



ST. JOSAPHAT CHURCH

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April 23, 2011

8:00 P.M.

HOLY SATURDAY – THE EASTER VIGIL

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THE BLESSING OF THE FIRE

*Tonight's liturgy makes us of fire and light as symbols of Christ, whose teaching enlightens the minds of the faithful.
The lights in the church are kept off until the Gloria, to focus our attention on the One True Light.*

THE BLESSING OF THE NEW FIRE

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

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

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

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

R. Amen.

The priest sprinkles the new fire with Holy Water and incenses it.

THE BLESSING OF THE PASCHAL CANDLE

The priest draws the first and last letters of the Greek alphabet on the Paschal Candle, because Christ is the Beginning and the End of all things. He then fixes five grains of incense in the candle, representing the five wounds which remained in our Lord's Body after His Resurrection. The Paschal Candle is then lit from the new fire, after which the priest blesses the candle.

THE BLESSING OF THE EASTER CANDLE

Christus heri et hódie.

Principium et Finis

Alpha

et Ómega

Ipsius sunt témpora

et sæcula.

Ipsi glória et impérium

per univérsa æternitátis sæcula. Amen.

Per sua sancta vúlnera

gloriósa

custódiat

et consérvet nos

Christus Dóminus. Amen.

Lumen Christi glorióse resurgéntis

Dissipet ténebras cordis et mentis.

✠. Dóminus vobíscum.

✠. Et cum spírítu tuo.

Orémus.

Véniat, quæsumus, omnípotens Deus, super hunc incénsum céreum larga tuæ bene✠dictiónis infúsió: et hunc noctúrnum splendórem invisibilis regenerátor inténde; 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, expúlsa diabólicæ fraudis nequítia, virtus tuæ majestátis assistat. Per Christum Dóminum nostrum.

✠. Amen.

THE PROCESSION WITH THE PASCHAL CANDLE

✠. Lumen Christi.

✠. Deo grátias.

✠. Lumen Christi.

✠. Deo grátias.

Christ yesterday and today

Beginning and End

Alpha

and Omega

His are the times

and the ages

To Him be glory and dominion

through all ages of eternity. Amen.

Through His wounds holy

and glorious

guard

and preserve us

Christ the Lord. Amen.

Light of Christ, in glory rising,

Dispel dark night from heart and mind.

✠. The Lord be with you.

✠. And with thy spirit.

Let us pray.

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

✠. Amen.

✠. The Light of Christ.

✠. Thanks be to God.

✠. The Light of Christ.

✠. Thanks be to God.

℣. Lumen Christi.

℟. Deo grátias.

℣. The Light of Christ.

℟. Thanks be to God.

THE PASCHAL PROCLAMATION

*The light from the Paschal Candle is now used to light the candles held by the congregation as the Exsúltet is sung.
As Christ's teaching spreads to all corners of the world, so does the fire struck by the priest light all candles in the church.*

THE EXSÚLTET

Jube, Dómine, benedicere.

Dóminus sit in corde meo, et in lábiis meis, ut digne
et competénter annúntiem suum paschále
præcónium. Amen.

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

Gáudeat et tellus tantis irradiáta fulgóribus: et
æterni Regis splendóre illustráta, totius orbis se séntiat
amisísse caliginem.

Lætétur et mater Ecclésia, tanti lúminis adornáta
fulgóribus: et magnis populórum vóciis hæc aula
resúltet.

Quaprópter astántes vos, fratres caríssimi, ad tam
miram hujus sancti lúminis claritátem, una mecum,
quæso, Dei omnipoténtis misericórdiam invocáte. Ut
qui me non meis méritis intra Levítarum númerum
dignátus est aggregáre: lúminis sui claritátem
infúndens, Cérei hujus laudem implére perficiat.

Per Dóminum nostrum Jesum Christum Fílium
suum: qui cum eo vivit et regnat in unitáte Spíritus
Sancti Deus per ómnia sæcula sæculórum.

℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum.

℣. Grátias agámus Dómino Deo nostro.

℟. Dignum et justum est.

Vere dignum et justum est, invisibilem Deum
Patrem omnipoténtem, Filiúmque ejus unigénitum,
Dóminum nostrum Jesum Christum, toto cordis ac
mentis afféctu, et vocis ministério personáre. Qui pro

O Lord, give me Thy blessing.

May the Lord be in my heart and on my lips, that I mayest
worthily and fittingly proclaim His Paschal praise. Amen.

Let the angelic choirs of Heaven now rejoice; let the divine
mysteries rejoice; and let the trumpet of salvation sound forth
the victory of so great a King.

Let the earth also rejoice, made radiant by such splendor;
and, enlightened with the brightness of the eternal King, let it
know that the darkness of the whole world is scattered.

Let our mother the Church also rejoice, adorned with the
brightness of so great a light; and let this temple resound with
the loud acclamations of the people.

Wherefore I beseech you, most beloved brethren, who are
here present in the wondrous brightness of this holy light, to
invoke with me the mercy of almighty God. That He who has
vouchsafed to admit me among the Levites, without any
merits of mine, would pour forth the brightness of His light
upon me, and enable me to perfect the praise of this wax
candle.

Through our Lord Jesus Christ His Son, Who with Him
and the Holy Ghost liveth and reigneth, one God, for ever
and ever.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have lifted them up unto the Lord.

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

℟. It is meet and just.

It is truly meet and right to proclaim with all our heart and
all the affection of our mind, and with the ministry of our
voices, the invisible God, the Father almighty, and His only-
begotten Son, our Lord Jesus Christ, who repaid for us to His

nobis ætérno Patri, Adæ débitum solvit: et véteris piáculi cautiónem pio cruóre detérsit.

Hæc sunt enim festa paschália, in quibus verus ille Agnus occíditur, cujus sángine postes fidélium consecrántur.

Hæc nox est, in qua primum patres nostros filios Israël edúctos de Ægýpto, mare Rubrum sicco vestigio transíre fecísti.

Hæc igitur nox est, quæ peccatórum ténebras, colúmnæ illuminatióne purgávit.

Hæc nox est, quæ hódie per univérsum mundum, in Christo credéntes, a vítiis sæculi, et caligine peccatórum segregátos, reddit grátiae, sóciat sanctitati.

Hæc nox est, in qua destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuísset.

O mira circa nos tuæ pietátis dignátio!

O inæstimábilis diléctio caritátis: ut servum redímeres, Filium tradidisti!

O certe necessariúm Adæ peccátum, quod Christi morte delétum est!

O felix culpa, quæ talem ac tantum méruiť hábere Redemptórem!

O vere beata nox, quæ sola méruiť scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: et nox illuminátio mea in deliciis meis.

Hujus igitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis, et mæstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria.

In hujus igitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificium vespertínum: quod tibi in hac Cérei oblatiÓne solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia.

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

O vere beáta nox, quæ exspoliávit Ægýptos, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis

eternal Father the debt of Adam, and by the merciful shedding of His Blood, cancelled the guilt incurred by original sin.

For this is the Paschal Festival; in which that true Lamb is slain, with Whose Blood the doorposts of the faithful are consecrated.

This is the night in which Thou didst formerly cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea with dry foot.

This, therefore, is the night which dissipated the darkness of sinners by the light of the pillar.

This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners.

This is the night in which, destroying the chains of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us.

O wondrous condescension of Thy mercy towards us!

O inestimable affection of love: that Thou mightest redeem a slave, Thou didst deliver up Thy Son!

O truly needful sin of Adam, which was blotted out by the death of Christ!

O happy fault, that merited to possess such and so great a Redeemer!

O truly blessed night, which alone deserved to know the time and hour when Christ rose again from hell! This is the night of which it is written: And the night shall be as clear as the day; and the night is my light in my delights.

Therefore the hallowing of this night puts to flight all wickedness, cleanses sins, and restores innocence to the fallen, and gladness to the sorrowful. It drives forth hatreds, it prepares concord, and brings down haughtiness.

Wherefore, in this sacred night, receive, O holy Father, the evening sacrifice of this incense, which holy Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, made out of the work of bees.

Now also we know the praises of this pillar, which the shining fire enkindles to the honor of God. Which fire, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light.

O truly blessed night, which plundered the Egyptians and enriched the Hebrews! A night in which heavenly things are

divína jungúntur.

Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis hujus caliginem destruéndam, indeficiens perseveret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur Flammas ejus lúcyfer matutínus invéniat. Ille, inquam, lúcyfer, qui nescit occásus. Ille, qui regréssus ab ínferis, húmáno géneri sérénus illúxit.

Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro N. et Antistite 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, dirige cogitatiónes eórum ad justítiam et pacem, ut de terréna operositáte ad cæléstem pátriam pervéniant cum omni pópulo tuo.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus:

Per ómnia sæcula sæculórum
✠ Amen.

united to those of earth, and things divine to those which are of man.

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

We beseech Thee therefore, O Lord, that Thou wouldst grant peaceful times during this Paschal Festival, and vouchsafe to rule, govern, and keep with Thy constant protection us Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N.

Have regard, also, for those who reign over us, and, grant them Thine ineffable kindness and mercy, direct their thoughts in justice and peace, that from their earthy toil, they may come to their heavenly reward with all Thy people.

Through the same Jesus Christ Thy Son, our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, God:

World without end
✠ Amen.

LESSONS FROM THE PROPHECIES

FIRST PROPHECY *Genesis 1. 1-31; 2. 1, 2*

In princípío creávit Deus cælum et terram. Terra autem erat inánis et vacua, 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 vespere et mane, dies unus. Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dívidat aquas ab aquis. Et fecit Deus firmaméntum, divisítque aquas quæ erant sub firmaménto, ab his quæ erant super firmaméntum. Et factum est ita. Vocávit Deus firmaméntum Cælum: et factum est vespere et mane, dies secúndus. Dixit vero Deus: Congregéntur aquæ, quæ sub cælo sunt, in locum unum: et appáreat árida. Et factum est ita. Et vocávit Deus áridam, Terram: congregatiónesque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et

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

ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum iuxta genus suum, cujus semen in semetípso sit super terram. Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen iuxta genus suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies tértius. Dixit autem Deus: Fiant luminária in firmaménto cæli, et dívidant diem ac noctem, et sint in signa et témpora, et dies et annos: ut lúceant in firmaménto cæli, et illúminant terram. Et factum est ita. Fecítque Deus duo luminária magna: luminária majus, ut præéssent diéi, et lumináre minus, ut præéssent nocti: et stellas. Et pósuit eas in firmaménto cæli, ut lucérent super terram, et præéssent diéi ac nocti, et díviderent lucem ac ténebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus. Dixit étiam Deus: Prodúcant aquæ réptile ánimæ vivéntis, et volátile super terram sub firmaménto cæli. Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant 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 vespere et mane, dies quintus. Dixit quoque Deus: Prodúcat terra ánimam vivéntem in génere suo: juménta, et reptília, et béstias terræ secúndum spécies suas. Factúmque est ita. Et fecit Deus béstias terræ iuxta spécies suas, et juménta, et omne réptile terræ in génere suo. Et vidit Deus quod esset bonum, et ait: Faciámus hóminem ad imáginem et similitúdinem nostram: et præsit pístibus maris, et volatílibus cæli, et béstiis, universæque terræ, omnique 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 pístibus 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 quæ habent in semetípsis seméntem géneris sui, ut sint vobis in escam: et cunctis animántibus terræ, omnique vólucris cæli, et

was good. And He said: Let the earth bring forth his 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, 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 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 earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let 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 the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let Us make man to Our own image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him, male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb-bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all the beasts of the earth, and to every fowl of the air,

univérsis, quæ movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum. Et factum est ita. Vidítque Deus cuncta quæ fécerat: et erant valde bona. Et factum est véspere et mane, dies sextus. Ígitur perfécti sunt cæli et terra, et omnis ornátus eórum. Complevítque Deus die séptimo opus suum, quod fécerat: et requiévít die séptimo ab univérso ópere quod patrárat.

Orémus.

Flectámus genua.

Leváte.

Deus, qui mirabíliter creásti hóminem, et mirabílius redemísti: da nobis, quæsumus, contra oblectaménta peccáti, mentis ratióne persistere; ut mereámur ad ætéRNA gáudia perveníre. Per Dóminum.

✠ Amen.

SECOND PROPHECY *Exodus 14. 24-31; 15. 1*

In diébus illis: Factum est in vigília matutína, et ecce respiciens Dóminus super castra Ægyptiórum per columnam ignis et nubis, interfécit exercitum eórum: et subvértit rotas curruum, ferebantúrque in profúndum. Dixérunt ergo Ægyptíi: Fugiámus Israélem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Exténde manum tuam super mare, ut revertántur aquæ ad Ægyptios super currus et équites eórum. Cumque extendísset Móyses manum contra mare, revérsus est primo dilúculo ad priórem locum: fugientibúisque Ægyptíis occurrérunt aquæ, et invólvit eos Dóminus in médiis flúctibus. Reversæque sunt aquæ, et operuérunt currus et équites cuncti exercitus Pharaónis, qui sequéntes ingrési fuérant mare: nec unus quidem supérfit ex eis. Filii autem Israél perrexérunt per médium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinístris: 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 filii Israél carmen hoc Dómino, et dixérunt:

and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had done.

Let us pray.

Let us kneel.

Arise.

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

✠ Amen.

In those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may 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 thm as a wall on the right hand and on the left: and the Lord delivered Israel on that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand 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:

CANTICLE *Exodus 15. 1, 2*

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

Orémus.

Flectámus genua.

Leváte.

Deus, cujus antíqua miracula étiam nostris sáeculis coruscáre sentímus: dum quod uni pópulo, a persecutióne Ægyptiáca liberándo, dexteræ tuæ poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris: præsta; ut in Ábrahæ filios, et in Israélíticam dignitátem, totíus mundi tránseat plenitúdo. Per Dóminum.

✠ Amen.

THIRD PROPHECY *Isaias 4. 2-6*

In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublímis, et exultátio his, qui salváti fúerint de Israél. Et erit: Omnis qui relictus 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 spíritu judícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum, et splendórem 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.

CANTICLE *Isaias 5. 1, 2, 7*

Vínea facta est dilécto in cornu, in loco úberi. *✠* Et macériam circúmdedit, et circumfódit: et plantávit víneam Sorec: et ædificávit turrin in médio ejus. *✠* Et tórcular fodit in ea: vínea enim Dómini Sábaoth, domus Israél est.

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

Let us pray.

Let us kneel.

Arise.

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

✠ Amen.

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.

My beloved had a vineyard on a hill in a fruitful place. *✠* And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst thereof. *✠* And he made a winepress in it: for the vineyard of the Lord of hosts is the house of Israel.

Orémus.

Flectámus genua.

Leváte.

Deus, qui in ómnibus Ecclésiæ tuæ filiis sanctórum prophetárum voce manifestásti, in omni loco dominationis tuæ, satórem te bonórum séminum, et electórum pálmítum esse cultórem: tribue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum et tribulórum squalóre resecató, digna efficiántur fruge fecúndi. Per Dóminum.

℞. Amen.

FOURTH PROPHECY *Deuteronomy 31. 22-30*

In diébus illis: Scripsit ergo Móyses cánticum et dócuit filios Israë́l. Præcepítque Dóminus Jósue filio Nun et ait: Confortáre, et esto robústus: tu enim introdúces filios Israë́l in terram, quam pollicítus 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, et pónite eum in látere arcæ 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 cælum et terram. Novi enim quod post mortem meam iníque agétis, et declinábitis cito de via, quam præcépi vobis: et occúrrent vobis mala in extrémó témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera manuum vestrárum. Locútus est ergo Móyses, audiénte univérso coetu Israë́l, verba cárminis hujus, et ad finem usque complévit:

CANTICLE *Deuteronomy 32. 1-4*

Atténde, cælum, et loquar: et áudiat terra verba ex ore meo. ✠. Exspectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. ✠. Sicut imber super gramen, et sicut nix super fænum: quia nomen Dómini invocábo. ✠. Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus judícia. ✠. Deus fidélis, in quo non est iníquitas: justus et sanctus Dóminus.

Let us pray.

Let us kneel.

Arise.

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

℞. Amen.

In those days: Moses therefore wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses 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:

Attend, O heaven, and I will speak: and let the earth hear the words that come out of my mouth. ✠. Let my speech be expected like the rain: and let my words fall like the dew. ✠. Like the shower upon the grass, and like the snow upon the dry herb, because I will invoke the name of the Lord. ✠. Confess the greatness of our Lord: the works of God are perfect, and all His ways are justice. ✠. God is faithful, in Whom there is no iniquity: the Lord is just and holy.

Orémus.

Flectámus genua.

Leváte.

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 fieret étiam nostra diréctio: éxcita in omnem justificatárum géntium plenitúdinem poténtiam tuam, et da lætítiam, mitigándo terrórem; ut, ómnium peccátis tua remissióne delétis, quod denunciátum est in últiόνem, tránseat in salútem. Per Dóminum.

℞. Amen.

Let us pray.

Let us kneel.

Arise.

O God, the exaltation of the humble, and the strength of the righteous, Who, by Thy holy servant Moses, wast pleased so to instruct Thy people by the singing of Thy sacred canticle, that the renewal of the law should be also our guidance: show forth Thy power to all the multitude of Gentiles justified by Thee, and by mitigating Thy terror grant them joy: that, all sins being blotted out by Thy remission, the threatened vengeance may give way to salvation. Through our Lord.

℞. Amen.

The Congregation kneels for the Litanies.

THE FIRST PART OF THE LITANIES

Kýrie eléison.

Christe eléison.

Kýrie eléison.

Christe, audi nos.

Christe, exáudi nos.

Pater de cælis, *Deus, miserére nobis.*

Fili Redémptor mundi, *Deus, miserére nobis.*

Spiritus Sancte, *Deus, miserére nobis.*

Sancta Trinitas, unus *Deus, miserére nobis.*

Sancta María, *ora pro nobis.*

Sancta Dei Génatrix, *ora pro nobis.*

Sancta Virgo vírginum, *ora pro nobis.*

Sancte Michaël, *ora pro nobis.*

Sancte Gábriel, *ora pro nobis.*

Sancte Ráphaël, *ora pro nobis.*

Omnes sancti Ángeli et Archángeli, *oráte pro nobis.*

Omnes sancti beatórum Spirituum órdenes, *oráte pro nobis.*

Sancte Joánnes Baptista, *ora pro nobis.*

Sancte Joseph, *ora pro nobis.*

Omnes sancti Patriárchæ et Prophétæ, *oráte pro nobis.*

Sancte Petre, *ora pro nobis.*

Sancte Paule, *ora pro nobis.*

Sancte Andréa, *ora pro nobis.*

Sancte Joánnes, *ora pro nobis.*

Omnes sancti Apóstoli et Evangelistæ, *oráte pro nobis.*

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

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

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of virgins, pray for us.

Saint Michael, pray for us.

Saint Gabriel, pray for us.

Saint Raphael, pray for us.

All ye holy Angels and Archangels, pray for us.

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

Saint John the Baptist, pray for us.

Saint Joseph, pray for us.

All ye holy Patriarchs and Prophets, pray for us.

Saint Peter, pray for us.

Saint Paul, pray for us.

Saint Andrew, pray for us.

Saint John, pray for us.

All ye holy Apostles and Evangelists, pray for us.

Omnes sancti Discípuli Dómini, *oráte pro nobis.*
 Sancte Stéphané, *ora pro nobis.*
 Sancte Laurénti, *ora pro nobis.*
 Sancte Vincénti, *ora pro nobis.*
 Omnes sancti Mártýres, *oráte pro nobis.*
 Sancte Silvéster, *ora pro nobis.*
 Sancte Gregóri, *ora pro nobis.*
 Sancte Augustíne, *ora pro nobis.*
 Omnes sancti Pontífices et Confessóres, *oráte pro nobis.*
 Omnes sancti Doctóres, *oráte pro nobis.*
 Sancte Antóni, *ora pro nobis.*
 Sancte Benedicte, *ora pro nobis.*
 Sancte Domínice, *ora pro nobis.*
 Sancte Francísce, *ora pro nobis.*
 Omnes sancti Sacerdótes et Levítæ, *oráte pro nobis.*
 Omnes sancti Mónachi et Eremítæ, *oráte pro nobis.*
 Sancta María Magdaléna, *ora pro nobis.*
 Sancta Agnes, *ora pro nobis.*
 Sancta Cæcília, *ora pro nobis.*
 Sancta Ágatha, *ora pro nobis.*
 Sancta Anastásia, *ora pro nobis.*
 Omnes sanctæ Vírgines et Víduæ, *oráte pro nobis.*
 Omnes Sancti et Sanctæ Dei, *intercéдите pro nobis.*

All ye holy Disciples of the Lord, pray for us.
Saint Stephen, pray for us.
Saint Lawrence, pray for us.
Saint Vincent, pray for us.
All ye holy Martyrs, pray for us.
Saint Sylvester, pray for us.
Saint Gregory, pray for us.
Saint Augustine, pray for us.
All ye holy Bishops and Confessors, pray for us.
All ye holy Doctors, pray for us.
Saint Anthony, pray for us.
Saint Benedict, pray for us.
Saint Dominic, pray for us.
Saint Francis, pray for us.
All ye holy Priests and Levites, pray for us.
All ye holy Monks and Hermits, pray for us.
Saint Mary Magdalene, pray for us.
Saint Agnes, pray for us.
Saint Cecilia, pray for us.
Saint Agatha, pray for us.
Saint Anastasia, pray for us.
All ye holy Virgins and Widows, pray for us.
All ye holy men and women, intercede for us.

THE BLESSING OF THE BAPTISMAL WATER

This ceremony emphasizes the connection between Baptism and our Lord's Resurrection.

In Baptism, we die to our sins and rise to a new life of grace with Christ.

The Paschal Candle is dipped into the water, as a sign that the Sacrament of Baptism derives its power from Christ.

ORATION AND BLESSING

✠. Dóminus vobiscum.

✠. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptismátis párturit, spíritum adoptiónis emítte; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum.

✠. Amen.

✠. Dóminus vobiscum.

✠. Et cum spíritu tuo.

✠. Sursum corda.

✠. The Lord be with you.

✠. And with thy spirit.

Let us pray.

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

✠. Amen.

✠. The Lord be with you.

✠. And with thy spirit.

✠. Lift up your hearts.

R. Habémus ad Dóinum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine, sancte Pater, omnípotens ætérne Deus: qui invisibili poténtia, sacramentórum tuórum mirabíliter operáris efféctum: et licet nos tantis mystériis exsequéndis simus indígni: tu tamen grátiae tuæ dona non déserens, étiam ad nostras preces aures tuæ pietátis inclínas. Deus, cujus Spíritus super aquas inter ipsa munda 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, uníus ejusdémque eleménti mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et multiplica in ea regeneratiónes tuas, qui grátiae tuæ affluéntis ímpetu lætíficas civitátem tuam: fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut, tuæ majestátis império, sumat Unigéniti tui grátiam de Spíritu Sancto.

With his outstretched hand, the priest divides the water on the form of a cross.

Qui hanc aquam, regenerándis homínibus præparátam, arcána sui núminis admixtióne fecúndet: 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, jubénte te, Dómine, omnis spíritus immúndus abscédát: procul tota nequítia diabólicæ fraudis absístat. Nihil hoc loci hábeat contráriæ virtútis admixtio: non insidiándo cicúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

The priest touches the water with his hand.

Sit hæc sancta et innocens creatúra, libera ab omni impugnatóris incúrsu, et totíus nequítiae purgáta discéssu. Sit fons vivus, aqua regénerans, unda puríficans: ut omnes hoc lavácro salutífero diluéndi,

R. We have lifted them up unto the Lord.

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

R. It is meet and just.

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

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

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his wickedness. May it be a living fountain, a regenerating water, a purifying stream: that all those that are to be

operante in eis Spíritu Sancto, perfectæ purgationis indulgentiam consequantur.

washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of a perfect cleansing.

The priest makes the sign of the Cross three times over the water.

Unde benedico te, creatúra aquæ, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum: per Deum, qui te, in principio, verbo separavit ab árida: cujus Spíritus super te ferebátur.

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

The priest divides the water with his hand and throws some of it towards the four corners of the world.

Qui te paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita, fecit esse potabilem, et sitiénti pópulo de petra produxit. Bene✠dico te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum: qui te in Cana Galilææ signo admirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit: et a Joánnē in Jordáne in te baptizátus est. Qui te una cum sanguíne de látere suo produxit: et discipulis suis jussit, ut credéntes baptizaréntur in te, dicens: Ite, docete omnes gentes, baptizántes eos in nómine Patris, et Filii, et Spíritus Sancti.

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

Hæc nobis præcepta servántibus tu, Deus omnipotens, clemens adesto: tu benígnus aspíra.

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

The priest breathes three times upon the water in the form of a Cross.

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

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

The priest dips the Paschal Candle in the water three times, and sings the following three times, each in a higher tone.

Descéndat in hanc plenitúdinem fontis virtus Spíritus Sancti.

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

The priest breathes upon the water in the form of the Greek letter Ψ (psi).

Totámque hujus aquæ substántiam, regenerándi fœcúndet efféctu.

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

The Paschal Candle is taken out of the water.

Hic ómnium peccatórum máculæ deleántur: hic

Here may the stains of all sins be washed out; here may

natūra ad imāginem tuam cōdita, et ad honorem sui reformāta principii, cunctis vetustātis squalōribus emundetur: ut omnis homo, sacramentum hoc regeneratiōnis ingrēssus, in verā innocētiā novam infāntium renascatur. Per Dōminum nostrum Jesum Christum Filium tuum: qui ventūrus est judicāre vivos et mōrtuos, et sēculum per ignem.

℟. Amen.

human nature, created in Thine image, and reformed to the honor of its Author, be cleansed from all the filth of the old man: that all who receive the Sacrament of regeneration, may be born again new children of true innocence. Through our Lord Jesus Christ Thy Son: Who shall come to judge the living and the dead, and the world by fire.

℟. Amen.

*An altar server withdraws some of the water into the Aspersorium, to be used for the Renewal of Baptismal Promises later.
The priest then pours some of the Oil of Catechumens into the water in the form of a Cross*

Sanctificetur et fecundetur fons iste Óleo salutis renascētibz ex eo, in vitam aeternam.

℟. Amen.

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

℟. Amen.

The priest pours Holy Chrism into the water.

Infusio Chrismatis Dōmini nostri Jesu Christi, et Spīritus Sancti Parácliti, fiat in nōmine sanctæ Trinitātis.

℟. Amen.

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

℟. Amen.

The priest pours both the Oil of Catechumens and Holy Chrism together into the water in the form of a Cross.

Commixtio Chrismatis sanctificatiōnis, et Ólei unctiōnis, et aquæ baptismatis, páriter fiat in nōmine Pa✠tris, et Fi✠lii, et Spīritus ✠ Sancti.

℟. Amen.

May this mixture of the Chrism of sanctification, and of the Oil of unction, and of the water of Baptism, be made to the name of the ✠ Father, and of the ✠ Son, and of the Holy ✠ Ghost.

℟. Amen.

THE PROCESSION TO THE BAPTISMAL FONT

The vessel containing the blessed Baptismal Water is borne in solemn procession to the font.

PSALM 41. 2-4 *Sicut Cervus*

Sicut cervus desiderat ad fontes aquarum: ita desiderat ánima mea ad te, Deus. Sitivit ánima mea ad Deum vivum, quando véniam, et apparebo ante faciē Dei? Fuérunt mihi lácrimæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

G.P. da Palestrina

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

The Baptismal Water is poured into the font.

℣. Dōminus vobiscum.

℟. Et cum spīritu tuo.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus.

Omnípotens sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus aquárum tuárum éxpétit fontem: et concéde propítius; ut fidei ipsíus sitis, baptísmatis mystério, ánimam corpúsque sanctíficet. Per Dóminum.

℟. Amen.

Let us pray.

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

℟. Amen.

The Baptismal Font is incensed. The priest and servers return to the sanctuary.

THE RENEWAL OF BAPTISMAL PROMISES

This ceremony takes the place of the Creed in tonight's Mass, as a solemn profession of our faith.

The congregation holds lighted candles through the end of this rite.

The priest vests in white or gold stole and cope and incenses the Paschal Candle.

THE RENEWAL OF BAPTISMAL PROMISES

Hac sacratíssima nocte, fratres caríssimi, sancta Mater Ecclesia, récolens Dómini nostri Jesu Christi mortem et sepultúram, eum redamándo vígilat; et, célebrans ejúsdem gloriósam resurrectiódinem, lætabúnda gaudet.

Quóniam vero, ut docet Apóstolus, consepúlti sumus cum Christo per baptismum in mortem, quómodo Christus resurrexit a mórtuis, ita et nos in novitáte vitæ opórtet ambuláre; sciéntes, véterem hóminem nostrum simul cum Christo crucifíxum esse, ut ultra non serviámus peccáto. Existimémus ergo nos mórtuos quidem esse peccáto, vivéntis autem Deo in Christo Jesu Dómino nostro.

Quaprópter, fratres caríssimi, quadragesimáli exercitatióne absolúta, sancti Baptísmatis promissiões renovémus, quibus olim Sátanæ et opéribus ejus, sicut et mundo, qui inimícus est Dei, abrenuntiávimus, et Deo in sancta Ecclesia cathólica fidéliter servíre promísimus. Ítaque:

Célebrans. Abrenuntiátis Sátanæ?

Omnes. Abrenuntiámus.

C. Et ómnibus opéribus ejus?

O. Abrenuntiámus.

C. Et ómnibus pompis ejus?

O. Abrenuntiámus.

C. Créditis in Deum, Patrem omnipoténtem, Creatórem cæli et terræ?

O. Crédimus.

On this most sacred night, dearly beloved brethren, Holy Mother Church, recalling the death and burial of our Lord Jesus Christ, returneth His love by keeping vigil; and aboundeth with joy at celebrating His glorious Resurrection.

But because, as the Apostle teaches, we are baptized into His death and buried together with Christ: and as Christ rose again from the dead, so we too must walk in newness of life; knowing that our old man hath been crucified together with Christ so that we shall no longer be in servitude to sin. Let us look upon ourselves therefore as dead indeed to sin but living to God in Christ Jesus our Lord.

Therefore, dearly beloved brethren, the Lenten observance now completed, let us renew the promises of Baptism by which formerly we renounced Satan and his works, and the world likewise, the enemy of God; and by which we promised to serve God faithfully in the Holy Catholic Church. Therefore:

Priest. Do you renounce Satan?

Congregation. We do renounce him.

P. And all his works?

C. We do renounce them.

P. And all his pomps?

C. We do renounce them.

P. Do you believe in God the Father Almighty, Creator of heaven and earth?

C. We do believe.

C. Créditis in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, natum et passum?

O. Crédimus.

C. Créditis et in Spíritum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communiónem, remissionem peccatórem, carnis resurrectionem, et vitam ætérnam?

O. Crédimus.

C. Nunc autem una simul Deum precémur, sicut Dóminus noster Jesus Christus oráre nos dócuit:

O. Pater noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie, et dimítte nobis debita nostra, sicut et nos dimittibus debitóribus nostris. Et ne nos indúcas in tentatiónem, sed líbera nos a malo.

C. Et Deus omnípotens, Pater Dómini nostri Jesu Christi, qui nos regenerávit ex aqua et Spíritu Sancto, quique nobis dedit remissionem peccatórum, ipse nos custódiat grátia sua in eódem Christo Jesu Dómino nostro in vitam ætérnam.

O. Amen.

P. Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and who suffered for us?

C. We do believe.

P. Do you also believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

C. We do believe.

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

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

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

C. Amen.

The priest sprinkles the people with Baptismal Water.

The congregation extinguishes their candles and kneels for the Litanies.

THE SECOND PART OF THE LITANIES

Propítius esto, parce nobis, Dómine.

Propítius esto, exáudi nos, Dómine.

Ab omni malo, líbera nos, Dómine.

Ab omni peccáto, líbera nos, Dómine.

A morte perpétua, líbera nos, Dómine.

Per mystérium sanctæ Incarnatiónis tuæ, líbera nos, Dómine.

Per advéntum tuum, líbera nos, Dómine.

Per nativitátem tuam, líbera nos, Dómine.

Per baptísmum et sanctum jejúnium tuum, líbera nos, Dómine.

Per crucem et passióem tuam, líbera nos, Dómine.

Per mortem et sepultúram tuam, líbera nos, Dómine.

Per sanctam resurrectionem tuam, líbera nos, Dómine.

Per admirábilem ascensionem tuam, líbera nos, Dómine.

Per advéntum Spíritus Sancti Parácliti, líbera nos, Dómine.

In die judícii, líbera nos, Dómine.

Peccatóres, te rogámus, audi nos.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil, deliver us, O Lord.

From all sin, deliver us, O Lord.

From everlasting death, deliver us, O Lord.

Through the mystery of Thy holy Incarnation, deliver us, O Lord.

Through Thy coming, deliver us, O Lord.

Through Thy Nativity, deliver us, O Lord.

Through Thy Baptism and holy fasting, deliver us, O Lord.

Through Thy Cross and Passion, deliver us, O Lord.

Through Thy Death and Burial, deliver us, O Lord.

Through Thy holy Resurrection, deliver us, O Lord.

Through Thy wonderful Ascension, deliver us, O Lord.

Through the coming of the Holy Ghost, the Paraclete, deliver us, O Lord.

In the day of judgment, deliver us, O Lord.

We sinners, we beseech Thee to hear us.

Ut nobis parcas, *te rogámus, audi nos.*

Ut Ecclesiam tuam sanctam régere et conserváre dignéris, *te rogámus, audi nos.*

Ut domnum apostólicum et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris, *te rogámus, audi nos.*

Ut inimícos sanctæ Ecclesiæ humiliáre dignéris, *te rogámus, audi nos.*

Ut régibus et princípibus christiánis, pacem et veram concórdiam donáre dignéris, *te rogámus, audi nos.*

Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris, *te rogámus, audi nos.*

Ut ómnibus benefactoribus nostris sempitérna bona retribuas, *te rogámus, audi nos.*

Ut fructus terræ dare et conserváre dignéris, *te rogámus, audi nos.*

Ut ómnibus fidélibus defúntis réquiem ætérrnam donáre dignéris, *te rogámus, audi nos.*

Ut nos exaudíre dignéris, *te rogámus, audi nos.*

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.*

That Thou wouldst spare us, we beseech Thee, to hear us.

That Thou wouldst vouchsafe to govern and preserve Thy holy Church, we beseech Thee, to hear us.

That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion, we beseech Thee, to hear us.

That Thou wouldst vouchsafe to humble the enemies of holy Church, we beseech Thee, to hear us.

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes, we beseech Thee, to hear us.

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service, we beseech Thee, to hear us.

That Thou wouldst render eternal blessings to all our benefactors, we beseech Thee, to hear us.

That Thou wouldst vouchsafe to give and preserve the fruits of the earth, we beseech Thee, to hear us.

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we beseech Thee, to hear us.

That Thou wouldst vouchsafe graciously to hear us, we beseech Thee, 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.

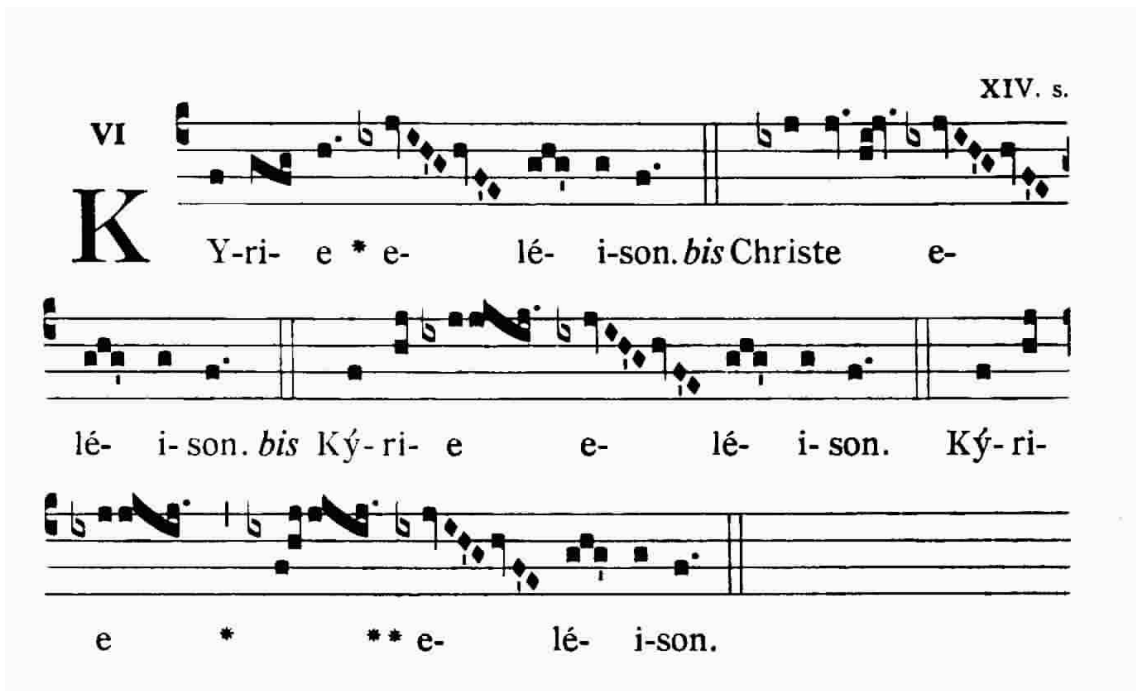
THE MASS

The priest vests in white or gold stole, maniple, and chasuble.

The Prayers at the Foot of the Altar are omitted today.

KYRIE ELEISON Mass XVII – Kyrie B

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GLORIA IN EXCELSIS DEO Messe Brève in C

Charles Gounod

The bells are rung and the church lights are turned on as the Gloria is sung, as a sign of Christ's Resurrection.

COLLECT

Deus, qui hanc sacratissimum noctem glória dominicæ Resurrectionis illústras: consérva in nova familiæ tuæ progénie adoptionis spíritum, quem dedísti; ut, córpore et mente renováti, puram tibi exhibeant servitútem. Per eúmdem Dóminum.

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

EPISTLE Colossians 3. 1-4

Fratres: si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera 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 apparébitis cum ipso in glória.

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.

ALLELUIA

Allelúja, allelúja, allelúja. *Ps. 117. 1* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

Alleluia, alleluia, alleluia. *Ps. 117. 1* Give praise to the Lord for He is good: for His mercy endureth forever.

TRACT Psalm 116. 1, 2

Laudáte Dóminum omnes gentes: et collaudáte eum, omnes pópuli. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

O praise the Lord, all ye nations, and praise Him, all ye people. For His mercy is confirmed upon us: and the truth of the Lord remaineth forever.

Candles are not carried at the Gospel today.

GOSPEL St. Matthew 28. 1-7

Véspere autem sabbati, quæ lucéscit in prima sabbati, venit María Magdaléne, et áltera María vidére sepúlchrum. Et ecce terræmótus factus est magnus. Ángelus enim Dómini descendit de cælo: et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus ejus sicut fulgur: et vestiméntum ejus sicut nix. Præ timóre autem ejus extérriti sunt custódes, et factu sunt velut mórtui. Respóndens autem Ángelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Jesum, qui crucifíxus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dicite discíplis ejus, quia surréxit: et ecce præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædixi vobis.

HOMILY

The Creed and Offertory Antiphon are omitted today.

OFFERTORY MOTET *Regína Cæli*

SECRET

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

PREFACE OF EASTER

Vere dignum et justum est, æquum et salutáre, 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 moriéndó destrúxit, et vitam resurgéndo reparávit. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominationibus, cumque omni militía cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

SANCTUS *Messe Brève in C*

CANON MISSAE

COMMUNICANTES FOR EASTER

Communicántes, et noctem sacratíssimam celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi: sed et...

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 lightening and his raiment as snow. And for fear of him the guards were struck with terror and became as dead men. And the Angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified: He is not here: for 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.

Fr. Hrytskyk

W.A. Mozart

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

It is truly meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously especially on 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, ever more saying:

Charles Gounod

Having communion in, and keeping the most holy night of the Resurrection of our Lord Jesus Christ according to the flesh; and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ, as also...

HANC ÍGITUR FOR EASTER

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spíritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus, Dómine, ut placatus accipias: diésque nostros...

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

PATER NOSTER *Congregation sings only the concluding "Sed libera nos a malo."*

The Agnus Dei and the first of the priest's three Prayers Before Communion are omitted today.

Catholics in the state of grace are invited to kneel at the Communion Rail to receive Holy Communion. Communion is received on the tongue only. Holy Communion is not given in the hand at the Tridentine Mass.

If you cannot come to the rail, please inform one of the ushers, and Communion will be brought to you.

COMMUNION MOTET *Laudáte Dóminum*

W.A. Mozart

THE SOLEMN LAUDS OF EASTER DAY

The Lauds take the place of the Communion Antiphon today.

PSALM 150

Ant. Allelúja, allelúja, allelúja.

Laudáte Dóminum in sanctuário ejus * laudáte eum in augústo firmaménto ejus.

Laudáte eum propter grándia ópera ejus, * laudáte eum propter summam majestátem ejus.

Laudáte eum clangóre tubæ, * laudáte eum psaltério et cíthara.

Laudáte eum týmpano et choro: * laudáte eum chordis et órgano.

Laudáte eum in cýmbalis sonóris, laudáte eum cýmbalis crepitántibus: * omne quod spirat, laudet Dóminum.

Glória Patri, et Filio, * et Spirítui Sancto.

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

Ant. Allelúja, allelúja, allelúja.

Ant. Alleluia, alleluia, alleluia.

Praise ye the Lord in His holy places: * praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts: * praise ye Him according to the multitude of His greatness.

Praise Him with sound of trumpets: * praise Him with psaltery and harp.

Praise Him with timbrel and choir: * praise Him with strings and organs.

Praise Him on high sounding cymbals: praise Him on cymbals of joy. * Let every spirit praise the Lord.

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.

The altar is incensed during the Benedictus.

CANTICLE OF ZACHARY *St. Luke 1. 68-79*

Ant. Et valde mane * una sabbatórum, véniunt ad monuméntum, orto jam sole, allelúja.

Benedictus Dóminus, Deus Israël, * quia visitávit et redémit pópulum suum.

Et eréxit cornu salútis nobis * in domo David servi sui.

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

Blessed be the Lord God of Israel: * because He hath visited and wrought the redemption of His people.

And hath raised up a horn of salvation to us, * in the house of David His servant.

Sicut locútus est per os sanctórum, * qui olim fuérunt, prophetárum suórum:

Ut liberáret nos ab inimícis nostris, * et e manu ómnium qui odérunt nos,

Ut fáceret misericórdiam cum pátribus nostris, * et recordarétur fœderis sui sancti:

Jurisjurándi, quod jurávit Ábrahæ, patri nostro, * datúrum se nobis,

Ut sine timóre, e manu inimicórum nostrórum liberáti, * serviámus illi,

In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

Et tu, puer, prophéta Altíssimi vocáberis: * præibis enim ante fáciem Dómini ad parándas vias eius,

Ad dandam pópulo ejus sciéntiam salútis * in remissióne peccatórum eórum,

Per víscera misericórdiæ Dei nostri, * quia visitábit nos Óriens ex alto,

Ut illúminet eos, qui in ténebris et in umbra mortis sedent, * ut dirígat pedes nostros in viam pacis.

Glória Patri, et Filio, * et Spirítui Sancto.

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

Ant. Et valde mane * una sabbatórum, véniunt ad monuméntum, orto jam sole, allelúja.

POSTCOMMUNION COLLECT

Spirítum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti tua fácias pietáte concórdes. Per Dóminum...in unitáte ejúsdem Spíritus Sancti.

DISMISSAL & BLESSING

The Last Gospel is omitted today.

FINAL HYMN JESUS CHRIST IS RIS'N TODAY

Next Page

* * *

The offering today will be for the benefit of St. Josaphat Church.

CELEBRANT: The Reverend Peter Hrytsyk, Assumption Church, Windsor

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*As He spoke by the mouth of His holy prophets, * who are from the beginning.*

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

*To perform mercy to our fathers * and to remember His holy testament.*

*The oath, which He swore to Abraham our father, * that He would grant to us,*

*That, being delivered from the hand of our enemies, * we may serve Him without fear,*

*In holiness and justice before Him * all our days.*

*And thou, child, shall be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways,*

*To give knowledge of salvation to His people * unto the remission of their sins.*

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

*To enlighten them that sit in darkness and in the shadow of death, * to direct our feet into the way of peace.*

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

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

with Vatican directives, we strictly follow the 1962 edition of the *Missale Romanum*. A new Psalter was introduced along with the Holy Week changes, meaning some wording of the Psalms in Latin was changed. This applies to the Solemn Lauds at the end of Mass today. Not all post-1955 hand missals make use of the new Psalter, though the official 1962 Latin Altar Missal specifies that they should. Likewise, not all hand missals' English translations accurately reflect the modified Latin wording. This handout strives to provide both the correct original Latin, and English translations, according to the new Psalter.