



TRIDUUM THE EASTER VIGIL IN THE HOLY NIGHT

The Cathedral of St. Mary
April 11, 2020

THE EASTER VIGIL IN THE HOLY NIGHT

*In accord with ancient tradition, this night is one of vigil (Exodus 12: 42).
We enter it as servants awaiting the Master's return so that when He comes,
He will find us wide awake and seat us at his table.*

THE SOLEMN BEGINNING OF THE VIGIL

PROCESSION TO THE ALTAR

SIGN OF THE CROSS

GREETING

THE EASTER PROCLAMATION (EXSULTET)

Deacon:

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



Priest: The Lord be with you. *Assembly:* And with your spir - it.

Priest: Lift up your hearts. *Assembly:* We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God. *Assembly:* 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.



PRAYER

LITURGY OF THE WORD

READING I

Gen 1:1—2:2

God looked at everything he had made, and he found it very good.

In the beginning, when God created the heavens and the earth,
the earth was a formless wasteland, and darkness covered the abyss,
while a mighty wind swept over the waters.

Then God said,

“Let there be light,” and there was light.

God saw how good the light was.

God then separated the light from the darkness.

God called the light “day,” and the darkness he called “night.”

Thus evening came, and morning followed—the first day.

Then God said,

“Let there be a dome in the middle of the waters,
to separate one body of water from the other.”

And so it happened:

God made the dome,

and it separated the water above the dome from the water below it.

God called the dome “the sky.”

Evening came, and morning followed—the second day.

Then God said,

“Let the water under the sky be gathered into a single basin,
so that the dry land may appear.”

And so it happened:

the water under the sky was gathered into its basin,
and the dry land appeared.

God called the dry land “the earth,”

and the basin of the water he called “the sea.”

God saw how good it was.

Then God said,

“Let the earth bring forth vegetation:

every kind of plant that bears seed
and every kind of fruit tree on earth
that bears fruit with its seed in it.”

And so it happened:

the earth brought forth every kind of plant that bears seed
and every kind of fruit tree on earth
that bears fruit with its seed in it.

God saw how good it was.

Evening came, and morning followed—the third day.

Then God said:

“Let there be lights in the dome of the sky,
to separate day from night.

Let them mark the fixed times, the days and the years,
and serve as luminaries in the dome of the sky,
to shed light upon the earth.”

And so it happened:

God made the two great lights,
the greater one to govern the day,
and the lesser one to govern the night;
and he made the stars.

God set them in the dome of the sky,
to shed light upon the earth,
to govern the day and the night,
and to separate the light from the darkness.

God saw how good it was.

Evening came, and morning followed—the fourth day.

Then God said,

“Let the water teem with an abundance of living creatures,
and on the earth let birds fly beneath the dome of the sky.”

And so it happened:

God created the great sea monsters
and all kinds of swimming creatures with which the water teems,

and all kinds of winged birds.

God saw how good it was, and God blessed them, saying,

“Be fertile, multiply, and fill the water of the seas;
and let the birds multiply on the earth.”

Evening came, and morning followed—the fifth day.

Then God said,

“Let the earth bring forth all kinds of living creatures:
cattle, creeping things, and wild animals of all kinds.”

And so it happened:

God made all kinds of wild animals, all kinds of cattle,
and all kinds of creeping things of the earth.

God saw how good it was.

Then God said:

“Let us make man in our image, after our likeness.

Let them have dominion over the fish of the sea,

the birds of the air, and the cattle,

and over all the wild animals

and all the creatures that crawl on the ground.”

God created man in his image;

in the image of God he created him;

male and female he created them.

God blessed them, saying:

“Be fertile and multiply;

fill the earth and subdue it.

Have dominion over the fish of the sea, the birds of the air,

and all the living things that move on the earth.”

God also said:

“See, I give you every seed-bearing plant all over the earth
and every tree that has seed-bearing fruit on it to be your food;

and to all the animals of the land, all the birds of the air,

and all the living creatures that crawl on the ground,

I give all the green plants for food.”

And so it happened.

God looked at everything he had made, and he found it very good.

Evening came, and morning followed—the sixth day.

Thus the heavens and the earth and all their array were completed.

Since on the seventh day God was finished

with the work he had been doing,

he rested on the seventh day from all the work he had undertaken.

PSALM RESPONSE

Psalm 104



Lord, send out your Spir - it, and re - new the face of the earth.

Text: *Lectionary for Mass*, © 1969, 1981, 1997, ICEL
Music: Michel Guimont, © 1994, GIA Publications, Inc.

PRAYER

READING II

Gen 22:1-18

The sacrifice of Abraham, our father in faith.

God put Abraham to the test.

He called to him, “Abraham!”

“Here I am,” he replied.

Then God said:

“Take your son Isaac, your only one, whom you love,
and go to the land of Moriah.

There you shall offer him up as a holocaust
on a height that I will point out to you.”

Early the next morning Abraham saddled his donkey,
took with him his son Isaac and two of his servants as well,
and with the wood that he had cut for the holocaust,
set out for the place of which God had told him.

On the third day Abraham got sight of the place from afar.

Then he said to his servants:

“Both of you stay here with the donkey,
while the boy and I go on over yonder.
We will worship and then come back to you.”
Thereupon Abraham took the wood for the holocaust
and laid it on his son Isaac’s shoulders,
while he himself carried the fire and the knife.
As the two walked on together, Isaac spoke to his father Abraham:
“Father!” Isaac said.
“Yes, son,” he replied.
Isaac continued, “Here are the fire and the wood,
but where is the sheep for the holocaust?”
“Son,” Abraham answered,
“God himself will provide the sheep for the holocaust.”
Then the two continued going forward.
When they came to the place of which God had told him,
Abraham built an altar there and arranged the wood on it.
Next he tied up his son Isaac,
and put him on top of the wood on the altar.
Then he reached out and took the knife to slaughter his son.
But the Lord’s messenger called to him from heaven,
“Abraham, Abraham!”
“Here I am!” he answered.
“Do not lay your hand on the boy,” said the messenger.
“Do not do the least thing to him.
I know now how devoted you are to God,
since you did not withhold from me your own beloved son.”
As Abraham looked about,
he spied a ram caught by its horns in the thicket.
So he went and took the ram
and offered it up as a holocaust in place of his son.
Abraham named the site Yahweh-yireh;
hence people now say, “On the mountain the Lord will see.”

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

"I swear by myself, declares the Lord,
that because you acted as you did
in not withholding from me your beloved son,
I will bless you abundantly
and make your descendants as countless
as the stars of the sky and the sands of the seashore;
your descendants shall take possession
of the gates of their enemies,
and in your descendants all the nations of the earth
shall find blessing—
all this because you obeyed my command."

PSALM RESPONSE

Psalm 16



Text: *Lectionary for Mass*, © 1969, 1981, 1997, ICEL
Music: Michel Guimont, © 1994, GIA Publications, Inc.

PRAYER

READING III

Ex 14:15—15:1

The Israelites marched on dry land through the midst of the sea.

The Lord said to Moses, "Why are you crying out to me?"

Tell the Israelites to go forward.

And you, lift up your staff and, with hand outstretched over the sea,
split the sea in two,

that the Israelites may pass through it on dry land.

But I will make the Egyptians so obstinate
that they will go in after them.

Then I will receive glory through Pharaoh and all his army,
his chariots and charioteers.

The Egyptians shall know that I am the Lord,
when I receive glory through Pharaoh
and his chariots and charioteers."

The angel of God, who had been leading Israel's camp,
now moved and went around behind them.

The column of cloud also, leaving the front,
took up its place behind them,
so that it came between the camp of the Egyptians
and that of Israel.

But the cloud now became dark, and thus the night passed
without the rival camps coming any closer together
all night long.

Then Moses stretched out his hand over the sea,
and the Lord swept the sea
with a strong east wind throughout the night
and so turned it into dry land.

When the water was thus divided,
the Israelites marched into the midst of the sea on dry land,
with the water like a wall to their right and to their left.

The Egyptians followed in pursuit;
all Pharaoh's horses and chariots and charioteers went after them
right into the midst of the sea.

In the night watch just before dawn
the Lord cast through the column of the fiery cloud
upon the Egyptian force a glance that threw it into a panic;
and he so clogged their chariot wheels
that they could hardly drive.

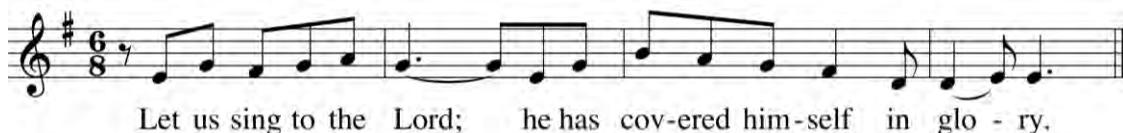
With that the Egyptians sounded the retreat before Israel,
because the Lord was fighting for them against the Egyptians.

Then the Lord told Moses, "Stretch out your hand over the sea,
that the water may flow back upon the Egyptians,
upon their chariots and their charioteers."

So Moses stretched out his hand over the sea,
 and at dawn the sea flowed back to its normal depth.
 The Egyptians were fleeing head on toward the sea,
 when the Lord hurled them into its midst.
 As the water flowed back,
 it covered the chariots and the charioteers of Pharaoh's whole army
 which had followed the Israelites into the sea.
 Not a single one of them escaped.
 But the Israelites had marched on dry land
 through the midst of the sea,
 with the water like a wall to their right and to their left.
 Thus the Lord saved Israel on that day
 from the power of the Egyptians.
 When Israel saw the Egyptians lying dead on the seashore
 and beheld the great power that the Lord
 had shown against the Egyptians,
 they feared the Lord and believed in him and in his servant Moses.
 Then Moses and the Israelites sang this song to the Lord:
 I will sing to the Lord, for he is gloriously triumphant;
 horse and chariot he has cast into the sea.

RESPONSORIAL CANTICLE

Exodus 15



Let us sing to the Lord; he has covered him-self in glo - ry.

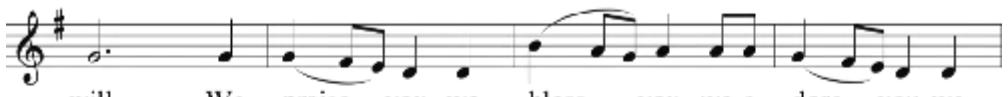
Text: *Lectionary for Mass*, © 1969, 1981, 1997, ICEL
 Music: Michel Guimont, © 1994, GIA Publications, Inc.

PRAYER

GLORY TO GOD

Al.


Glo-ry to God in the high - est, and on earth peace to peo-ple of good



will. We praise you, we bless you, we a - dore you, we



glo-ri - fy you, we give you thanks for your great glo - ry,



Lord God, heav'n-ly King, O God, al - might-y Fa - ther.

Choir (Cong. ad lib):



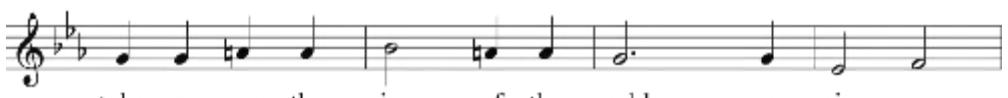
Lord Je-sus Christ, On - ly Be-got - ten Son, Lord God,



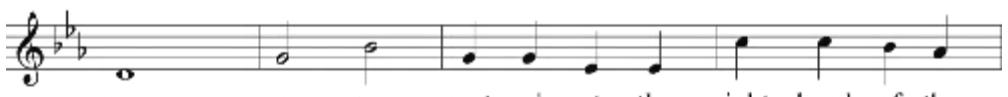
Lamb of God, Son of the Fa - ther, you take a - way the



sins of the world, have mer - cy on us; you



take a - way the sins of the world, re - ceive our



prayer; you are seat - ed at the right hand of the

(Continued on next page.)

Fa - ther, have mer - cy on us.

All.
For you a-lone are the Ho-ly One, you a - lone are the Lord,
you a - lone are the Most High, Je - sus Christ, with the Ho-ly Spir-it,
in the glo-ry of God the Fa-ther. A - men.

Text: ICEL, © 2010

Music: *A New Mass for Congregations*, Carol T. Andrews, revised by Ronald F. Kisimno © 1970, 2001, GIA Publications, Inc.

COLLECT

EPISTLE READING

Rom 6:3-11

Christ, raised from the dead, dies no more.

Brothers and sisters:

Are you unaware that we who were baptized into Christ Jesus
were baptized into his death?

We were indeed buried with him through baptism into death,
so that, just as Christ was raised from the dead
by the glory of the Father,
we too might live in newness of life.

For if we have grown into union with him through a death like his,
we shall also be united with him in the resurrection.

We know that our old self was crucified with him,
so that our sinful body might be done away with,
that we might no longer be in slavery to sin.

For a dead person has been absolved from sin.

If, then, we have died with Christ,

we believe that we shall also live with him.
We know that Christ, raised from the dead, dies no more;
death no longer has power over him.
As to his death, he died to sin once and for all;
as to his life, he lives for God.
Consequently, you too must think of yourselves as being dead to sin
and living for God in Christ Jesus.

GREAT ALLELUIA & PSALM RESPONSE

Psalm 118

Deacon: Most Reverend Father, I bring you a message of great joy, the message of Alleluia:



Text: Fintan O'Carroll and Christopher Walker
Music: Fintan O'Carroll and Christopher Walker
© 1985, Fintan O'Carroll and Christopher Walker. Published by OCP.

GOSPEL READING

Lk 24:1-12

Why do you seek the Living One among the dead?

After the sabbath, as the first day of the week was dawning,
Mary Magdalene and the other Mary came to see the tomb.
And behold, there was a great earthquake;
for an angel of the Lord descended from heaven,
approached, rolled back the stone, and sat upon it.
His appearance was like lightning
and his clothing was white as snow.
The guards were shaken with fear of him
and became like dead men.
Then the angel said to the women in reply,
“Do not be afraid!
I know that you are seeking Jesus the crucified.

He is not here, for he has been raised just as he said.
Come and see the place where he lay.
Then go quickly and tell his disciples,
 'He has been raised from the dead,
 and he is going before you to Galilee;
 there you will see him.'
Behold, I have told you."
Then they went away quickly from the tomb,
 fearful yet overjoyed,
 and ran to announce this to his disciples.
And behold, Jesus met them on their way and greeted them.
They approached, embraced his feet, and did him homage.
Then Jesus said to them, "Do not be afraid.
Go tell my brothers to go to Galilee,
 and there they will see me."

HOMILY

BAPTISMAL LITURGY

RENEWAL OF BAPTISMAL PROMISES

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

All: I do!

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

All: I do!

Bishop: Do you renounce Satan,
the author and prince of sin?

All: I do!

Bishop: Do you believe in God, the Father almighty,
creator of heaven and earth?

All: I do!

Bishop: 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!

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

All: I do!

UNIVERSAL PRAYERS



LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS AND ALTAR *At the Lamb's High Feast We Sing*



1. At the Lamb's high feast we sing Praise to our vic -
2. Where the Pas - chal blood is poured, Death's dark an - gel
3. Might - y vic - tim from on high, Hell's fierce pow'rs be -
4. East - er tri - umph, East - er joy, This a - lone can



to - rious King, Who has washed us in the tide
sheathes his sword; Is - rael's hosts tri - umph - ant go
neath you lie; You have con - quered in the fight,
sin de - stroy; From sin's pow'r, Lord, set us free,



Flow - ing from his pierc - ed side. Praise we him, whose
Through the wave that drowns the foe. Praise we Christ, whose
You have brought us life and light. Now no more can
New - born souls in you to be. Fa - ther, who the



love di - vine Gives his sa - cred Blood for wine,
blood was shed, Pas - chal vic - tim, Pas - chal bread;
death ap - pall, Now no more the grave en - thrall;
crown shall give, Sav - ior, by whose death we live,



Gives his Bod - y for the feast:
With sin - cer - i - ty and love
You have o - pened par - a - dise,
Spir - it, guide through all our days:



Christ the vic - tim, Christ the priest.
Eat we man - na from a - bove.
And in you your saints shall rise.
Three in One, your name we praise.

Text: *Ad regias agni dapes*; Latin, 4th C.; tr. by Robert Campbell, 1814–1868, alt.
Tune: SALZBURG, 77 77 D; Jakob Hintze, 1622–1702; harm. by J. S. Bach, 1685–1750



HOLY, HOLY, HOLY

The image shows a musical score for the hymn "Holy, Holy, Holy". It consists of seven staves of music in treble clef, with a key signature of one sharp (F#) and a 3/4 time signature. The lyrics are written below the notes. The music features various note values including quarter, eighth, and sixteenth notes, as well as rests and slurs. The lyrics are: "Ho ly, Ho ly, Ho ly Lord God of hosts. Heav - en and earth are full of your glo - ry. Ho - san - na, ho - san - na, ho - san - na in the high - est. Bless - ed is he who comes in the name of the Lord. Ho - san - na, ho - san - na, ho - san - na in the high - est. Ho - san - na, ho - san - na, ho - san - na in the high est."

Ho ly, Ho ly, Ho ly

Lord God of hosts. Heav - en and earth are

full of your glo - ry. Ho - san - na, ho - san - na, ho -

san - na in the high - est. Bless - ed is he who

comes in the name of the Lord. Ho - san - na, ho -

san - na, ho - san - na in the high - est. Ho - san - na, ho -

san - na, ho - san - na in the high est.

Text: CRL, © 2011
Music: Moeck, Genealogy of Pious, © 1991, 2000, GIA Publications, Inc.

MYSTERY OF FAITH

When we eat this Bread and drink this Cup, we pro-
claim your Death, O Lord, un - til you come a - gain.

The musical notation is in treble clef, key of D major (two sharps), and 4/4 time. It consists of two staves. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The music features a mix of quarter, eighth, and sixteenth notes, with some phrases marked with slurs and a fermata over the final note.

ISBN: C191, \$ 20.00
Music: *Mass for the City*, Richard Proulx, © 1995, GIA Publications, Inc.

GREAT AMEN

A - men, a - men, a - men.

The musical notation is in treble clef, key of D major (two sharps), and common time (C). It consists of a single staff. The melody is simple and consists of a series of quarter notes and half notes, with a final note held for a longer duration. The text is written below the notes.

Music: *Mass for the City*, Richard Proulx, © 1995, GIA Publications, Inc.

COMMUNION RITE

THE LORD'S PRAYER

AGNUS DEI

Cantor or Choir: Lamb of God, *All:* you take a-way the sins of the world,
To repeat have mer-cy on us. *Last time* grant us peace.

The musical notation is in treble clef, key of D major (two sharps), and 4/4 time. It consists of two staves. The first staff is for the 'Cantor or Choir' and the second staff is for 'All:'. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The music features a mix of quarter, eighth, and sixteenth notes, with some phrases marked with slurs and a fermata over the final note. The second staff has a repeat sign and a 'Last time' section.

Music: *Holy Cross Mass*, David Clark Isele, © 1979, GIA Publications, Inc.

COMMUNION PROCESSION

Festival Canticle

Musical notation for the first line of the hymn. The melody is in G major (one sharp) and 4/4 time. The lyrics are: "This is the feast of vic-to-ry for our God. Al-le -"

Musical notation for the second line of the hymn. The melody continues from the first line. The lyrics are: "lu - ia, al-le - lu - ia, al - le - lu - ia. lu - ia." Above the second measure, there is a box labeled "To verses" and above the final measure, there is a box labeled "Last time".

Musical notation for the third line of the hymn. The melody continues. The lyrics are: "1. Wor - thy is Christ, the Lamb who was slain, whose
2. Pow - er, rich - es, wis - dom, and strength, and
3. Sing with all the peo - ple of God, and
4. Bless - ing, hon - or, glo - ry, and might be to
5. For the Lamb who was slain has be -"

Musical notation for the fourth line of the hymn. The melody continues. The lyrics are: "blood set us free to be peo - ple of God.
hon - or, bless - ing, and glo - ry are his.
join in the hymn of all cre - a - tion.
God and the Lamb for - ev - er. A - men.
gun his reign. Al - le - lu - ia." Above the final measure, there is a box labeled "D.C.".

Text: Based on Revelation 5, © 1978, *Lutheran Book of Worship*, admin. by Augsburg Fortress
Tune: FESTIVAL CANTICLE, Irregular with refrain; Richard Hillert, 1923–2010, © 1975, 1988, Richard Hillert



HYMN OF PRAISE

Jesus Christ Is Risen Today



1. Je - sus Christ is ris'n to - day, Al - le - lu - ia!
 2. Hymns of praise then let us sing, Al - le - lu - ia!
 3. But the pains which he en - dured, Al - le - lu - ia!
 4. Sing we to our God a - bove, Al - le - lu - ia!



Our tri - um-phant ho - ly day, Al - le - lu - ia!
 Un - to Christ, our heav'n-ly King, Al - le - lu - ia!
 Our sal - va - tion have pro - cured; Al - le - lu - ia!
 Praise e - ter - nal, as his love; Al - le - lu - ia!



Who did once up - on the cross, Al - le - lu - ia!
 Who en - dured the cross and grave, Al - le - lu - ia!
 Now a - bove the sky he's King, Al - le - lu - ia!
 Praise him, now his might con - fess, Al - le - lu - ia!



Suf - fer to re - deem our loss. Al - le - lu - ia!
 Sin - ners to re - deem and save. Al - le - lu - ia!
 Where the an - gels ev - er sing. Al - le - lu - ia!
 Fa - ther, Son, and Spir - it blest. Al - le - lu - ia!

Text: St. 1, *Surrexit Christus hodie*, Latin, 14th C.; para. in *Lyra Davidica*, 1708, alt.; st. 2, 3, *The Compleat Psalmist*, c.1750, alt.; st. 4, Charles Wesley, 1707-1788, alt.
 Tune: EASTER HYMN, 77 77 with alleluias; *Lyra Davidica*, 1708

PRAYER AFTER COMMUNION

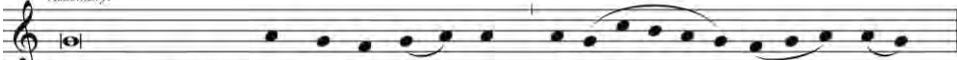
CONCLUDING RITES

BLESSING

DISMISSAL

Deacon: Go in the peace of Christ, alleluia, alleluia!

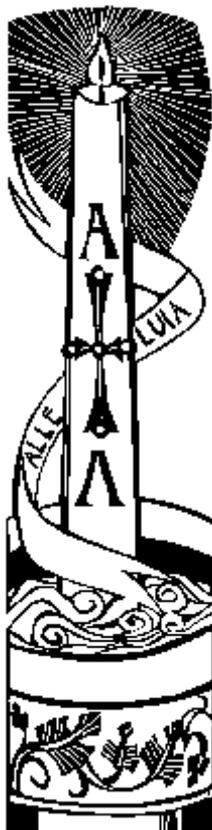
Assembly:



Thanks be to God, al - le - lú - ia, al - le - lú - ia.

The musical notation is on a single staff with a treble clef and a common time signature. It begins with a whole rest, followed by a series of quarter notes: G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The notes are grouped with a slur over the first five notes and another slur over the last five notes. The lyrics are placed below the notes, with hyphens indicating syllable placement.

RECESSIONAL



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