

EASTER SUNDAY

THE RESURRECTION OF OUR LORD

Double of the First Class with privileged Octave

The Paschal Vigil

Station at St. John Lateran

The plan and purpose of this Vigil is to signify and recall by the liturgy how grace and life sprang up for us from the death of our Lord.

Thus our Lord himself — the light of the world, (John 8, 12) — is presented to us under the sign of the Paschal candle : for he has scattered the darkness of our sins by the grace of his light, *p.* 626.

Then the solemn Praise of Easter (*Exsultet*) is announced, describing the splendour of the holy night of the Resurrection, *p.* 630.

Then are commemorated God's mighty works of the Old Testament, which are pale images of the wonders of the New Testament, *p.* 634.

The water of Baptism is blessed, in which, buried with Christ to die to sin, we rise again with him to walk in a new life (Rom. 6, 4), *p.* 639I.

We then engage ourselves, by renewing our Baptismal promises, to bear witness before all men and in all our life to the grace which Christ merited for us and conferred on us at Baptism, *p.* 639Q.

Lastly, after imploring the prayers of the Church triumphant, we end the sacred Vigil with the solemn Mass of the Resurrection, *p.* 639v.

The rubrics in [] refer to the celebration by a single priest without sacred ministers.

I. THE BLESSING OF THE NEW FIRE

1. *The altars are covered with cloths at a suitable time, but the candles are not lit until the beginning of Mass. Meanwhile fire is struck from flint, and from this, charcoal is lighted.*

2. *The celebrant is vested in amice, alb, girdle, purple stole and cope: the sacred ministers wear amice, alb and girdle, the deacon a purple stole and dalmatic and the subdeacon a purple tunicle.*

[2a. *The priest is vested in amice, alb, girdle and purple stole, with or without a cope of the same colour*].

3. *The ministers [or servers] assemble with cross, holy water and incense either at the door of the church, or in the porch, or even inside the church, wherever the people can best follow the ceremony, and the celebrant blesses the new fire, singing what follows to the ferial tone [or the simple ancient tone]:*

℣. Dóminus vobíscum.
℞. Et cum spírítu tuo.

Orémus

DEus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fidélibus contulísti: † productum e sílice, nostris profutúrum usíbus, novum hunc ignem sanctí † fica: et concéde nobis, ita per hæc festa paschália caeléstibus desidériis inflammári; * ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertíngere. Per eúmdem Christum Dóminum nostrum. ℞. Amen.

℣. The Lord be with you.
℞. And with you.

Let us pray

O God who by thy Son, who is the true corner-stone, hast brought the fire of thy light to all who believe, sanctify for our use this new fire struck forth from a stone, and grant us so to be enkindled by the desire of heaven during the feast of Easter, that we may attain, pure in heart, to the feast of eternal light. Through the same Jesus Christ our Lord.

℞. Amen.

He then sprinkles the fire with holy water three times, in silence.

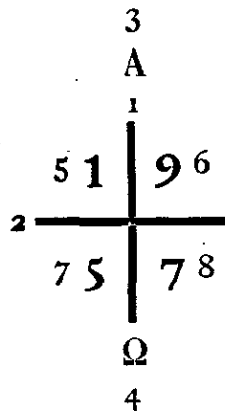
4. *An acolyte [or server] takes the lighted charcoal which has been blessed and puts it in the thurible; the celebrant puts on incense, blesses it as usual, and censes the fire three times.*

II. THE BLESSING OF THE PASCHAL CANDLE

5. *After the blessing of the new fire, an acolyte [or a server] brings the paschal candle to the middle, in front of the priest. The priest with a style inscribes a cross between the outer holes made to receive the grains of incense¹. At the head of this cross he then traces the Greek letter Alpha, and at the foot Omega, and between the arms four figures, the date of the current year. At the same time he says the following words aloud:*

¹ There is no reason why the signs the priest inscribes on the candle should not have been already marked with paint or in some other way.

- | | | |
|--|--|---|
| 1) Christus heri et hódie, | | 1) Christ, yesterday and to-day, |
| <i>(he marks the vertical line)</i> | | |
| 2) Príncipium et Finis, | | 2) The Beginning and the End, |
| <i>(he marks the horizontal line)</i> | | |
| 3) Alpha | | 3) Alpha |
| <i>(above the vertical line he writes A)</i> | | |
| 4) et Omega; | | 4) and Omega; |
| <i>(below the vertical line he writes Ω)</i> | | |
| 5) Ipsíus sunt témpora | | 5) His are the times |
| <i>(he writes the first figure of the year in the left upper angle of the cross)</i> | | |
| 6) et saécula; | | 6) and ages; |
| <i>(he writes the second in the right upper angle)</i> | | |
| 7) Ipsi glória et impérium | | 7) To him be glory and power |
| <i>(he writes the third in the left lower angle)</i> | | |
| 8) per univérsa aeternitátis
saécula. Amen. | | 8) Through all the ages of eternity.
Amen. |
| <i>(he writes the fourth in the right lower angle)</i> | | |



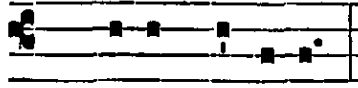
6. *When the inscribing of the cross and other signs is done, the deacon [or a server] presents the grains of incense to the priest. If they are not yet blessed, the celebrant thrice sprinkles them with holy water and thrice censes them, saying nothing. Then he fixes the five grains in their holes, saying aloud :*

- | | | |
|----------------------------|--|---------------------------|
| 1) Per sua sancta vúlnera | | 1) By his holy |
| 2) gloriósa | | 2) and glorious wounds |
| 3) custódiat | | 3) may he guard |
| 4) et consérvet nos | | 4) and keep us, |
| 5) Christus Dóminus. Amen. | | 5) Christ the Lord. Amen. |

7. *Then the deacon [or a server], lighting a small candle at the new fire, gives it to the priest, who with it lights the paschal candle, saying aloud :*

Lumen Christi glorióse resur- géntis		May the light of Christ gloriously rising
Díssipet ténebras cordis et mentis.		Scatter the darkness of hearts and minds.

All the others except the subdeacon [or cross-bearer] and thurifer kneel towards the paschal candle and answer :



R̄. Dé-o grá-ti- as.

We thank thee, O God.

All rise, and the celebrant lights his own candle from the paschal candle [a server lights a candle for the priest].

The deacon [or priest] goes to the middle of the church, and sings there in the same way but in a higher key :

LUMEN CHRISTI

Then all kneel and answer as before :

DEO GRATIAS

The candles of the clergy [or servers] are then lit from the paschal candle.

The third time he goes in front of the altar, in the middle of the choir, and again sings in a still higher key :

LUMEN CHRISTI

All kneel a third time, and answer :

DEO GRATIAS

The candles of the faithful and the lamps of the church are then lit from the paschal candle.

Solemn rite

12. *The celebrant then goes to his place in choir on the Epistle side ; the subdeacon with the cross stands on the Gospel side, behind the lectern ; the clergy take their places in the stalls.*

The deacon places the paschal candle on a small stand in the middle of the choir, and when the celebrant has put incense in the thurible, the deacon takes the book and asks for a blessing in these words :

Jube, domne, benedicere. | Pray, sir, a blessing.

The celebrant answers :

<p>Dominus sit in corde tuo, et in lábiis tuis : ut digne et competénter annúnties suum paschále praecónium : In nó- mine Patris, et Filii, + et Spíritus Sancti. Amen.</p>	<p>THE Lord be in your heart and on your lips that you may worthily and capably proclaim the Praise of Easter; in the name of the Father and of the Son, and of the Holy Ghost. Amen.</p>
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Simple rite

[12 a. *In the sanctuary, the thurifer stands near the credence-table and the cross-bearer on the Gospel side facing the lectern ; the celebrant puts the paschal candle on a small stand in the middle of the sanctuary and goes to his place ; the rest of the servers stand on either side of him.*

Having first put incense in the thurible, the celebrant takes the book from the chief server : then he kneels on the lowest step of the altar, towards the Epistle side, and says silently :

Jube, Dómine, benedícere.

Dominus sit in corde meo,
et in lábiis meis : ut digne
et competénter annúntiem suum
paschále praecónium. Amen.]

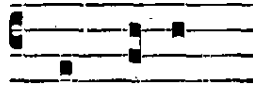
Pray, Lord, a blessing.

MAY the Lord be in my heart and
on my lips that I may worthily
and capably proclaim the Praise of
Easter. Amen.]

13. *After this the deacon [or the priest] goes to the lectern, which is covered with a white cloth, puts the book on it, and censes it ; he then goes all round the paschal candle, censing it also.*

All now rise, and stand as for the Gospel ; the deacon sings [or the priest himself sings or reads] the solemn Praise of Easter in front of the paschal candle and the processional cross, with the altar on his right and the nave of the church on his left.

All hold their lighted candles throughout the Exúltet.



Exsúltet

I. Introduction

Solemn invitation to praise God

EXsúltet jam Angélica turba
caelórum : exsúltent divína
mystéria : et pro tanti Regis
victória, tuba ínsonet salutáris.

Gáudeat et tellus tantis irra-
diáta fulgóribus : et aetérni
Regis splendóre illustráta, to-
tús orbis se séntiat amísisse
caliginem.

Laetétur et mater Ecclésia,
tanti lúminis adornáta fulgóri-
bus : et magnis populórum vóci-
bus haec aula resúltet.

LET all the angels now rejoice in
heaven : let God's hidden crea-
tures also rejoice, and let the trumpet
of salvation sound forth the victory
of the King of kings.

Let the earth too be glad, at the
glory of the radiance that spreads over
her : enlightened by the brightness
of the King of ages, let her feel that
her darkness has passed away for ever.

Let Mother Church also rejoice,
adorned as she now is in dazzling
light ; and let this building resound
with the joyful voices of God's people.

The deacon's personal and humble prayer

Quaprópter astántes vos, fra-
tres caríssimi, ad tam mirám
hujus sancti lúminis claritátem,
una mecum, quaeso, Dei omni-
poténtis misericórdiam invocáte.
Ut, qui me non meis méritis
intra Levitárum númerum di-
gnátus est aggregáre : lúminis
sui claritátem infúndens, cérei
hujus laudem implére perficiat.

Wherefore, dearest brethren, who
are gathered here by the light of this
holy candle, I beseech you all to join
with me in calling upon the mercy
of almighty God. May he who
deigned to number me among the
deacons without any merit of mine
now enlighten me and teach me to
complete the praise of this holy
candle.

Conclusion

Per Dóminum nostrum Jesum
Christum Fílium suum : Qui
cum eo vivit et regnat in unitate
Spíritus Sancti Deus...

Through our Lord Jesus Christ his
Son, who lives and reigns with him
in the unity of the Holy Spirit...

Dialogue introducing the Preface

PÉR ómni- a saécu- la saecu- ló-

rum. R̄. Amen. V̄. Dóminus vobíscum.

R̄. Et cum spí-ri- tu tú- o. V̄. Súrsu- m córda. R̄. Habé- mus ad

Dóminu- m. V̄. Grá- ti- as agá- mus Dómi- no Dé- o nó- stro.

R̄. Dígnu- m et jú- stu- m est.

World without end.
R̄. Amen. V̄. The Lord
be with you. R̄. And
with you. V̄. Lift up
your hearts. R̄. We
have them lifted up
unto the Lord. V̄. Let
us give thanks to the
Lord our God. R̄. It
is meet and just.

II. The Praise of Easter*Praise to God for redemption*

Vere dignum et justum est,
invisibilem Deum Patrem
omnipotentem Filiúmque ejus
unigénitum, Dóminum nostrum
Jesum Christum, toto cordis ac
mentis afféctu et vócis ministé-
rio personáre. Qui pro nobis
aetérno Patri Adae débitum
solvit : et vétéris piáculi cau-
tionem pio cruóre detérsit.

It is truly right and just that we
give praise to God the Father
almighty and invisible, and to Jesus
Christ his only Son our Lord, with
all our hearts and minds through the
service of our voices. For on our
behalf Christ has paid Adam's debt
to the eternal Father, and with his
own precious blood has blotted out the
bond written long ago by sin against us.

The paschal night, figures and reality

Haec sunt enim festa paschá-
lia, in quibus verus ille Agnus
occíditur, cujus sánguine postes
fidélium consecrántur.

Now this is that paschal feast in
which the true Lamb is sacrificed and
the doorposts of the faithful hallowed
with his blood.

Haec Nox est, in qua primum patres nostros, filios Israël eductos de Aegypto, mare Rubrum sicco vestigio transire fecisti.

Haec igitur Nox est, quae peccatorum ténebras, colúmnæ illuminatióne purgávit.

Haec Nox est, quae hódie per univérsum mundum in Christo credentes, a vitiis saeculi et caligine peccatorum segregatos, reddit grátiae, sóciat sanctitati.

Haec Nox est, in qua, destrúctis vinculis mortis, Christus ab inferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuisset.

This is that very night on which thou didst formerly bring our fathers, the children of Israel, out of Egypt and madest them pass dryshod through the waters of the Red Sea.

This then is that night in which a shining pillar of fire chased away the dark clouds of sin.

This is the night that now restores to thy grace all who believe in Christ throughout the world, separates them from the darkness of sin and the evils of the world, and unites them for the pursuit of holiness.

This is the night when Christ broke the chains of death and rose triumphantly from the grave. For it availed us nothing to be born unless we were also to be redeemed.

Exclamations of wonder at the work of redemption
The "Four Os"

O mira circa nos tuae pietátis dignátio!

O inaestimábilis diléctio caritátis : ut servum redímeres, Fílium tradidísti!

O certe necessárium Adae peccátum, quód Christi morte delétum est!

O felix culpa, quae talem ac tantum mérui habére Redemptórem!

O wonderful condescension of thy loving-kindness to us!

The precious favour of thy love delivered up to death thy only Son to buy back a slave's life!

Most needful was that sin of Adam, since Christ died to blot it out!

How happy was that fault which won for us so loving and so mighty a Redeemer!

The paschal night again

O vere beáta Nox, quae sola mérui scire tempus et horam, in qua Christus ab inferis resurrexít! Haec Nox est, de qua scriptum est : Et nox sicut dies illuminábitur : et nox illuminatió meae in delíciis meis.

Hujus igitur sanctificatió Noctis fugat scélera, culpas lavat : et reddit innocéntiam lapsis, et móestis laetítiam. Fugat ódia, concórdiam parat, et curvat impéria.

And happy too is this night, chosen to witness alone the time when Christ rose from the dead! Of this night indeed was it written : The night shall shine as the day; and again : The night shall be my light in my pleasures.

Therefore this holy night puts guilt to flight, washes sin away, gives back their innocence to sinners, and to mourners the joy which had left them. It banishes discord, ensures goodwill and humbles the pride of evil in the dust.

Act of offering and prayer

In hujus igitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificium vespertinum :

On this night, then, receive, O holy Father, the evening sacrifice of this fire which Holy Church presents to

quod tibi in hac cérei oblatiône solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia.

thee through her ministers in the solemn offering of this candle, the work of thy creatures the bees.

Symbolism of the candle and its flame

Sed jam columnae hujus praecónia nóvimus, quam in honórem Dei rútilans ignis accéndit. Qui licet sit divísus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósae hujus lámpadis, apis mater edúxit.

But this is enough of the glory of this candle : the glowing flame kindles it in God's honour. Even if the flame is shared by others, it loses nothing of its brightness, for it is always fed by the melting wax, which the mother bee brought forth to be the substance of this wonderful light.

The paschal night

O vere beáta Nox, quae exspoliávit Ægyptios, ditávit Hebraeos! Nox, in qua terrénis caeléstia, humánis divína junúntur.

O truly happy this night which saw the Egyptians despoiled and the Israelites enriched! Night, in which were made one the things of heaven and the things of earth, the things of God and the things of man!

The candle and the Morning Star

Orámus ergo te, Dómine : ut céreus iste in honórem tui nóminis consecrátus, ad noctis hujus caliginem destruéndam, indeficiens persevéret. Et in odórem suavitátis accéptus, supernis lumináribus misceátur. Flammæ ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab inferis, humano géneri serénus illúxit.

We pray thee, then, O Lord, that this waxen light, consecrated to the honour of thy Name, fail us not, but by burning brightly, dispel all the darkness of our night. As a sweet odour, may the fragrance of its burning be grateful in thy sight : may its radiance shine forth before thee even as one of the lights of heaven. May it be found burning by the star of morning ; by that star of morning, I mean, which sets not for ever ; by him, true star of morning,

who, rising from the grave henceforth for evermore, sheds his peaceful light over all the children of men.

Final supplication

Precámur ergo te, Dómine : ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum : una cum beatíssimo Papa nostro N. et Antístite nostro N., quiéte témporum concéssa, in his paschálibus gáudiis, assídua protectione régere, gubernáre et conserváre dignéris.

Wherefore, O Lord, we beseech thee, grant us tranquillity and peace in these joys of Easter ; deign by thy unceasing protection to guide, rule and sustain all the clergy and thy devoted people with our holy Father Pope N. and our Bishop N.

Réspice étiam ad eos, qui nos in potestáte regunt, et, inef-

Look favourably also on those who rule us, and, by the wonderful gift

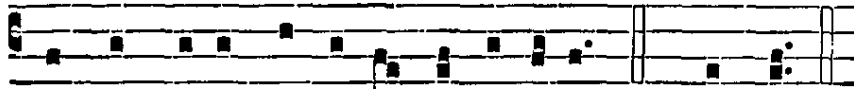
fábili pietátis et misericórdiae
 tuae múnere, dirige cogitatiónes
 eórum ad justítiam et pacem,
 ut de terréna operositáte ad
 caeléstem pátriam pervéniant
 cum omni pópulo tuo.

of thy mercy, guide their thoughts to
 justice and peace, so that they may
 come with all their people from the
 difficulties of this world to their true
 home in heaven.

Conclusion

Per eúndem Dóminum no-
 strum Jesum Christum Fílium
 tuum : Qui tecum vivit et regnat
 in unitáte Spíritus Sancti Deus :

Through the same Jesus Christ, thy
 Son, our Lord, who lives and reigns
 with thee, in the unity of the Holy
 Spirit, God, world without end.



per ómni-a saécu-la saecu-lórum. R̄. Amen.

Every one extinguishes his candle.

IV. THE READINGS OR LESSONS

Solemn rite

After the Praise of Easter the deacon changes his white vestments for purple ones, and joins the celebrant.

The subdeacon puts the cross near the credence-table, on the Epistle side, then joins the celebrant.

An acolyte removes the white covering from the lectern or places an uncovered lectern ready for the Lessons.

The Lessons are then sung without title or Deo grátias at the end. They are sung in the middle of the choir by a capable reader in surplice, so placed that he has the paschal candle in front of him, the altar on his right, and the nave of the church on his left.

The celebrant and ministers, clergy and people all sit and listen.

Simple rite

After the Praise of Easter, the celebrant goes back to his place, takes off the white dalmatic and stole and again puts on the purple stole and cope, helped by the servers.

The cross-bearer puts the cross near the credence-table, on the Epistle side.

A server removes the white covering from the lectern or places an uncovered lectern ready for the Lessons.

The celebrant, in purple cope and stole, goes to the lectern for the Lessons.

If there is a capable reader, he may sing or read the Lessons, in a surplice ; in that case the celebrant sits and listens, and remains at his seat to sing the Collects.

The Lessons are read without a title and without Deo grátias at the end. They are sung in the middle of the choir in such a way that the reader [or priest] has the paschal candle in front of him, the altar on his right, and the church door on his left.

The celebrant and ministers, clergy and people all sit and listen.

1. THE CREATION OF THE WORLD

Genesis 1, 1-31 and 2, 1-2

Though it is a story in imagery, with rudimentary scientific ideas, yet a unique impression of grandeur is given by this series of prose stanzas, where creatures come forth from nothing at God's word in an order of increasing dignity that culminates in man, the image of God and king of creation.

Man was created at the first in God's image. This image, lost by sin, is restored in Baptism, the new creation of supernatural life in the soul.

IN principio creávit Deus caelum et terram. Terra autem erat inánis, et vácuá : et ténebrae erant super fáciem abyssi : et Spíritus Dei ferebátur super aquas.

Dixítque Deus : « Fiat lux ». Et facta est lux. Et vidit Deus lucem, quod esset bona; et divisit lucem a ténebris. Appellávitque lucem, Diem, et ténebras, Noctem. Factúmque est vésperé et mane, dies unus.

Dixit quoque Deus : « Fiat firmaméntum in médio aquárum, et dividat aquas ab aquis ». Et fecit Deus firmaméntum : divisítque aquas, quae erant sub firmaménto, ab his quae erant super firmaméntum. Et factum est ita. Vocávitque Deus firmaméntum, Caelum. Et factum est vésperé et mane, dies secúndus.

Dixit vero Deus : « Congrégéntur aquae, quae sub caelo sunt, in locum unum et appáreat árida ». Et factum est ita. Et vocávit Deus áridam, Terram : congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum, et ait : « Gérminet terra herbam viréntem, et faciéntem semen : et lignum pomíferum fáciens fructum juxta genus suum, cujus semen in semetípso sit super terram ». Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen juxta genus

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 waters.

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 the waters he called Seas : and God saw that it was good.

And he said, Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit 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 yieldeth seed according to its kind,

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 caeli, et dividant diem ac noctem : et sint in signa, et tempora, et dies, et annos : ut luceant in firmamento caeli, et illuminent terram ». Et factum est ita. Fecitque Deus duo luminaria magna : luminare majus, ut praeesset diei : et luminare minus, ut praeesset nocti : et stellas. Et posuit eas in firmamento caeli, ut lucerent super terram : et praeesent 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 aquae reptile animae viventis, et volatile super terram, sub firmamento caeli ». Creavitque Deus cetera grandia, et omnem animam viventem atque motabilem, quam produxerant aquae 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 : iumenta, et reptilia, et bestias terrae, secundum species suas ». Factumque est ita. Et fecit Deus bestias terrae juxta species suas : et iumenta, et omne reptile terrae in genere suo. Et vidit Deus quod esset bonum : et ait : « Faciamus hominem ad imaginem et similitudinem nostram : et praesit piscibus maris, et

and the tree that beareth fruit, having seed each one according to its kind : and God saw that it was good ; and the evening and the 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 upon 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 light and the darkness ; and God saw that it was good ; and the evening and the morning were the fourth day.

God also said, Let the 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 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 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 that creepeth on the earth after its kind : and God saw that it was good. And he said, Let us make man to our image and likeness ; and let him have dominion over the fishes of the sea, and the fowls of the air,

volatilibus caeli, et béstiis, universaéque terrae, omníque réptili quod movétur in terra ».

Et creávit Deus hóminem ad imáginem suam : ad imáginem Dei creávit illum : másculum et féminam creávit eos. Benedixítque illis Deus, et ait : « Créscite, et multiplicámini, et repléte terram, et subjícite eam : et dominámini píscibus maris, et volatilibus caeli, et univérsis animántibus, quae movéntur super terram ». Dixitque Deus : « Ecce dedi vobis omnem herbam afferéntem semen super terram : et univérsa ligna, quae habent in semetipsis seméntem géneris sui : ut sint vobis in escam, et cunctis animántibus terrae, omníque vólucris caeli, et univérsis quae movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum ». Et factum est ita. Vidítque Deus cuncta quae fécerat : et erant valde bona. Et factum est vespere et mane, dies sextus.

Igitur perfecti sunt caeli et terra, et omnis ornátus eórum. Complevítque Deus die séptimo opus suum, quod fécerat : et requiévit die séptimo ab univérso ópere quod patrát.

All now rise.

The celebrant [or the priest standing at the lectern or at his seat] says : Orémus. — Let us pray.

The deacon [or the priest] : Flectámus génuá. — Let us kneel down.

All, including the celebrant, kneel and pray in silence until bidden to rise.

The deacon [or the priest] : Leváte. — Rise up from your knees.

All rise, and the celebrant sings the Collect in the name of all the people.

DEUS, qui mirabiliter creásti hóminem, et mirabilius redemísti : * da nobis, quaésumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad aetérna gáudia pervenire. Per Dóminum nostrum Jesum Christum.

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 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.

O God, by whom man was in wondrous wise created and in yet more wondrous wise redeemed : make us, we beseech thee, strenuously to withstand all allurements to sin, and thus to become worthy of those joys which have no end. Through Jesus Christ our Lord.

2. THE PASSAGE THROUGH THE RED SEA

Exodus 14, 24-31 and 15, 1

This is the great type of Baptism. God's people, escaped from bondage to Pharaoh, find safety through the sea, while the Egyptians are swallowed up. Christians, having passed through the water of Baptism, are freed from Satan's slavery, leaving for ever their sins behind them. If they sin again, the sacrament of Penance allows them to recover their baptismal grace.

IN diébus illis : Factum est in vigília matutína, et ecce respiciens Dóminus super castra Ægyptiórum per colúmnam ignis et nubis, interfécit exercitum eórum : et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt ergo Ægyptii : « Fugiámus Israélem : Dóminus enim pugnat pro eis contra nos ».

Et ait Dóminus ad Móysen : « Exténde manum tuam super mare, ut revertántur aquae ad Ægyptios super currus et équites eórum ». Cumque extendísset Móyses manum contra mare, réversum est primo dilúculo ad priórem locum : fugientibúsque Ægyptiis occurrérunt aquae, et invólvit eos Dóminus in médiis flúctibus. Reversaéque sunt aquae, et operuérunt currus et équites cuncti exercitus Pharaónis, qui sequéntes ingrési fúerant mare; nec unus quidem supérfuit ex eis. Fílii autem Israél perrexérunt per médium sicci maris : et aquae eis erant quasi pro muro a dextris et a sínistris.

Liberavítque Dóminus in die illa Israél de manu Ægyptiórum. Et vidérunt Ægyptios mórtuos super littus maris, et manum magnam, quam exercúerat Dóminus contra eos. Timuítque pópulus Dóminum : et credidérunt Dómino, et Móysi servo ejus. Tunc cécinít Móyses, et fílii Israél, carmen hoc Dómino, et dixérunt :

IN those days, the morning watch was come, 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 come 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 on the left :

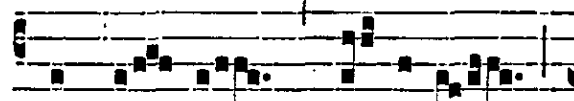
And the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them : and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord and said :

Across the centuries, our grateful praises echo those of Israel set free, and sing our Baptism.

Canticle

VIII

C



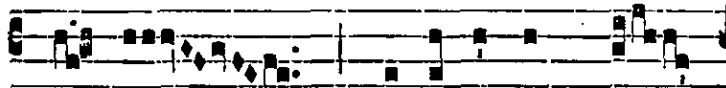
Anté- mus * Dó-mino :



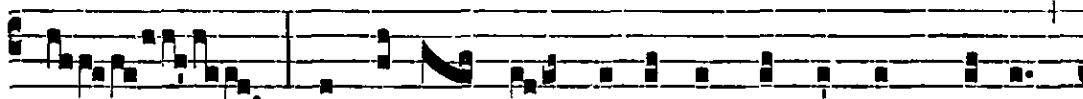
glo-ri-ó-se e- nim hono-



ri- fi- cá- tus est : équum et ascen-



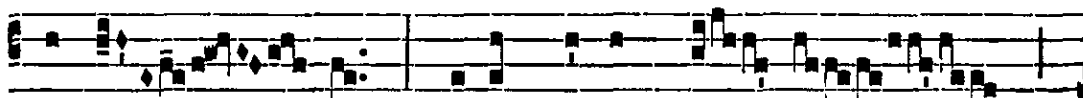
só- rem pro-jé- cit in má-



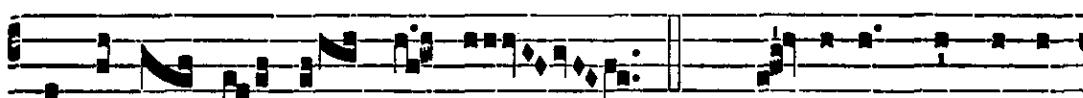
re : adjú- tor et pro- té- tor fá- ctus est mí- hi



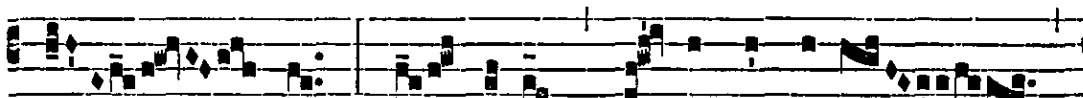
in sa- lú- tem. ¶. Hic Dé- us mé- us, et hono- rá-



bo é- um : Dé- us pá- tris mé- i,



et exal- tá- bo é- um. ¶. Dó- minus cón- te- rens



bél- la : Dó- minus * nó- men est íl- li.



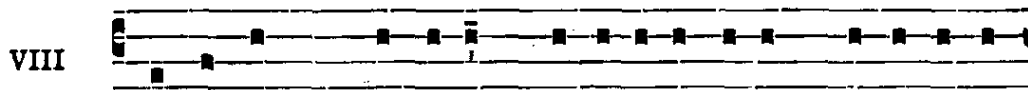
Let us sing to the Lord, for he is gloriously magnified : the horse and the rider he hath thrown into the sea : he is become my helper and protector unto salvation.

¶. He is my God, and I will glorify him : the God of my Father, and I will exalt him.

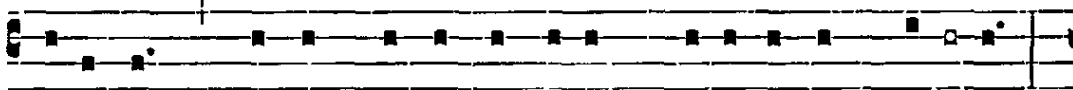
¶. The Lord crushing wars ; the Lord is his name.

Exodus 15, 1-3.

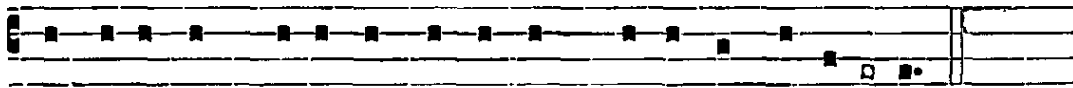
Psalm tone for the Canticle



Cantémus * Dómino : glo-ri-óse enim hono-ri-fi-

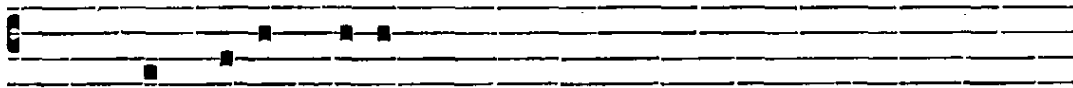


cátus est : † équum et ascensórem projé-cit in **má-** re : *



adjútor et protéctor fáctus est mí-hi *in sa-lú-* tem.

The intonation is repeated for each verse.



℣. 2. *Hic Dé-* us mé-us, et honorábo **é**um : * Déus pátris méi et exaltábo **é**um.

℣. 3. *Dóminus* cónterens **bé**lla : * *Dóminus nómen est* **í**lli.

Orémus.

Flectámus génua.

Leváte.

Let us pray.

Let us kneel down.

Rise up from your knees.

DEus, cujus antíqua mirácula étiam nostris saéculis coruscáre sentimus : * dum quod uni pópulo, a persecutióne *Ægyptiáca* liberándo, dexteræ tuæ poténtia contulísti, id in salutem géntium per aquam regeneratiónis operáris : * praesta; ut in *Abrahæ* filios, et in *Israéliticam* dignitátem, totius mundi tráns-eat plenitúdo. Per Dóminum nostrum *Jesus Christum*.

O God, whose ancient wonders we see shine forth even in our days, since what thou didst bring to pass by the strength of thy right arm to free a single people from Egyptian slavery, that thou dost effect by the water of new birth for the salvation of mankind; grant that the wide world may be numbered with *Abraham's* children and share the dignity of *Israel*. Through *Jesus Christ* our Lord.

3. MESSIANIC PROMISES

Isaias 4, 2-6

Christ, in the waters of Baptism, washes away all our stains, and his Spirit's breath fills us with joy.

IN die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublimis, et **I**N that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be

exsultatio his, qui salvati fuerint de Israël. Et erit : Omnis qui relictus fuerit in Sion, et residuus in Jerúsalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerúsalem. Si abluerit Dóminus sordes filiarum Sion, et sanguinem Jerúsalem laverit de medio ejus, in spiritu iudicii, et spiritu ardoris. Et creabit Dóminus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum, et splendorem ignis flammantis in nocte : super omnem enim glóriam protectio. Et tabernaculum erit in umbraculum diéi ab aestu, et in securitatem, et absconsionem a turbine et a pluvia.

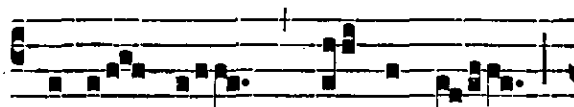
high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, 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.

The continuation of Isaias's text is now sung as the Canticle. The beloved's vineyard represents the Church.

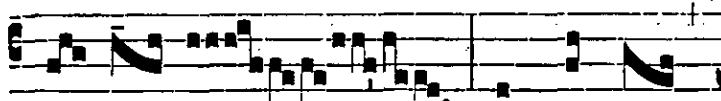
Canticle

VIII

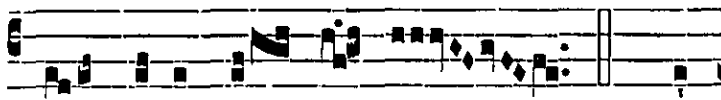
V



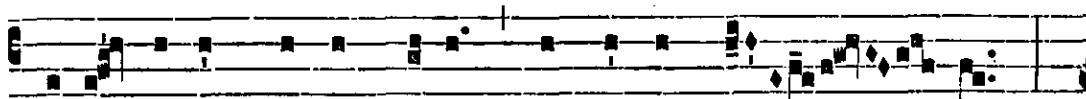
Ine- a * fá-cta est



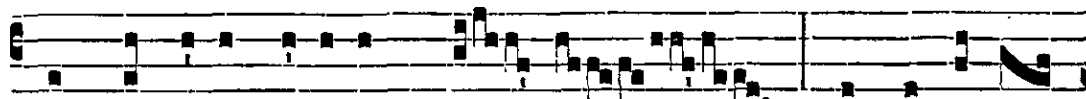
di- lé-cto in córnu,



in lóco ú- be- ri. V. Et



macé- ri- am circúmdedit, et circumfó- dit :



et plantávit víne- am Só- rec, et aedi- fi-

The beloved had a vineyard on a hill, in a fruitful place.

V. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it.

V. And he dug a wine-press therein : for the vineyard of the Lord of hosts is the house of Israel. *Is. 5, 1-2 and 7.*

cá-vit túrrim in médi-o é-jus. *Ps.* Et tórcu-
 lar fódit in é- a : víne-a e- nim Dómi-
 ni Sá- ba- oth, dó- mus * Is-ra-ël est.

Psalm tone for the Canticum

VIII

Ví-ne-a * fácta est di-**lé-**cto * in córnu, in *loco*
 úbe-ri. *Ps.* 2. *Et macé-ri-* am circúmdedit, et circumfódit : †
 et plantávit víne-am **Só-**rec, * et aedi-fi-cá-vit túrrim in
 médi- o é-jus.

Ps. 3. *Et tórcular fódit in éa : * vínea enim Dómini Sábaoth, dómus Israë**l** est.*

Orémus.

Flectámus génuá.

Leváte.

DEUS, qui in ómnibus Ecclé-
 siae tuae filiis, sanctórum
 prophetárum vocé manifestásti,
 in omni loco dominatiónis tuae,
 satórem te bonórum séminum,

Let us pray.

Let us kneel down.

Rise up from your knees.

O God, who, by the mouth of thy
 holy prophets, hast made known
 to all the children of thy Church,
 that, in every place where thy majesty
 is adored, thou art the sower of the

et electórum pálmitum esse cultórem : * tribue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum ; * ut, spinárum et tribulórum squalóre reseccáto, digna efficiántur fruge fecúndi. Per Dóminum nostrum... R̄. Amen.

good seed and the vinedresser that trainest the chosen branches : from among thy people, who are to thee as a vineyard and as corn ripening for the harvest, root out all unsightly thorns and briers, and cause them to bring forth good fruit in all plenteousness. Through Jesus Christ.

4. FAITHFULNESS TO GOD'S WORD Deuteronomy 31, 22-30

By Moses' lips God threatens punishment to Christians who are unfaithful to their Baptismal promises ; while those who glorify God by their faithfulness will be filled with blessings.

IN diébus illis : Scripsit Móyses cánticum, et dócuit filios Israél. Praecipítque Dóminus Jósue filio Nun, et ait : « Confortáre, et esto robústus : tu enim introdúces filios Israél in terram, quam pollicítus sum, et ego ero tecum ». Postquam ergo scripsit Móyses verba legis hujus in volúmine, atque complévit : praecipít Levítis, qui portábant arcam fœderis Dómini, dicens : « Tóllite librum istum, et pónite eum in látere arcae fœderis Dómini Dei vestri : ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervicem tuam duríssimam. Adhuc vivénte me, et ingrediénte vobiscum, semper contentióse egístis contra Dóminum : quanto magis cum mórtuus fúero ? Congregáte ad me omnes majóres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermónes istos, et invocábo contra eos caelum et terram. Novi enim quod post mortem meam inique agétis : et declinábitis cito de via, quam praecépi vobis : et occúrent vobis mala in extrémó témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum ». Locútus est ergo Móyses, audiénte univérso coetu Israél, verba cárminis hujus, et ad finem usque complévit :

IN those days, Móses wrote the canticle, and taught it 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 of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

The following Canticle is the opening verses of Moses' Song. It is, we may say, the glad reply of the catechumens and the whole Christian congregation to the Church's exhortations.

Canticle

VIII

A



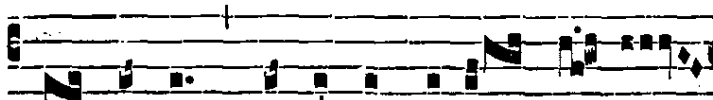
Ttén- de, * caé- lum,

Hear, O heaven, and I will speak : and let the earth give ear to the words out of my mouth.



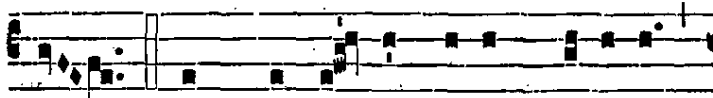
et ló-quar : et áudi-

¶. 2. Let my speech be expected like rain ; and my words descend like dew, as a shower upon the grass.



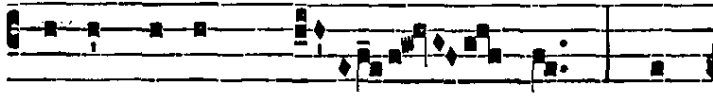
at térra vérba ex óre mé- o.

¶. 3. And like snow upon hay : because I will invoke the name of the Lord.



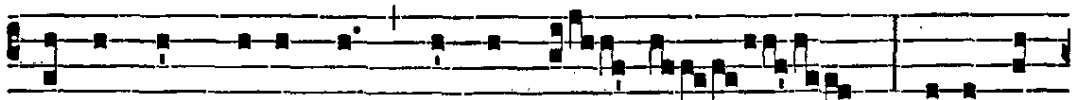
¶. 2. Exspecté- tur sicut plúvi- a

¶. 4. Give ye magnificence to our God : God's works are true, and all his ways are judgments.



e-lóqui- um mé- um : et

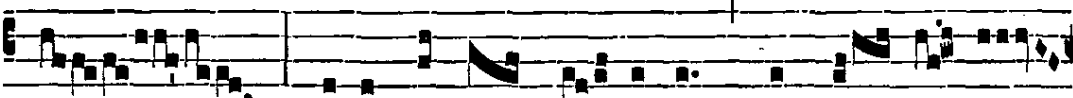
¶. 5. God is faithful, in whom there is no iniquity : the Lord is just and holy. *Deut. 32, 1-4.*



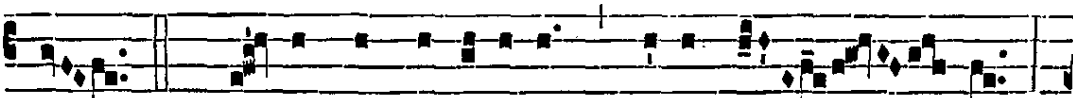
descéndant sicut ros vérba mé- a, sicut ím-



ber su-per grámi-na. ¶. 3. Et sicut nix super fé-



num : qui- a nómen Dó- mi- ni invo- cá- bo.

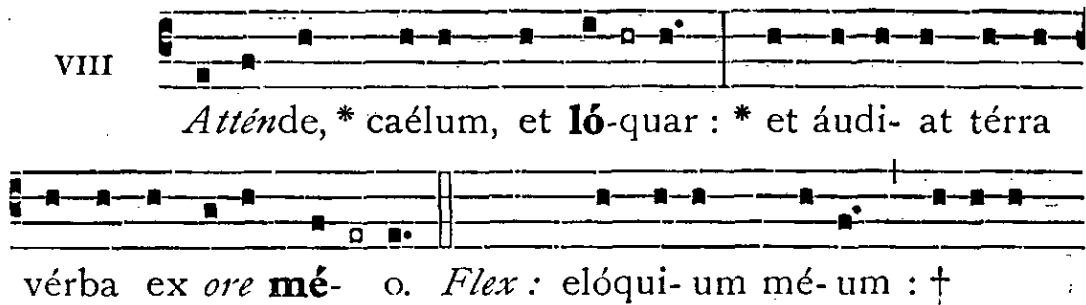


¶. 4. Dá- te magni- túdinem Dé- o nó- stro :



Dé-us, véra ópera é- jus, et ómnes ví- ae
 é-jus judí- ci- a. *Ps.* 5. Dé- us fidé- lis, in quo
 non est in-íqui- tas : jú- stus et sánctus * Dómi-
 nus.

Psalm tone for the Canticum



VIII
*Atténde, * caelum, et ío- quar : * et áudi- at térra*
vérra ex ore mé- o. Flex : elóqui- um mé- um : †

Ps. 2. *Exspectétur sicut plúvia elóquium méum : † et descéndant sicut ros vérra méa, * sicut ímber super grámina.*

Ps. 3. *Et sicut nix super fénum : * quíá nómen Dómini invocábo.*

Ps. 4. *Dáte magnítúdinem Déo nóstro : † Déus, véra ópera éjus, * et ómnes víae éjus judícia.*

Ps. 5. *Déus fidélis, in quo non est iníquitas : * jústus et sánctus Dóminus.*

Orémus.

Flectámus génua.

Leváte.

Let us pray.

Let us kneel down.

Rise up from your knees.

DEUS, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantatióne volúisti, ut illa legis iteratió fieret étiam nostra diréctio : * éxcita in omnem justificátarum gén- tium plenitúdinem poténtiam tuam, et da laetítiam, mitigándo terrórem ; * ut, ómni- um peccátis

O God who liftest up the lowly and givest strength to them that stand ; who wast pleased to ordain that Moses, thy holy servant, should to the instructing of thy chosen people, in such wise sing thy sacred canticum that his repetition of thy law might be a lesson to us : stir up thy might in the multitude of peoples that now turn to thee ; endue them with joy of heart ; let them not fear ;


tua remissione delétis, quod denuntiátum est in ultiónem, tránseat in salutem. Per Dóminum nostrum... R̄. Amen.


mercifully blot out their sins; and the doom that rightly threatened them, do thou make it give place to thine own gracious gift of happiness without end. Through Jesus Christ...

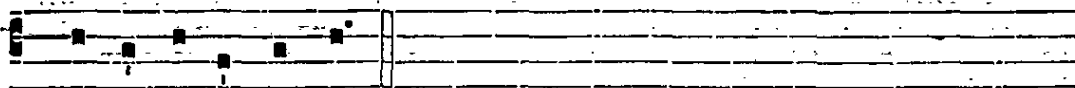
V. THE FIRST PART OF THE LITANY

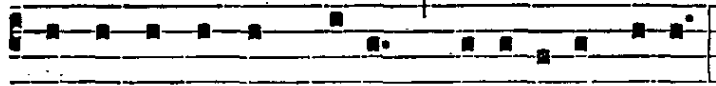
18. *When the Collect after the fourth Lesson is finished, all kneel. The Litany of the Saints is sung without doubling the invocations, until Propítius esto exclusive.*

The Litany is sung by two cantors kneeling in the middle of the sanctuary; the celebrant kneeling in his place. If there are no cantors, it is sung or said by the celebrant himself, kneeling with the servers on the lowest step of the altar towards the Epistle side.

K  Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us. Christ,
graciously hear us.


e-lé-i-son. *ij.* Ký-ri-e, e-lé-i-son. *ij.* Chríste; áudi nos. *ij.*


Chríste, exáudi nos. *ij.*

All


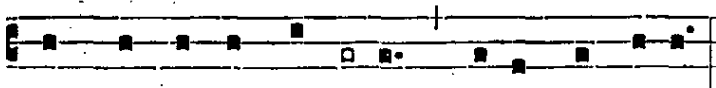
Páter de caélis, **Dé**-us, mi-seré-re **nó**bis.
Fíli Redémp-tor
múndi, **Dé**-us, mi-seré-re **nó**bis.
Spíritus Sáncte, **Dé**-us, mi-seré-re **nó**bis.
Sáncta Trínitas,
únus **Dé**-us, mi-seré-re **nó**bis.

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

God the Son, Redeemer of the world, have...

God, the Holy Ghost, have...

Holy Trinity, one God, have...



Sáncta Ma-rí-a, *óra pro nó*bis.
Sáncta Déi **Gé**-nitrix, *óra pro nó*bis.
Sáncta Vírgo **vír**ginum, *óra pro nó*bis.
Sáncte **Mí**cha-ël, *óra pro nó*bis.
Sáncte **Gáb**ri-el, *óra pro nó*bis.
Sáncte **Rá**pha-ël, *óra pro nó*bis.

Holy Mary, pray for us.

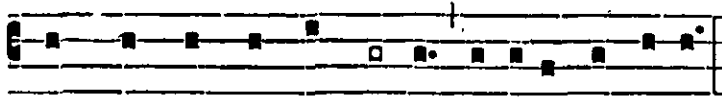
Holy Mother of God, pray.

Holy Virgin of virgins, pray.

St. Michael, pray.

St. Gabriel, pray.

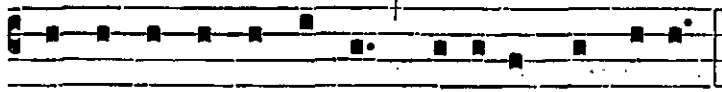
St. Raphael, pray.



Omnes **sáncti**
 Angeli et Arch**ánge**-li, *oráte pro nóbis.*
 Omnes **sáncti** bea-
 tórum **Spirítuum** **ór**-dines, *oráte pro nóbis.*

All holy Angels and Archangels, pray for us.

All holy orders of blessed Spirits, pray for us.

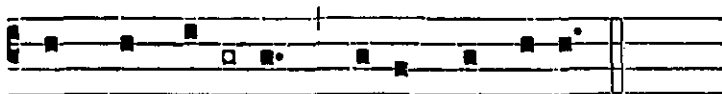


Sáncte
 Joánnes **Baptísta**, *óra pro nóbis.*
Sáncte **Jóseph**, *óra pro nóbis.*
 Omnes **sáncti**
 Patriárchae
 et Pro**phé**-tae, *orá-te pro nóbis.*

St. John the Baptist, pray for us.

St. Joseph, pray for us.

All holy Patriarchs and Prophets, pray for us.

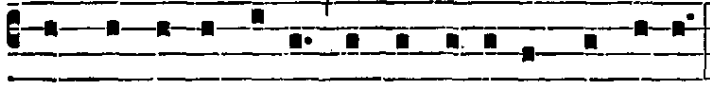


Sáncte **Pé**-tre, *óra pro nóbis.*

St. Peter, pray for us.

Sáncte Páule ,	<i>óra.</i>	Saint Paul,	pray.
Sáncte Andréa ,	<i>óra.</i>	Saint Andrew,	pray.
Sáncte Joánnes ,	<i>óra.</i>	Saint John,	pray.
Omnes sáncti Apóstoli et Evangelístae,	<i>oráte.</i>	All holy Apostles and Evangelists,	pray.
Omnes sáncti Discípuli Dómini ,	<i>oráte.</i>	All holy Disciples of our Lord,	pray.
Sáncte Stéphane ,	<i>óra.</i>	Saint Stephen,	pray.
Sáncte Lauréti ,	<i>óra.</i>	Saint Lawrence,	pray.
Sáncte Vincéti ,	<i>óra.</i>	Saint Vincent,	pray.
Omnes sáncti Mártyres ,	<i>oráte.</i>	All holy Martyrs,	pray.
Sáncte Silvéster ,	<i>óra.</i>	Saint Silvester,	pray.
Sáncte Gregóri ,	<i>óra.</i>	Saint Gregory,	pray.
Sáncte Augustíne ,	<i>óra.</i>	Saint Augustine,	pray.
Omnes sáncti Pontífices et Confessóres,	<i>oráte.</i>	All holy Bishops and Confessors,	pray.
Omnes sáncti Doctóres,	<i>oráte.</i>	All holy Doctors,	pray.
Sáncte Antóni ,	<i>óra.</i>	Saint Anthony,	pray.
Sáncte Benedícte ,	<i>óra.</i>	Saint Benedict,	pray.
Sáncte Domínice ,	<i>óra.</i>	Saint Dominic,	pray.
Sáncte Francísce ,	<i>óra.</i>	Saint Francis,	pray.
Omnes sáncti Sacerdótes et Levítae,	<i>oráte.</i>	All holy Priests and Levites,	pray.
Omnes sáncti Mónachi et Eremítae,	<i>oráte.</i>	All holy Monks and Hermits,	pray.
Sáncta María Magdaléna,	<i>óra.</i>	Saint Mary Magdalen,	pray.
Sáncta Agnes ,	<i>óra.</i>	Saint Agnes,	pray.

Sáncta Caecília, <i>óra pro nóbis.</i>	Saint Cecily,	pray.
Sáncta Agatha, <i>óra.</i>	Saint Agatha,	pray.
Sáncta Anastásia, <i>óra.</i>	Saint Anastasia,	pray.
Omnes sánctae Virgines et Víduae, <i>oráte.</i>	All holy Virgins and Widows,	pray.



Omnes Sáncti
et Sánctae Dé- i, *intercédi-te pro nóbis.*

All holy men and
women, Saints of God,
intercede for us.

All rise from their knees. The cantors return to their places.

19. Then, if the church has a Font for Baptism, the ceremony continues with the Blessing of water for Baptism, VI, as below.

Otherwise the Renewal of Baptismal Promises follows at once, VII, p. 639Q.

VI. THE BLESSING OF WATER FOR BAPTISM

20. While the Litany is being sung, a vessel of water with everything needed for the Blessing is made ready to the middle of the choir on the Epistle side, in view of the people.

It should be suitably decorated.

21. For the blessing of water for Baptism the priest stands facing the people. The vessel of water is in front of him and the paschal candle on his right, on his left stands another subdeacon, or a cleric [or server], with the cross.

The celebrant, with hands joined, sings to the ferial tone A (or the ancient simple tone) :

℣. Dóminus vobiscum.
℞. Et cum spíritu tuo.

℣. The Lord be with you.
℞. And with you.

Orémus

Let us pray.

OMnípotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis : † et ad recreándos novos pópulos, quos tibi fons baptismatis párturit, spíritum adoptiónis emítte; * ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Jesum Christum, Fílium tuum : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus :

ALmighty and everlasting God, be thou with us in this mystery of thine ineffable goodness; be thou with us in thy sacraments; send down the Spirit of adoption to create anew the souls which the laver of baptism shall bring forth to thee; so that, what our humble ministry shall have wrought, thy mighty hand may perfect. Through Jesus Christ our Lord..., who lives and reigns with thee in the unity of the Holy Ghost.

With his hands joined, he sings to the tone of the Preface : Per ómnia saecula saeculorum, (simple tone, p. 631).

Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere : Dómine, sancte Pater, omnípotens aetérne Deus : Qui invisibili poténtia, sacramentórum tuórum mirabiliter operáris efféctum : et licet nos tantis mystériis exsequéndis simus indígni : tu tamen grátiae tuae dona non déserens, étiam ad nostras preces aures tuae pietátis inclínas. Deus, cujus Spíritus super aquas, inter ipsa mundi primórdia ferebátur : ut jam tunc virtútem sanctificatiónis, aquárum natúra concíperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti : ut, unius ejusdémque eleménti mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuae, et multiplica in ea regeneratiónes tuas, qui grátiae tuae affluéntis ímpetu laetíficas civitátem tuam : fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis : ut, tuae majestátis império, sumat Unigéniti tui grátiam de Spíritu Sancto.

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, holy Father, almighty everlasting God : for after a wondrous manner, unseen of man, thou dost most surely bring to pass the effect of thy sacraments : nor dost thou on our account, all unworthy to minister in thy sacred mysteries though we be, cease to abide in these thy gracious gifts to mankind : but rather in pity bowest down thine ears to our poor supplications. Thou art that God whose Spirit in the very beginning of all things, moving over the face of the waters, thereby did already impart a sanctifying virtue to this thy creature. Thou art that God who by means of water, purging a guilty world from sin, didst in the flood itself prefigure the grace of baptismal regeneration ; forasmuch as, by the mysterious action of one and the same element, the days of evil were brought to an end and those of holy living begun. Thou art that God who by the rush of the living waters of thy grace, dost make glad thy city : and moreover in every place dost open the fountain of baptism for the new birth of all the nations of the earth. Look down then,

O Lord, upon the face of thy Church, and multiply the number of those who, in her, are born again to thee, that, at the bidding of thy Majesty, she may receive from the Holy Spirit that increase which is a grace of thine only-begotten Son.

The Celebrant with his hand divides the water in the form of a cross : at once drying his hand with a towel, he continues :

QUI hanc aquam, regenerándis homínibus praeparátam, arcána sui núminis admixtióne fecúndet : ut, sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies caeléstis emérgat : et quos aut sexus in corpore, aut aetas discérnit in témpore, omnes in unam páriat.

MAY that same Holy Spirit, by the hidden virtue of his presence, quicken into fruitfulness these waters, made ready by us for the regeneration of men, in order, that is, that, endued with holiness, from the immaculate womb of this divine font a heavenly offspring may come forth to newness of life ; and that grace, as a mother, may bring forth everyone, how diffe-

grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscedat : procul tota nequítia diabólicae fraudis absístat. Nihil hic loci hábeat contráriae virtútis admíxtio : non insidiándo circúmvolet : non laténdo subrépat : non inficiéndo corrúmpat.

rent soever in age or sex, into a like spiritual infancy. Hence, therefore, at thy bidding, O Lord, may all unclean spirits flee : hence may all craft, all guile of the evil one, pass away : here may all his power be brought to nought. May he neither go about this font to sully it, nor creep in to taint it, nor with secret venom infect it.

He touches the water with his hand. Christ, in entering the river Jordan, has taken from water all power to harm : it is now the sign and instrument of our salvation.

SIT haec sancta et innocens creatúra, líbera ab omni impugnatóris incúrsu, et totíus nequítiae purgáta discéssu. Sit fons vivus, aqua regénerans, unda puríficans : ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spíritu Sancto, perfectae purgatiónis indulgéntiam consequántur.

MAY this holy and innocent creature of thine be henceforth safe from all the wiles of the enemy : from it may there disappear all trace yet left of his guile. May it become a source of life, water of the new birth, an all-cleansing stream. And to everyone who shall wash in these waters of salvation, by the power of the Holy Ghost working within him, may thy merciful forgiveness be ensured in all its gracious fulness.

He makes the sign of the cross three times over the water, saying :

UNde benedíco te, creatúra aquae, per Deum + vivum, per Deum + verum, per Deum + sanctum : per Deum, qui te in princípío verbo separávit ab árida : cujus Spíritus super te ferebátur.

WHEREFORE, O water, thou creature of God, I bless thee in the name of him who is the living + God, of him who is the only true + God, of him who is the all holy + God. He it was who, in the beginning, parted thee by his word from the dry land, and whose Spirit moved over thee.

Here he divides the water with his hand and sprinkles some of it towards the four quarters of the world. This recalls the river that went out of Eden, dividing into four branches to "water all the earth".

QUI te de paradísi fonte máre fecit, et in quátuor flúmínibus totam terram rigáre praecépit. Qui te in desérto amáram, suavitate índita, fecit esse potábilem, et sitiénti pópulo de petra prodúxit. Bene + dico te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum : qui te in Cana Galilaéae signo admirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit : et a Joánne in Jordáne in te

HE it was who bade thee to flow from out of paradise, and in four streams to water the face of the whole earth. He it was who, in the wilderness, from bitter that thou wert, pouring sweetness into thee, made thee such as God's people could drink, and who, when again they thirsted, commanded thee to spring forth even from a rock. I bless + thee, likewise, in the name of Jesus Christ, his only Son, our Lord. His might, at Cana in Galilee, by a wonderful miracle changed thee into wine ; upon

baptizátus est. Qui te una cum sángine de látere suo prodúxit : et discípulis suis jussit, ut credentes baptizaréntur in te, dicens : « Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Filii, et Spíritus Sancti ».

thee he walked; and in thee in the Jordan did John baptize him. Together with blood, he gave thee forth from his side, and in thee he ordained his disciples to baptize those who should believe in him, saying: Go ye, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Then the celebrant says, not singing :

HÆC nobis praecepta servántibus, tu, Deus omnipotens, clemens adesto : tu benígnus aspíra.

IN thy mercy be thou, O God, with us who obey thy command: do thou graciously breathe upon this water.

He breathes three times on the water in the form of a cross, and says :

TU has simplices aquas tuore benedícito : ut praeter naturálem emundatiónem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus effícaes.

WITH thine own mouth do thou bless this pure element, so that, above its natural power of cleansing the bodies of men, it may be endued with virtue to purify their souls.

He dips the candle three times in the water to signify that Christ hallowed water by going down into Jordan, while at the same time the Holy Trinity was manifested. Each time he sings, to the tone of the Preface :

DEscéndat in hanc plenitudinem fontis virtus Spíritus Sancti.

UPON the plenteous waters of this font may the power of the Holy Ghost come down.

The third time, before lifting out the candle, he breathes three times on the water.

TOTámque hujus aquae substantiam regenerándi fecúndet efféctu.

AND may that same Spirit of God render fruitful in new births of men, the whole substance of this water.

He takes the candle out of the water, and says :

HIC ómnium peccatórum máculae deleántur : hic nátura ad imáginem tuam cóndita, et ad honórem sui reformáta princípíi, cunctis vetustátis squalóribus emundétur : ut omnis homo, sacraméntum hoc regeneratiónis ingrèssus, in verae innocéntiae novam infántiam renascátur. Per Dóminum nostrum Jesum Christum, Fílium tuum : Qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. R̄. Amen.

HERE may the stain of every sin be blotted out: here may that nature, which was formed by thee to thine own image, and afterwards by thee restored to its first honour, be cleansed from the taint which of old defiled it, so that every man, who in these waters has access to thy sacrament, may herein be born again, in innocency, to stand as a little child before thee. Through Jesus Christ, thy Son, our Lord, who one day shall come to judge the living and the dead, and the world by fire. R̄. Amen.

Then a cleric [or server] takes some of this water, which is to be used for sprinkling the people after the renewal of Baptismal promises as on p. 639Q n. 25 and for sprinkling in houses and elsewhere.

When this is done, the celebrant pours some oil of Catechumens on the water in the form of a cross, saying aloud :

Sanctificétur et fecundétur
fontis iste Oleo salutis rena-
scéntibus ex eo, in vitam aetér-
nam. R̄. Amen.

With the oil of salvation may this
font be hallowed : to them who
in it shall be born anew, may it be
fruitful even unto life everlasting.
R̄. Amen.

Then he pours chrism into the water, saying :

Infusio Chrismatis Dómini
nostri Jesu Christi, et Spíritus
Sancti Parácliti, fiat in nómine
sanctae Trinitátis. R̄. Amen.

MAY this infusion of the Chrism of
Jesus Christ our Lord, and of the
Holy Ghost the Paraclete, be made in
the name of the Holy Trinity. R̄. Amen.

Finally, he pours chrism and oil of catechumens both together into the water, and breathes three times in the form of a cross, saying :

Commixtio Chrismatis san-
ctificatiónis, et Olei uncti-
onis, et aquae baptismatis, páriter
fiat in nómine Pa + tris, et
Fí + lii, et Spíritus + Sancti.
R̄. Amen.

MAY this commingling of Chrism
of sanctification, of Oil of
unction and of Water of baptism, be
made in the name of the Fa + ther,
and of the Son, + and of the Holy +
Ghost. R̄. Amen.

He then mixes the oil with the water.

If Baptism is not given, n^o 22 follows at once. 639N.

THE SACRAMENT OF BAPTISM

If the sacrament of Baptism is to be administered, it is given in the usual way. Nevertheless, especially if several are to be baptized, the ceremonies of the Roman Ritual which precede the actual conferring of Baptism, i. e. for the Baptism of Infants until the words "Credis in Deum" (tit. II, chap. II, n. 17), and for the Baptism of Adults until the words "Quis vocáris?" (tit. II, chap. IV, n. 38) may be anticipated on the morning of Holy Saturday.

The celebrant, to administer Baptism, changes his purple stole and cope for white ones; these he may keep on for the procession to the font.

PROFESSION OF FAITH

in the Father

PRIEST : Do you believe in God, the Father almighty, Creator of heaven and earth?

GODFATHER (or the candidate if adult) : R̄. I do believe.

in the Son

PRIEST : Do you believe in Jesus Christ his only Son our Lord, who was born, and suffered?

R̄. I do believe.

in the Holy Ghost

PRIEST : 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?

R γ . I do believe.

PRIEST : N., will you be baptised?

R γ . I will.

THE BAPTISM

The celebrant pours the water of Baptism three times on the candidate's head, saying in Latin.

N., I BAPTISE YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

ANOINTING WITH CHRISM

May almighty God, the Father of our Lord Jesus Christ, who has given you new life through water and the Holy Ghost, and forgiven you all your sins, himself anoint you with saving Chrism in the same Christ Jesus our Lord, that you may have eternal life. R γ . Amen.

∩. Peace be with you.

R γ . And with you.

THE WHITE GARMENT

Take this white garment, and see that you carry it without stain before the judgment seat of our Lord Jesus Christ, that you may have eternal life. R γ . Amen.

THE LIGHTED CANDLE

Take this burning light and keep your Baptism throughout a blameless life. Keep the commandments of God; that when the Lord shall come like a bridegroom to the marriage feast, you, in company with all the Saints, may meet him in the heavenly courts, and there live for ever.

R γ . Amen.

DISMISSAL

Go in peace, N., and our Lord be with you. R γ . Amen.

22. When the Blessing (and Baptism) is finished, the baptismal water is carried to the font, in procession. The celebrant puts incense in the thurible and blesses it. The procession takes place as follows :

- | | |
|--|------------------------------|
| a) the thurifer goes first, | [a) the thurifer goes first, |
| b) then the subdeacon or cleric with
the cross, | b) then the cross-bearer, |
| c) the clergy, | c) then the servers, |

d) then the deacon with the vessel of water — unless an acolyte carries it,

e) finally the celebrant with head covered.

d) then one or more servers carrying the baptismal water,

e) finally the celebrant, with head covered.

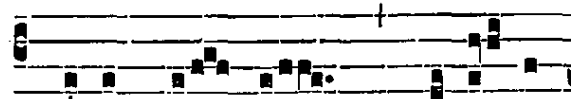
The paschal candle remains in its place : meanwhile the following is sung :

Canticle

Ps. 41, 2-4

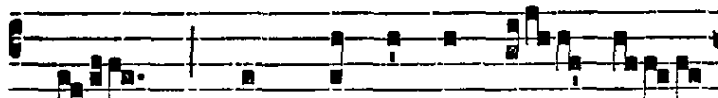
VIII

S



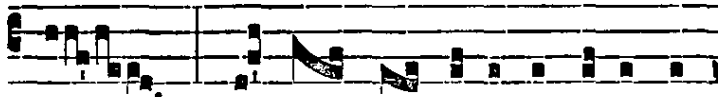
Icut cér- vus * de-sí-de-

As the hart panteth after the fountains of waters; so my soul panteth after thee, O God.



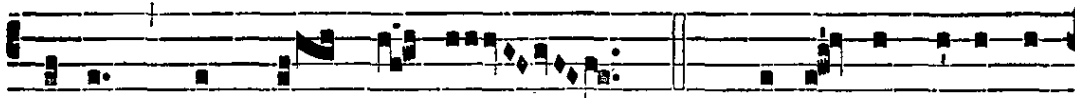
rat ad fón-tes aquá- rum :

Ps. 2. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

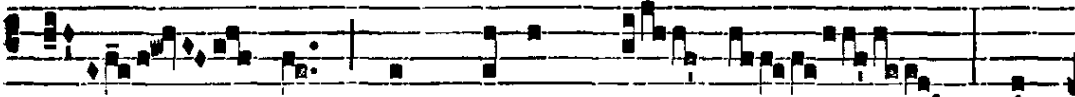


i- ta de- sí-de-rat ánima

Ps. 3. My tears have been my bread day and night, whilst it is said to me daily : Where is thy God?



mé- a ad te, Dé- us. Ps. 2. Si- tí- vit ánima



mé- a ad Dé- um ví- vum : quan-

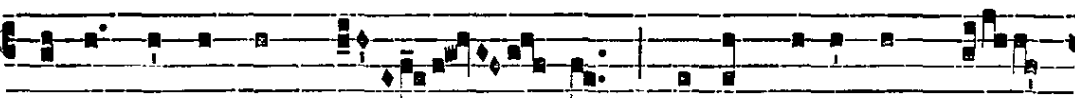


do véni- am, et appa- ré- bo ante fá-



ci- em Dé- i mé- i?

Ps. 3. Fu- é- runt

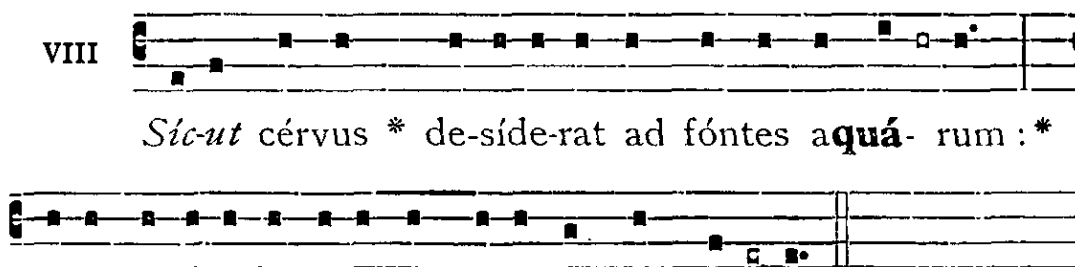


mí- hi lácri- mae mé- ae pánes dí- e ac nó-



cte, dum dí-ci- tur mí-hi per síngu-los
 dí- es : U- bi est * Dé- us tú- us?

Psalm tone for the Canticle



VIII
Sicut cérvus * de-síde-rat ad fón-tes aquá- rum : *

i-ta de-síde-rat ánima mé-a *ad te*, **Dé-** us.

Ÿ. 2. *Sit*ivit ánima méa ad Déum vívum : * quándo véniam et apparébo ante fáciem *Déi* méi?

Ÿ. 3. *Fuér*unt míhi lácrimae méae pánes díe ac nócte, * dum díci-tur míhi per síngu-los díes : *Ubi* est *Déus* túus?

When the blessed water has been poured into the font, the celebrant, with his hands joined, sings to the ferial tone A (or the ancient simple tone) :

Ÿ. Dóminus vobíscum.
 R̄. Et cum spírítu túo.

Ÿ. The Lord be with you.
 R̄. And with you.

Orémus

Let us pray

OMnípotens sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus, aquárum tuárum éxpetit fontem : † et concéde propítius; * ut fídei ipsíus sitis, baptísmatis mystério, ánima corpúsque sanctíficet. Per Dóminum nostrum. R̄. Amen.

O Almighty and everlasting God, look down with favour upon the devout fervour of those who are about to be born again in thee, and who, as a hart longing to slake its thirst, speed to the fount of thy life-giving waters : vouchsafe that, by virtue of the sacrament of baptism, this their thirst for faith may avail to sanctify them in soul and in body. Through Jesus Christ our Lord. R̄. Amen.

He then censes the font.

All then go back in silence to the choir, and the Renewal of Baptismal promises begins, n. 24.

¶ 23. *If however the baptistry is separate from the church and it is preferable to bless the water in the baptistry itself, the procession goes to the font after the invocation Sancta Trinitas, unus Deus, in this order :*

- a) first a cleric with the lighted paschal candle,*
- b) then a subdeacon with the cross, or a cross-bearer between two acolytes with lighted candles,*
- c) then the clergy in order,*
- d) lastly the celebrant with the sacred ministers.*

The cantors and people remain in their places and continue the Litany. If necessary, they repeat the invocations from Sancta Maria, ora pro nobis.

The Blessing of the water takes place as above, except that the canticle Sicut cervus is sung on the way to the font, and the celebrant sings the prayer Omnipotens sempiternus Deus, respice propitius, p. 639P, n. 22 before beginning the blessing of the font, p. 639I, n. 21.

After the Blessing all return to the church in silence, to begin the Renewal of Baptismal promises.

VII. THE RENEWAL OF THE PROMISES OF BAPTISM

24. *After the Blessing of the water for Baptism and its transfer to the font, or, in churches where this Blessing has not taken place, after the first part of the Litany, the Renewal of Baptismal promises takes place.*

25. *The celebrant, at his seat, changes his purple vestments for a white stole and cope. Meanwhile the candles of the clergy and all present are lit from the paschal candle. The celebrant puts incense in the thurible, and goes with the ministers [servers] to the foot of the altar. They make reverence : then he censens the paschal candle. Standing near it and turned towards the people [or else from the pulpit or ambo], he then begins as follows.*

All stand holding their lighted candles.

Holy Mother Church, dearest brethren, recalling in this most holy night the death and burial of our Lord Jesus Christ, in order to return his love is keeping vigil, and, celebrating his glorious resurrection, rejoices with great joy.

Since, as the Apostle teaches, we have been buried with Christ through baptism into death, so, as Christ rose again from the dead, we should live and move in newness of life. We know that our human nature as it was has been crucified with Christ, that henceforward we may not serve sin. Let us then think of ourselves as dead indeed to sin, but alive to God in Christ Jesus our Lord.

So then, dearest brethren, now our Lenten time of training is over, let us renew the promises of Holy Baptism, by which once we renounced Satan and his works and also that world which is God's enemy, and promised to God faithful service in the Holy Catholic Church.

I ask you therefore :

PRIEST : Do you renounce Satan?

PEOPLE : We do renounce him.

PRIEST : And all his works?

PEOPLE : We do renounce them.

PRIEST : And all his pomps?

PEOPLE : We do renounce them.

PRIEST : Do you believe in God, the Father almighty, Creator of heaven and earth?

PEOPLE : We do believe.

PRIEST : Do you believe in Jesus Christ, his only Son, our Lord, who was born, and suffered?

PEOPLE : We do believe.

PRIEST : 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?

PEOPLE : We do believe.

PRIEST : And now let all of us together pray to God, in the prayer our Lord Jesus Christ has taught us :

PEOPLE : Our Father...

PRIEST : And may God almighty, Father of our Lord Jesus Christ, who has given us birth anew from water and the Holy Ghost and forgiven us our sins, himself preserve us by his grace in the same Christ Jesus our Lord unto eternal life.

PEOPLE : Amen.

Then the priest sprinkles the people with the holy water that was put aside, as said above, p. 639I, n. 21, during the Blessing of the water for Baptism; but if this was omitted, ordinary holy water is used.

Every one extinguishes his candle.

26. For the priest's address and the Renewal of Promises the language of the country may be employed, provided the translation has the Ordinary's approval.

VIII. THE SECOND PART OF THE LITANY

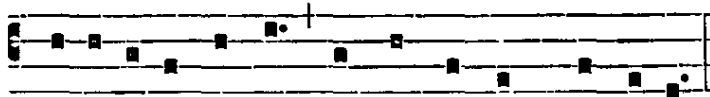
27. After the Renewal of Baptismal Promises, the cantors begin the second part of the Litany, from the invocation Propitius esto to the end. All kneel and make the responses.

28. The priest himself and the ministers go to the sacristy, and put on white vestments for the celebration of Mass.

[28 a. *The priest himself and the servers go to the sacristy, where they vest for Mass.*

If, however, there being no cantors, the priest himself has to sing or say the Litany, he kneels on the lowest step of the altar, towards the Epistle side. When the Litany is completed, he goes to the sacristy with the servers to vest for the sung Mass, as said above.]

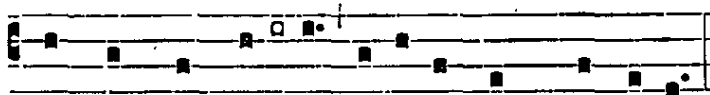
29. *Meanwhile, the paschal candle is put on its candlestick at the Gospel corner, and the altar is made ready for Mass, with lighted candles and flowers.*



Be merciful, spare us,
O Lord.

Propí-ti-us ésto, párces nó-bis, Dómine.
Propí-ti-us ésto, exáu-di nos, Dómine.

Be merciful, hear us,
O Lord.



From all evil, O Lord,
deliver us.

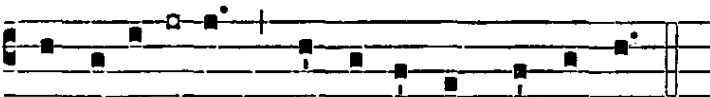
Ab ómni má-lo, líbe-ra nos, Dómine.

Ab ómni peccáto,
A móрте perpétua,
Per mystérium sánctae Incar-
natiónis túae,
Per Advéntum túum,
Per Nativitátem túam,
Per Baptísmum et sánctum
Jejúniúm túum,
Per Crúcem et Passiónem
túam,
Per Mórtē et Sepultúram
túam,
Per sánctam Resurrecti-
onem túam,
Per admirábilem Ascensió-
nem túam,
Per advéntum Spíritus Sán-
cti Parácliti,
In díe júdicii,

libera nos, Dómine.

From all sin,
From everlasting death,
Through the mystery of thy holy
Incarnation,
Through thy Coming,
Through thy Nativity,
Through thy Baptism and holy
Fasting,
Through thy Cross and Passion,
Through thy Death and Burial,
Through thy holy Resurrection,
Through thy wonderful Ascen-
sion,
Through the coming of the Holy
Ghost the Comforter,
In the day of judgment,

O Lord, deliver us.



We, sinners, beseech
thee, hear us.

Peccató-res, te rogámus, áudi nos,

Ut nóbis párcas, te rogámus,
áudi nos.

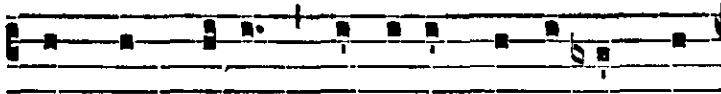
That thou spare us, we beseech thee,
hear us.

Ut Ecclésiám túam sánctam,
régere et conserváre dignéris,
te rogámus, áudi nos.

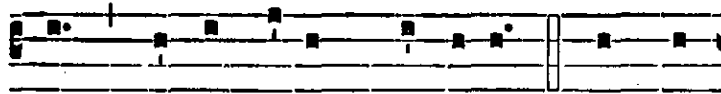
That thou vouchsafe to rule and
preserve thy holy Church, we
beseech thee, hear us.

<p>Ut dómnum apostólicum et omnes ecclesiásticos órdenes ' in sáncta religióne conserváre dignéris, te...</p>	<p>That thou vouchsafe to keep steadfast in religious fervour the Bishop of the Apostolic See and all orders in thy Church, we...</p>
<p>Ut inimícos sánctae Ecclésiae ' humiliáre dignéris, te...</p>	<p>That thou vouchsafe to humble the enemies of thy holy Church, we...</p>
<p>Ut régibus et princípibus cristiánis ' pácem et véram concórdiam donáre dignéris, te...</p>	<p>That thou vouchsafe to grant peace and true concord to Christian kings and princes, we...</p>
<p>Ut nosmetípsos in túo sáncto servítio ' confortáre et conserváre dignéris, te...</p>	<p>That thou vouchsafe to confirm and preserve us in thy holy service, we...</p>
<p>Ut ómnibus benefactoribus nóstris ' sempitérna bóna retríbuas, te...</p>	<p>That thou render eternal good things to all our benefactors, we...</p>
<p>Ut frúctus térrae ' dáre et conserváre dignéris, te...</p>	<p>That thou vouchsafe to give and preserve the fruits of the earth, we...</p>
<p>Ut ómnibus fidélibus defúntis ' réquiem aetérnam donáre dignéris, te...</p>	<p>That thou vouchsafe to give eternal rest to all the faithful departed, we...</p>
<p>Ut nos exaudíre dignéris, te...</p>	<p>That thou vouchsafe graciously to hear us, we...</p>

The Cantors



Agnus Dé-i, qui tóllis peccá-ta mún-
All

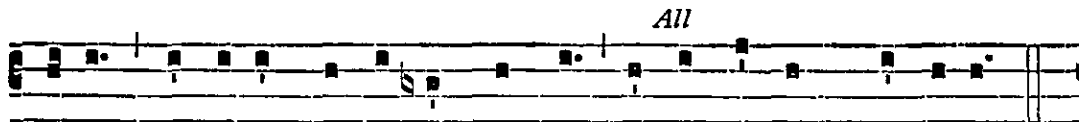


di, * parce nóbis, Dómine. Agnus

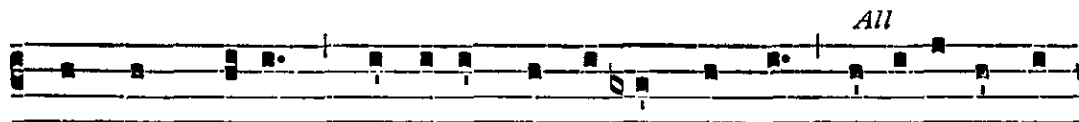
Lamb of God, who takest away the sins of the world.

1. spare us, O Lord.
2. hear us, O Lord.
3. have mercy on us.

Christ, hear us.
Christ, graciously hear us.



Dé-i, qui tóllis peccá-ta mún-di, * exáudi nos, Dómine.



Agnus Dé-i, qui tóllis peccá-ta mún-di, * mi-seré-re nó-



bis. Chríste, áudi nos. Chríste, exáudi nos.

The Mass of the Paschal Vigil

1. *At the end of the Litany the cantors solemnly intone Kýrie, eléison, as at Mass.*

Kýrie, eléison I. Lux et origo. p. 31.

Meanwhile the celebrant with the ministers in white vestments [or the servers] comes to the altar; after the usual bow or genuflexion, he omits the psalm Júdica me, Deus, and the Confiteor etc., goes up the steps directly, kisses the altar in the middle, and, if the Mass is sung, censes it.

Incense may be used whenever the Mass is sung.

2. *When the choir has finished the Kýrie, eléison, the celebrant solemnly intones the Glória in excélsis; the bells are rung, and statues and pictures are uncovered.*

The bells should be rung as follows :

a) *In places where there is only one church, the bells will be rung when the singing of the Gloria begins.*

b) *In places where there are several churches, whether the ceremonies take place at the same or at different times, the bells in each church will be rung at the same time as in the cathedral or the principal church. If there is any doubt about which of these churches is the principal one, recourse will be had to the Bishop.*

Then the celebrant says :

Ÿ. Dóminus vobíscum.
R̄. Et cum spírítu túo.

Ÿ. The Lord be with you.
R̄. And with you.

Collect

DEUS, qui hanc sacratíssimam noctem glória Domínicae Resurrecciónis illústras : * con-sérva in nova famíliæ tuæ progénie adoptiónis spírítum, quem dedísti; ut, córpore et mente renováti, puram tibi exhibeant servitútem. Per eúmdem Dóminum nostrum Jesum Christum.

All : R̄. Amen.

O God, who ennoblest this most sacred night with the glory of our Lord's resurrection : foster in the offspring which thou but now hast bestowed upon thine household, the spirit of adoption with which thou hast enriched it. In body and in soul made new, may the service it renders thee be ever pure. Through the same our Lord.

In the simple rite, at sung Mass, a reader in surplice may sing the Epistle; the celebrant standing at the altar to listen.

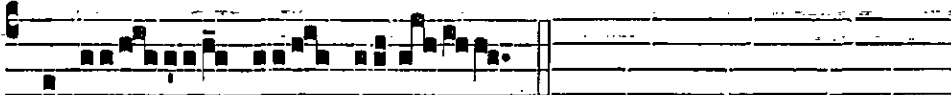
Lectio Epistolae beati Pauli apostoli ad Colossenses

Baptism is a death and a resurrection. Colos. 3, 1-4.

FRATRES : Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens : quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, 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 shall appear; who is your life, then you also shall appear with him in glory.


After the Epistle, all standing, the celebrant intones :

VIII 

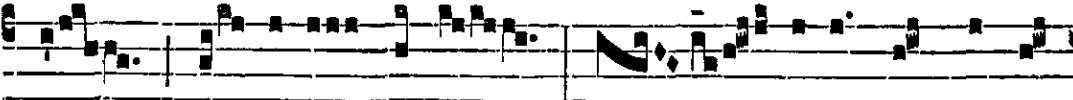
A Lle- lú- ia.

He sings this Alleluia three times, each time at a higher pitch. The Choir each time repeats it after him.

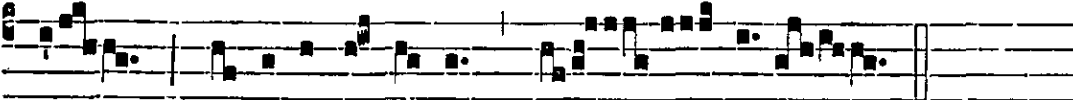
Then the Choir goes on :

∇. 

C Onfi-témi-ni Dó- mi-no, Give praise to the Lord, for he is good : for his mercy endureth for ever. Ps. 117, 1.

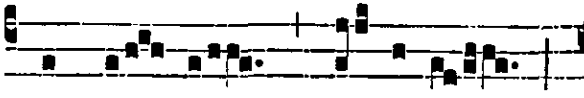


quó- ni- am bó-nus : quó- ni- am in saécu-



lum mi-se-ri-córdi- a * é- jus.

Alleluia is not repeated.


Ps. 116 VIII 

L Audá- te * Dó-minum, O praise the Lord, all ye nations; and praise him together, all ye people. ∇. For



his mercy is confirmed upon us : and the truth of the Lord remaineth for ever. *Ps. 116.*

ómnes géntes : et col-



lau- dá- te é- um, ó-mnes pó-




pu-li. *V.* Quóni- am confirmá- ta est su- per



nos mi- se- ri- córdi- a é- jus : et



vé- ri- tas Dómi- ni má- net * in aetér-



num.

Candles are not carried at the Gospel, but only incense. The blessing is given and everything else takes place as usual

+ **Sequentia sancti Evangelii secundum Matthaeum**

The empty tomb, and the Angel's message. Matth. 28, 1-7

Vespere autem sabbati, quae lucéscit in prima sabbati, venit María Magdaléne, et áltera María, vidére sepúlcrum. Et ecce terraemótus factus est magnus. Angelus enim Dómini descéndit de caelo : et accédens revólvit lápidem, et sedébat super eum : erat autem aspéctus ejus sicut fulgur : et vestiméntum ejus sicut nix. Prae timóre

AND in the end of the sabbath, when it began to dawn towards 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 lightning, and his raiment as snow. And for fear

autem ejus extérriti sunt custódes, et facti sunt velut mórtui.

Respóndens autem Angelus, dixit muliéribus : « Nolíte timére vos : scio enim, quod Jesum, qui crucifíxus est, quaéritis : non est hic : surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dícite discipulis ejus, quia surréxit : et ecce praecédit vos in Galilaéam : ibi eum vidébitis. Ecce praedíxi vobis ».

of him, the guáreds 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 he 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 and Offertory antiphon are not said.

Prayers of offering, p. 8.

Secret

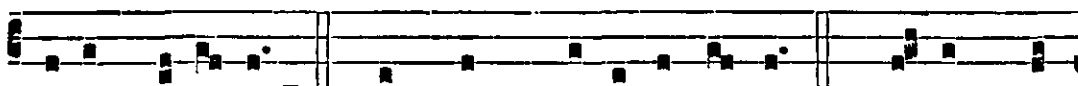
Suscipe, quaésumus, Dómine, preces pópuli tui, cum oblationibus hostiárum : ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, proficiant. Per Dóminum nostrum Jesum Christum, Fílium tuum.

Look favourably, we beseech thee, O Lord, upon the prayers of thy people, and upon the sacred victim we offer up : and may those mercies of thine, of which these Paschal mysteries are the firstfruits, avail us by thy grace to the winning of life everlasting. Through Jesus Christ...

Preface

P

ER ómni-a saecu-la saecu-ló-rum. R̄. Amen. V̄. Dó-



minus vobíscum. R̄. Et cum spí-ri-tu tú- o. V̄. Súrsum cór-



da. R̄. Habémus ad Dóminum. V̄. Grá-ti- as agámus Dómi-



no Dé-o nóstro. R̄. Dígnum et jústum est.

Vere dignum et justum est, aequum et salutäre : Te quidem, Dómine, omni témpore, sed in hac potíssimum nocte gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militía caeléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes :

IT is truly meet and just, right and profitable, to extol thee indeed at all times, O Lord, but chiefly with highest praise to magnify thee on this night when for us was sacrificed Christ our Pasch. For he is the true Lamb who has taken away the sins of the world; who by dying himself has destroyed our death; and by rising again has bestowed a new life on us. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly Host, we sing a hymn to thy glory and unceasingly repeat :

Sánctus. p. 32.

At the Canon of the mass, Communicántes and Hanc igitur, as below.

Having communion in and celebrating the most sacred night of the Resurrection of our Lord Jesus Christ according to the flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ our God and our Lord; but also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysgonus, John and Paul, Cosmas and Damian, and all thy Saints: for the sake of whose merits and prayers do thou grant us to be in all things safeguarded by thy sure defence. Through Jesus Christ our Lord. Amen.

The celebrant spreads his hands over the offerings.

Wherefore, we beseech thee, O Lord, to be appeased by this oblation which we, thy servants, and with us thy whole family, offer up to thee.

Special prayer for the newly baptised.

For those also whom thou hast been pleased to make to be born again of water and the Holy Ghost, granting them the forgiveness of all their sins.

Graciously receive it, O Lord; do thou establish our days in thy peace, nor suffer that we be condemned, but rather command that we be numbered in the flock of thine elect. Through Jesus Christ our Lord. Amen.

The rest as in the Canon, p. 16.

The Agnus Dei is not said, nor the prayer Dómine Jesu Christe, qui dixisti. The kiss of peace is not given.

8. After the Priest's Communion, Holy Communion is distributed, and the purification and ablutions take place as usual.

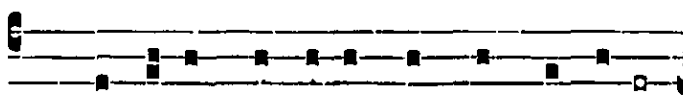
For LAUDS of Easter Sunday the following antiphon is sung :

Ant. VI

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

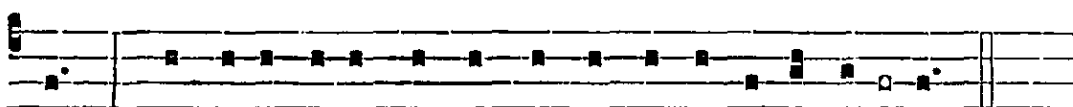
Psalm 150 (*New psalter, p. 2044*)

A solemn chorus in praise of God

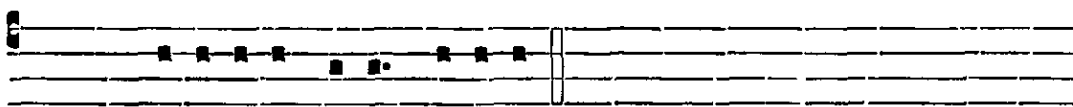


1. Laudáte Dóminum in sánctis é-

1. Praise ye the Lord
 in his holy places :
 praise ye him in the
 firmament of his power.



jus : * laudáte é-um in firmaménto virtú-tis é- jus.



Flex : benesonántibus : †

2. Laudáte éum in virtútibus éjus : * laudáte éum secúndum multitudínem magnitúdinis éjus.

2. Praise ye him for his mighty acts : praise ye him according to the multitude of his greatness.

3. Laudáte éum in sóno tú-bae : * laudáte éum in psaltério, et cithara.

3. Praise him with sound of trumpet : praise him with psaltery and harp.

4. Laudáte éum in týmpano, et chóro : * laudáte éum in chórdis et órgano.

4. Praise him with timbrel and choir : praise him with strings and organs.

5. Laudáte éum in cýmbalis benesonántibus : † laudáte éum in cýmbalis jubilatiónis : * ómnis spíritus láudet Dóminum.

5. Praise him on high sounding cymbals : praise him on cymbals of joy. Let every spirit praise the Lord.

6. Glória Pátri, et Fílio, * et Spíritui Sáncto.

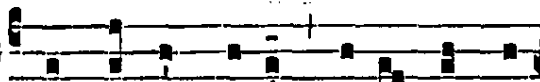
6. Glory be to the Father, and to the Son, and to the Holy Ghost.

7. Sicut érat in principio, et nunc, et sémpet, * et in saécula saeculórum. Amen.

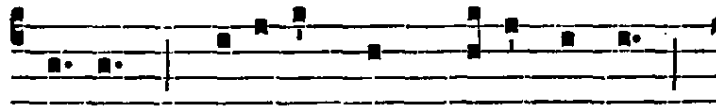
7. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The antiphon Allelúia is repeated.

There is no Little Chapter, hymn or V̄. : the celebrant intones the Benedictus antiphon at once.

Ant. VIII G 

ET valde mane * úna sabba-



tó-rum, véni-unt ad monuméntum,



ór-to jam só-le, alle-lú-ia.

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

Mark 16, 2.

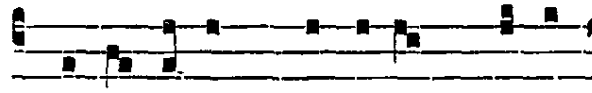
Canticle of Zachary, father of St. John the Baptist

(New psalter, p. 2046)

Every day, at the early morning Office of Lauds, religious in their monasteries, and the clergy, sing or recite the song that Zachary, inspired by the Holy Ghost, uttered after the birth of his long-awaited son, John the Baptist.

On this Easter morning, the Church wishes all the faithful to join in these praises and to give Zachary's words a new note of gratitude for God's work of mercy whose benefits they enjoy to-day.

All make the sign of the cross at the opening words, and sing standing.

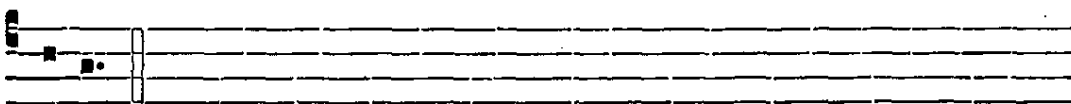


BEne-díctus Dóminus, Dé-us

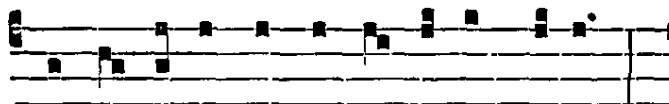
1. Blessed be the Lord God of Israel : because he hath visited and wrought the redemption of his people ;



Isra-ël, * qui-a vi-si-távit, et fé-cit redempti-ónem plébis

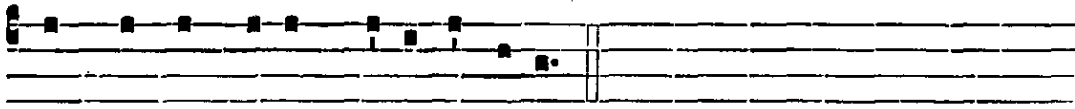


sú-ae :

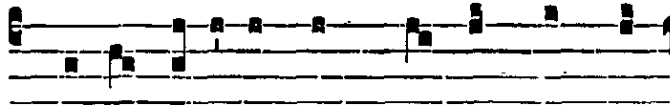


2. Et e-réxit córnu sa-lú-tis nóbis : *

2. And hath raised up an horn of salvation to us, in the house of David his servant ;

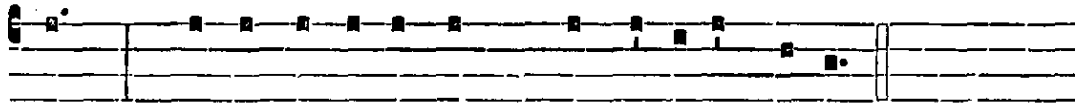


in dómo Dávid, pú-e-ri sú-i,

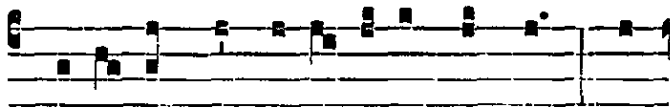


3. Sic-ut locútus est per os sanctó-

3. As he spoke by the mouth of his holy prophets, who are from the beginning;

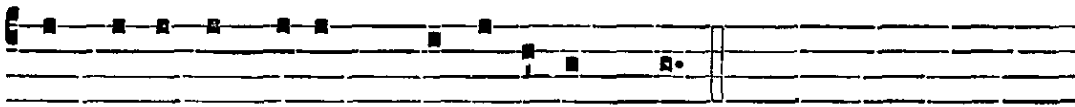


rum, * qui a saécu-lo sunt, prophe-tárum é-jus :

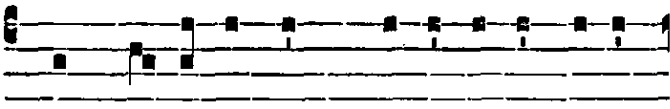


4. Sa-lú-tem ex in-imí-cis nóstris, * et

4. Salvation from our enemies and from the hand of all that hate us;

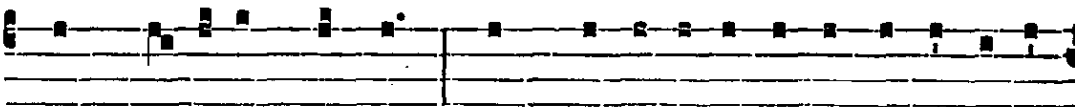


de mánu ómni-um qui odé-runt nos :

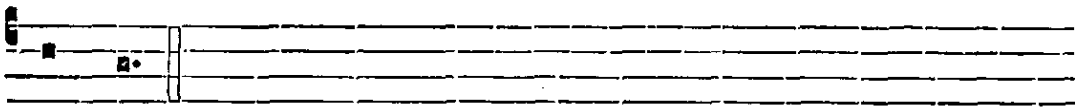


5. Ad fá-ci-éndam mi-se-ri-córdi-am

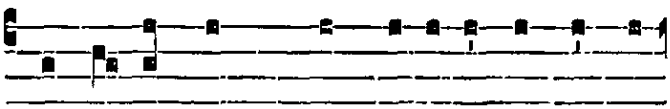
5. To perform mercy to our fathers and to remember his holy testament;



cum pátribus nóstris : * et memo-rá-ri testaménti sú-i

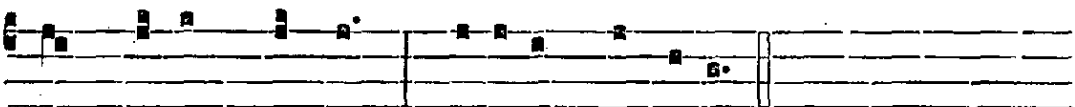


sáncti :

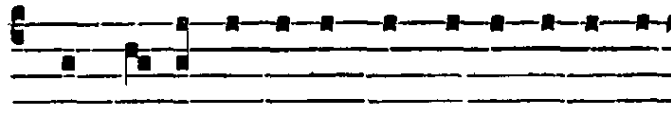


6. Jusju-rándum, quod jurávit ad Abra-

6. The oath, which he swore to Abraham our father, that he would grant to us

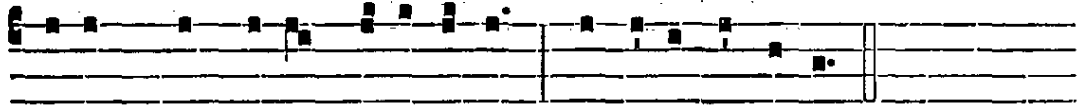


ham pátre-m nóstrum, * datúrum se nóbis :

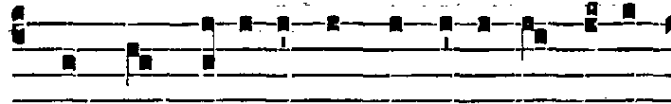


7. That being delivered from the hand of our enemies, we may serve him without fear :

7. Ut si-ne timó-re, de manu in-imi-



córum nostrórum libe-rá-ti, * servi-ámus íl-li :

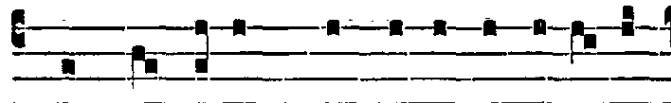


8. In holiness and justice before him, all our days.

8. In sancti-táte et justí-ti- a córam

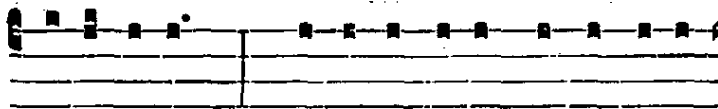


ípsy, * ómni-bus di-ébus nóstris.

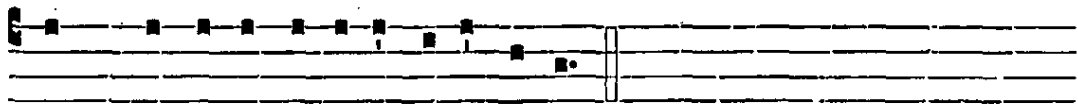


9. Et tu, pú-er, Prophé-ta Altíssimi

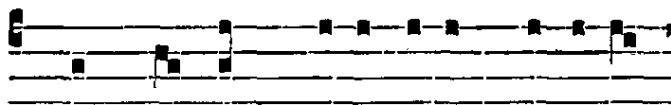
9. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways :



vocábe-ris : * prae-í-bis enim ante fáci-

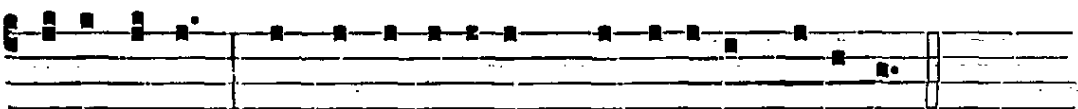


em Dómi-ni pa-rá-re ví- as é-jus :

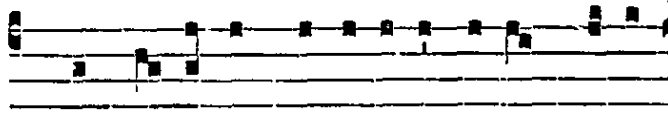


10. Ad dándam sci-énti-am sa-lú-tis

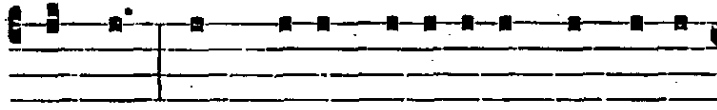
10. To give knowledge of salvation to his people, unto the remission of their sins ;



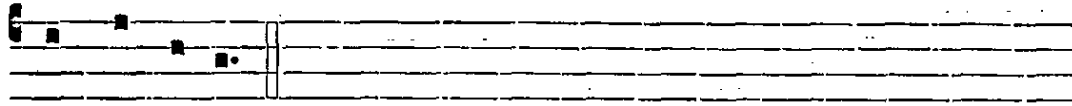
plébi é-jus : * in remissi-ónem peccatórum e-ó-rum :



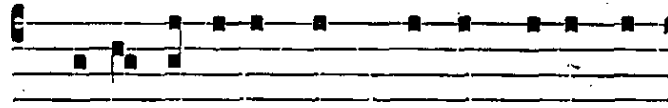
11. Per vísce-ra mi-se-ricórdi-ae Dé-i



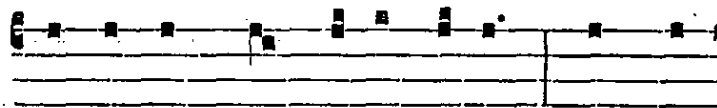
nóstri : * in quibus vi-si-távit nos, ó-ri-



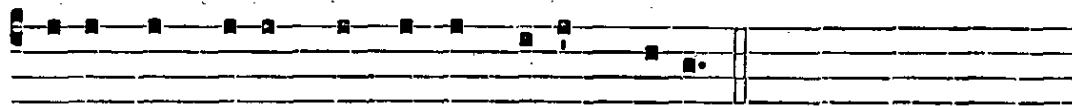
ens ex álto :



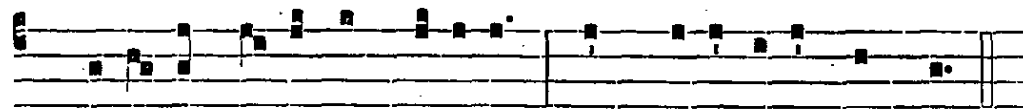
12. Illumi-náre his qui in ténebris



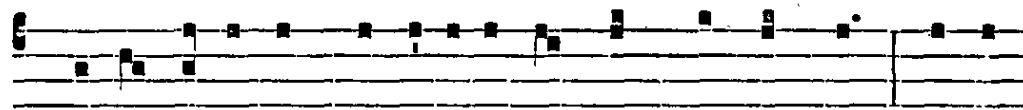
et in úmbra mórtis sédent : * ad di-



rigéndos pédes nóstros in ví- am pácis.



13. Gló-ri- a Pátri, et Fí-li- o, * et Spi-rí-tu-i Sáncto.



14. Sic-ut é-rat in princípi- o, et nunc, et semper, * et in



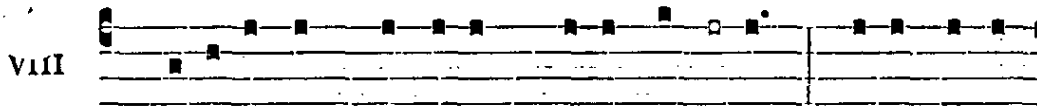
saécu-la saecu-lórum. Amen.

The antiphon Et valde mane, p. 639AA is repeated.

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace.
Luke I, 68-79.

Simple tone for the same canticle



1. Benedíctus Dóminus, Dé-us **Isra-ël**, * qui-a vi-si-



távit et fé-cit redempti-ónem *plébis sú-* ae ; 2. Et eréxit...

The intonation is repeated for each verse.

2. Et eréxit córnu salutis **nóbis**, * in dómo Dávid, púeri **súi** :

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophe-
tárum éjus :

4. Salútem ex inimícis **nóstris**, * et de mánu ómnium *qui odérunt*
nos :

5. Ad faciéndam misericórdiam cum pátribus **nóstris** : * et
memorári testaménti *súi sáncti* :

6. Jusjurándum, quod jurávit ad Abraham pátre **nóstrum**, *
datúrum se nóbis :

7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, *
serviámus illi

8. In sanctitáte et justítia coram ípso, * ómnibus *diebus* **nóstris**.

9. Et tu, púer, prophéta Altíssimi vocáberis : * praelbis enim ante
fáciem Dómini paráre *vias éjus* :

10. Ad dándam sciéntiam salutis plébi *éjus*, * in remissiónem
peccatórum eórum :

11. Per víscera misericórdiae Déi **nóstri** : * in quíbus visitávit nos,
óriens ex álto :

12. Illumináre his qui in ténebris et in úmbra mórtis sédent : *
ad dirigéndo *s pedes nóstros in víam pácis*.

13. Glória Pátri, et **Fílio**, * et **Spirítui Sáncto**.

14. Sicut érat in princípío, et nunc, et **sémper**, * et in saécula
saeculórum. **Amen**.

The antiphon Et válde máne, p. 639AA, is repeated.

Then the celebrant says :

Ÿ. Dóminus vobíscum.
Rŷ. Et cum spírítu túo.

Ÿ. The Lord be with you.
Rŷ. And with you.

Postcommunion or prayer

Orémus

Spirítum nobis, Dómine, tuae caritátis infúnde : * ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúdem Spíritus...

All : R̄. Amen.

Then the celebrant says :

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu túo.

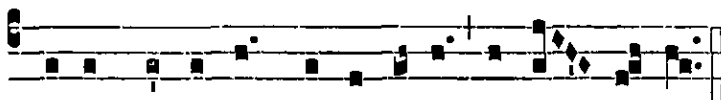
Let us pray

Impart to our souls, O Lord, the Spirit of thy love, that those whom thou hast fed with this Paschal mystery may be united in harmony by thy merciful goodness. Through our Lord Jesus Christ thy Son... in the unity of the same Holy Spirit.

Ÿ. The Lord be with you.

R̄. And with you.

The deacon [or the priest] turns towards the people and sings :



Go, the Mass has been said.

Ite, míssa est, alle-lú-ia, alle- lú- ia.
Dé-o grá-ti- as, alle-lú-ia, alle- lú- ia.

Thanks be to God.

The celebrant says :

May the lowly homage of my service be pleasing to thee, O most holy Trinity : and do thou grant that the sacrifice which I, all unworthy, have offered up in the sight of thy majesty, may be acceptable to thee, and by thy loving-kindness atone for myself, and for all those for whom I have offered it up. Through Christ our Lord. Amen.

Benedícat vos omnípotens Deus, Pater, et Fílius, + et Spíritus Sánctus. R̄. Amen.

May God almighty bless you, + Father, Son, and Holy Ghost. R̄. Amen.

The Last Gospel is omitted, and all return to the sacristy.