

Easter Vigil Class Outline

Optional handouts to encourage private meditation:

- Exultet text
- Blessing of the Baptismal Water text
- Rite of the Sacraments of Initiation

Red text is optional, going into more detail and depth.

Blue text is optional, making the lesson more interactive.

Slide 1: Title

- To keep vigil is to stay awake through the night,¹ waiting and expecting someone. The Easter Vigil begins around 8pm, after the sun has set, so that we can keep watch in the night to await and celebrate Jesus' resurrection from the dead and his coming into our lives so share in his triumph over death, especially through the sacraments of Baptism, Confirmation, and First Communion.
- Even the Apostles (Jesus' first followers) wondered what "resurrection" could mean.² It is not part of our normal experience of life. The Church tries to help us understand it, by expressing this mysterious event in the language of symbols in which we can somehow contemplate this astonishing event.³
- Liturgy is a multisensory experience. All five senses are touched during this greatest solemnity to help us fully engage in worship. Ask participants to look out for which symbols touch which of our five senses and raise their hand when they notice one.

Slide 2: Outline

- The Easter Vigil Mass has four parts.

Slide 3: Lucenarium

- As you arrive, leave your things with your family. All those who are already Baptized are given a small unlit white candle. We gather outside in the dark

¹ <https://www.catholicnewsagency.com/news/246875/the-easter-vigil-the-mother-of-all-vigils>

² Mk 9:10

³ <https://www.catholicnewsagency.com/news/15662/holy-father-explains-symbols-of-the-easter-vigil-light-water-and-the-alleluia>

around a blazing new fire, each with a candle in hand. The fire represents creation, when God said, “Let there be light.”⁴

- The fire is new – not kindled from another fire – as we celebrate the resurrection – a completely new kind of event.⁵ The fire’s warmth and light dispel the cold and darkness of the night like Christ’s resurrection has the power to dispel sin and death.
- Your family and friends can join us around the fire or be seated in the main church, which is dark and silent with waiting, like Jesus’ tomb before the resurrection.⁶
- The presider blesses the fire, prepares, and lights the Paschal Candle from the fire. The paschal candle is the giant candle that usually stands next to the Baptismal font. It represents Christ, the light of the world.
- The candle flame is both light and heat, radiance and transforming energy, as Christ is both truth and love. Just as the candle is consumed in order to give light, from Christ’s self-giving on the cross comes the resurrection and light to all.⁷
- ⁸The presider marks the candle with a cross, the year, alpha and omega (the first and last letter of the Greek alphabet), and five grains of incense.
 - The year marked by the cross represents that all time belongs to him.
 - The alpha and omega represent that Christ is the beginning and the end of all things.
 - The five grains of incense represent the five wounds of Christ by which we are healed: the crowning with thorns, nails in hands and feet, and side opened by the spear.
- The presider lights the candle (representing Christ) from the blazing fire (representing creation). Just as God began the creation of this world: “Let there be light,” he begins the new creation in Christ, the true light. Christ is

⁴ <https://www.catholicnewsagency.com/news/15662/holy-father-explains-symbols-of-the-easter-vigil-light-water-and-the-alleluia>

⁵ <https://www.catholicnewsagency.com/news/15662/holy-father-explains-symbols-of-the-easter-vigil-light-water-and-the-alleluia>

⁶ <https://stmatthias-milw.org/2017/04/light-the-easter-fire/>

⁷ <https://www.catholicnewsagency.com/news/15662/holy-father-explains-symbols-of-the-easter-vigil-light-water-and-the-alleluia>

⁸ Roman Missal

pure Light: God himself, who causes a new creation to be born in the midst of the old.⁹

Slide 4: Lucenarium

- After the Paschal candle is lit, it leads us in procession into the darkened church as the Israelites followed the pillar of fire to the land God had promised to them.¹⁰ Three times the deacon announces: “The Light of Christ!” and we respond: “Thanks be to God!”¹¹ It is a simple cry in the silence, a small flame in the darkness, but as we respond with thanksgiving and praise over and over again, we begin to light our little candles from the paschal candle. And so, as the candle processes into the church, its light becomes a wave of lights.¹² This represents Christ who points out our path, and how by living with him and for him we can live in the light and spread it throughout the earth.¹³

Slide 5: The Exultet

- When the procession arrives and the church is halfway lit by candlelight, there is incense in preparation for the Exultet – the Easter Proclamation – honoring it as we honor the Gospel at Mass on solemn occasions.¹⁴
- Incense symbolizes prayer, purification, and sanctification. As the smoke rises upward, our prayers rise to God. The in the Psalms we pray, “Let my prayer come like incense before you.”¹⁵ God ordered incense be used for worship in the Old Testament. In Revelation, John saw angels and saints in heaven worshipping Christ with bowls of incense, “which are the prayers of the saints.” Using incense at Mass reminds us that our worship is directed by God and united with heavenly worship.¹⁶ Also, the smoke of incense symbolizes the mystery of God we cannot fully grasp, and its smell the sweetness of His presence.¹⁷

Slide 6: The Exultet

⁹ <https://www.catholicnewsagency.com/news/15662/holy-father-explains-symbols-of-the-easter-vigil-light-water-and-the-alleluia>

¹⁰ <https://stmatthias-milw.org/2017/04/light-the-easter-fire/>, Ex 13:17-22

¹¹ Roman Missal

¹² <https://aleteia.org/2018/03/31/heres-a-step-by-step-guide-to-the-easter-vigil/>

¹³ <https://www.catholicnewsagency.com/news/15662/holy-father-explains-symbols-of-the-easter-vigil-light-water-and-the-alleluia>, Phil 2:15

¹⁴ Roman Missal

¹⁵ Psalm 141

¹⁶ <https://www.goodcatholic.com/holy-smokes-why-do-catholics-use-incense/>

¹⁷ <https://aleteia.org/2018/10/19/the-history-of-incense-and-why-its-used-at-mass/>

- The Exultet is very poetic announcement calling us to celebrate Christ's resurrection; it is usually chanted.
- Hand out copies of the Exultet.
- Play part or whole of the Exultet (7min): "Exsultet – simple chanted version" <https://www.youtube.com/watch?v=RMfIH0Jiqbk>
- Ask what words, phrases, or ideas stand out and why.
- Outline:
 - The first part calls the angels to exult, the earth to be glad, and the church to rejoice as we praise the paschal candle.
 - Next, there is a dialogue that begins, "The Lord be with you." This greeting usually marks the beginning of Mass and is directed toward people in the Bible whom God uses to do something really great.¹⁸
 - Then, we announce this night and remember Adam's first sin and God's work in Israel foreshadowing Christ's death and resurrection. The song repeats "This is the night" as it recounts God's saving works, emphasizing that our liturgy mysteriously makes present again God's saving action.
 - Finally, the hymn focuses again on the candle, now loaded with symbolic meaning, as "a solemn offering" that we pray will "overcome the darkness of this night," "mingle with the lights of heaven," and burn until Christ's return at the end of time.

Slide 7: The Readings

- After the Exultet, we carefully extinguish our candles and sit to listen attentively to the readings. Instead of the usual 3 readings, there are 5 to 9 readings and 4 to 8 Psalms from the Bible at the Easter Vigil to "meditate on how God in times past saved his people and in these, the last days, has sent us his Son as our Redeemer."¹⁹
- As Pope Benedict commented, "The Church wishes to offer us a panoramic view of whole trajectory of salvation history, starting with creation, passing through the election and the liberation of Israel to the testimony of the prophets by which this entire history is directed ever more clearly towards Jesus Christ."²⁰

¹⁸ <https://media.ascensionpress.com/2019/09/11/the-parts-of-the-mass-the-lord-be-with-you/>

¹⁹ Roman Missal

²⁰ <https://aleteia.org/2018/03/31/heres-a-step-by-step-guide-to-the-easter-vigil/>

Slide 8: Genesis 1:1-2:2 Creation

- The first reading tells of God creating the world and man's original sin.
- Ask a volunteer to read or tell the story.
- Why do you think the readings for Easter – the celebration of Christ conquering death – begin with creation and sin?

Slide 9: Genesis 22:1-18 Abraham's Sacrifice

- The next reading tells of God testing Abraham's faith by asking him for Isaac, his only son, which foreshadows the sacrifice of Christ on the cross.
- Ask a volunteer to read or tell the story.
- What parallels do you see between the reading from Genesis and Christ's sacrifice?

Slide 10: Exodus 14:15-15:1 Passage Through the Red Sea

- The next reading tells of God saving his people Israel from the Egyptians by parting the Red Sea and allowing them to pass through.
- Ask a volunteer to read or tell the story.
- What parallels do you see between this reading and our salvation?

Slide 11: Isaiah 54:5-14 The New Jerusalem

- The next reading is from the prophet Isaiah, who proclaims God's steadfast love toward his people.
- Ask a volunteer to read the passage.
- What words or phrases touch you from this reading?
- How do you feel to know that God loves you in this way?

Slide 12: Isaiah 55:1-11 Salvation Offered to All

- The next reading from the prophet Isaiah foretells God's salvation.
- Ask a volunteer to read or tell the story.
- What elements of our salvation does this prophecy foretell?

Slide 13: Baruch 3:9-15, 32-4:4 The Fountain of Wisdom

- The next reading is from the prophet Baruch, who praises God's wisdom even while his people Israel are suffering in exile.
- Ask a volunteer to read the passage.
- Have you ever felt in exile, out of place?
- What or who is Baruch talking about?

Slide 14: Ezekiel 36:16-28 A New Heart

- The next reading is from the prophet Ezekiel, who announces that God is “about to act” because His people need a thorough transformation, “a new heart.”
- Ask a volunteer to read the passage.
- Why can’t Israel seem to obey God even after they suffer exile?
- How does God give “a new heart?”
- Think about what you would like God’s help this Easter to change in your life.
- What do you think your life would look like with a new heart?

Slide 15: Gloria

- All during the forty days of Lent, we have not rung bells nor sung two important hymns: the Gloria and the Alleluia. The Gloria is an exultant hymn based on the song of the angels at the birth of Christ. Now we have heard readings preparing for Christ’s coming, building hope and expectation. At this point, we herald the coming of Christ with exuberant joy by singing the Gloria, ringing all the bells, and fully lighting the church.

Slide 16: Romans 6:3-11 Baptism, Death, and Resurrection

- After the Gloria, we hear about how Christ’s death and resurrection can transform our lives.
- Ask a volunteer to read or tell the story.
- What does it mean to die to sin?
- What does it mean to be united with Him in resurrection?

Slide 17: Alleluia

- The other hymn we have not sung during Lent is the Alleluia. This is a “supreme expression of thanksgiving, joy, and triumph,”²¹ a “cry of victory over sin and death,”²² usually sung before reading the Gospel. As the Israelites sang after God delivered them from the Red Sea, we have sung a Psalm after each reading because when man encounters God and His works, speech is no longer adequate; he has to sing.²³ Now, about to announce Christ’s resurrection, we join the angels and saints in heaven singing Alleluia in thanksgiving, joy, and triumph.

²¹ <https://www.catholic.com/encyclopedia/alleluia>

²² <https://www.catholic.com/encyclopedia/alleluia>

²³ <https://www.catholicnewsagency.com/news/15662/holy-father-explains-symbols-of-the-easter-vigil-light-water-and-the-alleluia>

Slide 18: Matthew 28:1-10 The Empty Tomb

- After the Alleluia, the Gospel is proclaimed – the Good News that the tomb is empty; Christ has conquered death. There follows a short homily, as though the news is so great that human words fail. However, the season of Easter stretches for the next fifty days to continue reflecting on the unfathomable wealth of meaning implied by this brief announcement of Christ's resurrection.

Slide 19: The Litany of the Saints

- After the homily, the Baptismal Liturgy begins. The Elect – that is, those who are prepared for Baptism – are called forward by name, representing Christ's call in each of their hearts, and they follow the Paschal Candle – Christ the Light of the World – back to the Baptismal font.
- Visibly, they are accompanied in these final steps on the journey to Baptism by their sponsors representing the church on earth. Invisibly, they are accompanied by the whole host of angels and saints – the church in heaven – as we sing the Litany of the Saints.
- Play part or whole of the Litany of Saints (6min):
<https://www.youtube.com/watch?v=zer3KCCHSUI&t=16s>
- What blessings do you ask your Confirmation saint to obtain for you?

Slide 20: The Blessing of the Water

- The priest blesses the water that will be used for Baptism with a long and beautiful prayer recalling the powerful symbolism of water in creation, the flood, the Red Sea, and Jesus' Baptism. The prayer concludes by lowering the Paschal Candle into the font, praying "that all who have been buried with Christ by Baptism into death may rise again to life with him."²⁴
- Read the Blessing and ask which word or phrase stands out (see appendix).

Slide 21: The Profession of Faith

- At this point, the Elect profess the faith for the first time by making the Baptismal Promises. Their voices are accompanied by their godparents and everyone gathered renewing their Baptismal Promises. Together, we reject evil and proclaim our faith in God by responding "I do."

²⁴ Roman Missal

- As the Catechism says, “Whoever says ‘I believe’ says ‘I pledge myself to what we believe.’” The Profession of Faith summarizes the faith and unites all those who profess it.²⁵

Slide 22: Anointing Before Baptism

- The Elect are now anointed with the Oil of Catechumens. For infants, this anointing immediately follows the exorcism as a way to bless, cleanse, and strengthen them in preparation for receiving Baptism.²⁶ For the Elect, who have already received exorcisms in the Scrutinies, this anointing is the final blessing, cleansing, and strengthening in preparation for Baptism.²⁷
- “Anointing, in Biblical and other ancient symbolism, is rich in meaning: oil is a sign of abundance and joy; it cleanses (anointing before and after a bath) and limbers (the anointing of athletes and wrestlers); oil is a sign of healing, since it is soothing to bruises and wounds; and it makes radiant with beauty, health, and strength.”²⁸
- “The anointing with oil symbolizes their need for God’s help and strength so that, undeterred by the bonds of the past and overcoming the opposition of the devil, they will forthrightly take the step of professing their faith and will hold fast to it unfalteringly throughout their lives.”²⁹

Slide 23: Baptism

- Each of the Elect now come to the font with their godparent and are Baptized in the name of the Holy Trinity with water. This is the moment of the Sacrament, of words and matter used by God to transform human life. This is the moment the Elect receive salvation, new life, and an indelible mark on their souls. This is the moment they become children of God and brothers and sisters in Christ. They are reborn.

Slide 24: The White Garment

- The clothing with a white garment and presentation of the lighted candle “explain”³⁰ some aspects of Baptism through additional symbols.
- *If not discussed during the session about Baptism, these symbols may be discussed here.*

²⁵ Catechism of the Catholic Church, 185

²⁶ <https://catholically.com/blogs/news/what-is-the-purpose-of-anointing-with-oil>

²⁷ CCC 1294

²⁸ CCC1293

²⁹ RCIA #99

³⁰ RCIA #576

- The celebrant says the following over each of the newly baptized:
Dear Friends,
you have become a new creation
and have clothed yourselves in Christ.
Receive this baptismal garment
and bring it unstained to the judgment seat
of our Lord Jesus Christ,
so that you may have everlasting life.

Slide 25: The Candle

- The sponsors are invited to light candles from the Paschal Candle and present them to the newly baptized, then the presider prays:
You have been enlightened by Christ.
Walk always as children of the light
And keep the flame of faith alive in your hearts.
When the Lord comes, may you go out to meet him
With all the saints in the heavenly kingdom.
- “From the Paschal candle we all light our own candles, especially the newly baptized, for whom the light of Christ enters deeply into their hearts in this Sacrament. The early Church described Baptism as “fotismos,” as the Sacrament of illumination, as a communication of light, and linked it inseparably with the resurrection of Christ. In Baptism, God says to the candidate: “Let there be light!” The candidate is brought into the light of Christ...The baptismal candle is the symbol of enlightenment that is given to us in Baptism.”³¹

Slide 26: Sprinkling with Baptismal Water

- The newly baptized and their godparents return to their seats with their lighted candles, then carefully extinguish them while the priest sprinkles everyone gathered with the baptismal water as a symbol of our unity through Baptism.

Slide 27: Profession of Faith

- Those baptized Christians seeking full communion with the Catholic Church are now called by name and invited to profess the Catholic Faith.

³¹ <https://www.catholicnewsagency.com/news/15662/holy-father-explains-symbols-of-the-easter-vigil-light-water-and-the-alleluia>

- They say, “I believe and profess all that the holy Catholic Church believes, teaches, and proclaims to be revealed by God.”
- The presider welcomes them into full communion.
- What is the significance of a public profession of faith? Why isn’t private belief enough?

Slide 28: Laying on of Hands

- The newly baptized and those who have been received into full communion with the Catholic Church are now invited to stand as candidates for Confirmation. The presider stretches out his hands over the group and prays, “Send your Holy Spirit upon them to be their helper and guide.”
- At this point in the celebration, we are following the story of Peter and John calling down the Holy Spirit on the Samaritans: “Now when the apostles at Jerusalem heard that Sama'ria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit.”³² How can you prepare to welcome the coming of the Holy Spirit?

Slide 29: Anointing with Chrism

- The candidates for Confirmation then approach the presider one by one, accompanied by their sponsor, to receive the anointing with Chrism oil. The presider prays, “Saint [Confirmation name] be sealed with the Gift of the Holy Spirit.” They respond, “Amen.” He says, “Peace be with you.” They respond, “And with Your Spirit.”
- *If not discussed during the session about Confirmation, the symbols may be discussed here.*
- Chrism is “a consecrated mixture of olive oil and balsam.”³³ It is blessed by the bishop of each diocese at a special Mass, called the Chrism Mass, on the morning of Holy Thursday. A priest from each parish attends the Chrism Mass and brings chrism back to their parish. This blessing by the bishop and distribution makes it a sign of the spiritual connection between the faithful

³² Acts 8:14-17

³³ Fr. John A. Hardon, Modern Catholic Dictionary

and their bishop, the shepherd of souls who represents the unbroken connection between Christians today and the Apostles.³⁴

- “A seal is a symbol of a person, a sign of personal authority, or ownership of an object.”³⁵ “This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial.”³⁶
- “By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.”³⁷
- As chrism gives off the perfume of balsam, those Confirmed are consecrated to "share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off 'the aroma of Christ,'"
- “The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful.”³⁸

Slide 30: First Communion

- After Confirmation, candidates and sponsors return to their seats to participate with all the faithful in the Liturgy of the Eucharist, preparing their hearts to receive the Body of Christ for the first time.
- After Mass, everyone is invited to a celebration outside under the canopy. While receiving the sacraments is a sacred and effective symbol of being received into God’s family, refreshments are our human symbol of welcome.

³⁴ <https://www.learnreligions.com/chrism-at-confirmation-541756>

³⁵ CCC 1295, Cf Gen 38:18; 41:42; Deut 32:34; CT 8:6.

³⁶ CCC 1296, Cf. Rev 7:2-3; 9:4; Ezek 9:4-6.

³⁷ Baltimore Catechism

³⁸ CCC 1301, Cf. St. Hippolytus, Trad. Ap. 21:Sch 11,80-95.

Exultet

Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!
Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.
Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.

(Therefore, dearest friends,
standing in the awesome glory of this holy light,
invoke with me, I ask you,
the mercy of God almighty,
that he, who has been pleased to number me,
though unworthy, among the Levites,
may pour into me his light unshadowed,
that I may sing this candle's perfect praises).

(V. The Lord be with you.

R. And with your spirit.)

V. Lift up your hearts.

R. We lift them up to the Lord.

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

R. It is right and just.

It is truly right and just,
with ardent love of mind and heart
and with devoted service of our voice,
to acclaim our God invisible, the almighty Father,

and Jesus Christ, our Lord, his Son, his Only Begotten.

Who for our sake paid Adam's debt to the eternal Father,
and, pouring out his own dear Blood,
wiped clean the record of our ancient sinfulness.

These, then, are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
whose Blood anoints the doorposts of believers.

This is the night,
when once you led our forebears, Israel's children,
from slavery in Egypt
and made them pass dry-shod through the Red Sea.

This is the night
that with a pillar of fire
banished the darkness of sin.

This is the night
that even now, throughout the world,
sets Christian believers apart from worldly vices
and from the gloom of sin,
leading them to grace
and joining them to his holy ones.

This is the night,
when Christ broke the prison-bars of death
and rose victorious from the underworld.

Our birth would have been no gain,
had we not been redeemed.
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

O truly necessary sin of Adam,
destroyed completely by the Death of Christ!

O happy fault
that earned so great, so glorious a Redeemer!

O truly blessed night,
worthy alone to know the time and hour
when Christ rose from the underworld!

This is the night
of which it is written:
The night shall be as bright as day,
dazzling is the night for me,
and full of gladness.

The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to mourners,
drives out hatred, fosters concord, and brings down the mighty.

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

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

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

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

R. Amen.

Shorter Form of the Easter Proclamation

Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!
Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.
Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,

filled with the mighty voices of the peoples.

(V. The Lord be with you.

R. And with your spirit.)

V. Lift up your hearts.

R. We lift them up to the Lord.

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

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It is truly right and just,
with ardent love of mind and heart
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to acclaim our God invisible, the almighty Father,
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These then are the feasts of Passover,
in which is slain the Lamb, the one true Lamb,
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from slavery in Egypt
and made them pass dryshod through the Red Sea.

This is the night
that with a pillar of fire
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This is the night
in which even now, throughout the world,
sets Christian believers apart from worldly vices

and from the gloom of sin,
leading them to grace
and joining them to his holy ones.

This is the night,
when Christ broke the prison-bars of death
and rose victorious from the underworld.

O wonder of your humble care for us!
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the work of bees and of your servants' hands,
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May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.

R. Amen.

Litany of the Saints

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

Pray for us.

Holy angels of God

Pray for us.

Saint John the Baptist

Pray for us.

Saint Joseph

Pray for us.

Saint Peter and Saint Paul

Pray for us.

Saint Andrew

Pray for us.

Saint John

Pray for us.

Saint Mary Magdalene

Pray for us.

Saint Stephen

Pray for us.

Saint Ignatius

Pray for us.

Saint Lawrence

Pray for us.

Saint Perpetua and Saint Felicity

Pray for us.

Saint Agnes

Pray for us.

Saint Gregory

Pray for us.

Saint Augustine

Pray for us.

Saint Athanasius

Pray for us.

Saint Basil

Pray for us.

Saint Martin

Pray for us.

Saint Benedict

Pray for us.

Saint Francis and Saint Dominic

Pray for us.

Saint Francis Xavier

Pray for us.

St John Vianney

Pray for us.

Saint Catherine

Pray for us.

Saint Teresa

Pray for us.

All holy men and women

Pray for us.

Lord, be merciful

Pray for us.

From all evil

Pray for us.

From every sin

Pray for us.

From everlasting death

Pray for us.

By your Incarnation

Pray for us.

By your Death and Resurrection

Pray for us.

By your outpouring of the Holy Spirit

Pray for us.

Be merciful to us sinners.

Lord, we ask you, hear our prayer.

Bring these chosen ones to new birth, through the grace of baptism.

Lord, we ask you, hear our prayer.

Jesus, Son of the living God.

Lord, we ask you, hear our prayer.

Christ, hear us.

Christ, hear us.

Christ, graciously hear us.

Christ, graciously hear us.

Blessing of Baptismal Water

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

O God, whose Spirit
in the first moments of the world's creation
hovered over the waters,
so that the very substance of water
would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood
foreshadowed regeneration,
so that from the mystery of one and the same element of water
would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham
to pass dry-shod through the Red Sea,
so that the chosen people,
set free from slavery to Pharaoh,
would prefigure the people of the baptized;

O God, whose Son,
baptized by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
"Go forth, teach all nations, baptizing them
in the name of the Father and of the Son and of the Holy Spirit,"
look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image
and washed clean through the Sacrament of Baptism
from all the squalor of the life of old,
may be found worthy to rise to the life of newborn children
through water and the Holy Spirit.

Lowering the paschal candle into the water, he continues:

May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,

and, holding the candle in the water, he continues:

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