

DEPARTMENT FOR CHRISTIAN LIFE & WORSHIP

The Roman Missal
The Liturgical Year
— A Guide for Composers

For ease the section & paragraph numbering has been carried on from the *Order of Mass*.
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9. Introduction

96. This document is a complementary text to *The Roman Missal: Order of Mass — A Guide for Composers*. It covers the liturgies and seasons of the Liturgical Year. Like the previous document it provides both commentary and guidance as well as the texts for setting to music. The general principles and guidelines found there will also apply to the texts in this document. To assist reference and show continuity the section and paragraph numbers are continuous with the *Order of Mass* volume.
97. This document also identifies those prescribed texts which will be subject to the Process for Permission to Publish settings of Liturgical Texts. Details of the Process can be found in the *Order of Mass* volume.

10. The Liturgical Year and Music

A. THE LITURGICAL YEAR

98. The Church's guide to the Liturgical Year, *Universal Norms on the Liturgical Year and the General Roman Calendar*, is found at the front of the *Roman Missal*. As well as giving details of how calendar dates are established it provides a brief introduction to each liturgical season.

It describes the purpose of the liturgical year as follows:

Holy Church celebrates the saving work of Christ on prescribed days in the course of the year with sacred remembrance. Each week, on the day called the Lord's Day, she commemorates the Resurrection of the Lord, which she also celebrates once a year in the great Paschal Solemnity, together with his blessed Passion.

Over the course of the year the Church celebrates the whole mystery of Christ, from the Incarnation to Pentecost Day and the days of waiting for the Advent of the Lord.

Universal Norms on the Liturgical Year 1, 17

99. Like many Church documents the order with which things are dealt has a significance. It is worth highlighting that the *Universal Norms* first considers Sunday as the 'primordial feast day', the Lord's Day on which the Church celebrates the Paschal Mystery of the Lord's Passion, Death, Resurrection and Ascension into glory.

In considering the Cycle of the Year the Norms first consider the Paschal Triduum as the highpoint of the liturgical year followed by Easter Time and then Lent. Following this Christmas Time is described, then Advent and lastly Ordinary Time.

100. In the seasons of the Church's year music plays an important role. Through particular hymns, chants and song the sound and memory of a season is created such that singing a Christmas Carol in July would seem strange and out of place. This suggests that communities should aim for a repertoire which does not change substantially from year to year but draws forth items from the Church's treasury of music both old and new. For composers there is the opportunity to consider how music can create a distinctive sound world for a season. A composer for the liturgy may need to consider how these aural images drawn from tradition reflect the texts and spirit of the liturgical season found in the celebration of the liturgy.

B. THE TEXTS OF THE LITURGY

101. In the liturgical books the Church provides texts for singing for particular celebrations. This document will provide some of those found in the Roman Missal and the Lectionary. These texts fall into two groups: texts to be sung as part of a liturgical action (e.g. processions) and sung texts which constitute an independent act or rite (e.g. the Exsultet) (cf. General Instruction of the Roman Missal (GIRM) 37).

Singing as part of the rite

102. Many of the texts provided in the Roman Missal for setting to music and singing are intended to be part of a liturgical action. Most commonly this will be some form of procession, such as the Commemoration of the Lord's Entry into Jerusalem on Palm Sunday; other actions include the Washing of Feet on Maundy Thursday.

Singing helps to give shape to the liturgical action, it can mark its beginning and end. A single piece or a series of related settings can create a unity and so sustain an action. Singing different texts can mark stages in the rite. Practically the music can help people to move together. Music can also help people engage and participate in the action with body, heart and minds. It is customary to speak of music 'accompanying' the rite but this suggests something of secondary importance rather than being integral to the celebration of the rite.

103. In setting and choosing music for the liturgical rites pre-eminence should be given to the texts of the liturgy itself. These texts, which are often drawn from scripture, help to illustrate and interpret the rite. This often works at a number of different levels. To give a simple example the chant for the Sprinkling with Blessed Water at the Easter Vigil:

I saw water flowing from the Temple,
from its right-hand side, alleluia;
and all to whom this water came were saved
and shall say: Alleluia, alleluia.

The first level is the text itself taken from Ezekiel; the second level is the Church's tradition of finding Christ in the texts of the Old Testament — so Christ is the Temple from whom saving water flows; the third level is the context of the celebration that those who sing this text will normally have witnessed baptism as part of the Vigil and so they will have seen all those who have come to the water to be saved.

Processions

104. Movement in the liturgy is one of the ways that the texts of the liturgy become action. In every Mass there are series of processions which help articulate the overall movement in the rite itself: entrance, leading to the highpoint of the proclamation of Gospel, the procession with gifts to the altar, the approach to Holy Communion and the dismissal out into the world to glorify the Lord. Processions are also a significant part of the liturgy of Holy Week and the Easter Triduum. It may be helpful to distinguish between different types of procession and note that they may require different types of music.

- A procession involving the whole assembly which moves between two particular points — the Commemoration of the Lord's Entry into Jerusalem on Palm Sunday.
- A procession of ministers between two points where the majority of the assembly remains static — the Showing of the Cross on Good Friday.

- A procession to a particular point which the whole assembly joins in turn — the Adoration of the Cross on Good Friday.

It might be argued that in the first example the procession is the action, the second example is often a transitional moment leading to a highpoint, in the third the focus of the liturgical action is not the procession itself which only leads to the focus — in the given example the venerating of the Cross or to give another example the reception of Holy Communion.

105. In the Missal different textual forms are used for the different processions. For the first and third form it is usually an antiphon sung by all with psalm verses sung by cantor or choir; in the second form it is either a simple response (*The Light of Christ. Thanks be to God.* in the procession with the paschal candle) or the Litany of Saints.

What is common to all these forms is the use of one or more short refrains that can be sung by all, possibly without recourse to books or leaflets. Composers have offered other musical forms, such as canon or an ostinato refrain, as ways of enabling singing and walking at the same time. It should also be noted that the Missal refers to particular hymn texts on Palm Sunday, Maundy Thursday and Good Friday.

Composers should be aware of the practical strategies which may be needed for longer and/or outdoor processions. Processions can be of indeterminate length and therefore the music should be tailored to fit. It may be helpful to note that on the Presentation of the Lord and Palm Sunday the Missal provides a distinct text for when the procession enters the church building.

Singing as a rite in itself

106. On occasion the main focus of the liturgical action is the music. This is the other main type of text for singing. In the texts for the liturgical year the most obvious example is the Exsultet or Easter Proclamation in the Easter Vigil. While the Exsultet is being sung nothing else is happening, it is the focus at that point. Other examples would be the Sequences.

11. Using the Liturgical Text, and Music for the Liturgy

107. The guidance in these sections in the Order of Mass (17–35) should be followed.
108. Only prescribed texts — where the given text in the Missal is the only one which may be used at that part of the liturgy (cf. 18–21) — need to be submitted to the Process for Permission to Publish prior to publication.

In this volume this includes:

- The Showing of the Holy Cross (123)
- The Procession of light at the Easter Vigil (126)
- The Easter Proclamation (Exsultet) (127)
- The Litany of Saints (130)
- Blessing of Water: Acclamation (135)

When a new edition of the Lectionary is published it is expected that the Sequences will also need to be submitted. Settings of other texts are not subject to the Process.

12. Proper of Time

A. ADVENT

109. Advent has a twofold character, for it is a time of preparation for the Solemnities of Christmas, in which the First Coming of the Son of God to humanity is remembered, and likewise a time when, by remembrance of this, minds and hearts are led to look forward to Christ's Second Coming at the end of time. For these two reasons, Advent is a period of devout and expectant delight.

Advent begins with First Vespers (Evening Prayer I) of the Sunday that falls on or closest to 30 November and it ends before First Vespers (Evening Prayer I) of Christmas.

UNLY 39-40

In Advent the use of the organ and other musical instruments should be marked by a moderation suited to the character of this time of year, without expressing in anticipation the full joy of the Nativity of the Lord.

GIRM 313

B. CHRISTMAS TIME

110. After the annual celebration of the Paschal Mystery, the Church has no more ancient custom than celebrating the memorial of the Nativity of the Lord and of his first manifestations, and this takes place in Christmas Time.

Christmas Time runs from First Vespers (Evening Prayer I) of the Nativity of the Lord up to and including the Sunday after Epiphany or after 6 January.

UNLY 32-33

111. The *Announcement of Easter and the Moveable Feasts* which may be proclaimed on the Epiphany of the Lord may be found in the Appendix 1 of the Missal (page 1505).

C. LENT

112. Lent is ordered to preparing for the celebration of Easter, since the Lenten liturgy prepares for celebration of the Paschal Mystery both catechumens, by the various stages of Christian Initiation, and the faithful, who recall their own Baptism and do penance.

The forty days of Lent run from Ash Wednesday up to but excluding the Mass of the Lord's Supper exclusive.

From the beginning of Lent until the Paschal Vigil, the *Alleluia* is not said.

UNLY 27-28

In Lent the playing of the organ and musical instruments is allowed only in order to support the singing. Exceptions, however, are *Laetare* Sunday (Fourth Sunday of Lent), Solemnities, and Feasts.

GIRM 313

Ash Wednesday

113. Ash Wednesday marks the beginning of Lent. In the blessing of the Ashes the Priest prays:

...pour out the grace of your blessing
on your servants who are marked with these ashes,
that, as they follow the Lenten observances,
they may be worthy to come with minds made pure
to celebrate the Paschal Mystery of your Son.

Roman Missal, page 234

Blessing and Distribution of Ashes

114. The Blessing takes place after the Homily. It replaces the Penitential Act which is omitted at the beginning of Mass. The ashes are blessed by the Priest. Then the Priest places ashes on the head of all those present who come to him. The Missal provides the following texts to be sung during this time:

Antiphon 1

Let us change our garments to sackcloth and ashes,
let us fast and weep before the Lord,
that our God, rich in mercy, might forgive us our sins.

Antiphon 2

Cf. Jl 2: 17; Est 4: 17

Let the priests, the ministers of the Lord,
stand between the porch and the altar and weep and cry out:
Spare, O Lord, spare your people;
do not close the mouths of those who sing your praise, O Lord.

Antiphon 3

Ps 50: 3

Blot out my transgressions, O Lord.

This may be repeated after each verse of Psalm 50 (Have mercy on me, O God).

Responsory

Cf. Bar 3: 2; Ps 78: 9

R. Let us correct our faults which we have committed in ignorance, let us not be taken unawares by the day of our death, looking in vain for leisure to repent. * Hear us, O Lord, and show us your mercy, for we have sinned against you.

V. Help us, O God our Saviour; for the sake of your name, O Lord, set us free. * Hear us, O Lord...

Another appropriate chant may also be sung.

Palm Sunday of the Passion of the Lord

115. On this day the Church recalls the entrance of Christ the Lord into Jerusalem to accomplish his Paschal Mystery. Accordingly, the memorial of this entrance of the Lord takes place at all Masses, by means of the Procession or the Solemn Entrance before the principal Mass or the Simple Entrance before other Masses. The Solemn Entrance, but not the Procession, may be repeated before other Masses that are usually celebrated with a large gathering of people.

Roman Missal, page 297, 1

The Commemoration of the Lord's Entrance into Jerusalem

116. The Missal gives 3 formats for the beginning of Mass:

- The Procession
- The Solemn Entrance
- and the Simple Entrance

The Solemn Entrance is an adaptation of the Procession and uses the same texts. Consult the Missal for details of the Rite.

The Procession

117. At the beginning of the liturgy, the following antiphon or another appropriate chant is sung. The Missal provides chant settings in English and Latin.

Hosanna to the Son of David;
blessed is he who comes in the name of the Lord,
the King of Israel.
Hosanna in the highest.

Or:

Hosanna filio David:
benedictus qui venit in nomine Domini.
Rex Israel:
Hosanna in excelsis.

After the palms are blessed there is a Gospel reading. There may be a brief homily after which people are invited to process to the church.

As the Procession moves forward, the following or other suitable chants in honour of Christ the King are sung by the choir and people.

Antiphon 1

The children of the Hebrews, carrying olive branches,
went to meet the Lord, crying out and saying:
Hosanna in the highest.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 23

The LORD's is the earth and its fullness,*
the world, and those who dwell in it.
It is he who set it on the seas;*
on the rivers he made it firm.

(The antiphon is repeated)

Who shall climb the mountain of the LORD?*

The clean of hands and pure of heart,
whose soul is not set on vain things, †
who has not sworn deceitful words.*

(The antiphon is repeated)

Blessings from the LORD shall he receive,*
and right reward from the God who saves him.
Such are the people who seek him,*
who seek the face of the God of Jacob.

(The antiphon is repeated)

O gates, lift high your heads, †
grow higher, ancient doors.*
Let him enter, the king of glory!
Who is this king of glory?*

The LORD, the mighty, the valiant;
the LORD, the valiant in war.
(The antiphon is repeated)

O gates, lift high your heads; †
grow higher, ancient doors.*
Let him enter, the king of glory!
Who is this king of glory?*

He, the LORD of hosts,
he is the king of glory.
(The antiphon is repeated)

Antiphon 2

The children of the Hebrews spread their garments on the road,
crying out and saying: Hosanna to the Son of David;
blessed is he who comes in the name of the Lord.

If appropriate, this antiphon is repeated between the strophes of the following Psalm.

Psalm 46

All peoples, clap your hands.*
Cry to God with shouts of joy!
For the LORD, the Most high, is awesome,*
the great king over all the earth.

(The antiphon is repeated)

He humbles peoples under us*
and nations under our feet.
Our heritage he chose for us,*
the pride of Jacob whom he loves.
God goes up with shouts of joy.*
The LORD goes up with trumpet blast.

(The antiphon is repeated)

Sing praise for God; sing praise!*Sing praise our king; sing praise!
God is king of all earth.*
Sing praise with all your skill.

(The antiphon is repeated)

God reigns over the nations.*
God sits upon his holy throne.
The princes of the peoples are assembled
with the people of the God of Abraham. †
The rulers of the earth belong to God,*
who is greatly exalted.

(The antiphon is repeated)

Hymn to Christ the King

Chorus:

Glory and honour and praise be to you,
Christ, King and Redeemer,
to whom young children cried out loving Hosannas with joy.

All repeat: Glory and honour...

Chorus:

Israel's King are you, King David's magnificent offspring;
you are the ruler who come blest in the name of the Lord.

All repeat: Glory and honour...

Chorus:

Heavenly hosts on high unite in singing your praises;
men and women on earth and all creation join in.

All repeat: Glory and honour...

Chorus:

Bearing branches of palm, Hebrews came crowding to greet you;
see how with prayers and hymns we come to pay you our vows.

All repeat: Glory and honour...

Chorus:

They offered gifts of praise to you, so near to your Passion;
see how we sing this song now to you reigning on high.

All repeat: Glory and honour...

Chorus:

Those you were pleased to accept;
now accept our gifts of devotion,
good and merciful King, lover of all that is good.

All repeat: Glory and honour...

*As the procession enters the church, there is sung the following
responsory or another chant, which should speak of the Lord's
entrance.*

℟. As the Lord entered the holy city, the children of the Hebrews
proclaimed the resurrection of life. * Waving their branches of
palm, they cried: Hosanna in the Highest.

℣. When the people heard that Jesus was coming to Jerusalem,
they went out to meet him. * Waving their branches.

*When the Priest arrives at the altar, he venerates it and, if appropriate,
incenses it. Then he goes to the chair, where he puts aside the cope,
if he has worn one, and puts on the chasuble. Omitting the other
Introductory Rites of the Mass and, if appropriate, the Kyrie (Lord,
have mercy), he says the Collect of the Mass, and then continues the
Mass in the usual way.*

The Simple Entrance

118. While the Priest proceeds to the altar, the Entrance Antiphon with its Psalm or another chant on the same theme is sung.

Entrance Antiphon

Cf. Jn 12: 1, 12-13; Ps 23: 9-10

Six days before the Passover,
when the Lord came into the city of Jerusalem,
the children ran to meet him;
in their hands they carried palm branches
and with a loud voice cried out:

*Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

O gates, lift high your heads;
grow higher, ancient doors.
Let him enter, the king of glory!

Who is this king of glory?

He, the Lord of hosts, he is the king of glory.

*Hosanna in the highest!

Blessed are you, who have come in your abundant mercy!

D. THE SACRED PASCHAL TRIDUUM

119. Since Christ accomplished his work of human redemption and of the perfect glorification of God principally through his Paschal Mystery, in which by dying he has destroyed our death, and by rising restored our life, the sacred Paschal Triduum of the Passion and Resurrection of the Lord shines forth as the high point of the entire liturgical year. Therefore the pre-eminence that Sunday has in the week, the Solemnity of Easter has in the liturgical year.

The Paschal Triduum of the Passion and Resurrection of the Lord begins with the evening Mass of the Lord's Supper, has its centre in the Easter Vigil, and closes with Vespers (Evening Prayer) of the Sunday of the Resurrection.

UNLY 18-19

In the Sacred Triduum, the Church solemnly celebrates the greatest mysteries of our redemption, keeping by means of special celebrations the memorial of her Lord, crucified, buried, and risen.

The singing of the people, the ministers, and the Priest Celebrant has a special importance in the celebrations of these days, for when texts are sung, they have their proper impact.

After the singing of the Gloria at the Mass of the Lord's Supper the organ and other musical instruments may be used only so as to support the singing until the Gloria at the Easter Vigil.

Roman Missal, page 329

Maundy Thursday — Thursday of the Lord's Supper

120. The principal mysteries that are commemorated in this Mass, namely, the institution of the Holy Eucharist and of the priestly Order, and the commandment of the Lord concerning fraternal charity.

Roman Missal, page 331, 9

The Washing of Feet

121. After the Homily the Washing of the Feet follows. During the washing some of the following antiphons or other appropriate chants are sung.

Antiphon 1

Cf. Jn 13: 4,5,15

After the Lord had risen from supper,
he poured water into a basin
and began to wash the feet of his disciples:
he left them this example.

Antiphon 2

Cf. Jn 13: 12,13,15

The Lord Jesus, after eating supper with his disciples,
washed their feet and said to them:
Do you know what I, your Lord and Master, have done for you?
I have given you an example, that you should do likewise.

Antiphon 3

Jn 13: 6,7,8

Lord, are you to wash my feet? Jesus said to him in answer:
If I do not wash your feet, you will have no share with me.
✠ So he came to Simon Peter and Peter said to him:
—Lord, are you to wash my feet...
✠ What I am doing, you do not know for now,
but later you will come to know.
—Lord, are you to wash my feet...

Antiphon 4

Cf. Jn 13: 14

If I, your Lord and Master, have washed your feet,
how much more should you wash each other's feet?

Antiphon 5

Jn 13: 35

This is how all will know that you are my disciples:
if you have love for one another.
✠ Jesus said to his disciples:
—This is how all will know...

Antiphon 6

Jn 13: 34

I give you a new commandment,
that you love one another
as I have loved you, says the Lord.

Antiphon 7

1 Cor 13:13

Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.
✠ Now faith, hope and charity, these three, remain;
but the greatest of these is charity.
—Let faith, hope and charity...

The Preparation of the Gifts

122. At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presented with the bread and wine.

Meanwhile the following, or another appropriate chant, is sung.

Ant. Where true charity is dwelling, God is present there.

✠ By the love of Christ we have been brought together;
✠ let us find in him our gladness and our pleasure;
✠ may we love him and revere him, God the living,
✠ and in love respect each other with sincere hearts.

Ant. Where true charity is dwelling, God is present there.

✠ So when we as one are gathered all together,
✠ let us strive to keep our minds free of division;
✠ may there be an end to malice, strife and quarrels,
✠ and let Christ our God be dwelling here among us.

Ant. Where true charity is dwelling, God is present there.

✠ May your face thus be our vision, bright in glory,
✠ Christ our God, with all the blessed Saints in heaven:
✠ such delight is pure and faultless, joy unbounded,
✠ which endures through countless ages world without end.
Amen.

The Transfer of the Most Blessed Sacrament

123. After the Prayer after Communion the Blessed Sacrament is taken in procession to the place of repose.

The Missal does not provide any texts at this point but notes that the hymn *Pange, lingua* or another eucharistic chant is sung during the procession.

When the place of repose is reached the Priest incenses the Blessed Sacrament while *Tantum ergo Sacramentum* (the last two verses of *Pange lingua*) or another eucharistic chant is sung.

Good Friday — Friday of the Passion of the Lord

The Adoration of the Holy Cross

The Showing of the Holy Cross

124. There are two forms for the Showing: in the first the Cross is brought from the sacristy and unveiled, in the second the unveiled Cross is brought in procession from the door of the church.

In both forms the following chant is sung at three points.

Behold the wood of the Cross,
on which hung the salvation of the world.

℟. Come, let us adore.

Or:

Ecce lignum Crucis,
in quo salus mundi pependit.

℟. Venite, adoremus.

The Adoration of the Holy Cross

125. While the adoration of the Holy Cross is taking place, the antiphon *Crucem tuam adoramus* (*We adore your Cross, O Lord*), the Reproaches, the hymn *Crux fidelis* (*Faithful Cross*) or other suitable chants are sung, during which all who have already adored the Cross remain seated.

Chants to be Sung during the Adoration of the Holy Cross

Ant. We adore your Cross, O Lord,
we praise and glorify your holy Resurrection,
for behold, because of the wood of a tree
joy has come to the whole world.

May God have mercy on us and bless us;
may he let his face shed its light upon us
and have mercy on us.

Cf. Ps 66: 2

And the antiphon is repeated: We adore . . .

The Reproaches

Parts assigned to one of the two choirs separately are indicated by the numbers 1 (first choir) and 2 (second choir); parts sung by both choirs together are marked: 1 and 2. Some of the verses may also be sung by two cantors.

I

1 and 2 My people, what have I done to you?
Or how have I grieved you? Answer me!

1 Because I led you out of the land of Egypt,
you have prepared a Cross for your Saviour.

1 Hagios o Theos,

2 Holy is God,

1 Hagios Ischyros,

2 Holy and Mighty,

1 Hagios Athanatos, eleison himas.

2 Holy and Immortal One, have mercy on us.

1 and 2 Because I led you out through the desert forty years
and fed you with manna and brought you into a land of plenty,
you have prepared a Cross for your Saviour.

1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.

1 and 2 What more should I have done for you
and have not done?

Indeed, I planted you as my most beautiful chosen vine
and you have turned very bitter for me,
for in my thirst you gave me vinegar to drink
and with a lance you pierced your Saviour's side.

1 Hagios o Theos,
2 Holy is God,
1 Hagios Ischyros,
2 Holy and Mighty,
1 Hagios Athanatos, eleison himas.
2 Holy and Immortal One, have mercy on us.

II

Cantors:

I scourged Egypt for your sake with its firstborn sons,
and you scourged me and handed me over.

1 and 2 repeat:

My people, what have I done to you?
Or how have I grieved you? Answer me!

Cantors:

I led you out from Egypt as Pharaoh lay sunk in the Red Sea,
and you handed me over to the chief priests.

1 and 2 repeat:

My people...

Cantors:

I opened up the sea before you,
and you opened my side with a lance.

1 and 2 repeat:

My people...

Cantors:

I went before you in a pillar of cloud,
and you led me into Pilate's palace.

1 and 2 repeat:

My people...

Cantors:

I fed you with manna in the desert,
and on me you rained blows and lashes.

1 and 2 repeat:

My people...

Cantors:

I gave you saving water from the rock to drink,
and for drink you gave me gall and vinegar.

1 and 2 repeat:

My people...

Cantors:

I struck down for you the kings of the Canaanites,
and you struck my head with a reed.

1 and 2 repeat:

My people...

Cantors:

I put in your hand a royal sceptre,
and you put on my head a crown of thorns.

1 and 2 repeat:

My people...

Cantors:

I exalted you with great power,
and you hung me on the scaffold of the Cross.

1 and 2 repeat:

My people...

Hymn

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.
Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Sing, my tongue, in exultation
Of our banner and device!
Make a solemn proclamation
Of a triumph and its price:
How the Saviour of creation
Conquered by his sacrifice!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

For, when Adam first offended,
Eating that forbidden fruit,
Not all hopes of glory ended
With the serpent at the root:
Broken nature would be mended
By a second tree and shoot.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Thus the tempter was outwitted
By a wisdom deeper still:
Remedy and ailment fitted,
Means to cure and means to kill;
That the world might be acquitted,
Christ would do his Father's will.

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

So the Father, out of pity
For our self-inflicted doom,
Sent him from the heavenly city
When the holy time had come:
He, the Son and the Almighty,
Took our flesh in Mary's womb.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Hear a tiny baby crying,
Founder of the seas and strands;
See his virgin Mother tying
Cloth around his feet and hands;
Find him in a manger lying
Tightly wrapped in swaddling-bands!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

So he came, the long-expected,
Not in glory, not to reign;
Only born to be rejected,
Choosing hunger, toil and pain,
Till the scaffold was erected
And the Paschal Lamb was slain.

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

No disgrace was too abhorrent:
Nailed and mocked and parched he died;
Blood and water, double warrant,
Issue from his wounded side,
Washing in a mighty torrent
Earth and stars and ocean-tide.

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

Cantors:

Lofty timber, smooth your roughness,
Flex your boughs for blossoming;
Let your fibres lose their toughness
Gently let your tendrils cling;
Lay aside your native gruffness,
Clasp the body of your King!

All:

Sweet the timber, sweet the iron,
Sweet the burden that they bear!

Cantors:

Noblest tree of all created,
Richly jeweled and embossed:
Post by Lamb's blood consecrated;
Spar that saves the tempest-tossed;
Scaffold-beam which, elevated,
Carries what the world has cost!

All:

Faithful Cross the Saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.

The following conclusion is never to be omitted:

All:

Wisdom, power, and adoration
To the blessed Trinity
For redemption and salvation
Through the Paschal Mystery,
Now, in every generation,
And for all eternity. Amen.

Easter Sunday of the Resurrection of the Lord

— The Easter Vigil in the Holy Night

126. By most ancient tradition, this is the night of keeping vigil for the Lord (Ex 12: 42), in which, following the Gospel admonition (Lk 12: 35-37), the faithful, carrying lighted lamps in their hands, should be like those looking for the Lord when he returns, so that at his coming he may find them awake and have them sit at his table.

Of this night's Vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each church. It is arranged, moreover, in such a way that after the Lucernarium and Easter Proclamation (which constitutes the first part of this Vigil), holy Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the Liturgy of the Word) until, as day approaches, with new members reborn in Baptism (the third part), the Church is called to the table the Lord has prepared for his people, the memorial of his Death and Resurrection until he comes again (the fourth part).

Roman Missal, page 377, 1-2

The Solemn Beginning of the Vigil or Lucernarium

Procession

127. The Deacon or, if there is no Deacon, another suitable minister, takes the paschal candle and a procession forms.

At the door of the church the Deacon, standing and raising up the candle, sings:

The Light of Christ. Or: Lumen Christ

And all reply:

Thanks be to God. Or: Deo gratias.

Then the Deacon moves forward to the middle of the church and, standing and raising up the candle, sings a second time:

When the Deacon arrives before the altar, he stands facing the people, raises up the candle and sings a third time:

The Easter Proclamation (Exsultet)

128. The Deacon, after incensing the book and the candle, proclaims the Easter Proclamation (Exsultet) at the ambo or at a lectern, with all standing and holding lighted candles in their hands.

The Easter Proclamation may be made, in the absence of a Deacon, by the Priest himself or by another concelebrating Priest. If, however, because of necessity, a lay cantor sings the Proclamation, the words *Therefore, dearest friends* up to the end of the invitation are omitted, along with the greeting *The Lord be with you*.

129. As a prescribed text (the only text which may be sung at this point) settings of the Easter Proclamation need to seek permission to publish. The following notes are offered to publishers/composers:

- Published settings may be of either the Longer or the Shorter form, or both. It should be noted that the Shorter form as well as omitting text rearranges part of it.
- Composers may include their own setting of the whole dialogue beginning *The Lord be with you*. However, for convenience, the Missal tone must be included at an appropriate pitch.

Longer 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.

(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).

∇ The Lord be with you.

℟ And with your spirit.)

∇ Lift up your hearts.

℟ We lift them up to the Lord.

∇ Let us give thanks to the Lord our God.

℟ 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 honour,
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 honour 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.
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 dryshod
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.

O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!

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

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

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

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

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

Therefore, O Lord,
we pray you that this candle,
hallowed to the honour 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.

Liturgy of the Word

130. The Vigil continues with the Liturgy of the Word.

In this Vigil, the mother of all Vigils, nine readings are provided, namely seven from the Old Testament and two from the New (the Epistle and Gospel), all of which should be read whenever this can be done, so that the character of the Vigil, which demands an extended period of time, may be preserved.

Nevertheless, where more serious pastoral circumstances demand it, the number of readings from the Old Testament may be reduced, always bearing in mind that the reading of the Word of God is a fundamental part of this Easter Vigil. At least three readings should be read from the Old Testament, both from the Law and from the Prophets, and their respective Responsorial Psalms should be sung. Never, moreover, should the reading of chapter 14 of Exodus with its canticle be omitted.

Baptismal Liturgy
The Litany of the Saints

131. Following the Liturgy of the Word is the third part of the Vigil, the Baptismal Liturgy.
The Litany is sung when there are Baptisms, when it is sung it may accompany the procession to the Font. If no one is to be baptized and the font is not to be blessed, the Litany is omitted.
The Litany is (ordinarily) sung by two cantors, with all standing (because it is Easter Time) and responding.
132. In the Litany the names of some Saints may be added, especially the Titular Saint of the church and the Patron Saints of the place and of those to be baptized.
Saints' names should be inserted at an appropriate place in the Litany: the first section are Saints of the Gospels; the Saints are then arranged in the same order as the Commons in the Missal, within each section they are listed chronologically.
133. At the Easter Vigil the Litany is a prescribed text (the only text which may be sung at this point) and so needs to be submitted to the Process for Permission to Publish.
Though the original and local use of a Litany may, as noted above, include additional Saints; published settings should only include those given in the Ritual Books.
134. As well as the Easter Vigil the Litany is an integral part of the Rites of Ordination and Dedication of a Church, a shorter form is sung at the Baptism of Infants.
Ideally a published setting should include the different texts so that it may be used on different occasions. However as the translations of the various rites are being revised and there are different versions of the responses this may not yet be possible.

✠ 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,	
Saint Gregory,	
Saint Augustine,	

E. EASTER TIME

137. The fifty days from the Sunday of the Resurrection to Pentecost Sunday are celebrated in joy and exultation as one feast day, indeed as one 'great Sunday'.

These are the days above all others in which the *Alleluia* is sung.

UNLY 22

F. ORDINARY TIME

138. Besides the times of year that have their own distinctive character, there remain in the yearly cycle thirty-three or thirty-four weeks in which no particular aspect of the mystery of Christ is celebrated, but rather the mystery of Christ itself is honoured in its fullness, especially on Sundays. This period is known as Ordinary Time.

UNLY 43

13. Proper of Saints

A. THE PRESENTATION OF THE LORD — FEBRUARY 2

139. This Feast of the Lord commemorates the Presentation of Jesus in the Temple. It occurs 40 days after the Nativity of the Lord on 25 December and can be seen as the end of the Christmas cycle of feasts.

When 2 February falls on a Sunday it replaces the 4th Sunday in Ordinary Time. The proper texts for the celebration are found in the Proper of Saints.

The Blessing of Candles and the Procession

140. The Missal gives 2 formats for the beginning of Mass:

- The Procession
- The Solemn Entrance

The Solemn Entrance is an adaptation of the Procession and uses the same texts. Consult the Missal for details of the Rite.

While the candles are being lit, the following antiphon or another appropriate chant is sung.

Behold, our Lord will come in power,
to enlighten the eyes of his servants, alleluia.

or

Ecce Dominus noster cum virtute veniet,
ut illuminet oculos servorum suorum, alleluia.

Then the Priest receives from the Deacon or a minister the lighted candle prepared for him and the procession begins, with the Deacon announcing (or, if there is no Deacon, the Priest himself):

Let us go forth in peace to meet the Lord.

Or:

Let us go forth in peace.

All respond:

In the name of Christ. Amen.

All carry lighted candles. As the procession moves forward, one or other of the antiphons that follow is sung, namely the antiphon A light for revelation with the canticle (Lk 2:29-32), or the antiphon Sion, adorn your bridal chamber or another appropriate chant.

I

Ant. A light for revelation to the Gentiles
and the glory of your people Israel.

Or:

Lumen ad revelationem gentium,
et gloriam plebis tuae Israel.

Lord, now you let your servant go in peace,
in accordance with your word.

Ant. A light for revelation to the Gentiles...

For my eyes have seen your salvation.

Ant. A light for revelation to the Gentiles...

Which you have prepared in the sight of all peoples.

Ant. A light for revelation to the Gentiles...

II

Ant. Sion, adorn your bridal chamber and welcome Christ the King; take Mary in your arms, who is the gate of heaven, for she herself is carrying the King of glory and new light. A Virgin she remains, though bringing in her hands the Son before the morning star begotten, whom Simeon, taking in his arms announced to the peoples as Lord of life and death and Saviour of the world

14. Appendix

A. RITE FOR THE BLESSING AND SPRINKLING OF WATER

141. The following notes and texts are provided in addition to those found at 49–50.

In the Order of Mass it is noted: From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. The Rite is found in Appendix II in Missal.

After the Water has been blessed the Priest sprinkles himself and the ministers, then the clergy and people, moving through the church, if appropriate. Meanwhile, one of the following chants, or another appropriate chant is sung.

Outside Easter Time

Antiphon 1

Ps 50: 9

Sprinkle me with hyssop, O Lord, and I shall be cleansed;
wash me and I shall be whiter than snow.

Antiphon 2

Ez 36: 25-26

I will pour clean water upon you,
and you will be made clean of all your impurities,
and I shall give you a new spirit, says the Lord.

Hymn

Cf. 1 Pet 1: 3-5

Blessed be the God and Father of our Lord Jesus Christ,
who in his great mercy has given us new birth into a living hope
through the Resurrection of Jesus Christ from the dead,
into an inheritance that will not perish,
preserved for us in heaven
for the salvation to be revealed in the last time!

During Easter Time

Antiphon 1

Cf. Ez 47: 1-2, 9

I saw water flowing from the Temple,
from its right-hand side, alleluia:
and all to whom this water came
were saved and shall say: alleluia, alleluia.

Antiphon 2

Cf. Wis 3: 8; Ez 36: 25

On the day of my resurrection, says the Lord, alleluia,
I will gather the nations and assemble the kingdoms
and I will pour clean water upon you, alleluia.

Antiphon 3

Cf. Dan 3: 77, 79

You springs and all that moves in the waters,
sing a hymn to God, alleluia.

Antiphon 4

1 Pet 2: 9

O chosen race, royal priesthood, holy nation,
proclaim the mighty works of him
who called you out of darkness into his wonderful light, alleluia.

Antiphon 5

From your side, O Christ,
bursts forth a spring of water,
by which the squalor of the world is washed away
and life is made new again, alleluia.