusalem! Zion, praise your God! ]

### Proclamation of the Gospel

44. (8) Then the account of the Lord's entrance is proclaimed from one of the four gospels. This is done in the usual way or, if there is no deacon, by a concelebrant or priest as indicated in the Roman Missal / Lectionary (n.37). [MOP 14]

45. (9) After the gospel a brief homily may be given. The procession to the church where Mass will be celebrated then begins. [MOP 14]

### The Procession

46. (10) Unless he already has one, the principal celebrant receives a palm prepared for him and then the deacon, or in his absence one of the concelebrants or the principal celebrant himself, may begin the procession with these or similar words: [MOP 14]

47. As the crowd acclaimed the Lord at his entrance, let us acclaim him and joyfully



accompany him on his way. [MOP 14]

Or:

48. As the crowd went out with tree branches, let us joyfully accompany the Lord at his entrance, just as we expect to do at his second coming. [MOP 14]
49. (11) Where customary, a brother with holy water goes first, sprinkling the water as he goes; if incense is used, the thurifer comes next with a lighted censer; then the cross-bearer with the cross uncovered (at the end of the procession it will be used at the main altar) between two ministers with lighted candles; then the rest of the community, the concelebrants and the principal celebrant with the deacon; and finally the faithful carrying blessed palms. [MOP 14]
50. (12) During the procession the choir and the people sing antiphons, hymns (the following or others appropriate to the mystery of the day, especially "Gloria, laus et honor"), the antiphon "Ave, Rex, noster" or some other suitable acclamation. [MOP 14]
- 51A. [MOP 14; OHS 7-8] [The children of Jerusalem welcomed Christ the King. They carried olive branches and loudly praised the Lord: Hosanna in the highest. (See Mt 21:15, 8-9)]
- 51B. The above antiphon may be repeated between verses of Psalm 23. [MOP 14]
- 52A. [MOP 15; OHS 8-9] [The children of Jerusalem welcomed Christ the King. They spread their cloaks before him and loudly praised the Lord: Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! (See Mt 21:15,8-9)]
- 52B. The above antiphon may be repeated between verses of Psalm 46.

Other antiphons:

53. [MOP 15; OHS 11] [The crowds strewn the path of the Redeemer with flowers and palms and offered homage to the triumphant victor. With their mouths the peoples preached the Son of God and in praise of Christ their voices rang through the skies: Hosanna!]

Or:

54. [MOP 15; OHS 12-13] [Because of all the marvels they had seen, the crowds of those going down to Jerusalem began to joyfully praise God with a loud voice, saying: Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!]

Or:

55. [MOP 15; OHS 161] [Let us spread the path with glistening palms for the Lord who is coming; let us all run to meet him with hymns and canticles, glorifying him and saying: Blessed be the Lord.]

Hymn to Christ the King

56A. If possible, the people join the choir and repeat the refrain "Gloria, laus" after each verse of the hymn. [MOP 15-16]

56B.

56C. Refrain:

All glory, praise, and honor  
To you, Redeemer, King,  
To whom the lips of children Made  
glad hosannas ring!

1. You are the King of Israel,  
And David's royal Son,  
Now in the Lord's name coming,  
Our King and Blessed One.

2. The company of angels  
Are praising you on high;  
Creation and all mortals  
In chorus make reply.

3. The multitude of pilgrims  
With psalms before you went.  
Our praise and prayer and anthems  
Before you we present.

[Text: Theodulph of Orleans, c.760-821; Tr. by John Mason Neale, 1818-1866, alt. Tune: 76.76 with Refrain]

### The Entrance into the Church

57A. (13) If possible, the antiphon "Ave, Rex noster" is sung before the open door of the church or a station can be made at the cross before the entrance to the choir.

57B. The cross-bearer and candle bearers stand facing the community and the people. All genuflect when the cantors begin the antiphon "Ave, Rex noster" or some other suitable acclamation, and take up the singing. [MOP 16]

58. [MOP 16; OHS 17] [Hail our King, the son of David, Redeemer of the world, whom the prophets foretold as the Savior to come to the house of Israel. The Father sent you into the world as a victim for our salvation, you whom all the saints from the beginning of the world looked for. Now Hosanna to the Son of David: Blessed is he who comes in the name of the Lord; Hosanna in the highest.]

59. (14) When the antiphon is finished, the cantors begin the responsory "Ingrediente Domino"

or another song which refers to the Lord's entrance; this serves as the entrance chant. The procession enters the church while all sing. [MOP 14]

60. [MOP 17; OHS 18] [The children of Jerusalem welcomed Christ the King. They proclaimed the resurrection of life  
R. and, waving olive branches, they loudly praised the Lord: Hosanna in the highest.  
V. When the people heard that Jesus was entering Jerusalem they went to meet him  
R. and, waving olive branches, they loudly praised the Lord: Hosanna in the highest.]
- 61A. (15) If the altar cross has been carried in the procession, the cross-bearer immediately puts the cross in its place. As the members of the community enter the choir they put down their palms at the steps of the sanctuary or at the cross or in another suitable place and they go to their seats in choir.
- 61B. After the concelebrants put down their palms, they reverence the altar and go to their seats. When the principal celebrant comes to the altar he reverences it and may also incense it. Then he goes to his chair (removes the cope, if it was used in the procession, and puts on a red chasuble) and begins immediately the opening prayer of Mass, which concludes the procession. Mass then continues in the usual way. [MOP 17]

## Second Form: The Solemn Entrance

62. (16) If the procession cannot be held outside the church or in the cloister, the commemoration of the Lord's entrance may be celebrated before the principal Mass with the solemn entrance, which takes place within the church. [MOP 17]
63. (17) The members of the community and the faithful, holding the branches, assemble either in front of the church door or inside the church. The principal celebrant, the concelebrants and ministers, with a representative group of the community and the faithful, go to a suitable place in the church-outside the sanctuary, so that most of the people will be able to see the rite. [MOP 17]
- 64A. (18) While the principal celebrant and the others go to the appointed place, the antiphons "Hosanna" or "Turba multa" (n. 4) or another suitable song is sung. After the greeting and introduction the principal celebrant blesses the palms as above (nn.5-6); then the gospel account of the Lord's entrance is proclaimed (nn.8-9).
- 64B. After the gospel the principal celebrant, with the concelebrants, the ministers and the group of the faithful, moves solemnly through the church to the sanctuary (in the order described in n.11), while an antiphon or another suitable song is sung (n.12). If possible, the station at the cross can be made with the antiphon "Ave, Rex noster" (n.13) in the middle of the church or before the entrance to the choir. Then he proceeds to the altar while the responsory "Ingrediente Domino" (n.14) or another suitable song is sung as the entrance chant. [MOP 17-18]
65. (19) When the concelebrants and principal celebrant come to the altar they reverence it (n.15) and go to their seats. The principal celebrant immediately begins the opening prayer of Mass, which then continues in the usual way. [MOP 18]

### Third Form: The Simple Entrance

66. (20) At all other Masses on this Sunday, if the solemn entrance is not held, the Lord's entrance is commemorated with the following simple entrance. [MOP 18]
- 67A. (21) While the priest goes to the altar, the entrance antiphon with its psalm (n.22) or another song with the same theme is sung. After the priest reverences the altar, he goes to his chair and greets the people. Mass continues in the usual way.
- 67B. At Masses without a congregation and other Masses at which an entrance chant cannot be sung, the priest goes at once to the altar and reverences it. The he greets the people and reads the entrance antiphon, and Mass continues in the usual way. [MOP 18]

### Entrance Antiphon

68. Six days before the solemn Passover the Lord came to Jerusalem, and children waving palm branches ran out to welcome him. They loudly praised the Lord: Hosanna in the highest. Blessed are you who have come to us so rich in love and mercy.
- V. Open wide the doors and gates. Lift high the ancient portals. The King of glory enters. Who is this King of glory? He is God the mighty Lord. (Ps 24:9-10) Hosanna in the highest. Blessed are you who have come to us so rich in love and mercy. [MOP 18]

### MASS

69. (23) After the procession or solemn entrance the principal celebrant begins the Mass with the opening prayer. [MOP 19]

### OPENING PRAYER (24)

70. Almighty, ever-living God, you have given the human race Jesus Christ our Savior as a model of humility. He fulfilled your will by becoming man and giving his life on the cross. Help us to bear witness to you by following his example of suffering and make us worthy to share in his resurrection. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. [MOP 19]
- 71A. (25) The passion is read by the deacon or, if there is no deacon, by a concelebrant or by the principal celebrant himself. It may also be read by lay readers, with the part of Christ, if possible, reserved to the deacon or priest. It is proclaimed without candles or incense. The greeting and signs of the cross are omitted.
- 71B. Only a deacon asks the blessing before the passion, as he does before the gospel.
- 71C. At the words "he gave up his spirit" all genuflect or prostrate and pray for a short time in

silence. [MOP 19]

72. (26) After the passion, a brief homily may be given.

The profession of faith is said. [MOP 19]

### PRAYER OVER THE GIFTS (27)

73. Lord, may the suffering and death of Jesus, your only Son, make us pleasing to you. Alone we can do nothing, but may this perfect sacrifice win us your mercy and love. We ask this in the name of Jesus the Lord. [MOP 19]

### PREFACE: Preface of Passion Sunday (28)

74. V. The Lord be with you.  
R. And also with you.

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

V. Let us give thanks to the Lord our God.  
R. It is right to give him thanks and praise.

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

Though he was sinless, he suffered willingly for sinners. Though innocent, he accepted death to save the guilty. By his dying he has destroyed our sins. By his rising he has raised us up to holiness of life.

We praise you, Lord, with all the angels in their song of joy: [MOP 20]

Holy, holy...

### Communion Antiphon (29) (Mt 26:42)

75. Father, if this cup may not pass, but I must drink it, then your will be done.  
[MOP 20]

### PRAYER AFTER COMMUNION (30)

76. Lord, you have satisfied our hunger with this eucharistic food. The death of your son gives us hope and strengthens our faith. May his resurrection give us perseverance and lead us to salvation. We ask this through Christ our Lord.  
[MOP 20]

77. (31) Where neither the procession nor the solemn entrance can be celebrated, there should be a bible service on the theme of the Lord's messianic entrance and passion, either on Sunday evening or on Sunday at a convenient time. [MOP 20]

## THURSDAY OF HOLY WEEK

### Communal Celebration of Penitence

78. If it seems appropriate, today or on another day this week, following the tradition of the Order, in place of the former rite of the penitential psalms some communal penitential celebration or "rite of reconciliation" may be held, whether it be sacramental or non-sacramental. Such a celebration should be carried out in the spirit of the Rite of Penance (nn.36-37) and the norms of liturgical law. [MOP 21]

### Concern for the Sick

- 79A. During these days it is desirable that brothers and sisters who are sick, especially those in hospitals, should be helped to view their sickness as a sharing in the paschal mystery of Christ. They should share in and be participants in the liturgical celebrations of the community.
- 79B. Therefore, keeping in mind their varying conditions and different circumstances, everything should be so arranged that in the most suitable manner the sick may have the possibility of receiving communion; the various faculties found in the Ritual should be freely used. Indeed our concern, which is manifested through our brotherly and sisterly care and prayer, furnishes the strongest testimony to the world about the mutual bonds by which we are united through the gospel, about our faith in God, and about the power of the resurrection of his Son. [MOP 21]

### The "Mandatum"

- 80A. The rite known as the "Mandatum" may be celebrated outside Mass in the chapter room, or in the cloister, or in another suitable place.
- 80B. Any community may find a more appropriate manner of symbolically expressing this action which signifies the giving of oneself in service to others as a means of following Christ. Moreover the celebration can also express the sense of reconciliation contained in this rite.
- 80C. While the "Mandatum" is carried out, the gospel may be read (Jn 13:1-17 or some part of Jn 13-17) and some of the customary chants for the "Mandatum" (see Officium Hebdomadae Sanctae OP. (1965), pp.91-98) or other appropriate songs are sung. [MOP 21]

## EASTER TRIDUUM

### EVENING MASS OF THE LORD'S SUPPER

- 81A. According to the Church's ancient tradition, all Masses without a congregation are prohibited on this day. Priests may concelebrate the conventual Mass in which all are invited to receive communion. 81B. The Mass of the Lord's Supper is celebrated in the evening, at a convenient hour, with the full participation of the whole community and with all the priests and ministers exercising their ministry.
- 81C. Priests who have already celebrated the chrisom Mass or a Mass for the convenience of the faithful may concelebrate again at the evening Mass.
- 81D. For pastoral reasons the local Ordinary may permit another Mass to be celebrated in churches and oratories or in private chapels in the evening or, in case of genuine necessity, even in the morning, but exclusively for those who are in no way able to take part in the evening Mass. Such Masses must not be celebrated for the advantage of private persons or prejudice the principal evening Mass.
- 81E. Holy Communion may be given to the faithful only during Mass, but may be brought to the sick at any hour of the day. [MOP 22]

### Introductory Rites and Liturgy of the Word

82. (1) Before Mass all the altars except the main altar are uncovered. The tabernacle, if it is attached to the main altar, should be entirely empty; a sufficient amount of bread should be consecrated at this Mass for the communion of the members of the community and the faithful today and tomorrow. [MOP 22]
- 83A. (2) At the scheduled time the prior or principal celebrant, the concelebrants and ministers put on white vestments for Mass.
- 83B. The entrance into the church and the liturgy of the word are carried out according to the Roman Missal / Sacramentary. If they wish, the community may join in the procession with the concelebrants, singing the entrance chant as they process into the church. [MOP 22]

### Entrance Antiphon (3) (See Gal 6:14)

84. We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection; through him we are saved and made free. [MOP 22]
85. (4) During the singing of the "Gloria" the church bells are rung and then remain silent until the Easter Vigil, unless the conference of bishops or the Ordinary decrees otherwise. [MOP 23]

### OPENING PRAYER (5)

86. God our Father, we are gathered here to share in the supper which your only Son left to his Church to reveal his love. He gave it to us when he was about to die and commanded us to celebrate it as the new and eternal sacrifice. We pray that in this eucharist we may find the fullness of love and life. Grant this through

our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. [MOP 23]

87. (6) If the people are present and the "Mandatum" takes place at Mass, the gospel reading should be John 13:1-15. However, when the "Mandatum" takes place outside Mass and the gospel reading of John 13:1-15 has already been read, another gospel can be read at Mass, namely, Matthew 26:17-29 with the gospel acclamation as found in the Roman Lectionary. [MOP 23]

### Washing of Feet

- 88A. (7) The washing of feet follows the homily, unless the "Mandatum" was carried out outside Mass.
- 88B. This rite follows the directives in the Roman Missal/Sacramentary and local custom. During the washing of feet some of the customary chants for the "Mandatum" (see Officium Hebdomadae Sanctae, O.P. (1965), pp.91-98) or other appropriate songs are sung.
- 88C. If it seems more desirable, the washing of feet may follow the proclamation of the gospel immediately. The homily, which then follows, should make the symbolic nature of this action clear and should illustrate the most powerful mystery which is celebrated today. [MOP 23]
89. (8) The general intercessions follow the washing of feet or, if this does not take place, they follow the homily. The profession of faith is not said in this Mass. [MOP 24]

### Liturgy of the Eucharist

90. (9) At the beginning of the liturgy of the eucharist, the community may join in the procession of the faithful with gifts for the poor as suggested by the Roman Missal/Sacramentary. During the procession "Ubi caritas" may be sung, or another appropriate song. [MOP 24]

### PRAYER OVER THE GIFTS (10)

91. Lord, make us worthy to celebrate these mysteries. Each time we offer this memorial sacrifice, the work of our redemption is accomplished. We ask this in the name of Jesus the Lord. [MOP 241]

### PREFACE: Preface of the Holy Eucharist I (11)

- 92A. V. The Lord be with you.  
R. And also with you.
- V. Lift up your hearts.  
R. We lift them up to the Lord.



V. Let us give thanks to the Lord our God.  
R. It is right to give him thanks and praise.

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

He is the true and eternal priest who established this unending sacrifice. He offered himself as a victim for our deliverance and taught us to make this offering in his memory. As we eat his body which he gave for us, we grow in strength. As we drink his blood which he poured out for us, we are washed clean.

Now, with the angels and archangels, and the whole company of heaven, we sing the unending hymn of your praise: [MOP 24-25]

Holy, holy...

92B. (12) When Eucharistic Prayer I is used, the special Holy Thursday forms of "In union with the whole Church", "Father, accept this offering", and "The day before he suffered" are said. [MOP 25]

Communion Antiphon (13) (1 Cor 11:24,25)

93A. This body will be given for you. This is the cup of the new covenant in my blood; whenever you receive them, do so in remembrance of me. [MOP 27]

93B. In the song for communion or in a hymn after communion other portions of the Lord's discourse may be used. [MOP 27]

94. (14) After the distribution of communion, the ciborium with hosts for Good Friday is left on the altar. Mass concludes with the prayer after communion. [MOP 27]

PRAYER AFTER COMMUNION (15)

95. Almighty God, we receive new life from the supper your Son gave us in this world. May we find full contentment in the meal we hope to share in your eternal kingdom. We ask this through Christ our Lord. [MOP 27]

Transfer of the Holy Eucharist

96. (16) After the prayer the principal celebrant stands before the altar and puts incense in the thurible. Kneeling he incenses the Blessed Sacrament three times. Then he receives the humeral veil, takes the ciborium, and covers it with the veil. Meanwhile everyone in choir kneels and lights candles. [MOP 27]

97. (17) The procession is led by a cross-bearer accompanied by ministers with lighted candles;

the members of the community holding lighted candles follow, then the concelebrants and then the thurifer incensing the Body of the Lord continually from the side. The principal celebrant assisted by the deacon carries the Blessed Sacrament through the church to the place of reposition prepared in a chapel suitably decorated for the occasion. If it is appropriate the faithful also carry candles. During the procession the hymn, "Pange lingua" (exclusively of the last two stanzas) or some other eucharistic song is sung. [MOP 27-28]

98. (18) When the procession reaches the place of reposition, the priest sets the ciborium down. Then he puts incense in the thurible and, kneeling, incenses the Blessed Sacrament, while "Tantum ergo Sacramentum" is sung. The tabernacle of reposition is then closed. [MOP 28]

99. (19) After a period of silent adoration, the principal celebrant and ministers genuflect and return to the sacristy. [MOP 28]

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100A. At a suitable time after today's celebration is concluded, the main altar is stripped and, if possible, the crosses are removed from the church. It is desirable to cover any crosses which remain in the church. [MOP 28]

100B. Evening Prayer is not said by those who participate in the evening Mass. [MOP 28]

100C. Today and tomorrow after Night Prayer the blessing is not given, the antiphon "Salve Regina" is omitted, and holy water is not used. [MOP 28]

100D. Portions of the "Sermo Dominicus" may be read in the vernacular during dinner. It may also be used as the last celebration of the day in common before the Blessed Sacrament. [MOP 28]

100E. The members of the community and the faithful should be encouraged to continue adoration before the Blessed Sacrament for a suitable period of time during the night, according to local circumstances, but there should be no solemn adoration after midnight. [MOP 28]

## GOOD FRIDAY

### Celebration of the Lord's Passion

101A. On this Day of Preparation (Mt 27:62) the celebration of the Lord's Passion is carried out as directed in the Roman Missal/Sacramentary. However, for the veneration of the cross the rite proper to our Order may be used in addition to the two forms given in the Roman Missal/Sacramentary (nn.14-20).

101B. Therefore these three possibilities should be used as seems best for the community and the other faithful who assemble for this celebration. [MOP 29]

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102. (1) According to the Church's ancient tradition, the sacraments are not celebrated today or tomorrow. [MOP 29]
- 103A. (2) The celebration of the Lord's passion takes place in the afternoon, about three o'clock, unless pastoral reasons suggest a later hour. The celebration consists of three parts: liturgy of the word, veneration of the cross, and holy communion.
- 103B. Holy communion may be given to the faithful only at the celebration of the Lord's passion, but may be brought at any hour of the day to the sick who cannot take part in this service. [MOP 29]
104. (3) The altar should be completely bare, without cloths, candles, or cross. For the celebration of the Lord's passion the priest who presides at the celebration and the ministers wear red Mass vestments. The deacon wears the vestments proper to his order. [MOP 29]
105. (4) The prior or priest who presides at the celebration, the deacon and the other ministers go to the altar. There they make a reverence and prostrate themselves, or they may kneel. All pray silently for a while. If it seems appropriate, the community may enter the church with the celebrants and ministers. [MOP 29]
106. (5) Then all rise and the priest who presides at the celebration goes to the chair with the ministers. He faces the people and, with hands joined, sings or says one of the following prayers. "Let us pray" is not said. [MOP 30]

## PRAYER

107. Lord, by shedding his blood for us, your Son, Jesus Christ, established the paschal mystery. In your goodness, make us holy and watch over us always. We ask this through Christ our Lord. Amen. [MOP30]

Or:

108. Lord, by the suffering of Christ your Son you have saved us all from the death we inherited from sinful Adam. By the law of nature we have borne the likeness of his manhood. May the sanctifying power of grace help us to put on the likeness of our Lord in heaven, who lives and reigns for ever and ever. Amen. [MOP 30]

## PART ONE LITURGY OF THE WORD

109. (6) All sit and the first reading, from the book of the prophet Isaiah (52:13-53:12), is read with its responsorial psalm. [MOP 30]
110. (7) The second reading, from the letter to the Hebrews (4:14-16; 5:7-9), follows and then the chant before the gospel is sung. [MOP 30]

111. (8) Finally the account of the passion according to John (18:1-19:42) is read, in the same way as on the preceding Sunday. [MOP 30]

112. (9) After the reading of the passion there may be a brief homily. [MOP 30]

### General Intercessions

113A. (10) The general intercessions conclude the liturgy of the word. The deacon stands at the lectern or another suitable place and says or sings the introduction in which each intention is stated. While the intentions are announced all in choir stand facing the altar.

113B. All kneel and pray silently for some period of time, and the priest who presides at the celebration, with hands extended, sings or says the prayer. During the prayers the members of the community make a profound bow, or kneel, or stand facing the altar. The faithful may either kneel or stand. [MOP 31]

114. (11) The deacon's traditional invitation to kneel and pray in silence may be used: "Let us kneel. -- Let us stand." or an acclamation by the people may be introduced before the prayer of the priest. [MOP 31]

115. (12) In case of serious public need, the local Ordinary may permit or decree the addition of a special intention. [MOP 31]

116. (13) The priest may choose from the prayers in the missal those which are more appropriate to local circumstances, provided the series follows the rule for the general intercessions (see General Instruction of the Roman Missal, n.46). [MOP 31]

#### I. For the Church

117A. Let us pray, dear friends, for the holy Church of God throughout the world, that God the almighty Father guide it and gather it together, so that it may worship him in peace and tranquility. [MOP 31]

Silent prayer. Then the priest sings or says:

117B. Almighty and eternal God, you have shown your glory to all nations in Christ, your Son. Guide the work of your Church. Help it to persevere in faith, proclaim your name, and bring your salvation to people everywhere. Amen. [MOP 31]

#### II. For the pope

118A. Let us pray for our Holy Father, Pope N., that God who chose him to be bishop may give him health and strength to guide and govern God's holy people. [MOP 32]

Silent prayer. Then the priest sings or says:

118B. Almighty and eternal God,. you guide all things by your word, you govern all Christian people. In your love protect the Pope you have chosen for us. Under his leadership deepen our faith and make us better Christians. We ask this through Christ our Lord. Amen. [MOP 32]

### III. For all ministers and laity of the Church

119A. Let us pray for N., our bishop, for all bishops, priests, and deacons; for all who have a special ministry in the Church and for all God's people. [MOP 32]

Silent prayer. Then the priest sings or says:

119B. Almighty and eternal God, your Spirit guides the Church and makes it holy. Listen to our prayers and help each of us in his or her own vocation to do your work more faithfully. We ask this through Christ our Lord. Amen. [MOP 32]

### IV. For those preparing for baptism

120A. Let us pray for those [among us] preparing for baptism, that God in his mercy make them responsive to his love, forgive their sins through the waters of new birth, and give them life in Jesus Christ our Lord. [MOP 33]

Silent prayer. Then the priest sings or says:

120B. Almighty and eternal God, you continually bless your Church with new members. Increase the faith and understanding of those [among us] preparing for baptism. Give them a new birth in these living waters and make them members of your chosen family. We ask this through Christ our Lord. Amen. [MOP 33]

### V. For the unity of Christians

121A. Let us pray for all our brothers and sisters who share our faith in Jesus Christ, that God may gather and keep together in one Church all those who seek the truth with sincerity. [MOP 33]

Silent prayer. Then the priest sings or says:

121B. Almighty and eternal God, you keep together those you have united. Look kindly on all who follow Jesus your Son. We are all consecrated to you by our common baptism. Make us one in the fullness of faith, and keep us one in the fellowship of love. We ask this through Christ our Lord. Amen. [MOP 33]

### VI. For the Jewish people

122A. Let us pray for the Jewish people the first to hear the word of God, that they may continue to grow in the love of his name and in faithfulness to his covenant.

[MOP 341

Silent prayer. Then the priest sings or says:

122B. Almighty and eternal God, long ago you gave your promise to Abraham and his posterity. Listen to your Church as we pray that the people you first made your own may arrive at the fullness of redemption. We ask this through Christ our Lord. Amen. [MOP 34]

VII. For those who do not believe in Christ

123A. Let us pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way to salvation. [MOP 34]

Silent prayer. Then the priest sings or says:

123B. Almighty and eternal God, enable those who do not acknowledge Christ to find the truth as they walk before you in sincerity of heart. Help us to grow in love for one another, to grasp more fully the mystery of your godhead, and to become more perfect witnesses of your love in sight of all peoples. We ask this through Christ our Lord. Amen. [MOP 34]

VIII. For those who do not believe in God

124A. Let us pray for those who do not believe in God, that they may find God by sincerely following all that is right. [MOP 35]

Silent prayer. Then the priest sings or says:

124B. Almighty and eternal God, you created the human race so that all might long to find you, and have peace when you are found. Grant that, in spite of the hurtful things that stand in their way, they may all recognize in the lives of Christians the tokens of your love and mercy, and gladly acknowledge you as the one true God and Father of us all. We ask this through Christ our Lord. Amen. [MOP 35]

IX. For all in public office

125A. Let us pray for those who serve us in public office, that God may guide their minds and hearts, so that everyone may live in true peace and freedom. [MOP 35]

Silent prayer. Then the priest sings or says:

125B. Almighty and eternal God, you know the longings of human hearts and you protect their rights. In your goodness watch over those in authority, so that people everywhere may enjoy religious freedom, security, and peace. We ask

this through Christ our Lord. Amen. [MOP 35]

X. For those in special need

126A. Let us pray, dear friends, that God the almighty Father may heal the sick, comfort the dying, give safety to travelers, free those unjustly deprived of liberty, and rid the world of falsehood, hunger, and disease. [MOP 36]

Silent prayer. Then the priest sings or says:

126B. Almighty, ever-living God, you give strength to the weary and new courage to those who have lost heart. Hear the prayers of all who call on you in any trouble that they may have the joy of receiving your help in their need. We ask this through Christ our Lord. Amen. [MOP 36]

## PART TWO VENERATION OF THE CROSS

127. After the general intercessions, the veneration of the cross takes place. One of the two forms given in the Roman Missal / Sacramentary (nn.14-20) or the rite of the Order may be used. [MOP 36]

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128A. (14) While the solemn prayers are being said, two priests put on albs and red stoles and two deacons do likewise (or two other priests vested as priests).

128B. Where there are only a few friars and there are not enough priests and deacons to carry out this rite, the priest who presides at the celebration and the deacon who assists him carry out the rite with two friars from the choir who can also serve as cantors.

128C. In communities of nuns or sisters two members of the community may be designated to sing the "Agnus". [MOP 36]

129A. (15) The verses for the Reproaches ("Popule meus", "Quia eduxi", "Quid ultra") may be sung with the help of cantors or, if necessary, proclaimed solemnly.

129B. The genuflections provided in the singing of the "Agnus", "Sanctus" with the plainchant melody may be adapted for singing in the vernacular according to the customs and needs of the liturgical assembly and the region. [MOP 37]

### Showing the Cross

130. (16) When the prayers are finished, the priest who presides at the celebration may remove the chasuble. He stands with the ministers at the chair or another suitable place. [MOP 37]

131. (17) A veiled cross is carried to the steps of the altar. Then the two priests standing to the

right of the altar hold the cross by its arms and turning to the community or the people sing the verse: [MOP 37]

132. [MOP 37; OHS 174] [V. My people, what have I done to you? How have I offended you? Answer me! I led you out of Egypt, from slavery to freedom, but you led your Savior to the cross.]
133. (18) When the verse is finished, the two deacons (or other ministers or friars) stand at the steps of the sanctuary or another suitable place and sing the "Agios". Each time "Agios" is sung, both kneel; having finished the word "Agios" they immediately rise. (MOP 37)
134. Agios o Theos, Agios ischyros, Agios Athanatos eleison imas..
135. (19) Then the choir and, if possible, all those assembled sing the following in response. Each time "Sanctus" is sung, all kneel; having finished the word "Sanctus", all immediately rise. [MOP 37]
136. [MOP 37; OHS 175] [Holy is God! Holy and strong! Holy immortal One, have mercy on us!]
137. The priests who hold the cross do not kneel, nor do the two deacons (see n.18) when the community kneels or the community when the two deacons kneel. [MOP 37]
138. (20) When the choir has finished the response, the two priests move more towards the middle of the altar and sing the second verse: [MOP 38]
139. [MOP 38; OHS 175] [For forty years I led you safely through the desert. I fed you with manna from heaven and brought you to a land of plenty; but you led your Savior to the cross.]
- 140A. Then the two deacons sing the "Agios" again and the choir again responds with "Sanctus". They kneel and rise as before.
- 140B. Then the priests move to the middle of the altar and sing the third verse: [MOP 38]
141. [MOP 38; OHS 176] [What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness: when I was thirsty you gave me vinegar to drink, and you pierced your Savior's side with a lance.]
142. Then the two deacons sing the "Agios" again and the choir again responds with "Sanctus". They kneel and rise as before. [MOP 38]

### Invitation

- 143A. (21) When the Reproaches are finished the priests come down from the altar and go to the steps of the sanctuary where the cross will be venerated or, depending on local circumstances, they stand on one of the steps of the altar. Then the celebrant stands on a higher step between the two priests, takes the veiled cross from their hands and with their help uncovers it.
- 143B. Then the celebrant, holding the uncovered cross with both hands, elevates it and shows it to



the people. He begins the antiphon "Ecce lignum", which all continue to sing after the cantor has sung the word "Crucis". [MOP 38]

144. [MOP 38; OHS 177] [This is the wood of the cross, on which hung the Savior of the world. Come, let us worship.]

145. When the antiphon is finished, all in choir and at the altar (with the exception of the celebrant) kneel, making a profound bow, and pray for a while in silence. [MOP 38]

146. (22) Then the celebrant gives the cross to the two priests who place it on the steps of the sanctuary or, depending on local circumstances, at the foot of the altar or in another suitable place. The cross is placed upon a carpet covered with a fine cloth. The priests arrange themselves, lying on their sides, on either side of the cross, facing each other and, reverently holding the cross by its arms, offer the cross to be kissed by those who come to reverence it. Where the people cannot easily follow the rite of veneration according to this arrangement, the two priests stand on the steps of the sanctuary or, depending on local circumstances, in the middle of the altar or in another suitable place, and hold the cross by its arms in such a way that the foot of the cross rests firmly upon the altar platform. [MOP 39]

### Veneration of the Cross

147A. (23) The veneration of the cross takes place in this way: if it is convenient, all remove their shoes and one after another process to the cross. They prostrate and kiss the cross once without delay. But if the two priests stand, they offer the cross to be kissed and those who reverence the cross genuflect and kiss it.

147B. If the members of the community wish, before they prostrate they may genuflect twice according to our custom. [MOP 39]

148A. (24) The veneration of the cross takes place in this order: first the celebrant reverences the cross; when he has kissed it, he takes the right arm of the cross and one of the two priests reverence it; when the priest has kissed it, he takes the left arm of the cross and the second priest reverences it; when the second priest has kissed it, he takes the right arm of the cross from the celebrant and then the two priests hold the cross as before. After the two priests the deacon who assists at the celebration reverences the cross; then the two deacons who sang the "Agnus" (after they have revered the cross they go to the sacristy and remove their vestments); then the other ministers and finally the rest of the community (one by one or two by two) beginning with the eldest.

148B. After they have revered the cross the celebrant and the other ministers put on their shoes and sit down to listen to what is sung by the choir. [MOP 39]

149. (25) When the ministers and community have venerated the cross, it is carried by the two priests to the edge of the sanctuary and held in such a way that the faithful may approach in procession and reverence the cross by a simple genuflection or some other appropriate sign of reverence according to local custom, for example, by kissing the cross. [MOP 39]

150. (26) If it is foreseen that because of the large number of people the veneration of the cross cannot be carried out with devotion, as described above, after the celebrant, the ministers and the members of the community, and some of the faithful have venerated the cross, the

eneration is interrupted and the ceremonies are continued as described below (n.29). [MOP 40]

### Songs at the Veneration of the Cross.

151. (27) During the veneration of the cross the following antiphons are sung: [MOP 40]
152. [MOP 40; OHS 178] [We venerate your cross, O Lord. We recall your glorious passion. Have mercy on us, you who suffered for us.]
153. [MOP 40; OHS 179] [We worship you, Lord, we venerate your cross, we praise your resurrection. Through the cross you brought joy to the world.]
154. [MOP 40; OHS 179] [Let us venerate the sign of the cross through which we have received the mystery of redemption.]
- 155A. Then the refrain "Crux fidelis" is sung with the hymn "Pange lingua". The refrain is repeated after each stanza of the hymn.
- 155B. If possible, all those assembled join in the singing.
- 155C. The hymn is sung as long as the people come forward to reverence the cross. It is always concluded with the doxology "Gloria et honor Deo". If the antiphons and hymn do not suffice, they are repeated as long as necessary. [MOP 40]
- 156A. Refrain:  
See the noble cross resplendent  
standing tall and without peer.  
Where, O Tree, have you a rival  
in the leaf or fruit you bear?  
Sweet the burden, sweet the ransom,  
that through iron your branches bear.
- 156B. 1. Sing in triumph of our Savior,  
raise your voices, sing with pride,  
of the gentle one who loves us  
and for us was crucified;  
stretched upon the cross in torment,  
healing hatred as he died.
- 156C. 2. Grieved by Satan's swift deception,  
our creating, saving Lord,  
pledged that death would not be final  
as the fruit of human fraud,  
but that life one day would triumph,  
on another tree restored.

- 156D. 3. Harmony with perfect rhythm  
permeates the balanced plan,  
for the Prince of falsehood tumbles --  
meeting truth he cannot stand --  
and the weapon that once wounded  
heals within the surgeon's hand.
- 156E. 4. As the chosen hour of judgment  
struck with lightning's instant flash,  
from beyond all time the godhead,  
at the Father's timeless wish,  
came into the womb of Mary  
and put on our mortal flesh.
- 156F. 5. Stirring now he lies restricted  
in the cattle manger's hold.  
Now his mother binds his body  
in the bands against the cold.  
So the hands of her creator  
with her linen she enfolds.
- 156G. 6. Thirty years have brought his body  
to the fullness of perfection.  
Now he treads the narrow pathway  
leading to his resurrection;  
lifted high the Lamb is offered  
sacrificed in dereliction.
- 156H. 7. Sing of gall, of nails, of spittle,  
sing of sponge and spear and rod,  
how the blows of soldiers opened  
wounds within the heart of God.  
And the world of pain found healing,  
bathed within the Savior's blood.
- 156I. 8. Bend your bows, O Tree, be gentle,  
bring relief to God's own limbs,  
bow in homage to bring comfort  
to the gentle King of kings.  
Ease the throne where your creator  
harshly now in conquest reigns.
- 156J. 9. For of all the woods and forests  
you were chosen out to hold  
that fair prize that would win

harbor for a drifting, storm-tossed world,  
you whose wood has now been purpled,  
by the Lamb's own blood enfurled.

- 156K. 10. May our praises and our wonder  
echo through the heart of light  
to the Father who creates us  
and the Son whose gentle might  
in the Spirit won us freedom  
from the grasp of endless night. [MOP 41-42]

[Text: Venantius Honorius Fortunatus (530-609)] [ Pange lingua gloriosi  
proelium certaminis; Tr. by Ralph Wright, O.S.B. ]  
[Tune: 87.87.87]

157. (28) After all have venerated the cross, the two priests carry the cross to the celebrant who stands at the steps to the sanctuary or the step of the altar. He elevates the cross and begins the antiphon "Super omnia", which all continue after the cantor sings the words "ligna cedrorum". [MOP 42]
158. [MOP 42; OHS 185] [You only are move all the cedars on which hung the life of the world; on which Christ triumphed, and death overcame death forever.]
159. When the antiphon is finished, all kneel making a profound bow. The celebrant holds the cross as before and sings or says the following prayer: [MOP 42]

### Prayer

160. Lord, kindly look down upon your family, for whom our Lord Jesus Christ did not refuse to be delivered into the hands of the wicked, and to endure the torment of the cross. He lives and reigns with you for ever and ever. [MOP 43]
161. (29) If the veneration must be interrupted (as mentioned in n.26), when the antiphon "Super omnia" is finished, all kneel and the celebrant briefly invites the people to venerate the holy cross. Elevating the cross higher, he shows it to the people who venerate it in silence for a short time. Then he says the prayer above. [MOP 43]
162. (30) When the celebrant has finished the prayer, he gives the cross to the two priests who carry it to the altar (while all stand). They place it in the middle of the altar on its own stand. If the arrangement of the altar allows, they place the cross in a high enough position that the faithful can easily see it. However, it should not interfere with the ceremonies which follow at the main altar. [MOP 43]

## PART THREE HOLY COMMUNION

- 163A. (31) The two priests go to the sacristy and remove their vestments, unless they are needed to

assist with communion.

- 163B. The celebrant again puts on the chasuble, if he has taken it off. [MOP 43]
- 164A. (32) The altar is covered with a cloth and the corporal and book are placed on it. Then the deacon or, if there is no deacon, the priest brings the ciborium with the Blessed Sacrament from the place of reposition to the altar without any procession, while all kneel in silent prayer.
- 164B. Two ministers with lighted candles accompany him and they place their candles near the altar or on it. The choir and the faithful stand facing the altar. [MOP 43]
165. (33) The deacon places the ciborium on the altar and uncovers it. Meanwhile the celebrant comes from his chair, genuflects, and goes up to the altar. With hands joined, he says aloud: [MOP 44]
- 166A. Let us pray with confidence to the Father in the words our Savior gave us:
- 166B. He extends his hands and continues, with all present:
- 166C. Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.
- 166D. With hands extended, the priest continues alone:
- 166E. Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.
- 166F. He joins his hands. The people end the prayer with the acclamation:
- 166G. For the kingdom, the power, and the glory are yours, now and for ever. [MOP 44]
- 167A. (34) Then the priest joins his hands and says quietly: [MOP 44]
- 167B. Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health in mind and body. [MOP 44-45]
- 168A. (35) The priest genuflects. Taking the host, he raises it slightly over the ciborium and, facing the people, says aloud:
- 168B. This is the Lamb of God who takes away the sins of the world. Happy are those

who are called to his supper. [MOP 45]

168C. He adds, once only, with the people:

168D. Lord, I am not worthy to receive you, but only say the word and I shall be healed. [MOP 45]

168E. Facing the altar, he reverently consumes the body of Christ. [MOP 45]

169. (36) Then communion is distributed. Any appropriate song may be sung during communion. The members of the community go to communion in the usual way, making a reverence to the Blessed Sacrament. [MOP 45]

170. (37) When communion has been completed, a suitable minister may take the ciborium to a place prepared outside the church or, if circumstances require, may place it in the tabernacle. [MOP 45]

171. (38) A period of silence may now be observed. The priest then says the following prayer: [MOP 45]

172. Let us pray.

Almighty and eternal God, you have restored us to life by the triumphant death and resurrection of Christ. Continue this healing work within us. May we who participate in this mystery never cease to serve you. We ask this in the name of Jesus the Lord. R. Amen. [MOP 45]

173. (39) For the dismissal the celebrant faces the people, extends his hands towards them and, while the choir and the faithful assume the customary posture, says the following prayer. [MOP 46]

Prayer Over the People

174. Lord, send down your abundant blessing upon your people who have devoutly recalled the death of your Son in the sure hope of the resurrection. Grant them pardon; bring them comfort. May their faith grow strong and their eternal salvation be assured. We ask this through Christ our Lord. R. Amen. [MOP 46]

175A. (40) Then making a profound bow to the cross, the priest and ministers return to the sacristy in silence.

175B. The altar is stripped at a convenient time; only the cross with the candles is left. [MOP 46]

176. (41) At any hour of the day communion may be brought to brothers and sisters who are sick and cannot take part in this service. In the most appropriate way they should be given the opportunity to venerate the cross. [MOP 46]

177. (42) Evening Prayer is not said by those who participate in this afternoon liturgical service. Night Prayer is said as found in the Liturgy of the Hours after the solemn liturgical celebration at an appropriate hour with two lighted candles. [MOP 46]

## HOLY SATURDAY

- 176A. On Holy Saturday the Church waits at the Lord's tomb, meditating on his suffering and death. The altar is left bare, and the sacrifice of the Mass is not celebrated. Only after the solemn vigil during the night, held in anticipation of the resurrection, does the Easter celebration begin, with a spirit of joy that overflows into the following period of fifty days.

- 178B. On this day holy communion may be given only as viaticum. [MOP 46]

## EASTER SEASON

### EASTER SUNDAY During the Night THE EASTER VIGIL

179. (1) In accord with ancient tradition, this night is one of vigil for the Lord (Ex 12:42). The Gospel of Luke (12:35ff) is a reminder to the faithful to have their lamps burning ready, to be like servants awaiting their master's return so that when he arrives he will find them wide awake and will seat them at his table. [MOP 47]
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- 180A. With the universal Church the communities of brothers and sisters of the Order, joined in liturgical assemblies with other faithful, look for the resurrection of the Lord by keeping vigil.

- 180B. On this night the celebration of the way of salvation and of the sacraments of Christian initiation, which reach their climax in the eucharist, allows each community to participate in this paschal renewal of the world in the Holy Spirit. In this celebration is the source and the perfection of all apostolic life: Behold I make all things new, says the Lord (Rv 21:5). [MOP 47]
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181. (2) The night vigil is arranged in four parts:
- a) a brief service of light;
  - b) the liturgy of the word, when the Church meditates on all the wonderful things God has done for his people from the beginning;
  - c) the liturgy of baptism, when new members of the Church are reborn as the day of resurrection approaches; and
  - d) the liturgy of the eucharist, when the whole Church is called to the table which the Lord has prepared for his people through his death and resurrection. [MOP 47]

182. (3) The entire celebration of the Easter Vigil takes place at night. It should not begin before

nightfall; it should end before daybreak on Sunday. [MOP 47]

- 183A. (4) Even if the vigil Mass takes place before midnight, the Easter Mass of the resurrection is celebrated.
- 183B. Those who participate in the Mass at night may receive communion again at the second Mass of Easter Sunday. [MOP 47]
184. (5) Those who celebrate or concelebrate the Mass at night may celebrate or concelebrate the second Mass of Easter Sunday. [MOP 48]
- 185A. (6) From the beginning of the vigil the prior or principal celebrant, the concelebrants and ministers put on white vestments for Mass.
- 185B. Candles should be prepared for all who take part in the vigil. The lights of the church are extinguished. [MOP 48]

## PART ONE SOLEMN BEGINNING OF THE VIGIL: THE SERVICE OF LIGHT

- 186A. (7) At the scheduled time the members of the community and faithful gather in a suitable place outside the church where a large fire is prepared and where the blessing of the new fire will take place. The principal celebrant goes there with the concelebrants and ministers. The one who will sing the Easter proclamation or another minister carries the Easter candle.
- 186B. During the blessing of the fire and the preparation of the candle the community and the concelebrants stand around the principal celebrant. They should be careful not to interfere with the ceremonies and should make sure that the faithful can clearly see them.
- 186C. If it is not possible to light the fire outside the church, the rite is carried out as in n.13 below. [MOP 48]
187. (8) The principal celebrant greets the congregation in the usual manner and he or the deacon or one of the concelebrants briefly instructs them about the meaning of this celebration in these or similar words: [MOP 48]
188. Dear friends in Christ, on this most holy night, when our Lord Jesus Christ passed from death to life, the Church invites her children throughout the world to come together in vigil and prayer. This is the passover of the Lord: if we honor the memory of his death and resurrection by hearing his word and celebrating his mysteries, then we may be confident that we shall share his victory over death and live with him for ever in God. [MOP 48]
189. (9) If the fire has not yet been lighted, the new fire is now started using a piece of flint or in some other manner, whichever seems best in the circumstances. When the fire has been started, the principal celebrant blesses it.



190A. Let us pray.

Father, we share in the light of your glory through your Son, the light of the world. Make this new fire + holy, and inflame us with new hope. Purify our minds by this Easter celebration and bring us one day to the feast of eternal light. We ask this through Christ our Lord. R. Amen. [MOP 49]

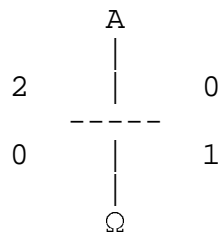
190B. The Easter candle is lighted from the new fire. [MOP 49]

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191A. (10) Depending on the nature of the congregation, it may seem appropriate to stress the dignity and significance of the Easter candle with other symbolic rites. This may be done as follows:

191B. After the blessing of the new fire, an acolyte or one of the ministers brings the Easter candle to the celebrant, who cuts a cross in the wax 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. Meanwhile he says: [MOP 49]

- 192. 1. Christ yesterday and today  
(as he traces the vertical arm of the cross);
- 2. the beginning and the end  
(the horizontal arm);
- 3. Alpha  
(alpha, above the cross);
- 4. and Omega  
(omega, below the cross).
- 5. all time belong 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 for ever. Amen.  
(the last numeral in the lower right corner). [MOP 49-50]



193. (11) When the cross and other marks have been made, the principal celebrant may insert five

grains of incense in the candle. He does this in the form of a cross, saying: [MOP 50]

1

4 2 5

3

194. 1. By his holy  
2. and glorious wounds  
3. may Christ our Lord  
4. guard us  
5. and keep us. Amen. 3 [MOP 50]

195A. (12) The principal celebrant lights the candle from the new fire saying:

195B. May the light of Christ, rising in glory, dispel the darkness of our hearts and minds. [MOP 50]

195C. Any or all of the preceding rites may be used, depending on local pastoral circumstances. The conference of bishops may also determine other rites better adapted to the culture of the people. [MOP 50]

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196A. (13) Where it may be difficult to have a large fire, the blessing of the fire is adapted to the circumstances. When the people have assembled in the church as on other occasions, the principal celebrant and the concelebrants go with the ministers (carrying the Easter candle) to the church door. If possible, the people turn to face the priest.

196B. The greeting and brief instruction take place as above in n.8. Then the fire is blessed (n.9) and, if desired, the candle is prepared and lighted as above in nn.10-12. [MOP 50]

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### Procession

197A. (14) After the candle has been lighted, incense is placed in the censer and the deacon or the one who will sing the Easter proclamation takes the Easter candle, lifts it high, and sings:

197B. Christ our light.

If desired, all kneel or bow towards the candle and answer:

Thanks be to God.

197C. The conference of bishops may determine a richer acclamation. [MOP 51]

198A. (15) Then all enter the church, led by the Easter candle. If incense is used, the thurifer goes before the Easter candle.

198B. At the church door the deacon or the one who will sing the Easter proclamation lifts the candle high and sings a second time:

198C. Christ our light.

All answer:

Thanks be to God.

198D. All light their candles from the Easter candle and continue in the procession.

199A. When the deacon or the one who will sing the Easter proclamation arrives before the altar, he faces the people and sings a third time:

199B. Christ our light.

All answer:

Thanks be to God.

199C. All reverence the altar and go to their seats.

199D. The lights in the church are put on, unless they will be put on at the end of the Easter proclamation. [MOP 51]

### Easter Proclamation

200A. (16) When the concelebrants and the principal celebrant come to the altar, they go to their seats. The deacon places the Easter candle on a stand in the middle of the sanctuary or near the lectern or in another suitable place. If incense is used, incense is placed in the censer as at the gospel of Mass. Then the deacon asks the blessing of the priest, who says in a low voice:

200B. The Lord be in your heart and on your lips, that you may worthily proclaim his Easter praise. In the name of the Father, and of the Son, + and of the Holy Spirit. R. Amen.

200C. This blessing is omitted if the Easter proclamation is sung by one who is not a deacon. [MOP 52]

201A. (17) The book and candle may be incensed. Then the deacon or, if there is no deacon, one of the concelebrants sings the Easter proclamation at the lectern or pulpit. All stand and hold lighted candles.

201B. If necessary, the Easter proclamation may be sung by one who is not a deacon. In this case the bracketed words "My dearest friends" up to the end of the introduction are omitted, as is the greeting "The Lord be with you".

201C. The Easter proclamation may be sung either in the long or short form. The conferences

of bishops may also adapt the text by inserting acclamations for the people.

- 201D. All stand and hold lighted candles, facing the one who sings the Easter proclamation. [MOP 52]
202. (18) The text of the Easter proclamation, either in the long or short form, is found in the Roman Missal/Sacramentary (nn. 18, 19). The melody proper to the Order may be used. [MOP 52]

## PART TWO LITURGY OF THE WORD

203. (19) When the Easter proclamation is finished, all put away their candles and are seated. The second part of this vigil begins, the mother of all vigils, in which the holy Church meditates upon the wonderful deeds which the Lord God has done for the people from the beginning, trusting in God's word and promise. Nine readings are provided, seven from the Old Testament and two from the New Testament (the epistle and gospel). [MOP 52]
204. (20) The number of readings from the Old Testament may be reduced for pastoral reasons, but it must always be borne in mind that the reading of the word of God is the fundamental element of the Easter Vigil. At least three readings from the Old Testament should be read, although for more serious reasons the number may be reduced to two. The reading of Exodus 14, however, is never to be omitted. [MOP 53]
205. (21) All put aside their candles and sit down. The principal celebrant speaks to the people briefly before the liturgy of the word unless the deacon or one of the concelebrants is designated to make the introduction. He may use these or similar words: [MOP 53]
206. Dear friends in Christ, we have begun our solemn vigil. Let us now listen attentively to the word of God, recalling how God saved his people throughout history and, in the fullness of time, sent his own Son to be our Redeemer. Through this Easter celebration, may God bring to perfection the saving work he has begun in us. [MOP 53]
- 207A. (22) The readings follow. A reader goes to the lectern and proclaims the first reading. Then the cantor leads the psalm and the people respond.
- 207B. At the prayers which follow the readings all rise and stand facing the altar. The principal celebrant says: "Let us pray". When all have prayed silently for a while, he sings or says the prayer.
- 207C. Instead of the responsorial psalm a period of silence may be observed. In this case the pause after "Let us pray" is omitted. [MOP 53]

### Prayers After the Readings

- 208A. (23) After the first reading (about creation: Genesis 1:1-2:2 or 1:1,26-31):

208B. Let us pray.

Almighty and eternal God, you created all things in wonderful beauty and order. Help us now to perceive how wonderful is the new creation by which in the fullness of time you redeemed your people through the sacrifice of our passover, Jesus Christ, who lives and reigns for ever and ever. R. Amen. [MOP 53-54]

209A. Or (on the creation of the human race):

209B. Let us pray.

Lord God, the creation of the human race was a wonderful work, its redemption still more wonderful. May we persevere in right reason against all that entices to sin and so attain to everlasting joy. We ask this through Christ our Lord. R. Amen. [MOP 54]

210A. (24) After the second reading (about Abraham's sacrifice: Genesis 22:1-18; or 22:1-2,9,10-13,15-18):

210B. Let us pray.

God and Father of all who believe in you, you promised Abraham that he would become the father of all nations, and through the death and resurrection of Christ you fulfill that promise: everywhere throughout the world you increase your chosen people. May we respond to your call by joyfully accepting your invitation to the new life of grace. We ask this through Christ our Lord. Amen. [MOP 54]

211A. (25) After the third reading (about the passage through the Red Sea: Exodus 14:15-15:1):

211B. Let us pray.

Father, even today we see the wonders of the miracles you worked long ago. You once saved a single nation from slavery, and now you offer that salvation to all through baptism. May the peoples of the world become true children of Abraham and prove worthy of the heritage of Israel. We ask this through Christ our Lord. R. Amen. [MOP 54-55]

Or:

212. Let us pray.

Lord God, in the new covenant you shed light on the miracles you worked in ancient times: the Red Sea is a symbol of our baptism, and the nation you freed from slavery is a sign of your Christian people. May every nation share the faith

and privilege of Israel and come to new birth in the Holy Spirit. We ask this through Christ our Lord. R. Amen. [MOP 55]

213A . (26) After the fourth reading (about the new Jerusalem: Isaiah 54:5-14):

213B. Let us pray.

Almighty and eternal God, glorify your name by increasing your chosen people as you promised long ago. In reward for their trust, may we see in the Church the fulfillment of your promise. We ask this through Christ our Lord. R. Amen. [MOP 55]

214. Prayers may also be chosen from those given after the following readings, if the readings are omitted. [MOP 55]

215A . (27) After the fifth reading (about salvation freely offered to all: Isaiah 55:1-11):

215B. Let us pray.

Almighty, ever-living God, only hope of the world, by the preaching of the prophets you proclaimed the mysteries we are celebrating tonight. Help us to be your faithful people, for it is by your inspiration alone that we can grow in goodness. We ask this through Christ our Lord. R. Amen. [MOP 55-56],

216A. (28) After the sixth reading (about the fountain of wisdom: Baruch 3:9-15, 32-4:4):

216B. Let us pray.

Father, you increase your Church by continuing to call all people to salvation. Listen to our prayers and always watch over those you cleanse in baptism. We ask this through Christ our Lord. R. Amen. [MOP 56]

217A. (29) After the seventh reading (about a new heart and a new spirit: Ezekiel 36:16-28):

217B. Let us pray.

God of unchanging power and light, look with mercy and favor on your entire Church. Bring lasting salvation to the human race, so that the world may see the fallen lifted up, the old made new, and all things brought to perfection, through him who is their origin, our Lord Jesus Christ, who lives and reigns for ever and ever. R. Amen. [MOP 56]

Or:

218. Let us pray.

Father, you teach us in both the old and the New Testament to celebrate this passover mystery. Help us to understand your great love for us. May the goodness you now show us confirm our hope in your future mercy. We ask this through Christ our Lord. R. Amen. [MOP 57]

219. (30) After the last reading from the Old Testament with its responsory and prayer, the altar candles are lighted, and the priest intones the "Gloria", which is taken up by all present. The church bells are rung, according to local custom. [MOP 57]

220A. (31) At the end of the hymn, the principal celebrant sings or says the opening prayer in the usual way.

220B. Let us pray.

Lord God, you have brightened this night with the radiance of the risen Christ. Quicken the spirit of adoption in your Church; renew us in mind and body to give you whole-hearted service. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. R. Amen. [MOP 57]

221. (32) Then a reader proclaims the reading from the Apostle Paul. [MOP 57]

222A. (33) After the epistle all rise, and the principal celebrant solemnly intones the "Alleluia", which is repeated by all present.

222B. The cantor sings the psalm and the people answer "Alleluia". If necessary, the cantor of the psalm may himself intone the "Alleluia". (MOP 57)

223. (34) Incense may be used at the gospel, candles are not carried. [MOP 57]

224. (35) The homily follows the gospel, and then the liturgy of baptism begins. [MOP 57]

### THIRD PART LITURGY OF BAPTISM

225. (36) The third part of this Vigil takes place as the day of resurrection approaches and we are invited to celebrate baptism (see n.40) or to renew our baptismal promises. [MOP 58]

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226A. (37) The principal celebrant speaks to the people in these or similar words:

226B. If there are candidates to be baptized

Dear friends in Christ, as our brothers and sisters approach the waters of rebirth, let us help them by our prayers and ask God, our almighty Father, to support



them with his mercy and love. [MOP 58]

226C. If the font is to be blessed, but there is no one to be baptized

Dear friends in Christ, let us ask God, the almighty Father, to bless this font, that those reborn in it may be made one with his adopted children in Christ. [MOP 58]

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227. (38) Even if no one is to be baptized and the font is not to be blessed, after a brief introduction the Litany of the Saints may be sung before the blessing of water and the renewal of baptismal promises. [MOP 58]

228A. (39) The litany is sung by two cantors. All present stand (as is customary during the Easter season), face the altar and answer.

228B. In the litany some names of saints may be added, especially saints of the Order, the titular of the church, the local patrons, or the saints of those to be baptized. [MOP 58]

229. Lord, have mercy      Lord, have mercy  
Christ, have mercy      Christ, have mercy  
Lord, have mercy      Lord, have mercy

Holy Mary, Mother of God    pray for us

Saint Michael

Holy Angels of God

Saint John the Baptist

Saint Joseph

Saint Peter and Saint Paul

Saint Andrew

Saint John

Saint Mary Magdalene

Saint Stephen

Saint Ignatius (of Antioch)

Saint Lawrence

Saint Perpetua and Saint Felicity

Saint Agnes    pray for us

Saint Gregory

Saint Augustine

Saint Athanasius

Saint Basil

Saint Martin

Saint Benedict

Saint Francis

Holy Father Dominic

Saint Albert

Saint Thomas (Aquinas)  
Saint Martin (de Porres)  
Saint Francis Xavier  
Saint John Vianney  
Saint Margaret (of Hungary)  
Saint Catherine (of Siena)  
Saint Teresa (of Avila)  
Saint Rose ( of Lima)  
All holy men and women

Lord, be merciful Lord, save your people  
From all evil  
From every sin  
From everlasting death  
By your coming in the flesh  
By your death and rising to new life  
By your gift of the Holy Spirit

Be merciful to us sinners Lord, hear our prayer  
Turn the eyes of your mercy toward us  
Make our worship acceptable to you  
Teach us to be faithful to our calling  
Raise our hearts and minds to you  
If someone is to be baptized  
[Give new life to these chosen ones by the grace of baptism]  
If no one is to be baptized  
[By your grace bless this font where your children will be reborn]  
Jesus, Son of the living God

Christ, hear us Christ, hear us  
Lord Jesus, hear our prayer. Lord Jesus, hear our prayer.

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230A. If there are candidates to be baptized, the principal celebrant joins his hands and says the following prayer:

230B. Almighty and eternal God, be present in this sacrament of your love. Send your Spirit of adoption on those to be born again in baptism. And may the work of our humble ministry be brought to perfection by your mighty power. We ask this through Christ our Lord. Amen. [MOP 60]  
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231A. (40) If there is the blessing of baptismal water or the celebration of baptism and confirmation, everything is done as in the Roman Missal/Sacramentary (nn.37-44).

231B. If the liturgy of baptism takes place in the baptistry and there is to be a procession of some length, the catechumens who are to be baptized are first called forward. Then the procession begins: the minister with the Easter candle goes first, followed by the candidates with their godparents, the members of the community, the concelebrants, the principal celebrant with the deacon who assists him, and finally the people, if so desired. During the procession the litany is sung. In this case the above instruction (n.37) is given after the litany and immediately before the blessing of the water.

231C. When everything is completed all process back to the choir and the sanctuary in the same order in which they came to the baptistry. During the procession a baptismal song is sung, e. g., "You have put on Christ" or Psalm 118/117. [MOP 61]

232. [Rite of Baptism for Children, n.67]

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### Blessing of Water

233A. (41) If no one is to be baptized and the font is not to be blessed, the principal celebrant blesses the water with the following prayer: [MOP 60]

233B. My brothers and sisters, let us ask the Lord our God to bless this water he has created, which we shall use to recall our baptism. May he renew us and keep us faithful to the Spirit we have ill received.

233C. All pray silently for a short while. With hands joined, the principal celebrant continues:

233D. Lord our God, this night your people recall the wonder of our creation and the greater wonder of our redemption. Bless this water: it makes the seed to grow, it refreshes us and makes us clean. You have made of it a servant of your loving kindness: through water you set your people free, and quenched their thirst in the desert. With water the prophets announced a new covenant that you would make with the human race. By water, made holy by Christ in the Jordan, you made our sinful nature new in the bath that gives rebirth. Let this water remind us of our baptism; let us share the joys of our brothers and sisters who are baptized this Easter. We ask this through Christ our Lord. R. Amen. [MOP 61-62]

### Renewal of Baptismal Promises

234. (42) When the rite of baptism (and confirmation) has been completed or, if there is no baptism, immediately after the blessing of water, all present stand facing the principal celebrant and with lighted candles in their hands renew their baptismal profession of faith. [MOP 62]

235A. The principal celebrant speaks to the people in these or similar words:

235B. Dear friends, through the paschal mystery we have been buried with Christ in baptism, so that we may rise with him to a new life. Now that we have completed our lenten observance, let us renew the promises we made in baptism when we rejected Satan and his works, and promised to serve God faithfully in his holy Catholic Church.

And so:

Priest: Do you reject Satan?

All: I do.

Priest: And all his works?

All: I do.

Priest: And all his empty promises?

All: I do.

or

Priest: Do you reject sin, so as to live in the freedom of God's children?

All: I do.

Priest: Do you reject the glamor of evil, and refuse to be mastered by sin?

All: I do.

Priest: Do you reject Satan, father of sin and prince of darkness?

All: I do.

235C. According to circumstances, this second form may be adapted to local needs by the conference of bishops. [MOP 62-63]

236. Then the priest continues:

Priest: Do you believe in God, the Father Almighty, creator of heaven and earth?

All: I do.

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

All: I do.

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

All: I do.

The priest concludes:

God, the all-powerful Father of our Lord Jesus Christ, has given us a new birth by water and the Holy Spirit, and forgiven all our sins. May he also keep us faithful to our Lord Jesus Christ for ever and ever. Amen. [MOP 63-64]

- 237A. (43) After the renewal of baptismal promises the principal celebrant sprinkles the concelebrants, the members of the community and the people with the blessed water. Depending on circumstances other priests may assist him in the sprinkling by going into the body of the church. Meanwhile all sing: [MOP 64]
- 237B. [MOP 64; GOP vi] [I saw water flowing from the right side of the temple, alleluia. It brought God's life and his salvation, and the people sang in joyful praise: alleluia, alleluia. (See Ez 47:1-2,9)]
- 237C. Any other song which is baptismal in character may be sung. [MOP 64]
- 238A. (44) [Meanwhile the newly baptized are led to their place among the faithful.]
- 238B. If the blessing of baptismal water does not take place in the baptistry, the ministers reverently carry the vessel of water to the font.]
- 238C. If the blessing of the font does not take place, the blessed water is put in a convenient place. [MOP 64]
239. (45) After the people have been sprinkled, the principal celebrant returns to the chair. The profession of faith is omitted, and the principal celebrant directs the general intercessions (in which the newly baptized take part for the first time). [MOP 64]

#### PART FOUR LITURGY OF THE EUCHARIST

- 240A. (46) In the fourth part of the Vigil the faithful are called to the table which the Lord has prepared for his people through his death and resurrection.
- 240B. The principal celebrant goes to the altar and begins the liturgy of the eucharist in the usual way.
- 240C. It is fitting that the bread and wine be brought forward by the newly baptized, if there are any. [MOP 64]

#### PRAYER OVER THE GIFTS (47)

241. Lord, accept the prayers and offerings of your people. With your help may this Easter mystery of our redemption bring to perfection the saving work you have begun in us. We ask this through Christ our Lord. [MOP 64]

PREFACE: Preface of Easter I (48)

242A. V. The Lord be with you.

R. And also with you.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right to give him thanks and praise.

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

We praise you with greater joy than ever on this Easter night, when Christ became our paschal sacrifice.

He is the true Lamb who took away the sins of the world. By dying he destroyed our death; by rising he restored our life.

And so, with all the choirs of angels in heaven we proclaim your glory and join in their unending hymn of praise: [MOP 65]

Holy, holy...

242B. § When Eucharistic Prayer I is used, the special Easter forms of "In union with the whole Church", and "Father, accept this offering" are said.

242C. § At the Mass of the Easter Vigil "on this Easter night" is said. [MOP 65]

Communion Antiphon (49) (1 Cor 5:7-8)

243. Christ has become our paschal sacrifice; let us feast with the unleavened bread of sincerity and truth, alleluia. [MOP 65]

PRAYER AFTER COMMUNION (50)

244. Lord, you have nourished us with your Easter sacraments. Fill us with your Spirit and make us one in peace and love. We ask this through Christ our Lord. [MOP 65]

245A. (51) For the final blessing at the end of Mass the principal celebrant may use the following:

SOLEMN BLESSING

245B. May almighty God bless you on this solemn feast of Easter, and may God protect you against all sin.  
R. Amen.

Through the resurrection of his Son God has granted us healing. May God fulfill his promises, and bless you with eternal life.  
R. Amen.

You have mourned for Christ's sufferings; now you celebrate the joy of his resurrection. May you come with joy to the feast which lasts for ever.  
R. Amen.

May almighty God bless you, the Father, and the Son, + and the Holy Spirit.  
R. Amen. [MOP 66]

245C. If there have been baptisms, the final blessing from the Rite of Christian Initiation of Adults or the Baptism of Children may be used. [MOP 66]

246. (52) The deacon or one of the concelebrants or the principal celebrant sings or says the dismissal: [MOP 66]

247. (53) The Easter Vigil takes the place of Office of Readings for Easter Sunday. The members of the community who are present at the Easter Vigil begin the Liturgy of the Hours for Easter Sunday with Morning Prayer (See the Liturgia Horarum II, p.401). [MOP 66]

## ASCENSION

### Solemnity

248. (1) Today to solemnly mark the gospel mystery of the exaltation of Christ at the right hand of the Father (see Mk 16:19; Lk 24:50-53; Acts 1:6-11), a procession or solemn entrance may be held before Mass according to our customs. [MOP 67]

#### Procession

249. (2) The procession is carried out in the same way as other processions or solemn entrances during the liturgical year (Presentation of the Lord, Passion Sunday). According to local custom elements that are especially suitable may be used during the procession. [MOP 67]
250. (3) At the beginning of the celebration an antiphon or responsory or another suitable song is sung. [MOP 67]
251. [MOP 67] [You have exalted your majesty above the heavens, O God, alleluia. (Ps 8:2)]
252. [MOP 67; POP 47-48] [All the beauty of the Lord has been raised above the stars; his comeliness is in the clouds of heaven,  
R. and his name lasts for ever, alleluia.  
V. At the end of the sky is his rising, to the furthest end of the sky is his course,  
R. and his name lasts for ever, alleluia. (See Ps 19/18:7)]

Or:

253. [MOP 68; POP 45-46][Men of Galilee, why do you stand here looking up at the skies? alleluia.  
R. Jesus will return just as you saw him go up into the heavens, alleluia, alleluia, alleluia.  
V. They were still gazing up into the heavens when two men dressed in white stood beside them and said:  
R. Jesus will return just as you saw him go up into the heavens, alleluia, alleluia, alleluia. (See Acts 1:11,10)]
254. (4) Then the principal celebrant greets those assembled in the usual way. The deacon or one of the concelebrants gives a brief introduction in these or similar words: [MOP 68]
255. Jesus Christ has exchanged the lowliness of earthly existence for the dignity of heaven. Today after assuming our human form our Savior again seeks the seat of divinity. Today he returns to the Father, for without the Father he will not come with that power in which he is equal to the Father. Jesus will certainly hear the profession of faith of those whom he sought in their hopeless condition. For the Father, who saw fit to make his enemies his children, will not allow them to be orphans. [MOP 68]
- 256A. (5) Then one of the scripture passages which speak of the Ascension may be read.



- 256B. If it seems desirable, this biblical reading may be read immediately after the initial song (see n.3) [MOP 68]
- 257A. (6) After the reading there may be a brief homily.
- 257B. To begin the procession the deacon or one of the concelebrants or the principal celebrant himself uses these or similar words: [MOP 68]
- 257C. Members of the body of Christ, let us go forth with joy as we look forward to his coming. [MOP 68]
258. (7) The procession moves toward the church in the usual manner and stations, if there are to be any, may be made according to local circumstances, keeping in mind the meaning of this practice. [MOP 68]
259. (8) During the procession antiphons with psalms or responsories are sung. The following or other suitable songs may be used. [MOP 69]
260. [MOP 69; AOP 507] [Lifting up his hands he blessed them, and he was carried up into heaven, alleluia. (See Lk 24:50,51)]
261. [MOP 69] [The Lord is in his holy temple; the Lord's throne is in heaven, alleluia. (See Ps 11/10:4)]
- 262A. [MOP 69] [At one end of the heavens the Christ comes forth, and his course is to their other end, alleluia. (See Ps 19/18:7)]
- 262B. Psalm 8, 47/46, 68/67, or 24/23 may be used.
263. [MOP 69; POP 48-49] [Do not be distressed, I go to the Father. When I have been taken from you, I will send the Spirit of truth, alleluia.  
R. Then your hearts will rejoice, alleluia.  
V. I will ask the Father and he will give you another Paraclete.  
R. Then your hearts will rejoice, alleluia. (See Jn 14:27,28; 16:7,22; 14:16)]
- 264A. When the procession approaches the church the following antiphon is sung: [MOP 69]
- 264B. [MOP 69; POP 49] [O king of glory, Lord of hosts, who this day ascended in triumph above the heavens, do not leave us desolate, but send to us the Spirit of truth, the Father's promised one, alleluia. (See Ps 24/23:7-10; Jn 14:18; Lk 24:49)]
265. (9) The procession or solemn entrance is concluded in the usual way. The sign of the cross and the penitential rite are omitted. The "Gloria" is sung and Mass continues in the usual way. [MOP 69]

MASS

Entrance Antiphon (Acts 1:11)

266. Men of Galilee, why do you stand looking in the sky? The Lord will return, just as you have seen him ascend, alleluia. [MOP 70]

#### OPENING PRAYER

267. God our Father, make us joyful in the ascension of your Son Jesus Christ. May we follow him into the new creation, for his ascension is our glory and our hope. We ask this through our Lord Jesus Christ, your son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. [MOP 70]

268. § Readings are taken from the Roman Lectionary.  
§ The profession of faith is said. [MOP 70]

#### PRAYER OVER THE GIFTS

269. Lord, receive our offering as we celebrate the ascension of Christ your Son. May his gifts help us rise with him to the joys of heaven, where he lives and reigns for ever and ever. [MOP 70]

#### PREFACE 1: Preface of Ascension I

270A. V. The Lord be with you.  
R. And also with you.

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

V. Let us give thanks to the Lord our God.  
R. It is right to give him thanks and praise.

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks.

Today the Lord Jesus, the king of glory, the conqueror of sin and death, ascended to heaven while the angels sang his praises. Christ, the mediator between God and the human race, judge of the world and Lord of all, has passed beyond our sight, not to abandon us but to be our hope. Christ is the beginning, the head of the Church; where he has gone, we hope to follow. The joy of the resurrection and ascension renews the whole world, while the choirs of heaven sing for ever to your glory: [MOP 70]

Holy, holy...

## PREFACE 2: Preface of Ascension II

270B. V. The Lord be with you.

R. And also with you.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right to give him thanks and praise.

Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

In his risen body he plainly showed himself to his disciples and was taken up to heaven in their sight to claim for us a share in his divine life.

And so, with all the choirs of angels in heaven we proclaim your glory and join in their unending hymn of praise: [MR 411]

Holy, holy...

270C. § When Eucharistic Prayer I is used, the special Ascension form of "In union with the whole Church" is said. [MOP 71]

### Communion Antiphon (Mt 28:20)

271. I, the Lord, am with you always, until the end of the world, alleluia. [MOP 711]

### PRAYER AFTER COMMUNION

272. Father, in this eucharist we touch the divine life you give to the world. Help us to follow Christ with love to eternal life where he is Lord for ever and ever. [MOP 71]

### SOLEMN BLESSING

273. May almighty God bless you on this day when his only Son ascended into heaven to prepare a place for you. Amen.

After his resurrection, Christ was seen by his disciples. When he appears as judge may you be pleasing for ever in his sight. Amen.

You believe that Jesus has taken his seat in majesty at the right hand of the Father. May you have the joy of experiencing that he is also with you to the end

of time, according to his promise. Amen.

And may the blessing of almighty God, the Father, and the Son +, and the Holy Spirit, come upon you and remain with you for ever. Amen. [MOP 721]

274. When the solemnity of the Ascension is not observed as a holy day of obligation, its Office and Mass are assigned to the Seventh Sunday of Easter, which is then considered its proper day in the calendar. [MOP 72]