

Holy Saturday

THE PASCHAL VIGIL

This Solemn Liturgy is made of many parts. The first part is the blessing of the new fire; the second, the blessing of the Paschal candle; the third, the procession of the Paschal candle; fourth, the singing of the Paschal proclamation - the Exsultet; the fifth, the readings; the sixth, the litany; seventh, the blessing of the baptismal water; the eighth, the renewal of baptismal promises; the ninth, the conclusion of the litany; and the tenth, the Mass.

FIRST PART: The Blessing of the New Fire

At the appointed hour, the altar is prepared, but candles are not lit until the beginning of Mass. Meanwhile, fire is struck from a flint, and coals are enkindled from it. The celebrant vests in amice, alb, cincture, stole, and violet cope; the ministers vest in amice, alb, and cincture. The deacon vests in stole and dalmatic, the subdeacon vests in tunic of the same color. The ministers, with processional cross, holy water, and incense proceed to the doors, whether outside or in the entry to the church, whichever allows the greatest number of people to follow the Sacred Rites. The celebrant then blesses the new fire with hands joined:

✠. Dominus vobiscum.

✠. Et cum spiritu tuo.

Oremus.

DEUS, qui per Filium tuum, angularem scilicet lapidem, claritatis tuæ ignem fidelibus contulisti: productum e silice, nostris profuturum usibus, novum hanc ignem sanctifica: et concede nobis, ita per hæc festa paschalia cælestibus desideriis inflammari; ut ad perpetuæ claritatis, puris mentibus, valeamus festa pertingere. Per eundem Christum Dominum nostrum. ✠. Amen.

✠. The Lord be with you.

✠. And with thy spirit.

Let us pray.

O God, Who hast bestowed on the faithful the fire of Thy brightness by Thy Son, Who is the Cornerstone, hallow † this new fire produced from a flint that it may be profitable to us: and grant that during this Paschal festival we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of perpetual light. Through the same Christ our Lord. ✠. Amen.

Then he sprinkles the fire thrice, in silence. An acolyte takes a blessed coal and places it in the thurible; the celebrant then puts incense in the thurible, blessing it as usual, then he incenses the fire thrice.

SECOND PART: The Blessing of the Paschal Candle

An acolyte carries the paschal candle to the blessed new fire and stands in front of the celebrant, who inscribes a cross between the openings into which grains of incense will be placed. Above the cross, he inscribes the Greek letter Alpha, and under the cross, he inscribes the Greek letter Omega. Between the arms of the cross, he inscribes the four numbers of the current year, while saying in an audible voice:

Christus heri et hodie.

Principium et Finis.

Alpha.

et Omega.

Ipsius sunt tempora.

et sæcula.

Ipsi gloria et imperium.

per univēsa æternitatis sæcula.

Amen.

Christ yesterday and today.

The Beginning and End.

Alpha.

and Omega.

His are the times.

and the ages.

To Him be glory and empire.

through all eternal ages. Amen.

Five grains of incense are blessed and incensed in silence. Then the grains are inserted into the holes made for them, while the celebrant says audibly:

Per sua sancta vulnera

gloriosa

custodiat

et consevet nos

Christus Dominus. Amen.

Through His wounds holy

and glorious

guard

and preserve us

Christ our Lord. Amen.

A taper, lighted at the new fire, is used to light the Paschal candle while the celebrant says:

LUMEN Christi gloriose resurgentis,
Dissipet tenebras cordis et mentis.

May the light of Christ, gloriously risen,
dispel the darkness of the heart and mind.

The final blessing prayer is then said:

∞. Dominus vobiscum.

℞. Et cum spiritu tuo.

Oremus.

VENIAT, quæsumus, omnipotens Deus, super hunc incensum cereum larga tuæ bene † dictionis infusio: et hunc nocturnum splendorem invisibilis regenerator intende; ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat; sed in quocumque loco ex hujus sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicæ fraudis nequitia, virtus tuæ majestatis assistat. Per Christum Dominum nostrum. ℞. Amen.

∞. The Lord be with you.

℞. And with thy spirit.

Let us pray.

May the abundant outpouring of Thy † blessing, we beseech Thee, almighty God, descend upon this incense: and do Thou, O invisible Regenerator, lighten this nocturnal brightness, that not only the sacrifice that is offered this night may shine by the secret mixture of Thy light: but also into whatever place anything of this mysterious sanctification shall be brought, there the power of Thy Majesty may be present and all the malicious artifices of Satan may be defeated. Through Christ our Lord. ℞. Amen.

Meanwhile, all the lights in the church are put out. The clerics and people are given candles, which will be carried in procession and lit from the Paschal candle.

THIRD PART: The Procession with the Paschal Candle

The celebrant again puts incense into the thurible. The procession is made in the following order: thurifer, subdeacon with cross, deacon with lit Paschal candle, celebrant, clerics according to their rank and precedence, then the people. When the deacon comes to the threshold of the Church, he stands and sings alone:

Lumen Christi. The light of Christ.

At which all genuflect towards the Candle and reply:

℟. Deo gratias. ℟. Thanks be to God.

The procession proceeds to the middle of the church, where the deacon sings in the same mode on a higher pitch:

Lumen Christi. The light of Christ.

At which all again genuflect towards the Candle and reply:

℟. Deo gratias. ℟. Thanks be to God.

The procession continues to the front of the altar, in the middle of the sanctuary, and again the verse is sung on a higher pitch:

Lumen Christi. The light of Christ.

At which all again genuflect towards the Candle and reply:

℟. Deo gratias. ℟. Thanks be to God.

The people's candles are then lit from the Paschal candle.

FOURTH PART: The Singing of the Paschal Proclamation - the Exsultet

The ministers take their places in the sanctuary. The deacon fixes the Candle in a stand, he receives a blessing from the celebrant, and then he sings the Exsultet. All stand. All hold lit candles in their hands until the end of this Paschal proclamation.

EXSULTET jam angelica turba caelorum: exsultent divina mysteria: et pro tanti Regis victoria, tuba insonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus: et æterni Regis splendore illustrata, totius orbis sentiat amisisse caliginem. Lætetur et mater Ecclesia, tanti luminis adornata fulgoribus: et magnis populorum vocibus hæc aula resultet. Quapropter adstantes vos, fratres carissimi, ad tam miram hujus Sancti luminis claritatem, una mecum, quæso, Dei omnipotentis misericordiam invocate. Ut qui me non meis meritis intra levitarum nume-

Let the angelic choirs of Heaven now rejoice; let the divine Mysteries rejoice; and let the trumpet of salvation sound forth the victory of so great a King. Let the earth also rejoice, made radiant by such splendor; and, enlightened with the brightness of the eternal King, let it know that the darkness of the whole world is scattered. Let our mother the Church also rejoice, adorned with the brightness of so great a light; and let this temple resound with the loud acclamations of the people. Wherefore I beseech you, most beloved brethren, who are here present in the won-

rum dignatus est aggregare: luminis sui claritatem infundens, cerei hujus laudem implere perficiat. Per Dominum nostrum. Amen.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Sursum corda.

℞. Habemus ad Dominum.

℣. Gratias agamus Domino Deo nostro.

℞. Dignum et justum est.

VERE dignum et justum est, invisibilem Deum Patrem omnipotentem, Filiumque ejus unigenitum, Dominum nostrum Jesum Christum, toto cordis ac mentis affectu, et vocis ministerio personare. Qui pro nobis æterno Patri, Adæ debitum solvit: et veteris piaculi cautionem pio cruore detersit. Hæc sunt enim festa paschalia, in quibus verus ille Agnus occiditur, cujus sanguine postes fidelium consecrantur.

Hæc nox est, in qua primum patres nostros filios Israël eductos de Aegypto, mare Rubrum sicco vestigio transire fecisti. Hæc igitur nox est, quæ peccatorum tenebras, columnæ illuminatione purgavit. Hæc nox est, quæ hodie per universum mundum, in Christo credentes, a vitii sæculi, et caligine peccatorum segregatos, reddit gratiæ, sociat sanctitati. Hæc nox est, in qua destructus vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset.

drous brightness of this holy light, to invoke with me the mercy of almighty God. That He who has vouchsafed to admit me among the Levites, without any merits of mine, would pour forth the brightness of His light upon me, and enable me to perfect the praise of this wax candle. Through our Lord. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord.

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

℞. It is meet and just.

It is truly meet and right to proclaim with all our heart and all the affection of our mind, and with the ministry of our voices, the invisible God, the Father almighty, and His only-begotten Son our Lord Jesus Christ, who repaid for us to His eternal Father the debt of Adam, and by the merciful shedding of His Blood, cancelled the debt incurred by original sin. For this is the Paschal Festival; in which that true Lamb is slain, with Whose Blood the doorposts of the faithful are consecrated.

This is the night in which Thou didst formerly cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea with dry foot. This, therefore, is the night which dissipated the darkness of sinners by the light of the pillar. This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners. This is the night in which, destroying the chains of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us.

O mira circa nos tuæ pietatis dignatio! O inestimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti! O certe necessarium Adæ peccatum, quod Christi morte deletum est! O felix culpa, quæ talem ac tantum meruit habere Redemptorem! O vere beata nox, quæ sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminabitur: et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera, culpas lavat: et reddit innocentiam lapsis, et mœstis lætitiâ. Fugat odia, concordiam parat, et curvat imperia.

In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum: quod tibi in hac cerei oblatione solemnî, per ministrorum manus de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignis accendit. Quî licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquidibus ceris, quas in substantiam pretiosæ hujus lampadis, apîs mater eduxit. O vere beata nox, quæ exspoliavit Aegyptios, ditavit Hebræos! Nox, in qua terrenis cælestia, humanis divina junguntur.

Oramus ergo te, Domine: ut Cereus iste in honorem tui nominis consecratus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammæ ejus lucifer matutinus inveniat. Ille, inquam, lucifer, qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit.

O wondrous condescension of Thy mercy towards us! O inestimable affection of love: that Thou mightest redeem a slave, Thou didst deliver up Thy Son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited to possess such and so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour when Christ rose again from hell! This is the night of which it is written: And the night shall be as clear as the day; and the night is my light in my delights. Therefore the hallowing of this night puts to flight all wickedness, cleanses sins, and restores innocence to the fallen, and gladness to the sorrowful. It drives forth hatreds, it prepares concord, and brings down haughtiness.

Wherefore, in this sacred night, receive, O holy Father, the evening sacrifice of this incense, which holy Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, made out the work of bees. Now also we know the praises of this pillar, which the shining fire enkindles to the honor of God. Which fire, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light. O truly blessed night, which plundered the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those which are of man.

We beseech Thee, therefore, O Lord, that this wax candle hallowed in honor of Thy Name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savor, may be united with the heavenly lights. Let the morning star find its flame alight. That star, I mean, which knows no setting. He Who returning from hell, serenely shone forth upon mankind.

Precamur ergo te, Domine: ut nos famulos tuos, omnemque clerum, et devotissimum populum: una cum beatissimo Papa nostro N. et Antistite nostro N. quiete temporum concessa, in his paschalibus gaudiis, assidua protectione regere, gubernare, et conservare digneris. Respice etiam ad eos, qui nos in potestate regunt, et, ineffabili pietatis et misericordiæ tuæ munere, dirige cogitationes eorum ad justitiam et pacem, ut de terrena operositate ad cælestem patriam perveniant cum omni populo tuo. Per Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: Per omnia sæcula sæculorum. *R.* Amen.

We beseech Thee therefore, O Lord, that Thou wouldst grant peaceful times during this Paschal Festival, and vouchsafe to rule, govern, and keep with Thy constant protection us Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N. Have regard, also, for those who reign over us, and, grant them Thine ineffable kindness and mercy, direct their thoughts in justice and peace, that from their earthy toil, they may come to their heavenly reward with all Thy people. Through the same Jesus Christ, Thy Son, our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, God: World without end. *R.* Amen.

FIFTH PART: The Readings

At the end of the Exsultet, all sit to listen to the readings, standing only for the prayer which follows each reading. At each Flectamus genua remain on both knees awhile until the deacon says Levate. The lectors stand facing the Paschal Candle.

Genesis 1. 1-31; 2. 1-2

IN principio creavit Deus cælum et terram. Terra autem erat inanis et vacua, et tenebræ erant super faciem abyssi: et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Cælum: et factum est vespere et mane, dies secundus.

Dixit vero Deus: Congregentur aquæ, quæ sub cælo sunt, in locum unum: et appareat arida. Et factum est ita. Et vocavit Deus aridam, Terram, congregationisque aquarum

THE FIRST LESSON

In the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the water. And God said: Be light made. And light was made. And God saw the light that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness Night: and there was evening and morning, one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day.

God also said: Let the waters that are under the heaven be gathered together into one place; and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of

appellavit Maria. Et vidit Deus quod esset bonum. Et ait: Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies tertius. Dixit autem Deus: Fiant luminaria in firmamento cæli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos: ut luceant in firmamento cæli et lument terram. Et factum est ita. Fecitque Deus duo luminaria magna: luminare majus, ut præset diei, et luminare minus, ut præset nocti, et stellas. Et posuit eas in firmamento cæli, ut lucerent super terram, et præset diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus.

Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram sub firmamento cæli. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquæ in species suas, et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens: Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus. Dixit quoque Deus: Producat terra animam viventem in genere suo: jumenta, et reptilia, et bestias terræ secundum species suas. Factumque est ita. Et fecit Deus bestias terræ juxta species suas, et jumenta, et omne reptile terræ in genere suo. Et vidit Deus quod esset bonum, et ait: Faciamus hominem ad imaginem et similitudinem nostram: et

the waters He called Seas. And God saw that it was good. And He said: Let the earth bring forth his green herb, after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as tieldest seed according to its kind. And God saw that it was good. And the evening and morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years.: to shine in the firmament of heaven. and to give light to the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day.

God also said: Let het waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living thing and moving creature which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing and every thing that creepeth on the earth after its kind. And God saw that it was good.

præsit piscibus maris, et volatilibus cæli, et bestiis, universæque terræ, omnique reptili quod movetur in terra.

Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus cæli, et universis animantibus, quæ moventur super terram. Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna quæ habent in semetipsis sementum generis sui, ut sint vobis in escam: et cunctis animantibus terræ, omnique volucris cæli, et universis, quæ moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. Viditque Deus cuncta quæ fecerat: et erant valde bona. Et factum est vespere et mane, dies sextus. Igitur perfecti sunt cæli et terra, et omnis ornatus eorum. Complevitque Deus die septimo opus suum quod fecerat: et requievit die septimo ab universo opere quod patrarat.

Oremus.

Flectamus genua.

Levate.

DEUS, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quæsumus, contra oblectamenta peccati, mentis ratione persistere; ut mereamur ad æterna gaudia pervenire. Per Dominum.

And He said: Let us make man to His own image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him, male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb-bearing seed upon the earth, and all trees that have in themselves seed of their own kind to be your meat: and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had done.

Let us pray.

Let us kneel down.

Arise.

O God, who hast wonderfully created man, and more wonderfully restored him: grant us, we beseech Thee, to stand firm with strong minds against the allurements of sin, that we may deserve to arrive at everlasting joys. Through our Lord.

IN diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Aegyptiorum per columnam ignis et nubis, interfecit exercitum eorum: et subvertit rotas currum, ferebanturque in profundum. Dixerunt ergo Aegyptii: Fugiamus Israël: Dominus enim pugnat pro eis contra nos. Et ait Dominus ad Moysen: Extende manum tuam super mare, ut revertantur aquæ ad Aegyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque Aegyptiis occurrerunt aquæ, et involvit eos Dominus in mediis fluctibus. Reversæque sunt aquæ, et operuerunt currus et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem Israël perrexerunt per medium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinistris: liberavitque Dominus in die illa Israël de manu Aegyptiorum. Et viderunt Aegyptios mortuos super littus maris, et manum magnam quam exercuerat Dominus contra eos: timuitque populus Dominum, et crediderunt Domino, et Moysi servo ejus. Tunc cecinit Moyses, et filii Israël carmen hoc Domino, et dixerunt:

Exodus 15. 1-2

CANTEMUS Domino: gloriose enim honorificatus est: equum et ascensorum projecit in mare: adjutor, et protector factus est mihi in salutem. *Ÿ.* Hic Deus meus, et honorificabo eum: Deus patris mei, et exaltabo eum. *Ÿ.* Dominus conterens bella: Dominus nomen est illi.

In those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire, and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may com again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them: neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and the left: and the Lord delivered Israel on that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand of the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses His servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

CANTICLE

Let us sing to the Lord, for He is gloriously honored: the horse and the rider He hath thrown into the sea: He has become my Helper and Protector unto salvation. *Ÿ.* He is my God, and I will honor Him: the God of my father, and I will extol Him. *Ÿ.* He is the Lord that destroys wars: the Lord is His Name.

Oremus.
Flectamus genua.
Levate.

DEUS, cujus antiqua miracula etiam nostris sæculis coruscare sentimus: dum quod uni populo, a persecutione Aegyptiaca liberando, dexterae tuae potentia contulisti, id in salutem gentium per aquam regenerationis operaris: praesta; ut in Abrahamæ filios, et in Israeliticam dignitatem, totius mundi transeat plenitudo. Per Dominum nostrum. Amen.

Let us pray.
Let us kneel down.
Arise.

O God, Whose ancient miracles we see shining also in our days, whilst by the water of regeneration Thou dost operate for the salvation of the Gentiles, that which by the power of Thy right hand Thou didst confer upon one people, by delivering them from the Egyptian persecution: grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Through our Lord. Amen.

Isaias 4. 2-6 THE THIRD LESSON

IN die illa erit germen Domini in magnificentia, et gloria, et fructus terræ sublimis, et exultatio his, qui salvati fuerint de Israël. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu iudicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum, et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab æstu, et in securitatem, et absconsionem a turbine, et a pluvia.

In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

Exodus 15. 1-2 CANTICLE

VINEA facta est dilecto in cornu, in loco uberi. ̅̅̅. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec: et ædificavit turrim in medio ejus. ̅̅̅. Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israël est.

A vineyard was made on a hill in a fruitful place. ̅̅̅. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof. ̅̅̅. And set up a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Oremus.

Flectamus genua.

Levate.

Let us pray.

Let us kneel down.

Arise.

DEUS, qui in omnibus Ecclesiæ tuæ filis sanctorum prophetarum voce manifestasti, in omni loco dominationis tuæ, satorem te bonorum seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine censentur, et segetum; ut, spinarum et tribulorum squalore resecato, digna efficiantur fruge fecundi. Per Dominum.

O God, Who hast declared to all the children of Thy Church by the voice of the holy prophets, that in all places of Thine empire, Thou art the Sower of good seed, and the Cultivator of chosen branches: grant to Thy people who are called by Thee by the name of vines and harvest-field, that they may root out all thorns and briars, and produce good fruit in abundance. Through our Lord.

Deuteronomy. 31. 22-30

THE FOURTH LESSON

IN diebus illis: Scripsit ergo Moyses canticum et docuit filios Israel. Præcepitque Dominus Josue filio Nun et ait: Confortare, et esto robustus: tu enim introduces filios Israël in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moses verba legis hujus in volumine, atque complevit: præcepit Levitis, qui portabant arcam fœderis Domini dicens: Tollite librum istum, et ponite eum in latere arcæ fœderis Domini Dei vestri: ut sit ibi contra te in testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos cælum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam præcepi vobis: et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum. Locutus

In those days: Moses therefore wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it: he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight

est ergo Moyses, audiente universo
cœtu Isræl, verba carminis hujus, et
ad finem usque complevit:

Deuteronomy 32. 1-4

ATTENDE, cælum, et loquar: et
audiat terra verba ex ore meo. ʒ. Exspectetur sicut pluvia eloquium
meum: et descendant sicut ros verba
mea. Sicut imber super gramen. ʒ.
Et sicut nix super foenum: quia
nomen Domini invocabo. ʒ. Date
magnitudinem Deo nostro: Deus,
vera opera ejus, et omnes viæ ejus
judicia. ʒ. Deus fidelis, in quo non
est iniquitas: justus et sanctus
Dominus.

Oremus.
Flectamus genua.
Levate.

DEUS, celsitudo humilium et forti-
tudo rectorum, qui per sanctum
Moysen puerum tuum ita erudire
populum tuum sacri carminis tui
decantatione voluisti, ut illa legis
iteratio fieret etiam nostra directio:
excita in omnem justificatarum gen-
tium plenitudinem potentiam tuam,
et da lætitiã, mitigando terrorem;
ut, omnium peccatis tua remis-
sionem deletis, quod denuntiatum
est in ultionem, transeat in salutem.
Per Dominum nostrum. Amen.

of the Lord, to provoke him by the works
of your hands. Moses therefore spoke, in
the hearing of the whole assembly of Is-
ræl, the words of this canticle, and fin-
ished it even to the end:

CANTICLE

Hear, O ye heavens, the things I speak, let
the earth give ear to the words of my
mouth. ʒ. Let my doctrine gather as the
rain, let my speech distill as the dew, as a
shower upon the herb. ʒ. And as drops
upon the grass: because I will invoke the
name of the Lord. ʒ. Give ye magnificence
to our God: The works of God are perfect,
and all his ways are judgments. ʒ. God is
faithful and without any iniquity, he is just
and right.

Let us pray.
Let us kneel down.
Arise.

O God, the exaltation of the humble and
strength of the righteous, who by Your
holy servant Moses were pleased so to
instruct Your people by the singing of
Your sacred canticle, that the renewal of
the law should serve for our direction:
show Your power to all the multitude of
redeemed people; and as You diminish
fear, so grant them joy; let all sins be par-
doned by You and threatened vengeance
be turned to salvation. Through our Lord.
Amen.

SIXTH PART: The First Part of the Litany

After the prayer concluding the fourth reading, all kneel, and the Litany of the Saints is sung, up to the invocation Propitius esto exclusive, with everyone making the responses. Meanwhile a vessel containing water and everything else needed for the blessing of the baptismal water are prepared in the sanctuary, on the epistle side, in the sight of the faithful.

Kyrie eleison. Christe eleison.

Kyrie eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cælis, Deus, miserere nobis.

Fili Redemptor mundi, Deus, miserere nobis.

Spiritus Sancte, Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Sancta Maria, ora pro nobis.

Sancta Dei Genetrix, ora pro nobis.

Sancta Virgo virginum, ora pro nobis.

Sancte Michael, ora pro nobis.

Sancte Gabriel, ora pro nobis.

Sancte Raphael, ora pro nobis.

Omnes sancti Angeli et Archangeli, orate pro nobis.

Omnes sancti beatorum Spirituum ordinis, orate pro nobis.

Sancte Joannes Baptista, ora pro nobis.

Sancte Joseph, ora pro nobis.

Omnes sancte Patriarchæ et Prophetæ, orate pro nobis.

Sancte Petre, ora pro nobis.

Sancte Paule, ora pro nobis.

Sancte Andrea, ora pro nobis.

Sancte Joannes, ora pro nobis.

Omnes sancti Apostoli et Evangelistæ, orate pro nobis.

Omnes sancti Discipuli Domini, orate pro nobis.

Sancte Stephane, ora pro nobis.

Sancte Laurenti, ora pro nobis.

Sancte Vincenti, ora pro nobis.

Omnes sancti Martyres, orate pro nobis.

Sancte Silvester, ora pro nobis.

Sancte Gregori, ora pro nobis.

Sancte Augustine, ora pro nobis.

Omnes sancti Pontifices et Confessores, orate pro nobis.

Omnes sancti Doctores, orate pro nobis.

Sancte Antoni, ora pro nobis.

Kyrie eleison. Christe eleison.

Kyrie eleison.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.

God, the Son, Redeemer of the World, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of virgins, pray for us.

St. Michael, pray for us.

St. Gabriel, pray for us.

St. Raphael, pray for us.

All ye holy Angels and Archangels, pray for us.

All ye holy orders of blessed Spirits, pray for us.

St. John the Baptist, pray for us.

St. Joseph, pray for us.

All ye holy Patriarchs and Prophets, pray for us.

St. Peter, pray for us.

St. Paul, pray for us.

St. Andrew, pray for us.

St. John, pray for us.

All ye holy Apostles and Evangelists, pray for us.

All ye holy Disciples of the Lord, pray for us.

St. Stephen, pray for us.

St. Lawrence, pray for us.

St. Vincent, pray for us.

All ye holy Martyrs, pray for us.

St. Sylvester, pray for us.

St. Gregory, pray for us.

St. Augustine, pray for us.

All ye holy Bishops and Confessors, pray for us.

All ye holy Doctors, pray for us.

Sancte Benedicte, ora pro nobis.
 Sancte Dominice, ora pro nobis.
 Sancte Francisce, ora pro nobis.
 Omnes sancti Sacerdotes et Levitæ,
 orate pro nobis.
 Omnes sancti Monachi et Eremitæ,
 orate pro nobis.
 Sancta Maria Magdalena, ora pro
 nobis.
 Sancta Agnes, ora pro nobis.
 Sancta Cæcilia, ora pro nobis.
 Sancta Agatha, ora pro nobis.
 Sancta Anastasia, ora pro nobis.
 Omnes sanctæ Virgines et Viduæ,
 orate pro nobis.
 Omnes Sancti et Sanctæ Dei, inter-
 cedite pro nobis.

St. Anthony, pray for us.
 St. Benedict, pray for us.
 St. Dominic, pray for us.
 St. Francis, pray for us.
 All ye holy Priests and Levites, pray for us.
 All ye holy Monks and Hermits, pray for us.
 St. Mary Magdalen, pray for us.
 St. Agnes, pray for us.
 St. Cecilia, pray for us.
 St. Agatha, pray for us.
 St. Anastasia, pray for us.
 All ye holy Virgins and Widows, pray for us.
 All ye holy Saints of God, intercede for us.

SIXTH PART: The Blessing of the Baptismal Water

While the Litany is being sung, a vessel is prepared in the sanctuary. The celebrant standing behind the vessel faces the people and says:

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

Oremus.

OMNIPOTENS sempiternæ Deus, ad-
 esto magnæ pietatis tuæ mysteriis,
 adesto sacramentis: et ad recreandos
 novos populos, quos tibi fons bap-
 tismatis parturit, spiritum adoptionis
 emitte; ut, quod nostræ humilitatis
 gerendum est ministerio, virtutis tuæ
 impleatur effectus. Per Dominum
 nostrum.

℣. Per omnia sæcula sæculorum.

℞. Amen.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Sursum corda.

℞. Habemus ad Dominum.

℣. Gratias agamus Domino Deo
 nostro.

℞. Dignum et justum est.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Almighty and everlasting God, be present
 at these Mysteries of Thy great kindness,
 be present at these Sacraments: and send
 forth Thy Spirit of adoption to regenerate
 the new people, whom the font of baptism
 brings forth; that what is to be done by our
 humble ministry may be accomplished by
 the effect of Thy power. Through our
 Lord.

℣. World without end.

℞. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Lift up your hearts.

℞. We have lifted them up to the Lord..

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

℞. It is meet and just.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agree: Domine, sancte Pater omnipotens æterne Deus: qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum: et licet nos tantis mysteriis exsequendis simus indigni: tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclinas. Deus, cujus Spiritus super aquas inter ipsa munda primordia ferebatur: ut jam tunc virtutem sanctificationis, aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti: ut, unius ejusdemque elementi mysterio, et finis esset vitii, et origo virtutibus. Respice, Domine, in faciem Ecclesiæ tuæ, et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam: fontemque baptismatis aperis toto orbe terrarum gentibus innovandis: ut, tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu Sancto.

Here the celebrant, with outstretched hand, divides the water in the form of a cross, and wiping his hand with a towel, says:

QUI hanc aquam, regenerandis hominibus preparatam, arcana sui numinis admixtione foecundet: ut, sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies cælestis emergat: et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te, Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando cicumvolet: non latendo subrepat: non inficiendo corrumpat.

It is meet and just, right and availing unto salvation, to give Thee thanks always and in all places, O holy Lord, almighty Father, everlasting God, Who, by Thine ineffable power dost wonderfully produce the effect of Thy Sacraments: and though we are unworthy to perform such great mysteries: yet, as Thou dost not abandon the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, Whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, Who by water didst wash away the crimes of the guilty world, and by the pouring out of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue. Look, O Lord, on the face of Thy Church, and multiply in her Thy regenerations, who by the streams of Thine abundant grace fillest Thy city with joy, and openest the font of Baptism all over the world for the renewal of the Gentiles: that by the command of Thy Majesty she may receive the grace of Thine only Son from the Holy Ghost.

May He by a secret mixture of His divine virtue render this water fruitful for the regeneration of men, to the end that a heavenly offspring, conceived by sanctification, may emerge from the immaculate womb of this divine font, reborn a new creature: and may all, however distinguished either by sex in body, or by age in time, be brought forth to the same infancy by grace, their mother. Therefore may all unclean spirits, by Thy command, O Lord, depart far from hence: may the whole malice of diabolical deceit be entirely banished: may no power of the enemy prevail here: let him not fly about to lay his snares; may he not creep in by stealth: may he not corrupt with his poison.

He touches the water with his hand.

SIT hæc sancta et innocens creatura, libera ab omni impugnatoris incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis indulgentiam consequantur.

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his wickedness. May it be a living fountain, a regenerating water, a purifying stream: that all those that are to be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of a perfect cleansing.

He makes the Sign of the Cross over the water three times, and continues:

UNDE benedico te, creatura aquæ, per Deum † vivum, per Deum † verum, per Deum † sanctum: per Deum, qui te in principio, verbo separavit ab arida: cujus Spiritus super te ferebatur.

Therefore, I bless thee, O creature of water, by the living † God, by the true † God, by the holy † God: by that God Who, in the beginning, separated thee by His Word from the dry land, Whose Spirit moved over thee.

Here he divides the water and casts some toward the four corners of the earth, saying:

QUI te paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita, fecit esse potabilem, et sitienti populo de petra produxit. Benedico te et per Jesum Christum Filium ejus unicum, Dominum nostrum: qui te in Cana Galilææ signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit: et discipulis suis jussit, ut credentes baptizarentur in te, dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.

Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with thy four rivers. Who, changing thy bitterness in the desert into sweetness made thee fit to drink, and produced thee out of a rock to quench the thirsty people. I bless † thee also by our Lord Jesus Christ, His only Son: Who in Cana of Galilee changed thee into wine by a wonderful miracle of His power. Who walked upon thee with dry foot, and was baptized in thee by John in the Jordan. Who made thee flow out of His side together with His Blood, and commanded His disciples that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

He changes his voice and proceeds in the tone of the Lesson.

HAEC nobis præcepta servantibus tu, Deus omnipotens, clemens adesto: tu benignus aspira.

Do thou, almighty God, mercifully assist us who observe this commandment: do Thou graciously inspire us.

He breathes on the water three times in the shape of the Cross.

TU has simplices aquas tuo ore benedicito: ut præter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.

Do Thou with Thy mouth bless these clear waters: that besides their natural virtue of cleansing the body, they may also prove efficacious for the purifying of the soul.

He lowers the Paschal candle into the water, and sings in the tone of the Preface:

DESCENDAT in hanc plenitudinem fontis virtus Spiritus Sancti.

May the virtue of the Holy Ghost descend into all the water of this font.

Withdrawing the candle from the water, he lowers it again to a greater depth and repeats in a higher tone Descendat in hanc. Withdrawing it yet again, he again lowers it to the bottom of the vessel, repeating in yet a higher tone Descendat in hanc. Then breathing upon the water three times in the form of the Greek letter psi he repeats the following verse three times:

TOTAMQUE hujus aquæ substantiam, regenerandi fecundet effectum.

And make the whole substance of this water fruitful for regeneration.

Here the Paschal candle is taken out of the water, and he continues:

HIC omnium peccatorum maculae deleantur: hic natura, ad imaginem tuam condita, et ad honorem sui reformata principii, conctis vetustatis squaloribus emundetur: ut omnis homo sacramentum hoc regenerationis ingressus, in veræ innocentiae novam infantium renascatur. Per Dominum.

Here may the stains of all sins be washed out; here may human nature, created in Thine image, and reformed to the honor of its Author, be cleansed from all the filth of the old man: that all who receive the Sacrament of regeneration, may be born again new children of true innocence. Through our Lord.

Then one of the ministers withdraws some of the blessed water into a vessel, which will be used for the sprinkling of the faithful after the renewal of baptismal vows, and for the sprinkling of homes and other places. This done, the celebrant who blessed the water pours the Oil of Catechumens into the water in the shape of the Cross, saying in an audible voice:

SANCTIFICETUR et foecundetur fons iste Oleo salutis renascentibus ex eo, in vitam æternam. R̄. Amen.

May this font be sanctified and made fruitful by the Oil of salvation, for those who are born anew therein unto life everlasting. R̄. Amen.

Then he pours Holy Chrism into the water in the shape of the Cross, saying:

INFUSIO Chrismatis Domini nostri Jesu Christi, et Spiritus Sancti Paracliti, fiat in nomine sanctæ Trinitatis. R̄. Amen.

May the infusion of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the Name of the Holy Trinity. R̄. Amen.

Then he takes both the vials of the Oil of Catechemens and the Holy Chrism, and pours them both into the water three times in the shape of the Cross, saying:

COMMIXTIO Chrismatis sanctificationis, et Olei unctionis, et aquæ baptismatis, pariter fiat in nomine Patris, et Filii, et Spiritus Sancti. *R.* Amen.

May this mixture of the Chrism of sanctification, and of the Oil of unction, and of the water of Baptism, be made to the Name of the Father, and of the Son, and of the Holy Ghost. *R.* Amen.

He then mixes the Oil and Chrism with the water. If there are any to be baptized, the Sacrament of Baptism here follows in the usual manner. The baptismal water is now carried in solemn procession to the baptistry. The procession is formed in the following order: thurifer, cross-bearer, clergy, deacon, and celebrant. During the procession, the following hymn is sung:

41. 2-4 PSALM

SICUT cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei? Fuerunt mihi lacrimæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. My soul hath thirsted for the living God: when shall I come and appear before the face of God? My tears have become my bread day and night, while they say to me daily: Where is thy God?

The baptismal water is poured into the font, and the celebrant with hands joined sings:

V. Dominus vobiscum.
R. Et cum spiritu tuo.
Oremus.

V. The Lord be with you.
R. And with thy spirit.
Let us pray.

OMNIPOTENS sempiternus Deus, respice propitius ad devotionem populi renascentis, qui sicut cervus, aquarum tuarum expetit fontem: et concede propitius; ut fidei ipsius sitis, baptismatis mysterio, animam corpusque sanctificet. Per Dominum nostrum. Amen.

O almighty and everlasting God, look mercifully on the devotion of Thy people about to be reborn, who like the hart pant after the fountain of Thy waters: and mercifully grant that the thirst of their faith may, by the Sacrament of Baptism, hallow their souls and bodies. Through our Lord. Amen.

The font is incensed and all return to the sanctuary in silence.

EIGHTH PART: The Renewal of Baptismal Promises

Lighted candles are held by all. The celebrant, now vested in white stole and cope, incenses the Paschal Candle, and announces:

HAC sacratissima nocte, fratres carissimi, sancta Mater Ecclesia, recolens Domini nostri Jesu Christi mortem ei sepulturam, eum redamando vigilat; et celebrans ejusdem gloriosam resurrectionem, lætabunda gaudet. Quoniam vero, ut docet Apostolus, consepulti sumus cum Christo per baptismum in mortem, quomodo Christus resurrexit a mortuis, ita et nos in novitate vitæ oportet ambulare; scientes, veterem hominem nostrum simul cum Christo crucifixum esse, ut ultra non serviamus peccato. Existimemus ergo nos mortuos quidem esse peccato, viventis autem Deo in Christo Jesu Domino nostro. Quapropter, Fratres carissimi, quadragesimali exercitatione absoluta, sancti baptismatis promissionis renovemus, quibus olim satanæ et operibus ejus, sicut et mundo, qui inimicus est Dei, abrenuntiavimus, et Deo in sancta Ecclesia catholica fideliter servire promissimus. Itaque:

- Sacerdotes.** Abrenuntiatis Satanæ?
Omnes. Abrenuntiamus.
S. Et omnibus operibus ejus?
O. Abrenuntiamus.
S. Et omnibus pompis ejus?
O. Abrenuntiamus.
S. Creditis in Deum, Patrem omnipotentem, Creatorem cœli et terræ?
O. Credimus.
S. Creditis in Jesum Christum, Filium ejus unicum, Dominum nostrum, natum et passum?
O. Credimus.
S. Creditis et in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam?
O. Credimus.

On this most sacred night, dearly beloved brethren, Holy Mother Church, recalling the death and burial of Our Lord Jesus Christ, returneth His love by keeping vigil; and aboundeth with joy at celebrating His glorious Resurrection. But because, as the Apostle teaches, we are baptized into His death and buried together with Christ: and as Christ rose again from the dead, so we too must walk in newness of life; knowing that our old man hath been crucified together with Christ so that we shall no longer be in servitude to sin. Let us therefore look upon ourselves therefore as dead indeed to sin but living to God in Christ Jesus our Lord. Therefore, dearly beloved brethren, the Lenten observance now completed, let us renew the promises of baptism by which formerly we renounced Satan and his works, and the world likewise, the enemy of God; and by which we promised to serve God faithfully in the Holy Catholic Church. Therefore:

- Priest. Do you renounce Satan?
All. We do renounce him.
P. And all his works?
All. We do renounce them.
P. And all his pomps?
All. We do renounce them.
P. Do you believe in God the Father Almighty, Creator of heaven and earth?
All. We do believe.
P. Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and who suffered for us?
All. We do believe.
P. Do you also believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?
All. We do believe.

Nunc autem una simul Deum precemur, sicut Dominus noster Jesus Christus orare nos docuit:

PATER noster, qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittibus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

Et Deus omnipotens, Pater Domini nostri Jesu Christi, qui nos regeneravit ex aqua et Spiritu Sancto, quique nobis dedit remissionem peccatorum, ipse nos custodiat gratia sua in eodem Christo Jesu Domino nostro in vitam æternam. Amen.

And now let us pray together as one, just as our Lord Jesus Christ taught us to pray:

Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

And may God almighty, the Father of our Lord Jesus Christ, who hath regenerated us by water and the Holy Ghost, and who hath given us remission of sins, may He by His grace keep us in the same Christ Jesus our Lord to life everlasting. Amen.

The celebrant sprinkles the people with the blessed baptismal water.

NINTH PART: Second Part of the Litany

The cantors and congregation kneel and resume the Litany of the Saints:

Propitius esto, parce nobis, Domine.	Be merciful, spare us, O Lord.
Propitius esto, exaudi nos, Domine.	Be merciful, graciously hear us, O Lord.
Ab omni malo, libera nos, Domine.	From all evil, O Lord, deliver us.
Ab omni peccato, libera nos, Domine.	From all sin, O Lord, deliver us.
A morte perpetua, libera nos, Domine.	From everlasting death, O Lord, deliver us.
Incarnationis tuæ, libera nos, Domine.	Through the mystery of Thy holy Incarnation, O Lord, deliver us.
Per adventum tuum, libera nos, Domine.	Through Thy coming, O Lord, deliver us.
Per nativitatem tuam, libera nos, Domine.	Through Thy nativity, O Lord, deliver us.
Per baptismum et sanctum jejunium tuum, libera nos, Domine.	Through Thy baptism and holy fasting, O Lord, deliver us.
Per crucem et passionem tuam, libera nos, Domine.	Through Thy Cross and Passion, O Lord, deliver us.
Per mortem et sepulturam tuam, libera nos, Domine.	Through Thy death and burial, O Lord, deliver us.
Per sanctam resurrectionem tuam, libera nos, Domine.	Through Thy holy Resurrection, O Lord, deliver us.
Per admirabilem ascensionem tuam, libera nos, Domine.	Through Thine admirable Ascension, O Lord, deliver us.

Per adventum Spiritus Sancti Paracliti, libera nos, Domine.	Through the coming of the Holy Spirit the Paraclete, O Lord, deliver us.
In die iudicii, libera nos, Domine.	In the day of judgment, O Lord, deliver us.
Peccatores, te rogamus, audi nos.	We sinners, we beseech Thee, hear us,
Ut nobis parcas, te rogamus, audi nos.	That Thou wouldst spare us, we beseech Thee, hear us.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus, audi nos.	That Thou wouldst govern and preserve Thy holy Church, we beseech Thee, hear us.
Ut domnum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris, te rogamus, audi nos.	That Thou wouldst preserve our Apostolic Prelate, and all ecclesiastical orders in holy religion, we beseech Thee, hear us.
Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus, audi nos.	That Thou wouldst humble the enemies of Thy holy Church, we beseech Thee, hear us.
Ut regibus et principibus christianis, pacem et veram concordiam donare digneris, te rogamus, audi nos.	That Thou wouldst give peace and true concord to Christian kings and princes, we beseech Thee, hear us.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus, audi nos.	That Thou wouldst confirm and preserve us in Thy holy service, we beseech Thee, hear us.
Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus, audi nos.	That Thou wouldst render eternal blessings to all our benefactors, we beseech Thee, hear us.
Ut fructus terræ dare et conservare digneris, te rogamus, audi nos.	That Thou wouldst give and preserve the fruit of the earth, we beseech Thee, hear us.
Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus, audi nos.	That Thou wouldst give eternal rest to all the faithful departed, we beseech Thee, hear us.
Ut nos exaudire digneris, te rogamus, audi nos.	That it may please thee graciously to hear our prayer.
Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.	Lamb of God, Who takest away the sins of the world, Spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.	Lamb of God, Who takest away the sins of the world, Graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, miserere nobis.	Lamb of God, Who takest away the sins of the world, Have mercy on us.
Christe, audi nos.	Christ hear us.
Christe, exaudi nos.	Christ, graciously hear us.

TENTH PART: Solemn Mass of the Vigil

At the end of the lity, while the Kyrie is sung the celebrant reverences the altar and, omitting the psalm Judica me, Deus and the public confession, ascends the altar.

VIII
K Y-ri-e, * e- lé-i-son. iij. Chri- ste, e-
lé-i-son. iij. Ký- ri-e, e- lé- i-son. ij. Ký-ri- e
e- lé- i-son.

Then he intones the Gloria in excelsis. The church bells are tolled, the organ is played and handbells are rung inside the church. The images and statues in the church are uncovered at this point.

4.
G Lóri- a in excélsis Dé-o. Et in tér-ra pax ho-
mí-ni-bus bónae voluntá- tis. Laudámus te. Benedí-ci-
mus te. Adorámus te. Glo-ri-fi-cá-mus te. Grá-ti-
as ági-mus tí-bi propter mágnam gló-ri-am tú-am.
Dó-mi-ne Dé-us, Rex cae-léstis, Dé- us Pá-ter omni-
potens. Dó-mi-ne Fí-li uni-géni-te Jé-su Chri-ste. Dó-
mi-ne Dé-us, A-gnus Dé- i, Fí- li-us Pá-tris. Qui

tóllis peccá-ta mún-di, mi-seré-re nó-bis. Qui tóllis pec
 cá-ta mún-di, súsci-pe depreca-ti-ónem nó-stram. Qui
 sédes ad déx-teram Pá-tris, mi-seré-re nó-bis. Quóni-
 am tu só-lus sán-ctus. Tu só-lus Dó-mi-nus. Tu só-lus
 Altíssi-mus, Jé-su Chri-ste. Cum Sán-cto Spí-ri-tu, in
 gló-ri-a Dé-i Pát-ris. A-men.

COLLECT

DEUS, qui hanc sacratissimum noctem gloria Dominicæ Resurrectionis illustras: conserva in nova familiæ tuæ progenie adoptionis spiritum, quem dedisti; ut, corpore et mente renovati, puram tibi exhibeant servitutem. Per eundem Dominum.

O God, who dost illuminate this most holy night by the glory of the Lord's Resurrection, preserve in the new children of Thy family the spirit of adoption which Thou hast given; that renewed in body and mind, they may render to Thee a pure service. Through our Lord.

Colossians 3. 1-4

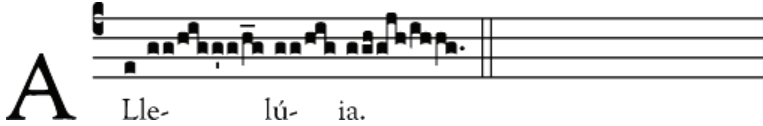
EPISTLE

FRATRES: Si consurrexistis cum Christo, quæ sursum sunt querite, ubi Christus est in dextera Dei sedens: quæ sursum sunt sapite, non quæ super terram. Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus appa-ruerit, vita vestra: tunc et vos apparebitis cum ipso in gloria.

Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ should appear, who is your life, then you also shall appear with Him in glory.

After the Epistle, all rise and the celebrant intones three times:

Ps. 117. 1; 116. 1-2 PASCHAL ALLELUIA



The choir repeats the Alleluia. The celebrant and choir repeat the Alleluia twice more, each time at a higher tone. Then the choir continues:

CONFITEMINI Domino, quoniam bonus: quoniam in sæculum misericordia ejus. V̄. Laudate Dominum omnes gentes: et collaudate eum, omnes populi. Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

Give praise to the Lord for He is good: for His mercy endureth forever. V̄. O praise the Lord, all ye nations, and praise Him all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth forever.

Matthew 28. 1-7 GOSPEL

VESPERE autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria videre sepulchrum. Et ecce terræmotus factus est magnus. Angelus enim Domini descendit de cælo: et accedens revolvit lapidem, et sedebat super eum: erat autem aspectus ejus sicut fulgur: et vestimentum ejus sicut nix. Præ timore autem ejus exterriti sunt custodes, et factu sunt velut mortui. Respondens autem Angelus, dixit mulieribus: Nolite timere vos: scio enim, quod Jesum, qui crucifixus est, quæritis: non est hic: surrexit enim, sicut dixit. Venite, et videte locum, ubi positus erat Dominus. Et cito euntes dicite discipulis ejus, quia surrexit et ecce præcedit vos in Galilæam: ibi eum videbitis. Ecce prædixi vobis.

And in the end of the Sabbath, when it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it: and his countenance was as lightening and his raiment as snow. And for fear of him the guards were struck with terror and became as dead men. And the Angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified: He is not here: for His is risen, as He said. Come and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen: and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

The creed is not said, nor the Offertory.

SECRET

SUSPICE, quæsumus, Domine, precēs populi tui, cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis medellam, te operante, proficiant. Per Dominum nostrum. Amen.

Accept, we beseech Thee, O Lord, the prayers of Thy people together with the sacrifice they offer: that what has begun by the Paschal Mysteries, may by Thine arrangement result in our eternal healing. Through our Lord. Amen.

PREFACE FOR EASTER

VERE dignum et justum est, æquum et salutäre: Te quidem, Dómine, omni tẽpore, sed in hac potússimum die gloriósius prædicäre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriẽdo destrúxit, et vitam resurgẽdo reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicẽtes:

It is truly meet and just, right and availing unto salvation, that at all times, but more especially on this day we should extol Thy glory, O Lord, when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away the sins of the world. Who by dying hath overcome our death, and by rising again hath restored our life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing:

IV

S Anctus, Sánctus, Sánctus Dómi-nus Dé-us Sá

ba- oth. Plé-ni sunt caé- li et térra gló- ri-a tú-a.

Hosánna in ex-cél-sis. Bene-díctus qui vé-nit in nó-

mi-ne Dó-mi-ni. Ho- sánna in excél- sis.

COMMUNICANTES: *In communion with, and keeping the most holy day of the Resurrection of our Lord Jesus Christ according to the flesh; venerating also in the first place the memory of the glorious ever Virgin Mary ...*

HANC IGITUR: *We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins: and to dispose our days ...*

The Agnus Dei, the first three communion prayers and the Kiss of Peace are all omitted.

SOLEMN LAUDS OF EASTER DAY

As soon as ablutions are completed, the choir and faithful begin Solemn Lauds by singing the following Alleluia:

A L-le-lú-ia, * alle-lú-ia, alle-lú-ia.

1. Laudáte Dómi-num in sánctis é- jus: * laudá-te é-um in firmaménto virtú-tis é- jus. Flex: benesonánti-bus : †

1. LAUDATE Dominum in sanctis ejus * laudate eum in firmamento virtutis ejus.
 2. Laudate eum in virtutibus ejus, * laudate eum secundum multitudinem magnitudinis ejus.
 3. Laudate eum in sono tubæ, * laudate eum in psalterio, et cithara.
 4. Laudate eum in tympano, et choro: * laudate eum in chordis et organo.
 5. Laudate eum in cymbalis benesonantibus: * laudate eum in cymbalis jubilationis: * omnes spiritus laudet Dominum.
- Gloria Patri. Sicut erat.

1. Praise ye the Lord in His holy places: * praise ye Him in the firmament of His power.
 2. Praise ye Him for His mighty acts: * praise ye Him according to the multitude of His greatness.
 3. Praise Him with sound of trumpets: * praise Him with psaltery and harp.
 4. Praise Him with timbrel and choir: * praise Him with strings and organs.
 5. Praise Him on high sounding cymbals: praise Him on cymbals of joy. * Let every spirit praise the Lord.
- Glory be to the Father. As it was.

A L-le-lú-ia, * alle-lú-ia, alle-lú-ia.

Immediately, the Celebrant intones the Antiphon for the Benedictus.



monumentum, orto jam sole, alleluia.

ET valde mane una sabbatorum, veniunt ad monumentum, orto jam sole, alleluia.

And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen, alleluia.

CANTICLE OF ZACHARY

1. BENEDICTUS Dominus, Deus Israel, * quia visitavit et redemit populum suum
2. Et erexit cornu salutis nobis * in domo David pueri sui.
3. Sicut locutus est per os sanctorum, * qui a sæculo sunt, prophatarum ejus:
4. Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos,
5. Ad faciendam misericordiam cum patribus nostris: * et memorari testamenti sui sancti
6. Jusjurandum, quod juravit ad Abraham patrem nostrum, * daturum se nobis,
7. Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi,
8. In sanctitate et justitia coram ipso, * omnibus diebus nostris.
9. Et tu, puer, propheta Altissimi vocaberis: * præibis enim ante faciem Domini parare vias ejus,
10. Ad dandam scientiam salutis plebi ejus, * in remissionem peccatorum eorum,
11. Per viscera misericordiae Dei nostri: * in quibus visitavit nos, oriens ex alto,
12. Illuminare his qui in tenebris et in umbra mortis sedent: * ad dirigendos pedes nostros in viam pacis.

1. Blessed be the Lord God of Israel: * because He hath visited and wrought the redemption of His people.
2. And hath raised up a horn of salvation to us, * in the house of David His servant.
3. As He spoke by the mouth of His holy prophets, * who are from the beginning.
4. Salvation from our enemies * and from the hand of all that hate us.
5. To perform mercy to our fathers * and to remember His holy testament.
6. The oath, which He swore to Abraham our father, * that He would grant to us, have mercy on us.
7. That, being delivered from the hand of our enemies, * we may serve Him without fear, have mercy on us.
8. In holiness and justice before Him * all our days.
9. And thou, child, shall be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways, have mercy on us.
10. To give knowledge of salvation to His people * unto the remission of their sins.
11. Through the bowels of the mercy of our God, * in which the Orient from on high hath visited us, have mercy on us.
12. To enlighten them that sit in darkness and in the shadow of death, * to direct our feet into the way of peace.

Gloria Patri. Sicut erat.

Glory be to the Father. As it was.

ET valde mane una sabbatorum,
veniunt ad monumentum, orto jam
sole, alleluia.

And very early in the morning, the first
day of the week, they came to the sepul-
chre, the sun being now risen, alleluia.

PRAYER OF LAUDS AND
POSTCOMMUNION

SPIRITUM nobis, Domine, tuæ cari-
tatis infunde: ut, quos sacramentis
Paschalibus satiasti tua facias pietate
concordes. Per Dominum.

Pour forth upon us, O Lord, the spirit of
Thy love: that those whose hunger Thou
hast satisfied with the Sacraments of
Easter may in Thy kindness be one in
heart. Through our Lord.

*The Mass concludes with the Alleluias added to the Ite, missa est and Deo gratias.
The Blessing is given but the Last Gospel is omitted.*