

INSTITUTE OF CHRIST THE KING
SOVEREIGN PRIEST

Church of Ss. Peter & Paul and St. Philomena



Holy Saturday

Easter Vigil



Holy Saturday

(Violet & White)

Station at St. John Lateran

The Blessing of the New Fire

All stand. The priest; vested in amice, alb, girdle, and stole and if possible a violet cope; accompanied by his ministers with processional cross, holy water, and incense goes outside the church door or stands in the entrance of the church and blesses the new fire, saying:

The Lord be with you.

Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spírítu tuo.

O God, who through Thy Son, the corner stone, hast bestowed on the faithful the fire of Thy glory, sanctify ✠ this new fire produced from a flint that it may be profitable to us: and grant that by this paschal festival we may be so inflamed with heavenly desires, that with pure minds we may come to the feast of perpetual light. Through the same Christ our Lord.

Deus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fídélíbus contulísti: productum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctí✠fica: et concéde nobis, ita per hæc festa paschália cæléstibus desidériis inflammári; ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertíngere. Per eúndem Christum Dóminum nostrum.

R. Amen.

R. Amen.

O Lord God, almighty Father, unfailing light, who are the Creator of all light, bless ✠ this light that is blessed and sanctified by Thee, who hast enlightened the whole world: that we may be inflamed with that light and enlightened by the fire of Thy glory: and as Thou didst give light to Moses when he went out of

Dómine Deus, Pater Omni--potens, lumen indeficiens, qui es cónditor ómnium lúminum: béne✠dic hoc lumen, quod a te sanctificátum atque benedíctum est, qui illuminásti omnem mundem: ut ab eo lúmine accendámur, atque illuminémur igne claritátis tuæ: et sicut illuminásti

Egypt, so enlighten our hearts and senses, that we may deserve to arrive at light and life everlasting. Through Christ our Lord.

R. Amen.

O holy Lord, almighty Father, eternal God: vouchsafe to cooperate with us, who bless this fire in Thy name, and in that of Thy only-begotten Son Jesus Christ, our Lord and God, and of the Holy Ghost: help us against the fiery darts of the enemy, and enlighten us with Thy heavenly grace. Who livest and reignest with the same only-begotten Son and the Holy Ghost, one God, for ever and ever.

R. Amen.

He then blesses the five grains of incense which will be set in the Pascal candle, and says the following prayer:

May the abundant infusion of Thy ✠ blessing descend upon this incense, we beseech Thee, almighty God: and do Thou, O invisible regenerator, lighten this nocturnal splendour, that not only the sacrifice that is offered this night may shine by the secret mixture of Thy light: but also into whatsoever place anything of this mysterious blessing shall be brought, there the power of Thy majesty may be present and all the malice of satanic deceit may be driven out. Through Christ our Lord.

R. Amen.

Móysen exeúntem de Ægypto, ita illúmines corda, et sensus nostros; ut ad vitam et lucem ætérnam pervenire mereámur. Per Christum Dóminum nostrum.

R. Amen.

Dómine sancte, Pater omní-potens, ætérne Deus: benedicéntibus nobis hunc ignem in nómine tuo, et unigéniti Filii tui Dei ac Dómini nostri Jesu Christi, et Spíritus Sancti, cooperári dignéris; et ádjuva nos contra igníta tela inimíci, et illústra grátia cælésti: Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu sancto, Deus: per ómni saécula saeculórum.

R. Amen.

Véniat, quaésumus, omní-potens Deus, super hoc incénsum larga tuæ bene✠dictionis infúsió: et hunc noctúrnum splendórum invisíbilis regenerátor accénde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; sed in quocúmque loco ex hujus sanctificatiónis mystério áliquíd fúerit deportátum, expúlso diabólicæ fraudis nequítia, virtus tuæ majestátis assístat. Per Christum Dóminum nostrum.

R. Amen.

The deacon, in a white dalmatic, carries a reed with a triple candle affixed on the top and the subdeacon bears the cross, followed by the clergy in order, process from the back of the church to the altar. Three separate times the deacon raises the reed, genuflects as do all clergy, ministers, and faithful, and sings Lumen Christi.

The light of Christ.

Lumen Christi.

R. Thanks be to God.

R. Deo grátias.

On arriving at the middle of the church, the deacon lights the second candle, and again genuflects and sings on a higher note:

The light of Christ.

Lumen Christi.

R. Thanks be to God.

R. Deo grátias.

He then advances to the foot of the altar, where the third candle is lit, and once more genuflects and sings on a still higher note:

The light of Christ.

Lumen Christi.

R. Thanks be to God.

R. Deo grátias.

The Blessing of the Paschal Candle

All remain standing. He then chants the following ancient song of praise, known as the Paschale Praeconium or Exsultet, or Easter Laud, in which the hallowing of the Paschal Candle is embodied.

Let the angelic choirs of heaven now rejoice; let the divine mysteries be celebrated with joy; and let the trumpet of salvation resound for the victory of so great a King. Let the earth also rejoice, illumined with such resplendent rays; and enlightened with the brightness of the eternal King, let it feel that the darkness of the whole world is dispersed. Let also our mother the Church rejoice, adorned with the brightness of so great a light; and may this temple resound with the joyful voices of the

Exsúltet jam Angélica turba
cælórum: exsúltent divína mystéria:
et pro tanti Regis victória, tuba
ínsonet salutáris. Gáudeat et tellus
tantis ir-radiáta fulgóribus: et ætérni
Regis splendóre illustráta, totíus
orbis se séntiat amisísse calígnem.
Lætétur et mater Ecclésia, tanti
lúminis adornáta fulgóribus: et
magnis populórum vóribus hæc
aula resúltet. Quaprópter adstántes
vos, fratres caríssimi, ad tam miram
hujus sancti lúminis claritátem, una
mecum, quæso, Dei omnipoténtis

people. Wherefore I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of almighty God. That He who has vouchsafed to number me, without any merits of mine, among the Levites, would pour forth His brightness upon me, and enable me to celebrate the praise of this light. Through our Lord Jesus Christ His Son, who with Him and the Holy Ghost liveth and reigneth one God, world without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks unto the Lord our God.

R. It is meet and just.

It is truly meet and right to proclaim with all affection of heart and mind and with the service of our voice, the invisible God, the Father almighty, and His only-begotten Son, our Lord Jesus Christ, who paid for us to His eternal Father the debt of Adam, and by His merciful blood cancelled the guilt incurred by original sin. For this is the Paschal solemnity, in which that true Lamb is slain, by whose blood the doorposts of the faithful are hallowed. This is the night in

misericórdiam invocáte. Ut qui me non meis méritis intra Levítarum númerum dignátus est aggregáre: lúminis sui claritátem infúndens, Cérei hujus laudem implére perfíciat. Per Dóminum nostrum Jesum Christum Fílium suum: qui cum eo vivit et regnat in unitáte Spíritus sancti, Deus, per ómnia saécula saeculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, invisíblem Deum Patrem omnipoténtem, Fíliúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis ætérno Patri Adæ débitum solvit: et véteris piáculi cautiónem pio cruóre detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occiditur, cujus sángine postes fidélium consecrántur. Hæc nox est, in qua primum patres

which Thou didst first cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea with dry feet. This, therefore, is the night which purged away the darkness of sinners by the light of the pillar. This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners. This is the night in which, destroying the bonds of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us. O wonderful condescension of Thy mercy towards us! O inestimable affection of charity: that Thou mightest redeem a slave, Thou didst deliver up Thy Son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave! This is the night of which it is written: And the night shall be enlightened as the day; and the night is my light in my enjoyments. Therefore the holiness of this night drives away all wickedness, cleanses faults, and restores innocence to the fallen, and gladness to the sorrowful. It puts to flight hatred, brings peace and humbles pride.

nostros filios Israel eductos de Ægypto, mare Rubrum sicco vestigio transire fecisti. Hæc igitur nox est, quæ peccatorum tenebras, columnæ illuminatione purgavit. Hæc nox est, quæ hodie per universum mundum, in Christo credentes, a vitiis sæculi, et caligine peccatorum segregatos, reddit gratiæ sociat sanctitati. Hæc nox est, in qua destructis vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuæ pietatis dignatio! O inestimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti! O certe necessarium Adæ peccatum, quod Christi morte delatum est! O felix culpa, quæ talem ac tantum meruit habere Redemptorem! O vere beata nox, quæ sola meruit, scire tempus, et horam, in qua Christus ab inferis resurrexit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminabitur: Et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera, culpas lavat: et reddit innocentiam lapsis, et mæstis lætitiæ. Fugat odia, concordiam parat, et curvat impéria.

Here the deacon fixes the five grains of blessed incense into the paschal candle, in the form of a cross.

Therefore, on this sacred night, receive, O holy Father, the evening sacrifice of this incense, which the holy Church presents to Thee by the hands of Thy ministers in the solemn offering of this candle of wax, the work of bees. Now we know the excellence of this pillar, which the glowing fire enkindles to the glory of God.

In hujus ígítur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificium vespertínum: quod tibi in hac Cérei oblatióne sólémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia. Sed jam colúmne hujus præcónia nóvimus, quam in honórem Dei rútilans ignis accéndit.

Here the deacon lights the paschal candle with one of the lights of the triple candle.

Which, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the parent bee produced for the substance of this precious lamp.

Qui licet sit dívisus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósæ hujus lámpadis, apis mater edúxit.

Here the lamps in the church are lighted from the holy fire.

O truly blessed night, which despoiled the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those which are human. We beseech Thee, therefore, O Lord, that this candle, consecrated in honour of Thy name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savour, may it be mixed with the lights of heaven. May the morning star find its flame alive; that star which knows no setting, that star which returning from hell, shone serenely upon mankind.

O vere beáta nox, quæ exspoliávit Ægyptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divína jungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis hujus calíginem destruéndam, indeficiens perseveret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammas ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínferis, humano géneri serénus illuxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum

We beseech Thee therefore, O Lord, that Thou wouldst grant a peaceful season during these Paschal solemnities, and vouchsafe to rule, govern, and preserve with Thy constant protection Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope *N.*, and our Bishop *N.*. Have regard, also, for those who reign over us, and, grant them Thine ineffable kindness and mercy, direct their thoughts in justice and peace, that from their earthy toil, they may come to their heavenly reward with all Thy people. Through the same Lord Jesus Christ Thy Son: who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever.

R. Amen.

pópulum: una cum beatíssimo Papa nostro *N.* et Antístite nostro *N.*, quiéte témporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre, et conserváre dignéris. Réspice étiam ad eos, qui nos in potestáte regunt, et, ineffábili pietátis et misericórdiæ tuæ múnere, dírige cogitatiónes eórum ad iustítiam et pacem, ut de terréna operositáte ad cæléstem pátriam pervéniant cum omni populo tuo. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum.

R. Amen.

The Prophecies

The faithful are seated during the singing of the Prophecies.

Prophecy

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

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,

In princípío creávit Deus cælum, et terram. Terra autem erat inánis, et vácuá, et ténebræ 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

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 heavens 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 yielded seed according to its kind, 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

firmamentum in médio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, qua erant sub firmamento, ab his quae erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Caelum: et factum est vespere, et mane, dies secundus. Dixit vero Deus: Congregentur aqua, qua sub caelo sunt, in locum unum: et appareat arida. Et factum est ita. Et vocavit Deus aridam, Terram: congregationesque aquarum appellavit Maria. Et vidit Deus quod esset bonum. Et ait: Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies tertius. Dixit autem Deus: Fiant luminaris 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 praesset diei: et luminare minus, ut praesset nocti: et stellas. Et posuit eas in firmamento caeli, ut lucerent super terram, et praesent diei ac nocti, et dividerent lucem, ac tenebras. Et vidit Deus quod esset bonus. Et factum est vespere

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, 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

et mane, dies quartus. Dixit etiam Deus: Producant aquæ réptile ánimæ vivéntis, et volátile super terram sub firmaménto Cæli. Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam produxerant aquæ in spécies suas, et omne volátile secúndum genus suum. Et vidit Deus quod esset bonum. Benedixítque eis, dicens: Créscite, et multiplicámini, et repléte aquas maris: avésque multiplicéntur super terram. Et factum est véspere, et mane, dies quintus. Dixit quoque Deus: Producat terra ánimam vivéntum in génere silo: juménta, et reptília, et béstias terræ secúndum spécies suas. Factúmque est ita. Et fecit Deus béstias terræ juxta spécies suas, et juménta, et omne réptile terror in génere silo. Et vidit Deus quod esset bonum, et ait: Faciámus hómínem ad imáginem, et similitúdinem nostram: et præsit pískibus maris, et volatílibus cæli, et béstiiis, universæque terra, omníque réptili, quod movétur in terra. Et creavít Deus hómínem ad imáginemi, et suam: ad imáginem Dei creavít illum, másculum et féminam creavít eos. Benedixítque illis Deus, et ait: Créscite, et multiplicámini, et repléte terram, et subjícite eum, et dominámini pískibus maris, et volatílibus cæli, et univérsis animántibus, quæ movéntur super terram. Dixítque Deus: Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérsa ligna qua habent in semetípsis seméntem géneris sui, ut sint vobis in

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

escam: et cunctis animántibus terra,
omnique vólucris cæli et univér-
sis, qua movéntur in terra, et in quibus
est ánima vivens, ut habeant ad
vescéndum. Et factum est ita.
Vidítque Deus cuncta, quæ fécerat:
et erant valde bona. Et factum est
véspere, et mane, dies sextus. Igitur
perfécti sunt cæli, et terra, et ómnia
ornátus eórum. Complevítque Deus
die séptimo opus suum quod fécerat:
et requiévit die séptimo ab univérso
ópere quod patrát.

*At the end of each Prophecy or Tract, the faithful stand. The priest chants the Collect.
At Oremus, all bow to the cross; at Flectamus genua, all kneel; at Levate, all stand.*

Let us pray.

Orémus.

Let us kneel.

Flectámus génua.

Arise.

Leváte.

Collect

O God, who hast wonderfully
created man, and more wonderfully
redeemed him: grant us, we beseech
Thee, to resist with strong mind

Deus, qui mirabíliter creásti
hóminem, et mirabílius rede-
místi: da nobis, quæsumus, contra
oblectaménta peccáti, mentis ratióne

the allurements of sin, that we may deserve eternal joys. Through our Lord...

persistere; ut mereámur ad ætérna gáudia pervenire. Per Dóminum...

Prophecy

Exodus 14. 24-31; 15. 1

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 toward 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

In diébus illis: Factum est in vígilia matutína, et ecce respiciens Dóminus super castra Ægyptiórum per colúmnam ignis, et nubis, interfécit Exércitum eórum: et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt ergo Ægypti: Fugiámus Isrælem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Extende manum tuam super mare, ut revertántur aqua ad Ægyptios super currus, et équites eórum. Cumque extendisset Móyses manum contra mare, revérsus est primo dilúculo ad priórem locum: fugientibúsque Ægyptiis occurrérunt aquæ, et invólvit eos Dóminus in médiis flúctibus. Reversæque sunt aqua, et operuérunt currus, et équites cuncti exércitus Pharaónis, qui sequétes ingrési fúerant mare: nec unus quidem supérfuit ex eis. Fílii autem Isræel perrexérunt per médium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinístris: liberavítque Dóminus in die illa Isræel de manu Ægyptiórum. Et vidérunt Ægyptios mórtuos super littus maris, et manum magnum, quam exercúerat Dóminus contra eos: timúitque pópulus Dóminum, et credidérunt Dómino, et Móysi servo ejus. Tunc

the seashore, 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:

Tract: Exodus 15. 1, 2

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. *V.* He is my God, and I will glorify Him: the God of my Father, and I will exalt Him. *V.* The Lord crushing wars; the Lord is His name.

cécinit Móyses et Fílii Israhel carmen hoc Dómino, et dixerunt:

Cantémus Dómino: glorióse enim honorificátus est: equum, et ascensórem projéctit in mare: adjútor et protéctor factus est mihi in salútem. *V.* Hic Deus meus, et honorificábo eum: Deus patris mei, et exaltábo eum. *V.* Dóminus cónterens bella: Dóminus nomen est illi.

Collect

Let us pray.

Orémus.

Let us kneel.

Flectámus génuá.

Arise.

Leváte.

O God of Whose wondrous works of old we feel the splendor even in our days, when Thou dost perform for the salvation of all peoples, through the water of regeneration, that which Thou didst for one people, delivering it from the Egyptian persecution by the power of Thy right hand, grant that the fulness of all the world be shared by the sons of Abraham and with the dignity of Israel. Through our Lord...

Deus, cujus antíqua mirácula étiam nostris sæculis coruscáre sentímus: dum quod uni pópulo, a persecutióne Ægyptiaca liberándo, dexteræ tuæ poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris: præsta; ut in Abrahæ fílios, et in Israhelíticam dignitátem, totiús mundi tránseat plenitúdo. Per Dóminum...

Prophecy

Isaias 6. 1-6

In that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel only let us be called by thy name; take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.

Apprehéndent septem mulieres virum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublímis, et exsultatio his, qui salváti fúerint de Isræl. Et erit: Omnis qui relíctus fúerit in Sion, et resíduus in Jerúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Jerúsalem. Si ablúerit Dóminus sordes filiárum Sion, et sánguinem Jerúsalem láverit de médio ejus, in spírítu judícii, et spírítu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fimum et spendórem ignis flammántis in nocte: super omnem enim glóriam protéctio. Et tabernáculum erit in umbráculum diéi ab æstu, et in securitátem, et absconsiónem a túrbine, et a plúvia.

Tract: Isaias 5. 1, 2

My beloved had a vineyard on a hill in a fruitful place. **V.** And he enclosed it with a fence, and made a ditch round it, and planted it with

Vínea facta est dilécto in cornu, in loco úberi. **V.** Et macériam circúmdedit, et circumfódit: et plantávit víneam Sorec, et ædificávit

the vine of Sorec, and built a tower in the midst thereof. *V.* And he made a winepress in it: for the vineyard of the Lord of hosts, is the house of Israel.

turrin in médio ejus. *V.* Et Tórcular fodit in ea: vínea enim Dómini Sábaoth, domus Isræel est.

Collect

Let us pray.

Orémus.

Let us kneel.

Flectámus génuá.

Arise.

Leváte.

O God, Who by the voice of the holy prophets hast manifested, in all the sons of the Church and in every region where Thou dost hold sway that Thou art a sower of good seed and dost make choice branches to grow, grant unto Thy peoples, who are reckoned before Thee both as vines and as cornfields, that, the disorder of thorns and brambles being cleared away, they may be made to bring forth worthy fruit. Through our Lord...

Deus qui in ómnibus Ecclésiæ tuæ fíliis, sanctórum prophetárum voce manifestásti, in omni loco dominationis tuæ, satórem te bonórum séminum, et electórum pálmitum esse cultórem: tríbue pópulis tuis, qui et vineárum apud to nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resecáto, digna efficiántur fruge fæcúndi. Per Dóminum...

Prophecy

Deuteronomy 31. 22-30

In those days, Moses 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 prom-ised, 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

In diébus illis: Scripsit Móyses cánticum, et dócuit fílios Isræel. Præcepítque Dóminus Jósue fílio Nun, et ait: Confortáre, et esto robústus: tu enim introdúces Fílios Isræel in terram quam pollícitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis hujus in volúmine, atque complévit: præcepít Levítis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum,

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.

Tract: Deuteronomy 32. 1-4

Hear, O Heaven, and I will speak: and let the earth give ear to the words out of my mouth. **V.** Let my speech be expected like rain; and my words descend like dew. **V.** As a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. **V.** Give ye magnificence to our God: God's works are true, and all His ways are judgments.

et pónite eum in látere arcæ foederis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cervicem tuam duríssimam. Adhuc vivénte me, et ingrediénte vobíscum, 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 cœlum et terram. Novi enim quod post mortem meam iníque agétis, et declinábitis cito de via, quam præcépi vobis: et occúrent vobis mala in extrémó témpore, quando fecéritis malam in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiénte univérso cœtu Isræel, verba cárminis hujus, et ad fínem usque complévit.

Atténde cœlum et loquar: et áudiat terra verba ex ore meo. **V.** Exspectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. **V.** Sicut imber super gramen, et sicut nix super fœnum: quia nomen Dómini invocábo. **V.** Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus júdícia. **V.** Deus fidélis, in quo non est

V. God is faithful, in whom there is no iniquity: the Lord is just and holy.

iníquitas: justus, et sanctus Dóminus.

Collect

Let us pray.

Orémus.

Let us kneel.

Flectámus génua.

Arise.

Leváte.

O God, the exaltation of the lowly and the strength of the just, Who wast pleased so to teach Thy people, through Moses, Thy holy servant, by the chanting of Thy sacred hymn, that this repetition of the law might become our instruction also, put forth Thy power upon the whole body of the justified nations, and give them joy by allaying their fear, so that all their sins being wiped out by Thy forgiveness, that which was proclaimed for vengeance may turn into salvation. Through our Lord...

Deus, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudire pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fíeret étiam nostra diréctio: éxcita in omnem justificátarum géntium plenitúdinem poténtiam tuam, et da lætítiam, mitigándo terrórem; ut ómnium peccátis tua remissióne delétis, quod denuntiátum est in uliónem, tránseat in salútem. Per Dóminum...

At the prayer, the priest changes into a violet cope, and the procession goes to the Baptismal Font. The Faithful stand, and the choir sings the following Tract.

Tract: Psalm 41: 2-4

As the heart panteth after the fountains of waters; so my soul parteth after Thee, O God. V. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? V. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

Sicut cervus desíderat ad fontes aquárum: ita desíderat ánima mea ad te, Deus. V. Sitívit ánima mea ad Deum vivum: quando véniam, et apparébo ante fáciem Dei? V. Fuérunt mihi lácrimæ meæ panes die ac nocte, dum dicitur mihi per síngulos dies: Ubi est Deus tuus?

On arriving at the bapistry, the priest, before going in to bless the font, offers up the following prayer:

V. The Lord be with you.

V. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spírítu tuo.

Let us pray.

Orémus.

Almighty, eternal God, favorably regard the devotion of Thy people, who are to be born again in Thee, and who, even as the hart, seeketh after the fountain of Thy waters, grant propitiously that the thirst of faith itself may, by the mystery of baptism, sanctify soul and body. Through our Lord...

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 ánimam, corpúsque sanctíficet. Per Dóminum nostrum...

R. Amen.

R. Amen.

The Blessing of the Baptismal Water

Then he goes to the font, and says:

V. The Lord be with you.

V. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spírítu tuo.

Let us pray.

Orémus.

Almighty, eternal God, be Thou present in the mysteries of Thy great goodness; be Thou present in the sacraments; and send forth the spirit of adoption to create anew the new peoples which the font of baptism beareth unto Thee; that what is to be done by the ministry of our lowliness may be fulfilled by the effect of Thy power. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of

Omnípotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptísmatis párturit, spírítum adoptiόνis emítte; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus:

the Holy Spirit, God,

Raising his voice to the tone of the Preface and joining his hands, he continues:

World without end.

Per ómnia sæcula sæculórum.

R. Amen.

R. Amen.

V. The Lord be with you.

V. Dóminus vobíscum.

R. And with thy spirit.

R. Et cum spírítu tuo.

V. Lift up your hearts.

V. Sursum corda.

R. We have them lifted up to the Lord.

R. Habémus ad Dóminum.

V. Let us give thanks to the Lord, our God.

V. Grátias agámus Dómino Deo nostro.

R. It is fitting and just.

R. Dignum et iustum est.

It is truly fitting and just, right and profitable for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who by a power unseen by man dost wonderfully work the effect of Thy sacraments. And although we be unworthy for the performance of so great mysteries, nevertheless, not deserting the gifts of Thy grace, Thou dost incline the ear of Thy pity even to the prayers of such as we. O God, Whose Spirit was borne upon the waters in the very first beginning of the world, that even then the nature of the waters might be impregnated with sanctifying power; O God, Who, washing out with Thy waters the guilt of an offending world, didst exhibit the form of regeneration in the very pouring forth of the flood,

Vere dignum et iustum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui invisíbili poténtia, sacramentórum tuórum mirabíliter operáris efféctum: Et licet nos tantis mystériis exsequéndis simus indígni: Tu tamen grátia tuæ dona non déserens, étiam ad nostras preces, aures tuæ pietátis inclínas. Deus, cuius Spírítus super aquas, inter ipsa mundi primórdia ferebátur: ut iam tunc virtútem sanctificatiónis aquárum, natúra concíperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spécies in ipsa dilúvii effusióne signásti: ut uníus eiusdémque eleménti mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et múltiplica in ea regeneratiónes tuas, qui grátia tuæ affluéntis ímpetu

that by the mystery of one and the same element there might be both an end to sin and a beginning of righteousness; look, O Lord, upon the face of Thy Church, and multiply Thy regenerations in her, Thou Who dost gladden Thy city with the tide of Thine affluent grace, and dost open the fountain of baptism for the renewal of the nations throughout all the world, that, by the command of Thy majesty, she may receive from the Holy Spirit the grace of Thine only-begotten Son.

Here the priest, with outstretched hands, divides the water in the form of a cross and wiping his hand with a cloth says:

And may that same holy Spirit, by the hidden virtue of His Godhead, make fruitful this water prepared for the regeneration of men, that a heavenly offspring, conceived in sanctification, may emerge from the immaculate womb of this divine font, reborn to newness of life, and that grace as a mother may bring forth every one, how different so ever in age or sex, into a like spiritual infancy. At Thy bidding, therefore, O Lord, may every unclean spirit depart from hence; far be removed all malice of diabolical deceit. Here let no admixture of the enemy's power have any place; let it not hover in ambush; let it not creep in unperceived; let it not corrupt with infection.

lætíficas civitátem tuam: fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut tuæ maiestátis império, sumat Unigéniti tui grátiam de Spíritu Sancto.

Qui hanc aquam regenerándis homínibus præparátam, arcána sui núminis admixtióne fœcúndet: ut sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies cæléstis emérgat: et quos aut sexus in córpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, iubénte te, Dómine, omnis spíritus immúndus abscédat: procul tota nequítia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admíxtio: non insidiándo circúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

The priest touches the water with his hand.

May this holy and innocent creature be free from every assault of the adversary and purged of every flaw of wickedness. May it be a living fountain, a regenerating water, a purifying tide, that all who shall be washed in these waters of salvation may, by the working of the Holy Spirit in them, obtain the favor of perfect cleansing.

He makes a threefold sign of the cross over the water, saying:

Wherefore, I bless thee, O creature of water, in the name of the living ✠ God, of the true ✠ God, of the holy ✠ God, of the God Who, in the beginning, by His word divided thee from the dry land; Whose Spirit was borne upon thee.

Parting the water with his hand, he casts of it to the north, south, east and west.

He it was Who bade thee to flow from the fountain of paradise and commanded thee to water all the earth in four rivers. Who, when thou wast bitter in the desert, put sweetness into thee, made thee good to drink, and drew thee from the rock for the thirsty people. I bless ✠ thee also in the name of Jesus Christ, His only Son, our Lord, Who, by a wonderful miracle in Cana of Galilee converted thee into wine, Who with His feet walked upon thee, and was baptized in thee by John in Jordan. Who gave thee forth together with blood from His side, and ordered

Sit hæc 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 Spírítu sancto, perféctæ purgatiónis indulgéntiam consequántur.

Unde benedícto te, creatúra aquæ, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum: per Deum, qui te in princípío, verbo separávit ab árida: cuius Spírítus super te ferebátur.

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre præcépít. Qui te in desérto amáram, suavítate índita fecit esse potábilem, et sitiénti pópulo de petra prodúxit. Bene✠díco te et per Iesum Christum Fílium eius únicum, Dóminum nostrum: qui te in Cana Galiléæ signo ad mirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit: et a Ioánnē in Iordáne in te baptizátus est. Qui te una cum ságuine de látere suo prodúxit: et discípulis suis iussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes,

His disciples that those who believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

baptizántes eos in nómine Patris, et Filii, et Spíritus Sancti.

In a lower tone of voice, he continues:

Do thou, O almighty God, of Thy clemency be with us while we keep these precepts; do Thou benignly inspire us.

Hæc nobis præcépta servántibus, tu, Deus omnípotens, clemens adésto: tu benígnus aspíra.

Here he breathes on the water three times in the form of a cross.

These pure waters Thou wilt bless with Thy mouth, that, besides the natural cleansing which they can perform in the washing of bodies, they may also be efficacious for the purifying of souls.

Tu has símplices aquas tuo ore benedícito: ut præter naturálem emundatiónem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus effícaces.

He immerses the paschal candle three times in the water of the font each time more deeply, saying:

May the virtue of the Holy Spirit descend upon all the contents of this font.

Descéndat in hanc plenitúdinem fontis, virtus Spíritus Sancti.

He breathes thrice upon the water, forming the Greek letter Ψ the initial of the word in that language signifying "spirit."

And may it render the substance of this water fruitful with the quality of regeneration.

Totámque huius aquæ substántiam regenerándi fœcúndet effétu.

He withdraws the paschal candle from the water.

Here may the stains of all sins be washed away; here may nature, created to Thine image, and reformed to the honorable estate of its origin, be cleansed of all the foulness of the past, that every human being,

Hic ómnium peccatórum máculæ deleántur: hic natúra ad imáginem tuam cóndita, et ad honórem sui reformáta princípíi, cunctis vetustátis squalóribus emundétur: ut omnis homo sacraméntum hoc

by entering into this sacrament of regeneration, may be born again into a new infancy of true innocence.

Through Our Lord Jesus Christ, Thy Son, Who shall come to judge the living and the dead, and the world, by fire.

R. Amen.

Then the priest, or assistant priests, sprinkles the people with this blessed water and some is reserved for use at homes. After this the priest pours Oil of Catechumens into the water in the form of a cross, saying:

May this font be sanctified and made fruitful of the oil of salvation to those who are born again from it unto everlasting life.

R. Amen.

And of the consecrated chrism, saying:

May the infusion of the chrism of Our Lord Jesus Christ and of the Holy Spirit, the Paraclete, be made in the name of the Holy Trinity.

R. Amen.

regeneratiónis ingræssus, in veræ innocentiæ novam infántiam renascátur.

Per Dóminum nostrum Iesum Christum Fílium tuum: Qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Sanctificétur, et fœcundétur fons iste Oleo salútis renascéntibus ex eo, in vitam ætérrnam.

R. Amen.

Infúsió Chrismátis Dómine nostri Iesu Christi, et Spíritus Sancti Parácliti, fiat in nómine sanctæ Trinitátis.

R. Amen.

Lastly, he pours simultaneously from both of the sacred vessels oil and chrism, into the water, saying:

May the mixture of the chrism of sanctification, and the oil of unction, and the water of baptism, be all made in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost.

R. Amen.

Commíxtio Chrismátis sanctificatiónis, et Olei unctiúnis, et aquæ Baptísmatis, páriter fiat in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

R. Amen.

He then mingles the oil with the water and with his hands all over the font. Then he purifies and washes his hands. If there are any to be baptized he baptizes them in the usual way.

Litany of the Saints

Then, while the priests and his ministers return to the altar, the Litany is began. The faithful kneel during the Litany. The priest, after divesting of the cope, prostrates before the altar. Towards the end of the Litany, the priest goes to the sacristy to prepare for Mass, while the ministers prepare the altar.

Lord, have mercy on us.

Christ have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

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

God the Son, Redeemer of the world, *have mercy on us.*

God, the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary, *pray for us.*

Holy Mother of God, *

Holy Virgin of virgins, *

St. Michael, *

St. Gabriel, *

St. Raphael, *

All ye holy angels and archangels, *

All ye holy orders of blessed spirits, *

St. John Baptist, *

St. Joseph, *

All ye holy patriarchs and prophets, *

St. Peter, *

St. Paul, *

St. Andrew, *

St. John, *

All ye holy apostles and evangelists, *

All ye holy disciples of our Lord, *

Kyrie, eléison.

Christe, eléison.

Kyrie, eléison

Christe, audi nos.

Christe, exáudi nos.

Pater de cælis, Deus, *miserére nobis.*

Fili, Redemptor mundi, Deus, *miserére nobis.*

Spíritus Sancte, Deus, *miserére nobis.*

Sancta Trínitas, unus Deus, *miserére nobis.*

Sancta María, *ora pro nobis.*

Sancta Dei Génitrix, *

Sancta Virgo Vírginum, *

Sancte Michael, *ora(te) pro nobis.*

Sancte Gábriel, *

Sancte Ráphael, *

Omnes Sancti Angeli et Archángeli, *

Omnes Sancti beatórum spirítuum Ordines, *

Sancte Joánnes Baptísta, *

Sancte Joseph, *

Omnes Sancti Patriárchæ et Prophétæ, *

Sancte Petre, *

Sancte Paule, *

Sancte Andréa, *

Sancte Joánnes, *

Omnes Sancti Apóstoli et Evangelístæ, *

Omnes Sancti Discípuli Dómini, *

St. Stephen, *
St. Lawrence, *
St. Vincent, *
All ye holy martyrs, * .
St. Sylvester, * .
St. Gregory, * .
St. Augustine, * .
All ye holy bishops and confessors, *

All ye holy doctors, *
St. Anthony, *
St. Benedict, *
St. Dominic, *
St. Francis, *
All ye holy priests and levites, *
All ye holy monks and hermits, *
St. Mary Magdalen,
St. Agnes, *
St. Cecilia, *
St. Agatha, *
St. Anastasia, *

All ye holy virgins and widows, *
All ye holy men and women, saints
of God, *intercede for us.*

Be merciful, *spare us*, O Lord.
Be merciful, *graciously hear us*, O Lord
From all evil, O Lord, *deliver us.*

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 Thine admirable
ascension, *

Sancte Stéphane, *
Sancte Lauréti, *
Sancte Vincéti, *
Omnes Sancti Mártyres, *
Sancte Sylvéster, *
Sancte Grégori, *
Sancte Augustine, *
Omnes Sancti Pontífices et
Confessóres, *

Omnes Sancti Doctóres, *
Sancte Antóni, *
Sancte Benedícte, *
Sancte Domínice, *
Sancte Francísce, *
Omnes Sancti Sacerdótes et Levítæ, *
Omnes Sancti Mónachi et Eremítæ, *
Sancta María Magdaléna,
Sancta Agnes, *
Sancta Cæcília, *
Sancta Agatha, *
Sancta Anastásia, *

Omnes sancta Vírgines et Viduæ, *
Omnes Sancti et Sanctæ Dei,
intercédite pro nobis.

Propítius esto, *parce nobis*, Dómine.
Propítius esto, *exáudi nos*, Dómine.
Ab omni malo, *libera nos*, Dómine.

Ab omni peccáto, *
A morte perpétua, libera *
Per mystérium sanctæ incarnatiónis
Tuæ, *
Per advéntum Tuum, *
Per nativitátem Tuam, *
Per baptísmum, et sanctum jejúnium
Tuum, *
Per crucem et passióem Tuam, *
Per mortem et sepultúram Tuam, *
Per sanctam resurrectióem Tuam, *
Per admirábilem ascensióem
Tuam, *

Through the coming of the Holy Ghost the Comforter, *

In the day of judgment, *

We sinners, *we beseech Thee, hear us.*

That Thou spare us, *

That Thou vouchsafe to rule and preserve Thy holy Church, *

That Thou vouchsafe to preserve our apostolic prelate and all ecclesiastical orders in holy religion, *

That Thou vouchsafe to humble the enemies of Thy holy Church, *

That Thou vouchsafe to grant peace and true concord to Christian kings and princes,

That Thou vouchsafe to confirm and preserve us in Thy holy service, *

That Thou render eternal good things to all our benefactors, *

That Thou vouchsafe to give and preserve the fruits of the earth, *

That Thou vouchsafe to give eternal rest to all the faithful departed, *

That Thou vouchsafe graciously to hear us, *

Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, *have mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Per advéntum Spíritus Sancti Paracliti, *

In die iudícii, *

Peccatóres, *Te rogámus, audi nos.*

Ut nobis parcas, *

Ut Ecclésiám tuam sanctam régere et conserváre dignéris, *

Ut domnum apostólicum, et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris, *

Ut inimícos sancta Ecclésiæ humiliáre dignéris,

Ut régibus et princípibus christiánis pacem et veram concórdiam donáre dignéris, *

Ut nosmetipsos in tuo sancto servítio confortáre et conserváre dignéris, *

Ut ómnibus benefactóribus nostris sempitérna bona retribuas, *

Ut fructus terræ dare et conserváre dignéris, *

Ut ómnibus fidélibus defúnctis requiem ætérrnam donáre dignéris, *

Ut nos exaudire dignéris, *

Agnus Dei, qui tollis peccáta mundi, *parce nobis, Dómine.*

Agnus Dei, qui tollis peccáta mundi, *exáudi nos, Dómine.*

Agnus Dei, qui tollis peccáta mundi, *miserére nobis.*

Christe, audi nos.

Christe, exáudi nos.

Towards the end of the Litany Holy Mass is begun. The faithful follow the same customs for kneeling, standing and sitting as for Sunday High Mass, except where a specific indication is given.

Holy Mass

No Introit

Collect

God, Who dost illuminate this most sacred night with the glory of the Lord's resurrection, preserve in the new offspring of Thy family the spirit which Thou hast given, that, being renewed in body and mind, they may render Thee pure service. Through the same Lord. . .

Deus, qui hanc sacratissimam noctem glória Domínicæ Resurrectiónis illústras: consérva in nova familiæ tuæ progénie adoptiónis spíritum, quem dedísti; ut córpore et mente renováti, puram tibi exhibeant servitútem. Per eumdem Dominum...

Epistle: Colossians 3. 1-4

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.

Fratres: Si consurrexístis cum Christo: quæ sursum sunt quærite, ubi Christus est in dèxtera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparebitis cum ipso in glória.

At the end of the Epistle, all stand, and the celebrant begins the Alleluia. He sings it three times, each time upon a higher tone, and the choir repeats it in the same manner. Afterwards, the faithful are seated, and the choir proceeds:

Verse: Psalm 117. 1

Give praise to the Lord, for He is good: for His mercy endureth for ever.

Confitémini Dómino quóniam bonus: quóniam in sæculum misericórdia Ejus.

Tract: Psalm 16. 1-2

O praise the Lord, all ye nations; and praise Him together, all ye people. *V.* For His mercy is confirmed

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. *V.* Quóniam confirmáta est super nos

upon us; and the truth of the Lord remaineth forever.

misericórdia ejus: et véritas Dómini manet in aetérnum.

Gospel: Matthew 28. 1-7

And in the end of the sabbath, when it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women, Fear ye not, 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.

Véspere autem sábbati, quae lucéscit in prima sábbati, 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 aurem ejus extériti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Jesum, qui crucifíxus est, quaerítis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum. Ubi pósito erat Dóminus. Et cito eúntes, dícite discíplis ejus quia surrexit: et ecce praecédit vos in Galilaeam: ibi eum vidébitis. Ecce praedíxi vobis.

No Creed

No Offertory Antiphon

Secret

Receive, we beseech Thee, O Lord, the prayers of Thy people, with the offerings of sacrifices, that the sacred mysteries begun with these sacraments of Easter may avail us under grace a remedy unto life everlasting. Through our Lord...

Súscipe, quaesumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, proficiant. Per Dóminum...

Preface for Easter

It is truly meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously especially in this night when Christ our Pasch was sacrificed. For He is the true Lamb Who hath taken away the sins of the world: Who by dying hath destroyed our death: and by rising again hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, evermore saying:

Holy...

Vere dignum et justum est, aequum et salutáre, te quidem Dómine omni témpore, sed in hac potíssimum nocte, gloriósius praedicare, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dóminatió nibus, cumque omni milítia coeléstis exércitus, hymnum glóriæ tuæ cánimus sine fine dicentes:

Sanctus...

No Agnus Dei

The choir sings Vespers instead of a communion antiphon:

Ant. Alleluia, alleluia, alleluia.

Praise the Lord all ye nations: *
praise Him, all ye people.

For His mercy is confirmed upon us: *
and the truth of the Lord remaineth
forever

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

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

Ant. Alleluia, alleluia, alleluia.

All stand while the priest intones the Antiphon, and then sit while the choir continues it.

Ant. And in the end of the sabbath *
when it began to dawn towards the

Ant. Allelúia, allelúia, allelúia.

Laudáte Dóminum, omnes gentes: *
laudáte eum, omnes pópuli.

Quóniam confirmáta est super nos
misericórdia ejus: * et véritas Dómini
manet in ætérnum.

Glória Patri, et Fílio, * et Spirítui
Sancto.

Sicut erat in princípío, et nunc, et
semper, * et in sáecula sæculórum.
Amen.

Ant. Allelúia, allelúia, allelúia.

Ant. Véspere autem sábbati, * quæ
lucéscit in prima sábbati, venit María

first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre, alleluia.

Magdaléne, et áltera María, vidére sepúlchrum, allelúja.

Magnificat: Luke 1. 46-55

My soul ✠ doth magnify the Lord.
And my spirit hath rejoiced * in God my Savior.

Because He hath regarded the humility of His handmaid; * for behold from henceforth all generations shall call me blessed.

Because He that is mighty, hath done great things to me; * and holy is His name.

And His mercy is from generation unto generations, * to them that fear Him.

He hath shewed might in His arm: * He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, * and hath exalted the humble.

He hath filled the hungry with good things; * and the rich He hath sent empty away.

He hath received Israel His servant, * being mindful of His mercy:

As He spoke to our fathers, * to Abraham and to his seed for ever.

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

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

Magníficat ✠ * anima mea Dóminum:
Et exsultávit spíritus meus * in Deo, salutári meo.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim, ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

Et misericórdia ejus a progénie in progénie * timéntibus eum.

Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Suscépit Israël, púerum suum, * recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sæcula.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípío, et nunc, et semper, * et in sæcula sæculórum. Amen.

The faithful sit as the Antiphon is repeated. Afterwards they stand again.

Ant. 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, alleluia.

Ant. Vésperere autem sábbati, * quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María, vidére sepúlchrum, allelúja.

Postcommunion

Pour forth upon us, O Lord, the spirit of Thy love, that by Thy loving kindness Thou mayest make to be of one mind, those whom Thou has fed with these paschal sacraments. Through our Lord... in the unity of the same...

Spíritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dominum... in unitáte ejúsdem...

V. The Lord be with you.

V. Dóminus vobíscum

R. And with thy spirit.

R. Et cum spírítu tuo.

V. Go, the Mass is ended, alleluia, alleluia.

V. Ite Missa est, allelúja, allelúja.

R. Thanks be to God, alleluia, alleluia.

R. Deo grátias, allelúja, allelúja.

The priest recites the Placeat, and gives the blessing in the usual way. He concludes the Mass with the Last Gospel.

Please leave these booklets in church
so that they can be used again.



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