

# Ecumenical procession of lights

Saint Theresa Roman Catholic Church  
Maui Greek Orthodox Christian Mission  
Kihei, Hawaii\*  
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## I. THE SOLEMN BEGINNING OF THE VIGIL OR LUCERNARIUM

1. *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.*

2. *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 mediates 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).*

3. *The entire celebration of the Easter vigil must take place during the night, so that it begins after nightfall and ends before daybreak on the Sunday.*

4. *The Mass of the Vigil, even if it is celebrated before midnight, is a paschal Mass of the Sunday of the Resurrection.*

5. *Anyone who participates in the Mass of the night may receive Communion again at Mass during the day. A Priest who celebrates or concelebrates the Mass of the night may again celebrate or concelebrate Mass during the day.*

6. *The Priest is usually assisted by a Deacon. If, however, there is no Deacon, the duties of his Order, except those indicated below, are assumed by the Priest Celebrant or by a concelebrant.*

*The Priest and Deacon vest as at Mass, in white vestments.*

7. *Candles should be prepared for all who participate in the Vigil. The lights of the church are extinguished.*

## II. THE EASTER VIGIL IN THE HOLY NIGHT

## A. The blessing of fire and preparation of the candle

8. *A blazing fire is prepared in a suitable place outside the church. When the people are gathered there, the Priest approaches with the ministers, one of whom carries the paschal candle. The processional cross and candles are not carried.*

*Where, however, a fire cannot be lit outside the church, the rite is carried out as in no. 13, below.*

9. *The Priest and faithful sign themselves while the Priest says: In the name of the Father, and of the Son, and of the Holy Spirit, and then he greets the assembled people in the usual way and briefly instructs them about the night vigil in these or similar words:*

Dear brethren (brothers and sisters), on this most sacred night, in which our Lord Jesus Christ passed over from death to life the Church calls upon her sons and daughters, scattered throughout the world, to come together throughout the world, If we keep the memorial of the Lord's paschal solemnity in this way, listening to his word and celebrating his mysteries, then we shall have the sure hope of sharing his triumph over death and living with him in God.

10. *Then the Priest blesses the fire, saying with hands extended:*

Let us pray. O God, who through your Son bestowed upon the faithful the fire of your glory, sanctify this new fire, we pray, and grant that, by these paschal celebrations, we may be so inflamed with heavenly desires, that with minds made pure we may attain festivities of unending splendor. Through Christ our Lord.

11. *After the blessing of the new fire, one of the ministers brings the paschal candle to the Priest, who cuts a cross into the candle with a stylus. Then he makes the Greek letter Alpha above the cross, the letter Omega below, and the four numerals of the current year between the arms of the cross, saying meanwhile:*

1. Christ yesterday and today (he cuts a vertical line);
2. the Beginning and the End (he cuts a horizontal line);
3. the Alpha (he cuts the letter Alpha above the vertical line);

4. and the Omegan (he cuts the letter Omega below the vertical line).

6. All the time belongs to him (he cuts the first numeral of the current year in the upper left corners of the cross);

7. To him be glory and power (he cuts the third numeral of the current year in the lower left corner of the cross);

8. through every age and for ever. Amen. (he cuts the fourth numeral of the current year in the lower right corner of the cross).

*12. When the cutting of the cross and of the other signs has been completed, the Priest may insert five grains of incense into the candle in the form of a cross meanwhile saying:*

1. By his holy
2. and glorious wounds,
3. may Christ the Lord
4. guard us
5. and protect us. Amen.

#### B. Lighting the Paschal Candle

*13. skipped/not applicable*

*14. The Priest lights the paschal candle from the new fire, saying:*

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

*As regards the preceding elements, Conferences of Bishops may also establish other forms more adapted to the culture of the different peoples.*

### III. PROCESSION WITH THE PASCHAL CANDLE

*15. 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, takes paschal candle*

*and a procession forms. The thurifer with the smoking thurible precedes the Deacon or other minister who carries the paschal candle. After them follows the Priest with the ministers and the people, all holding in their hands unlit candles.*

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

The Light of Christ or: Lumen Christi

The Light of Christ

*And all reply:*

Thanks be to God or: Deo gratias.

Thanks be to God.

*The Priest lights his candle from the flame of the paschal candle.*

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

The Light of Christ

*And all reply:*

Thanks be to God

#### A. Come Receive the Light

{**Διακονος/Deacon**}

Ἦχος πλ. α'./Mode pl. 1.

Δεῦτε λάβετε φῶς ἐκ τοῦ ἀνεσπέρου φωτός, καὶ δοξάσατε Χριστὸν τὸν ἀναστάντα ἐκ νεκρῶν.

Come receive the light, from the never-setting light; and glorify Christ who has risen from the dead. [SD]

*All light their candles from the flame of the paschal candle and continue in procession.*

**B. Gospel Reading**

*(Outside of the Church on a specially constructed platform).*

**Διακονος/Deacon**

Let us pray to the Lord our God that we may be made worthy to hear the holy Gospel.

**Λαος/People**

Κύριε, ἐλέησον.  
Kyrie, eleison (3)

**Διακονος/Deacon**

Wisdom. Arise. Let us hear the holy Gospel.

*PRIEST: (Blesses the Faithful, who bow their heads).*

**Ιερευς/Priest**

Peace be with all.

**Λαος/People**

And with your spirit.

**{Διακονος/Deacon}**

Ἐκ τοῦ κατὰ Μάρκον ἀγίου Εὐαγγελίου τὸ ἀνάγνωσμα.

**Διακονος/Deacon**

Let us be attentive.

**Λαος/People**

Glory to You, O Lord, glory to You.

**{Διακονος/Deacon}**

Εἰς τὴν Ἀνάστασιν/Resurrection Service

Ἐωθινὸν Β'/Eothinon 2

Μκ 16:1 – 8/Mk. 16:1 – 8

Διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρῶτὴ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκλύσται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιαῖς, περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. ἀλλ' ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

**Λαος/People**

Glory to You, O Lord, glory to You.

**Ιερευς/Priest**

Glory to the holy and consubstantial and life-creating and undivided Trinity always, now and ever and to the ages of ages.

**Λαος/People**

Amen.

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

**{Διακονος/Deacon}**

*(Raising the candle he censes while chanting.*

*(All the Faithful join in the singing of the most glorious Hymn, each and every time that it is sung by the Priest or the Choir.*

**Λαος/People (all together)**

Χριστός ανέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι ζῶν χαρισάμενος.  
Christos anestis ek nekron, thanato thanaton patisas, ke tis en tis mnimasi Zoin charisamenos!

**Πρωτοψάλτης/Protopsaltes**

Verse 1: Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face.

**Λαος/People (men)**

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

**Πρωτοψάλτης/Protopsaltes**

Verse 2: As smoke vanishes, so let them vanish, as wax melts before the fire.

**Λαος/People (women)**

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

**Πρωτοψάλτης/Protopsaltes**

Verse 3: So shall the sinners perish from the face of God. And let the righteous be glad.

**Λαος/People (men)**

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

**Πρωτοψάλτης/Protopsaltes**

Verse 4: This is the day the Lord made; let us greatly rejoice and be glad therein.

**Λαος/People (women)**

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

**Πρωτοψάλτης/Protopsaltes**

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι.

**Λαος/People (men)**

Χριστός ανέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι ζῶν χαρισάμενος.  
Christos anestis ek nekron, thanato thanaton patisas, ke tis en tis mnimasi Zoin charisamenos!

**Πρωτοψάλτης/Protopsaltes**

Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

**Λαος/People (women)**

Χριστός ανέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι ζῶν χαρισάμενος.  
Christos anestis ek nekron, thanato thanaton patisas, ke tis en tis mnimasi Zoin charisamenos!

**Λαος/People (all together)**

Christ is risen from the dead, by death trampling down upon death, and to those in the tombs He has granted life.

The Light of Christ

*And all reply:*

Thanks be to God.

*Then the Deacon places the paschal candle on a large candle stand prepared next to the ambo or in the middle of the sanctuary.*

*And lights are lit throughout the church, except for the altar candles.*

#### IV. THE EASTER PROCLAMATION (EXALTET)

*18. Arriving at the altar, the Priest goes to his chair, gives his candle to a minister, puts incense into the thurible and blesses the incense as at the Gospel at Mass. The Deacon goes to the Priest and saying, Your blessing, Father, asks for and receives a blessing from the Priest, who says in a low voice:*

May the Lord be in your heart and on your lips,  
that you may proclaim his paschal praise  
worthily and well,  
in the name of the Father and of the Son, and  
of the Holy Spirit.

*The Deacon replies: Amen.*