MUSIC FOR EASTER TRIDUUM

Compilation of Chants to accompany the Liturgical Celebrations of the Easter Triduum

EASTER SUNDAY
OF THE RESURRECTION OF THE LORD

THE EASTER VIGIL
IN THE HOLY NIGHT

LITURGICAL MUSIC COMMITTEE (SINGAPORE)

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THE PASCHAL VIGIL IN THE HOLY NIGHT
LUCERNARIUM

The Blessing of the Fire and Preparation of the Candle

The Priest lights the paschal candle from the new fire, singing

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

With respect to the preceding elements, Conferences of Bishops may also establish other forms more suited to the culture of the peoples.

Procession

When the candle has been lit, one of the ministers takes burning coals from the fire and places them in the thurible, and the Priest puts incense into it in the usual way. The Deacon or, if there is no Deacon, another suitable minister, receives the paschal candle from the minister and a procession is formed. The thurifer with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. The Priest with the ministers and the people follow, all holding in their hands unlit candles.

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

The Light of Christ.

And all respond:

Thanks be to God.

Or:

Lu-men Chris-ti.

And all respond:

De-o grá-ti-as.
The Paschal Proclamation

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.

The Proclamation may also be sung in the shorter form.

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
On-ly Be-got-ten. Who for our sake paid Adam's debt to the e-
ter-nal Fa-ther, and, pouring out his own dear Blood, wiped clean
the re-code of our an-cient sin-ful-ness. These then are the feasts
of Pas-sow-ver, in which is slain the Lamb, the one true Lamb,
whose Blood anoints the door-posts of be-lievers. This is the
night, when once you led our fore-bears, Is-ra-el's chil-dren,
from slaver-y in E-gypt and made them pass dry-shod through
the Red Sea. This is the night that with a pil-lar of fire
banished the dark-ness of sin. This is the night that even now,
throughout the world, sets Christian believers apart from world-ly
vic-es and from the gloom of sin, lead-ing them to grace and
join-ing them to his ho-ly ones. This is the night, when

Christ broke the prison - bars of death and rose vic-to-ri - ous

from the un-der-world. Our birth would have been no gain,

had we not been re-deemed. O wonder of your hum-ble care

for us! O love, O char-i-ty be - yond all tell-ing, to ransom

a slave you gave a-way your Son! O tru-ly nec-es-sar-y sin of

Ad-am, de-str oyed com-plete-ly by the Death of Christ! O

hap-py fault that earned so great, so glo-ri - ous a Re-deem-er!

O truly bless-ed night, wor-thy alone to know the time and

hour when Christ rose from the un-der-world! This is the night

of which it is writ-ten: 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.
After the Epistle has been read, all rise, then the Priest solemnly intones the Alleluia three times, raising his voice by a step each time, with all repeating it. If necessary, the psalmist intones the Alleluia.

**ALLELUIA**

or,

**RESPONSORIAL PSALM**

Psalm 117:1-2. 16-17. 22-23

1. Give thanks to the Lord for he is good, for his love has no end.
   Let the sons of Israel say:
   ‘His love has no end.’ R.

2. The Lord’s right hand has triumphed; his right hand raised me up.
   I shall not die, I shall live and recount his deeds. R.

3. The stone which the builders rejected has become the corner stone.
   This is the work of the Lord, a marvel in our eyes. R.
THIRD PART:
BAPTISMAL LITURGY

If, however, the baptismal Liturgy takes place in the sanctuary, the Priest immediately makes an introductory statement in these or similar words.

If there are candidates to be baptized:

Dear-ly beloved, with one heart and one soul, let us by our prayers come to the aid of these our brothers and sisters in their bless-ed hope, so that, as they approach the font of re-birth, the almighty Father may bestow on them all his mer-ci-ful help.

If the font is to be blessed, but there is no one to be baptized:

Dear-ly beloved, let us humbly invoke upon this font the grace of God the al-might-y Fa-ther, that those who from it are born a-new may be numbered among the children of a-dop-tion in Christ.

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The Litany is sung by two cantors, with all standing (because it is Easter Time) and responding.

If, however, there is to be a procession of some length to the baptistery, the Litany is sung during the procession; in this case, those to be baptized are called forward before the procession begins, and the procession takes place led by the paschal candle, followed by the catechumens with their godparents, then the ministers, the Deacon, and the Priest. The address should occur before the Blessing of Water.

If no one is to be baptized, and the font is not to be blessed, the Litany is omitted, and the Blessing of Water takes place at once.

In the Litany the names of the 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.
V. Lord, have mercy.
R. Lord, have mercy.

V. Christ, have mercy.
R. Christ, have mercy.

V. Lord, have mercy.
R. Lord, have mercy.

Holy Mary, Mother of God, [ ]
Saint Michel, [ ]
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, [ ]
Saint Athanasius, [ ]
Saint Basil, [ ]
Saint Martin, [ ]
Saint Benedict, [ ]
Saint Francis and Saint Dominic, [ ]
Saint Francis Xavier, [ ]
Saint John Vianney, [ ]
Saint Catherine of Sienna, [ ]
Saint Teresa of Jesus, [ ]

All holy men and women, Saints of God, [ ]
R. pray for us.
Lord, be merciful, R. Lord, deliver us, we pray.

From all evil, R. Lord, deliver us, we pray.
From every sin,
From everlasting death,
By your Incarnation,
By your Death and Resurrection,
By the out-pouring of the Holy Spirit,

Be merciful to us sinners, R. Lord, we ask you, hear our prayer.

If there are candidates to be baptized:

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

R. Lord, we ask you, hear our prayer.

If there is no one to be baptized:

Make this font holy by your grace for the new birth of your children,

R. Lord, we ask you, hear our prayer.

Jesus, Son of the living God, R. Lord, we ask you, hear our prayer.
Christ, hear us.  
R. Christ, hear us.

Christ, graciously hear us.  
R. Christ, graciously hear us.

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LITANY

All remain standing and respond to the invocations.
In the litany, some names of saints may be added, especially the titular saint of the church or the patron saints of those to be baptized.

Lord, have mercy (twice).
Christ, have mercy (twice).
Lord, have mercy (twice).

Sancta Ma-rí- a, Ma-ter De- i, Ṡ. O-ra pro no-bis.
Holy Mary, Mother of God, pray for us.

Sancte Miche- el, Ṡ. O-ra pro no-bis.
Saint Michael, pray for us.

Sancti Ange- li De- i, Ṡ. O-rá-te pro no-bis.
Holy angels of God, pray for us.
Sancte Ioánnes Baptístá, ora pro nobis.
Saint John the Baptist, pray for us.
Sancte Ioseph, ora pro nobis.
Saint Joseph pray for us.
Sancti Petre et Paule,  
Saint Peter and Saint Paul,  
oráte pro nobis.
Sancte Andréa,  
Saint Andrew,  
oráte pro nobis.
Sancte Ioánnes,  
Saint John,  
oráte pro nobis.
Sancta María Magdaléna,  
Saint Mary Magdalene,  
oráte pro nobis.
Sancte Stéphane,  
Saint Stephen,  
oráte pro nobis.
Sancte Ignáti Antiochéne,  
Saint Ignatius of Antioch,  
oráte pro nobis.
Sancte Laurénti,  
Saint Lawrence,  
oráte pro nobis.
Sanctæ Perpétua et Felícitas,  
Saint Perpetua and Saint Felicity,  
oráte pro nobis.
Sancta Agnes,  
Saint Agnes,  
oráte pro nobis.
Sancte Gregóri,  
Saint Gregory,  
oráte pro nobis.
Sancte Augustíne,  
Saint Augustine,  
oráte pro nobis.
Sancte Athanási,  
Saint Athanasius,  
oráte pro nobis.
Sancte Basíli,  
Saint Basil,  
oráte pro nobis.
Sancte Martíne,  
Saint Martin,  
oráte pro nobis.
Sancte Benedícte,  
Saint Benedict,  
oráte pro nobis.
Sancte Francísce et Domínice,  
Saint Francis and Saint Dominic,  
oráte pro nobis.
Sancte Francísce (Xavier),  
Saint Francis Xavier,  
oráte pro nobis.
Sancte Ioánnes María (Vianney),  
Saint John Vianney  
oráte pro nobis.
Sancta Catharína (Senénsis),  
Saint Catherine of Siena,  
oráte pro nobis.
Sancta Terésia a Iesu,  
Saint Teresa of Avila,  
oráte pro nobis.
Omnes Sancti et Sanctæ Dei,  
All holy men and women  
oráte pro nobis.
Pro-pi-ti-us e-sto,
  Lord, be merciful,
Ab omni malo,
  From all evil,
Ab omni peccáto,
  From every sin,
A morte perpétua,
  From everlasting death,
Per incarnatiónem tuam,
  By your coming as man,
Per mortem et resurrectiónem tuam
  By your death and rising to new life,
Per effusiónem Spíritus Sancti,
  By your gift of the Holy Spirit,

Pecca-tó-res,
  Be merciful to us sinners,
Ut hos éléctos per grátiam Baptísni
  regeneráre dignérís,
  Give new life to these chosen ones by the grace of baptism,
(In place of the last invocation, if no one is to be baptized: Ut hunc
  fontem, regenerándis tibi filiis, grátia tua sanctificáre dignérís,
  (By your grace bless this font where your children will be reborn.)
Iesu, Fili Dei vivi,
  Jesus, Son of the living God,

Christe, audi nos. ii. Christe, exáudi nos. ii.
  Christ, hear us (twice).
Lord Jesus, hear our prayer (twice).
Blessing of Baptismal Water

The Priest then blesses the baptismal water, singing this prayer with hands extended:

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 slav-
ery to Phar-aoh, would prefigure the people of the bap-tized; O

God, whose Son, baptized by John in the waters of the Jordan, was a-

ointed with the Ho-ly Spir-it, and, as he hung upon the Cross,

gave forth water from his side a-long with blood, and after his Res-

urrection, commanded his dis-ci-plies: “Go forth, teach all na-tions,

baptizing them in the name of the Father and of the Son and of the Ho-ly Spir-it,” look now, we pray, upon the face of your Church

and graciously un-seal for her the foun-tain of Bap-tism. May

this water receive by the Holy Spirit the grace of your Only Be-
got-ten Son, so that human nature, created in your im-age

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 new-born children through water and the Holy Spirit.

And, if the occasion so suggests, lowering the paschal candle into the water once or three times, 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, one God, for ever and ever.

R. Amen.

Then the candle is lifted out of the water, as the people acclaim:

Springs of water, bless the Lord; praise and exalt him above all for ever.
ACCLAMATION

The candle is lifted out of the water, as the people acclaim:

Springs of water, bless the Lord; praise and exalt him above

all for ever.

Or,
The Blessing of Water
(no baptisms, and the font is not to be blessed)

If no one present is to be baptized, and the font is not to be blessed, the Priest introduces the faithful to the blessing of water as follows:

Dear brothers and sisters, let us humbly beseech the Lord our God
to bless this water he has created, which will be sprinkled upon
us as a memorial of our Baptism. May he graciously renew us,
that we may remain faithful to the Spirit whom we have received.

And after a brief pause in silence, he proclaims this prayer, with hands extended:

Lord our God, in your mercy be present to your people who keep
vigil on this most sacred night, and, for us who recall the wondrous
work of our creation and the still greater work of our redemption,
graciously bless this water. For you created water to make the fields
fruitful and to refresh and cleanse our bodies. You also made
water the instrument of your mercy: for through water you freed
your people from slavery and quenched their thirst in the desert;
through water the Prophets proclaimed the new covenant you were to enter upon with the human race; and last of all, through water, which Christ made holy in the Jordan, you have renewed our corrupted nature in the bath of regeneration. Therefore, may this water be for us a memorial of the Baptism we have received, and grant that we may share in the gladness of our brothers and sisters, who at Easter have received their Baptism.

Through Christ our Lord. R. Amen.
The Renewal of Baptismal Promises

The Priest sprinkles the people with the blessed water, while all sing:

Antiphon

Vidi aquam egridientem de templo, a latere dextra, alleluia; et omnes, ad quos pervenit aqua ista, salvi facti sunt et dicent: Alleluia, alleluia.

Or:

Antiphon

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.
During the Easter season:

Ezek 47: 1, 9

I saw water issuing forth from the Temple, on the right side, alleluia; and all those to whom this water came obtained salvation and they exclaimed: “Alleluia, alleluia”.
Or,

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.

**VERSES**

Confitemini Domino, quoniam bonus. Ps 117:1

\[\Psi. 1\]

O give thanks to the Lord, for he is good, * for his love endures forever.

\[\Psi. 2\]

G Lo-ry be to the Father, and to the Son, and to the Holy Spirit. * As it was in the beginning, is now, and ever shall be, world without end. Amen.
To dismiss the people the Deacon or, if there is no Deacon, the Priest himself sings:

\[\text{Go forth, the Mass is ended, alleluia, alleluia.}\]

All respond:

\[\text{Thanks be to God, alleluia, alleluia.}\]

This is observed throughout the Octave of Easter.

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41. Regina caeli

Regina caelí

E-gí-na caé-li * lae-tá-re, al-le-lú-ia : Qui-a
Queen of Heaven rejoice, alleluia: For

quem me-ru-i-stí portá-re, al-le-lú-ia : Re-surré-xit, sic-ut
(He) whom thou-didst-merit to-bear, alleluia: Hath-risen, as

He-said, alleluia: Pray for us to-God, alleluia.

W. Gáu-de et lae-tá-re, Vír-go Ma-rí-a, al-le-lú-ia.
Rejoice and be-glad (O) Virgin Mary, alleluia.

R. Qui-a sur-ré-xit Dó-mi-nus vé-re, al-le-lú-ia.
Because risen-is (the) Lord truly, alleluia.
REGINA CÆLI, Simple Tone

 REGÍNA cæ-li * lætá-re, alle-lú-ia: Qui- a quem me-
ru-ísti portá-re, alle-lú-ia: Re-surré-xit, sic-ut di-xit,

alle-lú-ia: O-ra pro no-bis De-um, alle-lú-ia.
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