

Holy Saturday

The Easter Vigil

Part I: The New Fire & The Grains of Incense

Blessing the New Fire

At a convenient hour the altars are prepared, and the Hours are recited in the choir; but the candles are not lighted until the beginning of the Mass. Meanwhile fire is struck from a flint at the entrance of the church, and coals are kindled from it. Near at hand lies a vessel containing five large grains of incense to be set in the Paschal Candle. The priest, vested in purple cope, goes to the church door accompanied by his ministers and acolytes with processional cross, holy water, and incense. He first blesses the new fire:

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

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

Orémus.

Deus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fidélibus contulísti: prodúctum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctífica: ✠ et concéde nobis, ita per hæc festa paschália coeléstibus desidériis inflammári: ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertíngere. Per eúndem Christum Dóminum nostrum.
℞. Amen.

Let us pray.

O God, Who through Thy Son, the cornerstone, hast given to Thy faithful the fire of Thy brightness, sanctify ✠ this new fire, produced out of a flint-stone, to be serviceable for our uses; and grant unto us to be so fired with heavenly aspirations though these paschal festivities, that with pure hearts we may be able to attain to the festivities of perpetual brightness. Through the same Christ our Lord.
℞. Amen.

Orémus.

Dómine Deus, Pater omnípotens,

Let us pray.

Lord God, Father almighty, light

lumen indeficiens, qui es
cōnditor ómnium lúminum: béne
✠ dic hoc lumen, quod a te
sanctificátum atque benedíctum
est, qui illuminásti omnem
mundum: ut ab eo lúmine
accendámur atque illuminémur
igne claritátis tuæ: et sicut
illuminásti Móysen exeúntem de
Ægypto, ita illúmines corda, et
sensus nostros; ut ad vitam, et
lucem ætérnam. Per Christum
Dóminum nostrum.
℞ Amen.

unfailing, Who art the Creator of
all lights, bless ✠ this light,
which hath been sanctified and
blessed by Thee, Who dost
enlighten the whole world, that
we may be kindled by that light
and enlightened by the fire of
Thy brightness; and as Thou
didst enlighten Moses when he
went forth out of Egypt, so do
Thou enlighten our hearts and
our senses, that we may be
worthy to come to the light
eternal. Through Christ our
Lord.
℞ Amen.

Orémus.
Dómine sancte, Pater
omnípotens, ætérne Deus:
benedicéntibus nobis hunc ignem
in nómine tuo, et unigéniti Fílii
tui Dei ac Dómini nostri Iesu
Christi, et Spíritus Sancti,
cooperári dignéris; et ádiuva nos
contra igníta tela inimíci, et
illústra grátia cælésti: Qui vivis et
regnas cum eódem Unigénito
tuo, et Spíritu Sancto, Deus: per
ómnia sæcula sæculórum.
℞ Amen.

Holy Lord, eternal Father,
almighty God, vouchsafe Thy co-
operation with us while we bless
this fire in Thy name, and the
name of Thine only-begotten Son,
our God and Lord Jesus Christ,
and of the Holy Spirit; and aid us
against the fiery darts of the
enemy, and illuminate us with
Thy heavenly grace. Who livest
and reignest with the same,
Thine Only-begotten and the
Holy Spirit, God, forever and
ever.
℞ Amen.

**The celebrant blesses the five grains of incense to be placed in the
Candle, and says the fourth prayer without singing, while the thurifer
places blessed coals in the censer.**

Véniat, quæsumus, omnípotens
Deus, super hoc incénsum larga

tuæ benedictiónis ✠ infúσιο: et
hunc noctúrnum splendórem

invisibilis regenerátor accénde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; sed in quocúmque loco ex huius sanctificatiónis mystério áliquid fúerit deportátum, expúlsa diabólicæ fraudis nequítia, virtus tuæ maiestátis assístat. Per Christum Dóminum nostrum.
℞ Amen.

Upon this incense, we beseech Thee, O almighty God, may there come a plenteous outpouring of Thy benediction ✠; and do Thou, O invisible Regenerator, kindle this splendor of the night, that not only the sacrifice, happily consummated this night, may be refulgent with the secret mingling of Thy light, but into whatsoever place anything be brought from the mystery of this sanctification, the malice of the diabolical deceits may be driven thence, and the power of Thy majesty may be present. Through Christ our Lord.
℞ Amen

.An acolyte taking some of the blessed coals places them in the thurible, and the priest puts incense in, blessing it in the usual manner ; then he sprinkles the grains of incense and the new fire thrice the holy water, and thrice incenses them. All the lamps in the church are extinguished, that they may afterwards be lighted from the blessed fire. The deacon now vests in a white dalmatic, and takes up a reed at the top of which is fixed a three-branched candle; and all enter the church. First goes the thurifer with an acolyte carrying a vessel with the five grains of incense; next the subdeacon bearing the cross; the clergy in order : then the deacon with the reed ; and lastly the priest. As soon as the deacon has entered the church he lowers the reed, and an acolyte, carrying a candle or taper lighted from the new fire, lights one of the branches of the triple candle. The deacon, raising up the reed, kneels down as do all the rest, except the subdeacon who is carrying the cross, the deacon sings:

℣. Lumen Christi.

℣. Light of Christ.

All answer

℞ Deo grátias.

℞ We thank Thee, O God.

In the middle of the church the second branch of the candle is lighted, with the same ceremonies; and the third branch in the sanctuary, the deacon each time singing *Lumen Christi* on a higher tone.

Part II: The Paschal Candle

The priest now goes up to the Epistle corner of the altar ; the deacon gives the reed to an acolyte, and taking the book, asks a blessing from the priest, (*Jube domne, benedicere.*) who gives it in the following words:

The Lord be in thy heart and on thy lips, that thou mayest worthily and fitly proclaim his paschal praise. In the name of the Father, and of the Son, ✠ and of the Holy Spirit.

℞ Amen.

Mounting the ambo, the deacon puts down the book and incenses it. At his right hand stands the subdeacon holding the cross and the thurifer; at his left two acolytes, one holding the reed, the other a vessel containing the five grains of incense. All rise and stand as at the Gospel, and the deacon proceeds to bless the paschal candle, singing:

Exsultet

Exsúltet iam Angélica turba cælórum:

Now, let the angelic host of heaven exult the mysteries divine; and for the victory of so great a King sound the trumpet of salvation. Let earth rejoice, irradiated by such mighty beams, and being lighted up with the splendor of the eternal King, let her feel the shadows gone from all her sphere. Let Mother Church also rejoice, adorned with the effulgence of so great a light; and let this place ring with the voice of many.

Wherefore, do ye here present, O most dear brethren, in the wondrous brightness of this holy light, join me, I pray, in invoking the mercy of almighty God, that He, Who, for no merits of mine own, hath deigned to number me among the Levites, may shed upon me the brightness of His light and make me perfectly perform the praise of this candle.

Through Our Lord Jesus Christ, His Son, Who with Him liveth and reigneth in the unity of the Holy Spirit, God.

℣. Per ómnia sæcula sæculórum.

℞. Amen.

℣. Forever and ever.

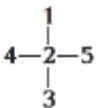
℞. Amen.

☩. Dóminus vobíscum.
 ☩. Et cum spírítu tuo.
 ☩. Sursum corda.
 ☩. Habémus ad Dóminum.
 ☩. Grátias agámus Dómino Deo
 nostro.
 ☩. Dignum et iustum est.

☩. The Lord be with you.
 ☩. And with thy spirit.
 ☩. Lift up your hearts.
 ☩. We have lifted them up to the
 Lord.
 ☩. Let us give thanks to the Lord,
 our God.
 ☩. It is meet and just.

Vere dignum et iustum est

It is truly meet and just to proclaim with all the affection of our heart and soul, and with the sound of our voice, the invisible God the Father almighty, and his only Son our Lord Jesus Christ. Who paid for us to his eternal Father the debt of Adam : and by his sacred blood cancelled the guilt contracted by original sin. For this is the pascal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night in which thou formerly broughtest forth our forefathers the children of Israel out of Egypt, leading them dry-foot through the Red Sea. This then is the night which dissipated the darkness of sin, by the light of the pillar. This is the night which now delivers all over the world those that believe in Christ from vices of the world and darkness of sin, restores them to grace, and clothes them with sanctity. This is the night in which Christ broke the chains of death, and ascended conqueror from hell. For it availed us nothing to be born, unless it had availed us to be redeemed. O how admirable is thy goodness towards us ! O how inestimable is thy love ! Thou hast delivered up thy Son to redeem a slave. O truly necessary sin of Adam, which the death of Christ has blotted out ! O happy fault, that merited 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 light as the day, and the night is my illumination in my delights. Therefore the sanctification of this night blots out crimes, washes away sins, and restores innocence to sinners, and joy to the sorrowful. It banishes enmities, produces concord, and humbles empires.



Here the deacon fixes the five grains of incense in the candle in the form of a cross.

The Clergy sit, but not the Celebrant.

In huius igitur noctis grátia,
súscipe, sancte Pater, incénsi
huius sacrificium vespertínum:
quod tibi in hac Cérei oblatióne
solémni, per ministrórum manus
de opéribus apum, sacrosáncta
reddit Ecclésia. Sed iam
colúmnæ huius præcónia
nóvimus, quam in honórem Dei
rútilans ignis accéndit.

In thanksgiving, then, for this
night, O holy Father, receive the
evening sacrifice of this incense,
which most holy Church
rendereth to Thee by the hands of
her ministers, in this solemn
oblation of wax, from the labors
of the bees. And now we know
the glories of this column which
the flickering fire doth kindle in
God's honor.

Here the deacon lights the candle with one of the three candles on the reed.

Qui licet sit divisus in partes,
mutuáti tamen lúminis
detríménta non novit. Alitur
enim liquántibus ceris, quas in
substántiam pretiósæ huius
lámpadis, apis mater edúxit.

Which fire, though it be divided
into parts, yet knoweth no
diminution of its light. For it is
nourished by the fluid wax
which the mother bee hath
produced for the material of this
precious torch.

The lamps are lit, then the Deacon continues the chant.

O vere beáta nox, quæ
exspoliávit Ægýptios, ditávit
Hebræos! Nox, in qua terrénis
cæléstia, humánis divína
iungúntur. Orámus ergo te,
Dómine: ut Céreus iste in
honórem tui nóminis
consecrátus, ad noctis huius
calíginem destruéndam,
indeficiens persevéret. Et in
odórem suavitátis accéptus,
supérnis lumináribus misceátur.
Flammas eius lúcifer matutínus
invéniat. Ille, inquam, lúcifer,
qui nescit occásus. Ille, qui

O truly blessed night that
despoiled the Egyptians and
enriched the Hebrews! Night in
which heavenly are joined with
earthly things, divine with
human! We therefore pray Thee,
O Lord, that this candle,
consecrated to the honor of Thy
name, may preserve without
failing in breaking up the gloom
of this night. And, being
accepted for an odor of
sweetness, may it be mingled
with the heavenly luminaries.
May the daystar of the morning

regréssus ab ínferis, húmáno
géneri serénus illúxit. Precámur
ergo te, Dómine: ut nos fámulos
tuos, omnémque clerum, et
devotíssimum pópulum: una
cum beátissimo Papa nostro *N.* et
Antístite nostro *N.*, quiéte
témporum concéssa, in his
paschálibus gáudiis, assídua
protectióne régere, gubernáre, et
conserváre dignéris. * Per
eúndem Dóminum nostrum
Iesum Christum Fílium tuum:
Qui tecum vivit et regnat in
unitáte Spíritus Sancti Deus: per
ómnia sæcula sæculórum.
℞. Amen

come upon its flame: that daystar
which knoweth no setting: He
Who, returning from the grave,
hath shed His serene light upon
the human race. We therefore
beseech Thee, O Lord, that,
granting peace in these paschal
joys to us Thy servants, and all
Thy clergy, and Thy most devout
people, together with our most
blessed Pope *N.* and our bishop
N., Thou wouldst deign to direct
us with Thy watchful protection,
to govern and preserve us.*
Through the same Our Lord
Jesus Christ, Thy Son, Who with
Thee liveth and reigneth in the
unity of the Holy Spirit, God,
world without end. ℞. Amen.

* The words regarding the Roman Emperor are left out. (Decr. 1827, II, et 3103, III).

Part III: The Prophecies

First Prophecy

Gn. 1,1-31; 2,1-2

In princípío creávit Deus cælum, et terram.

In the beginning God created heaven and earth: and the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good; and he divided the light from the darkness. And he called the light Day, and the darkness Night; and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so. And God called the firmament, Heaven; and the evening and morning were the second day. God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it

was so done. And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: To shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And he set them in the firmament of heaven to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and 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 everything 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 he created him: male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein

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

Orémus.

Ÿ. Flectámus génua.

℞. Leváte.

Deus, qui mirábiliter creásti hóminem, et mirábilis redemísti: da nobis, quæsumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad ætérna gáudia perveníre. Per Dóminum nostrum.

Ÿ. Let us Kneel.

℞. Arise.

O God, Who hast wonderfully created man and more wonderfully redeemed him, grant us, we beseech Thee, to withstand by strength of spirit the allurements of sin, that we may be worthy to reach everlasting joys. Through our Lord.

The reading finished, the Celebrant says: *Orémus*; the Deacon: *Flectámus génua*; and the Subdeacon: *Leváte*. And in like manner for the other prayers.

Second Prophecy

Gen 5; 6; 7 and 8

Noë vero cum quingentórum esset annórum

And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man forever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the

face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,) He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of everything that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God had commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood gates of heaven were opened: And the rain fell upon the earth forty days and forty nights. In the selfsame day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark: They and every beast according to its kind, and all the cattle in their kind, and everything that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of

cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood gates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven: Which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had ceased upon the face of the earth. But she, not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet another seven days: and he sent forth the dove, which returned not any more unto him. And God spake to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Orémus.

∞. Flectámus génuá.

℞ Leváte.

Deus, incommutábilis virtus, et
lumen ætérnum: réspice

propítius ad totíus Ecclésiæ tuæ
mirábile sacraméntum, et opus

∞. Let us kneel.

℞ Arise.

O God, unchangeable virtue, and
light eternal, look mercifully

salútis humánae, perpétuæ
dispositiónis efféctu tranqúillius

operáre; totúsque mundus
experiátur et vídeat, deiécta érigi,
inveteráta renovári, et per ipsum
redíre ómnia in íntegrum, a quo
sumpsére princípium: Dóminum
nostrum Iesum Christum Fílium
tuum: Qui tecum vivit.

upon the wonderful sacrament of
Thy whole Church, and perform
in peace the work of human
salvation, and let the whole
world feel and see the things
lifted up that were cast down, the
worn out things renewed, and
that all things are made whole
through Him from Whom they
had their origin, Our Lord Jesus
Christ, Thy Son, Who with Thee
liveth and reigneth.

Third Prophecy

Gen 22,1-19

In diébus illis: Tentávit Deus Abraham, et dixit ad eum

In those days, God tempted Abraham, and said to him, Abraham, Abraham: and he answered. Here I am. He said to him, Take thy only-begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men, Stay you here with the ass: I and the boy will go with speed as far as yonder, and, after we have worshipped will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father, My father; and he answered, What wilt thou, son? Behold, saith he, fire and wood; where is the victim for the holocaust? And Abraham said, God will provide Himself a victim for a holocaust, my son. So they went on together; and they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood; and he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying, Abraham, Abraham; and he answered, Here I am. And he said to him, Lay not thy hand upon the boy, neither do thou anything to him; now I know that thou fearest

God, and hast not spared thy only-begotten son for My sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord Seeth. Whereupon even to this day it is said, In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying, By My own self have I sworn, saith the Lord; because thou hast done this thing, and hast not spared thy only-begotten son for My sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the seashore; thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Orémus.

☩. Flectámus génuá.

℞. Leváte.

Deus, fidélium Pater summe, qui in toto orbe terrárum, promissionís tuæ filios diffúsa adoptionís grátia múltiplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut iurásti, géntium éfficis patrem; da pópulis tuis digne ad grátiam tuæ vocatiónis introíre. Per Dóminum nostrum.

☩. Let us kneel.

℞. Arise.

O God, the supreme Father of the faithful, Who dost multiply Thy children throughout the world by spreading abroad the grace of adoption, and Who, through the paschal sacrament, dost make Thy servant Abraham the Father of all the nations, as Thou didst swear, grant that Thy people may worthily enter into the grace of Thy vocation. Through Our Lord.

Fourth Prophecy

Ex 14,24-31; 15,1

In diébus illis: Factum est in vigília matutína

In those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may

come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: And the Lord delivered Israel in that day out of the hands 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:

Tract Exodus 15,1; 2

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

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

Orémus.

Ǻ. Flectámus génua.
℞. Leváte.

Ǻ. Let us kneel.
℞. Arise.

Deus, cuius antíqua mirácula étiam nostris sæculis coruscáre sentímus: dum quod uni pópulo, a persecutióne Ægyptiaca liberándo, dèxteræ tuæ poténtia contulísti, id in salútem géntium

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

per aquam regenerati6nis
operaris: praesta; ut in Abráhae
filios, et in Israélticam
dignitatem, totius mundi transeat
plenitudo. Per D6minum
nostrum.

didst for one people, delivering it
from the Egyptian persecution by
the power of Thy right hand,
grant that the fullness of all the
world be shared by the sons of
Abraham and with the dignity of
Israel. Through Our Lord.

Fifth Prophecy

Is. 54,17; 55,1-11

Haec est hereditas serv6rum D6mini

This is the inheritance of the servants of the Lord, and their justice with Me, saith the Lord. All you that thirst, come to the waters: and you that have no money, make haste, buy, and eat; come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Harken diligently to Me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to Me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord, while he may be found: call upon him, while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God: for he is bountiful to forgive. For My thoughts are not your thoughts: nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: So shall My word be, which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

Orémus.

Ÿ. Flectámus génuā.

℞. Leváte.

Ÿ. Let us kneel.

℞. Arise.

Omnípotens sempitérne Deus, múltíplica in honórem nóminis tui, quod patrum fidei spopondísti: et promissiónis filios sacra adoptióne diláta; ut, quod prióres sancti non dubitavérunt futúrum, Ecclésia tua magna iam ex parte cognóscat implétum. Per Dóminum nostrum.

Almighty, eternal God, for the honor of Thy name multiply what Thou didst promise to the faith of the fathers, and increase by holy adoption the sons of promise, that, what the saints of old did not doubt would be, Thy Church may know to have been already in great part fulfilled. Through Our Lord.

Sixth Prophecy

Bar. 3,9-38

Audi, Israël, mandáta vitæ

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou are in thy enemies' land? Thou art grown old in a strange country: thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone in to her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their pastime with the birds of the air. That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable. They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, Nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and

understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths: But He that knoweth all things, knoweth her, and hath found her out with his understanding: He that prepared the earth for evermore, and filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth: and hath called it, and it obeyeth Him with trembling. And the stars have given light in their watches, and rejoiced: They were called, and they said: Here we are: and with cheerfulness they have shined forth to Him that made them. This is our God, and there shall no other be accounted of in comparison with Him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards He was seen upon earth, and conversed with men.

Orémus.

Ÿ. Flectámus génuá.

℞. Leváte.

Deus, qui Ecclésiam tuam
semper géntium vocatióne
múltiplicas: concéde propítius:
ut, quos aqua baptísmatis ábluis,
contínua protectióne tueáris. Per
Dóminum nostrum.

Ÿ. Let us kneel.

℞. Arise

O God, Who dost ever multiply
Thy Church by the calling of the
nations, mercifully grant that
those whom Thou dost wash
with the water of baptism may be
guarded by Thy continual
protection. Through Our Lord.

Seventh Prophecy

Ez. 37,1-14

In diébus illis: Facta est super me manus Dómini

In those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain

that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophecy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say to them: Thus saith the Lord God, I will open your graves, and will bring you out of your sepulchers, O my people: and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchers, and shall have brought you out of your graves, O My people: And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land; saith the Lord almighty.

Orémus.

☩ Flectámus génuá.

☩ Leváte.

☩ Let us kneel.

☩ Arise.

Deus, qui nos ad celebrándum paschále sacraméntum, utriúsque testaménti páginis ínstruis: da

O God, Who dost instruct us in the pages of both testaments how to celebrate the paschal sacra-

nobis intelligere misericórdiam tuam; ut ex perceptiõne præsentium múnorum, firma sit exspectatio futurorum. Per Dóminum nostrum.

ment, grant us to understand Thy mercy, that by the reception of the present gifts, our expectation of those to come may be confirmed. Through Our Lord.

Eighth Prophecy

Is. 4,1-6

Apprehéndent septem mulieres virum unum in die illa

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.

Tract

Is. 5: 1-2

Vínea facta est dilécto in cornu, in loco úberi. V̄. Et maceriam circúmdedit, et circumfódit: et plantávit víneam Sorec, et ædificávit turrim in médio eius. V̄. Et tórcular fodit in ea: vínea enim Dómini Sábaoth, domus Israël est.

The beloved had a vineyard on a hill, in a fruitful place. V̄. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it. V̄. And he dug a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Orémus.

Ÿ. Flectámus génua.

℞. Leváte.

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

Ninth Prophecy

Ÿ. Let us kneel.

℞. Arise.

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.

Ex. 12,1-11

In diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægypti

In those days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be the first months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and

you shall eat in haste: for it is the Phase (that is the Passage) of the Lord.

Orémus.

Ÿ. Flectámus génuá.

℞. Leváte.

Omnípotens sempitérne Deus, qui in ómnium óperum tuórum dispensatióne mirábilis es: intélligant redémpti tui, non fuisse excelléntius quod iníitio factus est mundus, quam quod in fine sæculórum Pascha nostrum immolátus est Christus: Qui tecum vivit.

Tenth Prophecy

Ÿ. Let us kneel.

℞. Arise.

Almighty, eternal God, Who art wonderful in the ordering of all Thy works, let them Thou hast redeemed understand that to have made the world in the beginning was no greater work than to have immolated in the end of the ages Christ, our Pasch, Who liveth with Thee.

Jonas 3,1-10

In diébus illis: Factum est verbum Dómini ad Ionam prophétam secúndo

In those days the word of the Lord came to Jonas the second time, saying, Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive; and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, nor oxen nor sheep, taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from His fierce anger, and we shall not perish? And God saw their works, and they were turned from their evil way: and the Lord our God had mercy upon His people.

Orémus.

Ÿ. Flectámus génuá.

℞. Leváte.

Deus, qui diversitátem géntium
in confessióne tui nóminis
adunásti: da nobis, et velle, et
posse quæ præcipis; ut pópulo ad
æternitátem vocáto, una sit fides
méntium, et píetas actiónum. Per
Dóminum nostrum.

Ÿ. Let us kneel.

℞. Arise.

O God, Who hast joined together
the diversity of the peoples in the
confession of Thy name, grant us
both to desire what Thou
commandest and the power to
perform it, that there may be one
faith in the hearts, and one piety
in the deeds, of the people called
to eternal life. Through Our
Lord.

Eleventh Prophecy

Dt. 31,22-30

In diébus illis: Scripsit Móyses canticum, et dócuit filios Israël

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

Atténde cælum et loquar: et
áudiat terra verba ex ore meo. Ƿ.
Expectétur sicut plúvia
elóquium meum: et descéndant
sicut ros verba mea. Ƿ. Sicut
imber super gramen, et sicut nix
super fœnum: quia nomen
Dómini invocábo. Ƿ. Date
magnitúdinem Deo nostro:
Deus, vera ópera eius, et omnes
viæ eius iudícia. Ƿ. Deus fidélis,
in quo non est iníquitas: iustus, et
sanctus Dóminus.

Orémus.

Ƿ. Flectámus génua.
℞. Leváte.

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

Twelfth Prophecy

Dt. 32,1-4

Hear, O heaven, and I will speak:
and let the earth give ear to the
words out of my mouth. Ƿ. Let
my speech be expected like rain;
and my words descend like dew.
Ƿ. As a shower upon the grass,
and like snow upon hay: because
I will invoke the name of the
Lord. Ƿ. Give ye magnificence to
our God: God's works are true,
and all His ways are judgments.
Ƿ. God is faithful, in whom there
is no iniquity: the Lord is just and
holy.

Ƿ. Let us kneel.
℞. Arise.

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.

Dn. 3,1-24

In diébus illis: Nabuchodónosor rex fecit státuam áuream

In those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, And said to king Nabuchodonosor: O king, live forever: Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore thy gold statue which thou hast set up. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour so ever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made:

but if you do not adore, you shall be cast in the same hour into the furnace of burning fire: and who is the god that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if He will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden stature which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down, bound, in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord.

The Flectámus génua is not said, but only Orémus.

Orémus.

Omnípotens sempitérne Deus,
spes única mundi, qui
prophetárum tuorum præcónio,
præséntium témporum declarásti
mystéria: auge pópuli tui vota
placátus; quia in nullo fidélium,
nisi ex tua inspiratióne,
provéniunt quarúmlibet
incrémenta virtútum. Per
Dóminum nostrum.

Almighty, eternal God, only
hope of the world, Who, by the
mouth of Thy prophets hast
shown forth the mysteries of the
present time, be pleased to give
increase to the desires of Thy
people, for in none of the faithful
do any virtues bear fruit but by
Thy inspiration. Through our
Lord.

Part IV: The Blessing of the Font
and
The Litany of Saints

If the church has no baptismal font, the following benediction of the font is omitted, and the Litanies are said immediately after the Prophecies, in the manner hereafter directed. But where there is a font, the priest, his ministers, and the clergy go in procession to the font, singing :

Tract:

Ps. 41: 2-4

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

O God, my whole soul longs for
thee, as a deer for running water.
Ƶ My whole soul thirsts for the
living God: shall I never again
make my pilgrimage into God's
presence? Ƶ Morning and
evening, I have known no other
food than tears; daily must I
listen to the taunt: Where is thy
God now?

Before the blessing of the font, the priest says the following prayer:

Ƶ Dóminus Vobíscum.
℞ Et cum spírítu tuo.

Ƶ The Lord be with you.
℞ And with thy spirit.

Orémus.

Omnípotens sempitérne Deus,
réspice propítius ad devotióne
pópuli renascéntis, qui, sicut
cervus, aquarum tuarum éxpetit
fontem : et concéde propítius: ut
fidei ipsíus sitis, baptísmatis
mystério, ánimam corpúsque
sanctíficet. Per Dóminum.
℞ Amen.

Almighty and everlasting God,
look down in mercy upon souls
that are coming to the new birth,
eager as deer that longs for
running water; slaked by
baptismal grace, may that thirst
bring them hallowing both of
soul and body. Through our
Lord.
℞ Amen.

Then the priest begins the blessing of the font, saying :

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

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

Orémus.

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

Almighty and everlasting God,
sacrament and means of grace
which thou hast instituted, be
here to ratify. Pour out the spirit
of adoption, to fashion anew that
new race which baptism shall
here engender. To us, creatures
of earth, thy ministry is
committed, but effect is none
save what thy power
accomplishes. Through our
Lord.

He concludes the prayer in the Preface tone:

Per omnia sæcula sæculorum.
℞. Amen.

World without end.
℞. Amen.

℣. Dóminus Vobíscum.
℞. Et cum spírítu tuo.
℣. Sursum corda.
℞. Habemus ad Dóminum.
℣. Gratia agamus Domino Deo
nostro.
℞. Dignum et iustum est.

V. The Lord be with you.
R. And with thy spirit.
V. Lift up your hearts.
R. We have lifted them up to the
Lord.
V. Let us give thanks to the
Lord, our God.
R. It is meet and just.

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
mirábiliter operáis efféctum: et
licet nos tantis mystériis
exsequéndis simus indígni: tu
tamen grátiae tuæ dona non

It is truly meet and just, right
and profitable for us, at all times,
and in all places to give thanks to
Thee, O Lord, 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,

désereus, étiam ad nostras
preces, aures tuæ pietátis
inclinás. Deus, cuius Spíritus
super aquas, inter ipsa mundi
primórdia ferebátur: ut iam tunc
vertútem sanctificatiónis,
aquárum natúra concíperet.
Deus, qui nocéntis mundi
crímína, per aquas ábluens,
regeneratiónis spéciem in ipsa
dilúvii effusióne signásti: ut
uníus eiusdémque eleméuti
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 lætíficas civitátem tuam:
fontémque baptísmatis áperis
toto orbe terrárum géntibus
innovándis: ut tuæ maiestátis
império, sumat Unigéniti tui
grátiam de Spírítu Sancto.

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, 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 divides the water in the form of a cross.

Qui, hanc aquam
regenerándis homínibus
præparátam, arcána sui núminis
admixtióne fœcúndet: ut
sanctificatióne concépta, ab
immaculáto divíni fontis útero, in

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

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.

He touches the water with his hand.

Sit hæc sancta et innocens
creatúra líbera ab omni
impugnatoris incúrsu, et totíus
nequítie purgáta discéssu. Sit
fons vivus, aqua regénerans,
unda puríficans: ut omnes hoc
lavacro salutífero diluéndi,
operánte in eis Spíritu Sancto,
perféctæ purgatiónis
indulgéntiam consequántur.

Here he makes the sign of the cross thrice over the font, saying :

Unde benedíco te, creatúra
aquæ, per Deum ✠ vivum, per
Deum ✠ verum, per Deum ✠
sanctum: per Deum, qui te in
princípio, verbo separávit ab
árida: cuius Spíritus super te
ferebátur.

emerge from the immaculate
womb of this divine font, reborn
a new creature: and may all,
however distinguished in body
by sex or in time by age, be born
into one same infancy by grace,
their spiritual mother. Therefore,
depart far from hence, every
unclean spirit, at Thy bidding, O
Lord: depart, every wickedness
of devilish wile. Let there be
here no exerting of his power by
the enemy: no going about to lay
his snares: no creeping in by
stealth: no corrupting with his
poison.

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

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.

He divides the water with his hand, and throws some of it towards the four quarters of the world, saying :

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. Benedíco ✠ te et per Iesum Christum Fílium eius únicum, Dóminum nostrum: qui te in Cana Galíæ signo admirábili, 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, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti.

He continues in a speaking voice:

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

He breathes thrice upon the water in the form of a Cross, saying:

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

Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with thy four rivers. Who in the wilderness changed thy bitterness into sweetness, made thee fit to drink, and drew 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 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 to baptize in thee those who believe, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

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

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.

Here the priest dips the Paschal Candle in the water, three times, singing each time on a higher tone :

Descendat in hanc plenitudinem
fontis, virtus Spíritus Sancti.

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

Then breathing thrice upon the water, he goes on :

Totamque huius aquæ
substántiam, regenerándi
foecúndet efféctu.

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

Here the Paschal Candle is taken out of the water, and he goes on :

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 hos regeneratiónis
ingréssus, in veræ innocétiæ
novam infántiam renascátur. Per
Dóminum nostrum Iesum
Christum, Fílium tuum: Qui
ventúrus est iudicáre vivos et
mórtuos, et sæculum per ignem.
℞ Amen.

Here may the stains of all sins be
washed out: here may human
nature, created in Thine image,
and reformed to the honor of its
Author, be cleansed from all the
filth of the old man: that all who
receive this 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.

Then the people are sprinkled with the blessed water, and one of the ministers of the church reserves some of it in a vessel, to sprinkle in houses and other places. After this, the priest pours some oil of catechumens into the water, in the form of a cross, saying :

Sanctificetur, et foecundétur fons
iste Oleo salútis renascéntibus ex
eo, in vitam ætérrnam.
℞ 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.

Then the Priest pours holy Chrism into it, in the same manner, saying :

Infusio Chrismatis Dómini nostri
Iesu Christi, et Spíritus Sancti
Parácliti, fiat in nómine sanctæ
Trinitátis.
℞ Amen.

May the infusion of the Chrism
of our Lord Jesus Christ and of
the Holy Spirit the Comforter, be
made in the name of the Holy
Trinity.
℞ Amen.

Lastly he pours the oil and chrism both together into the water, in the form of a cross saying :

Commixtio Chrismatis
sanctificatiónis, et Olei unctiόνis,
et aquæ baptísmatis, páriter fiat
in nómine Patris ✠, et Filii ✠, et
Spíritus ✠ Sancti.
℞ Amen.

May this mixture of the Chrism
of sanctification, and of the Oil of
unction, and of the water of
Baptism, be made in the name of
the Father, ✠ and of the Son ✠,
and of the Holy ✠ Spirit.
℞ Amen.

Then he mingles the oil with the water, and with his hand spreads it all over the font : and if there are any to be baptized, he baptizes them in the usual manner. After the blessing of the font, he returns with his ministers to the altar steps, where they lie prostrate, and all the rest kneel, while the Litanies are sung by two cantors in the middle of the choir, both sides repeating the same.

The Litany of the Saints

Kýrie, eléison.
Christe eléison.
Kýrie, eléison.
Christe, áudi 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 Génatrix, *ora...*
Sancta Virgo vírginum, *ora...*
Sancte Michaél, *ora...*
Sancte Gábriel, *ora...*
Sancte Ráphæl, *ora...*
Omnes sancti Angeli et
Archángeli, *oráte pro nobis.*
Omnes sancti beatórum, *oráte...*
Spírituum órdines, *oráte...*
Sancte Ioánnes Baptísta, *ora...*
Sancte Ioseph, *ora...*
Omnes sancti Patriárchæ et
Prophétæ, *oráte...*

Sancte Petre, *ora...*
Sancte Paule, *ora...*
Sancte Andréa, *ora...*
Sancte Ioánnes, *ora...*
Omnes sancti Apóstoli et
 Evangelístæ, *oráte...*
Omnes sancti Discípuli Dómini,
 oráte...
Sancte Stéphane, *ora...*
Sancte Laurénti, *ora...*
Sancte Vincénti, *ora...*
Omnes sancti Mártires, *oráte...*
Sancte Silvéster, *ora...*
Sancte Gregóri, *ora...*
Sancte Augustíne, *ora...*
Omnes sancti Pontífices et
 Confessóres, *oráte...*
Omnes sancti Doctóres, *oráte...*
Sancte Antóni, *ora...*
Sancte Benedicte, *ora...*
Sancte Domínice, *ora...*
Sancte Francíscæ, *ora...*
Omnes sancti Sacerdótes et
 Levítae, *oráte...*
Omnes sancti Monáchi et
 Eremítae, *oráte.*
Sancta María Magdaléna, *ora...*
Sancta Agnes, *ora...*
Sancta Cæcília, *ora...*
Sancta Agatha, *ora...*
Sancta Anastásia, *ora...*
Omnes sanctæ Vírgines et
 Viduæ, *oráte...*
Omnes Sancti et Sanctæ Dei,
 intercédite pro nobis.
Propítius esto, *parce nos, Dómine.*
Propítius esto, *exáudi nos, Dómine.*
Ab omni malo, *libera nos, Dómine.*
Ab omni peccáto, *libera...*
A morte perpétua, *libera...*
Per mystérium sanctæ
 incarnatiónis tuæ, *libera nos,*
 Dómine.

Per advéntum tuum, *libera...*
Per nativitátem tuam, *libera...*
Per baptísmum et sanctum
 ieiúnum tuum, *libera...*
Per crucem et passióem tuam,
 libera...
Per mortem et sepultúram tuam,
 libera...
Per sanctam resurrectióem
 tuam, *libera...*
Per admirábilem ascensióem
 tuam, *libera...*
Per advéntum Spíritus Sancti
 Parácliti, *libera...*
In die iudícii, *libera...*
Peccatóres, *te rogámus, áudi nos.*
Ut nobis parcas, *te rogámus...*
Ut Ecclésiám tuam sanctam
 régere et conserváre dignéris,
 te rogámus...
Ut domnum apostólicum et
 omnes ecclesiásticos órdenes
 in sancta religióne conserváre
 dignéris, *te rogámus, áudi nos.*
Ut inimícos sanctæ Ecclésiæ
 humiliáre dignéris,
 te rogámus...
Ut régibus et princípibus
 christiánis pacem et veram
 concordíam donáre dignéris,
 te rogámus...
Ut nosmetípsos in tuo sancto
 servítio confortáre et
 conserváre dignéris,
 te rogámus...
Ut ómnibus benefactóribus
 nostris sempitérna bona
 retríbuas,
 te rogámus...
Ut fructus terræ dare et
 conserváre dignéris,
 te rogámus...

Ut ómnibus fidélibus defúntis
réquiem ætérrnam donáre
dignéris,
te rogámus...
Ut nos exaudíre dignéris, *te*
rogámus...
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, áudi nos. *Christe, áudi*
nos.
Christe, exáudi nos. *Christe,*
exáudi nos.