

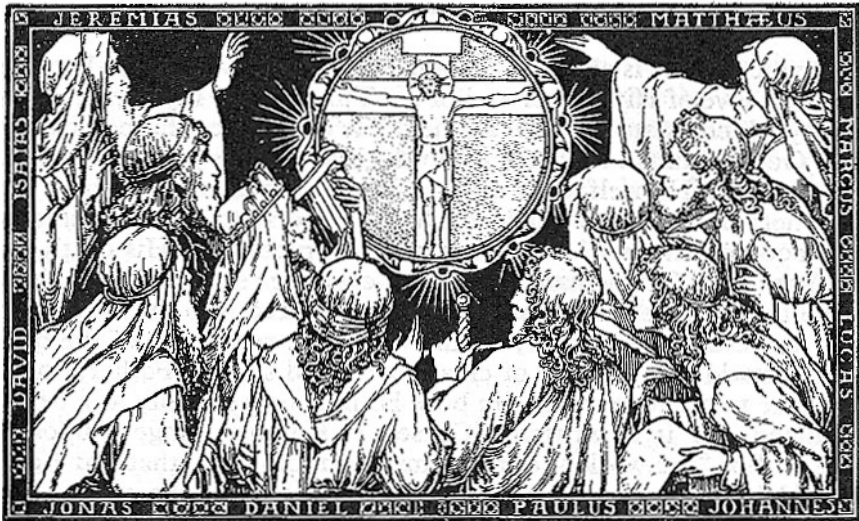
Proper Prayers of the Mass  
**HOLY SATURDAY or EASTER EVE**

DOUBLE OF THE FIRST CLASS



Please return to;

Produced by The Society of St. Bede  
All words and illustrations from St. Andrew Daily Missal 1952 ed.



*Inspired authors of both Testaments who speak of our Lord's sufferings during Passiontide.*

### **Commentary from St. Andrew's Daily Missal 1952 ed.**

The Station is at St John Lateran. It was in the baptistery adjoining the basilica known as the mother and mistress of the Christian world that the Roman Church used formerly to baptize her many catechumens on Easter Eve, and even to-day it is in this church that she celebrates the first Mass of Easter. Because of these many baptisms the dedication of this church, originally St Saviour's, was subsequently changed to St John the Baptist, which was the title of the adjacent baptistery. Originally there was no liturgical gathering on Holy Saturday; like a grief-stricken bride the Church watched devotedly at the tomb of her Lord <sup>1</sup>.

When night came the faithful assembled for the Easter vigil, that long and wonderful vigil service during which baptism was administered and the watching concluded at the first light of dawn with the Easter Mass. Subsequently, these important ceremonies were anticipated, being held at first in the evening and then gradually transferred to the morning of Holy Saturday. It is therefore really the Easter vigil which we now celebrate on the Saturday morning. As we shall see, the Church associates closely, in their profound unity, our Saviour's resurrection and the spiritual resurrection of her children from the waters of baptism.

1. The seventh and last scrutiny for the catechumens was held during the afternoon. It was at this gathering that the rite of exorcism took place, and the rite of Ephpheta, which recalls the miracles worked by Jesus when He cured the deaf and dumb, and the renunciation of Satan pronounced by the catechumen after being anointed with the oil of catechumens. He then recited the Symbol, a proceeding known as « the rendering of the Symbol. » These rites are to be found in the present ceremonies of baptism following those that took place at the third scrutiny.

## 1. - THE BLESSING OF THE NEW FIRE

The Easter vigil begins with certain preparatory rites: blessing of the new fire, procession and singing of *Lumen Christi*, blessing of the Paschal Candle.

The Church, blessing as she does all elements of which she makes use for divine worship, made a practice of blessing every evening the new fire that was to provide the light for the office of Vespers. The liturgy of Easter Eve alone has maintained this custom.

The five grains of incense which are fixed in the Paschal candle are also blessed; they are the offering which God will thenceforward accept as a sweet savour.

*At a convenient time the altars are covered with linen cloths, and all the lights in the church are put out so that they may be relighted later from the new fire. Meanwhile fire is struck from a flint outside the church and the coals are kindled. At the end of None, the priest vested in amice, alb, girdle and stole with, if possible, a purple cope, accompanied by his ministers with the processional cross, holy water and incense, goes outside the church door, if it can conveniently be done, or stands in the entrance to the church, and blesses the new fire.*

Ÿ. Dóminus vobíscum.

Ŕ. Et cum spírítu tuo.

Ÿ. The Lord be with you.

Ŕ. And with your spirit.

### PRAYER

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

Ŕ. Amen.

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

Ŕ. Amen.

### PRAYER

Dómine Deus. Pater omnípotens, lumen indefíciens, qui es cónditor ómnium lúminum: béne✠dic hoc lumen, quod a te sanctificátum atque benedíctum est, qui illuminásti omnem mundum: ut ab eo lumine accendámur atque illuminémur igne claritátis tuæ: et sicut illuminásti Moysen exeúntem de Ægypto, ita illúmines corda, et sensus nostros; ut ad vitam et lucem æténam per Christum Dóminum nostrum.

Ŕ. Amen.

O Lord God, Almighty Father, unfailing light, who art the Creator of all light, bless ✠ this light that is blessed and sanctified by Thee, who hast enlightened the whole world: that we may be inflamed with that light and enlightened by the fire of Thy glory: and as Thou didst give light to Moses when he went out of Egypt, so enlighten our hearts and senses, that we may deserve to arrive at light and life everlasting. Through Christ our Lord. Ŕ. Amen.

## PRAYER

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

**Ṛ. Amen.**

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

## BLESSING OF THE GRAINS OF INCENSE

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

Véniat, quæsumus, omnipotens Deus, super hoc incénsum larga tuæ benedictiónis infúsió: et hunc noctúrnum splendórem invisíbilis regenerátor accénde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; sed in quocúmque loco ex hujus sanctificatiónis mystério áliquíd fúerit deportátum, expúlsa diabólicæ fraudis nequítia, virtus tuæ majestátis assístat. Per Christum Dóminum nostrum.

**Ṛ. Amen.**

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

**Ṛ. Amen.**

*During the blessing of the grains of incense an acolyte, taking some of the blessed coals, places them in the thurible. Having finished the foregoing prayer, the priest takes some incense from the incense boat and puts it in the thurible, blessing it in the usual manner. He then sprinkles the grains of incense and the new fire three times with holy water, reciting the antiphon Asperges me without the psalm, afterwards incensing them thrice.*

*Then the deacon, in a white dalmatic, takes a reed with a triple candle fixed on the top, symbolical of the three Divine Persons in whose name the catechumens are this day baptized.*

*The thurifer goes with an acolyte carrying in a vessel the five grains of incense; next comes the subdeacon with the reed, and finally the celebrant. As soon as the deacon has entered the church he lowers the reed, and the acolyte carrying the candle lighted from the new fire, lights one of the three candles set on the top. Then the deacon, raising the reed, genuflects as do all the rest with the exception of the subdeacon who carries the cross, and sings:*

Lumen Christi,  
**℞. Deo grátias.**

*On arriving at the middle of the church the deacon lights the second branch candle, and again genuflecting sings on a higher tone:*

Lumen Christi,  
**℞. Deo grátias.**

*He then advances to the foot of the altar, where the third candle is lighted. and once more genuflecting he sings on a still higher tone:*

Lumen Christi,  
**℞. Deo grátias.**

The light of Christ  
**℞. Thanks be to God**

The light of Christ  
**℞. Thanks be to God**

The light of Christ  
**℞. Thanks be to God**

## 2. - THE BLESSING OF THE PASCAL CANDLE

*The celebrant then goes up to the Epistle side of the altar, and the deacon, giving the reed to an acolyte, takes the book, asks a blessing of the priest as at the Gospel, the latter giving it in the following words:*

Dóminus sit in corde meo, et in lábiis meis: ut digne et competénter annúntiem suum paschále præcónium: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

May the Lord be in thy heart and on thy lips, that thou mayest worthily and fitly announce His paschal praise, In the name of the Father, and of the Son ✠ and of the Holy Ghost. Amen.

*The deacon goes to the lectern, puts down the book and incenses it. At his right stand the subdeacon with the cross and the thurifer; at his left the two acolytes, one holding the reed and the other the vessel containing the five grains of blessed incense to be set in the Pascal candle. All rise and stand as at the Gospel, and the deacon sings the EXSULTET, in which the Church expounds the beautiful symbolical meaning of the Pascal Candle. He sings of the night of happy memory which witnessed the escape of the children of Israel from Egypt, conducted by a pillar of fire illumined with the splendour of Christ.*

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

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

misericórdiam invocáte. Ut, qui me non meis méritis intra Levitárum 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,

to celebrate the praise of this light. Through our Lord Jesus Christ His Son, who with Him and the Holy Ghost liveth and reigneth one God,

Per ómnia sácula sæculórum.

**R. Amen.**

**V. Dóminus vobíscum.**

**R. Et cum spírítu tuo.**

**V. Sursum corda.**

**R. Habémus ad Dóminum.**

**V. Grátias agámus Dómino Deo nostro.**

**R. Dignum et justum est.**

Vere dignum et justum est, invisibilem Deum Patrem omnipotentem Filiúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu et vocis ministério personáre. Qui pro nobis atérno 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 vestígio transíre fecísti. Hæc ígitur nox est, quæ peccatórum ténébras colúmnae illuminatióne purgávit. Hæc nox est, quæ hódie per univérsum mundum, in Christo credéntes, a vítiis sæculi et calígine peccatórum segregátos, reddit grátia, sóciat sanctitáti. Hæc nox est, in qua, destrúctis vínculis mortis, Christus

voices of the people. Wherefore, I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of almighty God. That He who has vouchsafed to number me, without any merit of mine, among the Levites would pour forth His brightness upon me, and enable me

For ever and ever.

**R. Amen.**

**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.**

**R. It is meet and just.**

It is truly meet and right to proclaim with all affection of heart and mind and by the service of our voice the invisible, God the Father almighty, and His only-begotten Son, our Lord Jesus Christ, who paid for us to His eternal Father the debt of Adam, and by His merciful blood cancelled the guilt incurred by original sin. For this is the Paschal solemnity, in which that true Lamb is slain, by whose blood the doorposts of the faithful are hallowed. This is the night in which Thou didst first cause our forefathers, the children of Israel, when brought out of Egypt to pass through the Red Sea with dry feet. This, therefore, is the night which purged away the darkness of sinners by the light of the pillar. This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are sep-

ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimiti profuísset. O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redímeres, Fílium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum méruit habére Redemptórem! O vere beáta nox, quæ sola méruit 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 delíciis meis. Hujus ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis, et mæstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria.

in my enjoyments. Therefore the holiness of this night drives away all wickedness, cleanses faults, and restores innocence to the fallen, and gladness to the sorrowful. it puts to flight hatred, bring peace, and humbles pride.

*Here the deacon fixes the five blessed grains of incense in the Paschal candle in the form of a cross in the following order:*

1  
4 2 5  
3

In hujus ígitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificium vespertínium: 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.

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

Qui licet sit divisus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in

-arated from the vices of the world and the darkness of sinners. This is the night in which destroying the bonds of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us. O wonderful condescension of Thy mercy towards us! O inestimable affection of charity: that Thou mightest redeem a slave, Thou didst deliver up Thy Son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave! This is the night of which it is written: And the night shall be enlightened as the day; and the night is light

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

Which although divided into parts, suffers no loss from it light being borrowed. For it is nourished by the melt-

substantiam pretiosae hujus lampadis, apud mater eduxit.

ing wax, which the parent bee produced for the substance of this precious lamp.

*Here the lamps are lighted.*

O vere beata nox, quae exspoliavit Ægyptios, ditavit Hebræos! Nox, in qua terrenis cælestia, humanis divina junguntur. Oramus ergo te, Dómine: ut Cereus iste in honorem tui nominis consecratus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammæ ejus lucifer matutinus inveniatur. Ille, inquam, lucifer, qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit. Precamur ergo te, Dómine: ut nos famulos tuos, omnemque clerum, et devotissimum populum: una cum beatissimo Papa nostro N. et Antistite nostro N., quiete temporum concessa, in his paschalis gaudiis, assidua protectione regere, gubernare et conservare digneris.

O truly blessed night, which despoiled the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those that are human. We beseech Thee, therefore, O Lord, that this candle, consecrated in honour of Thy name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savour, may it be mixed with the lights of heaven. May the morning start find its flame alive; that star which knows no setting, that star which returning from hell, shone serenely upon mankind. We beseech Thee therefore, O Lord, that Thou wouldst grant a peaceful season during these Pascal solemnities, and vouchsafe to rule, govern, and preserve with Thy constant protection Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N.

<sup>1</sup>(Réspice étiam ad devotissimum imperatorem nostrum N., cujus tu, Deus, desiderii vota prænoscens, ineffabili pietatis et misericordiae tuae munere, tranquillum perpetuæ pacis accommoda, et cælestem victoriam cum omni populo tuo.)

<sup>1</sup>(Regard also our most devout emperor N. and since Thou knowest, O God, the desires of his heart, grant by the ineffable grace of Thy goodness and mercy, that he may enjoy with all his people the tranquillity of perpetual peace and heavenly victory.)

Per eundem Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitate Spíritus Sancti Deus: per ómnia sæcula sæculórum.

Through the same Lord Jesus Christ Thy Son: who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever.

**Ṛ. Amen.**

**Ṛ. Amen.**

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1. *Prayer for the Holy Roman Emperor, usually omitted.*



### 3. - THE PROPHECIES

*After the blessing of the Paschal candle the deacon lays aside his white dalmatic and puts on a purple stole and maniple. He then goes to the celebrant, who after laying aside his cope puts on a purple maniple and chasuble. The Prophecies are then chanted without any introduction, while the priest standing on the Epistle side of the altar reads them in a low voice.*

The twelve prophecies, with the commentary furnished by the wonderful Collects which follow them, provide us with a rapid sketch of the whole of the Old Testament history in the light of the Paschal mystery which they both recall and foretell. They proclaim regeneration in Christ: the new creation, the new ark of salvation, the new Passover, life restored to the dry bones, and the sharing of Christians in the life of the Church.

#### THE FIRST PROPHECY : GENESIS. 1, 1-31; 2. 1-2

In principio creávit Deus cælum et terram. Terra autem erat inánis et vácuá, et ténebræ erant super fáciem abýssi: 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. Appellavítque lucem Diem, et ténebras Noctem: factúmque est vésperé, et mane, dies unus. Dixit quoque Deus: Fiat firmaméntum in médió 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. Vocavítque Deus firmaméntum Cælum: et factum est vésperé, 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: congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum juxta genus suum, cujus semen in semetípso sit super terram. Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen juxta gen-

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 Night: 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 heavens be gathered together into one place, and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters He called Seas. And God saw that it was good. And He said, Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may

us 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 illúminent terram. Et factum est ita. Fecítque Deus duo luminária magna: lumináre majus, ut præseset diéi: et lumináre minus, ut præseset nocti: et stellas. Et pósuit eas in firmaménto cæli, ut lucérent super terram, et præsesent 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 género suo: juménta et reptília, et béstias terræ secúndum spécies suas. Factúmque est ita. Et fecit Deus béstias terræ júxta spécies suas, et juménta, et omne réptile terræ in género suo. Et vidit Deus quod esset bonum, et ait: Faciámus hómínem ad imáginem, et similitúdinem nostram: et præsit piscibus maris, et volatílibus cæli, et béstis, universæque terræ, omnique

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

réptili, quod movétur in terra. Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixítque illis Deus, et ait: Créscite, et multiplicámini, et repléte terram, et subjícite eam, et dominámini píscibus maris, et 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 semetípisis seméntem géneris sui, ut sint vobis in escam: et cunctis animántibus terræ, omníque vólucris cæli, et 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 vespere, et mane, dies sextus. Igitur 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.

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.

done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him, male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, that they

## COLLECT

*At the end of the Prophecy, the priest says:*

Orémus.

Let us pray

*The deacon:*

Ÿ. Flectámus génuá.

Ÿ. Let us kneel.

*The subdeacon:*

Ŕ. Leváte.

Ŕ. Arise

Deus, qui mirabíliter creásti hóminem, et mirabílius redemísti: da nobis, quæsu-

O God, who hast wonderfully created man, and more wonderfully redeemed

-mus, contra oblectaménta peccáti, mentis ratióne persístere ; ut mereámur ad ætérna gáudia perveníre. Per Dóminum.

him: grant us, we beseech Thee, to resist with strong mind the allurements of sin, that we may deserve eternal joys. Through our Lord.

### THE SECOND PROPHECY :

#### GENESIS 5. 31; 6.; 7. 6, 11-14, 18-22, 23-24; 8. 1-3, 6-12, 15-21

Noë vero cum quíngentórum esset annórum, genuit Sem, Cham, et Japheth. Cumque cæpíssent hómines multiplicari super terram, et filias procreássent, vidéntes filii Dei filias hóminum, quod essent pulchræ, acceperunt sibi uxóres ex ómnibus, quas elégerant. Dixítque Deus: Non permanébit spíritus meus in hómine in ætérnum, quia taro est: erúntque dies illíus centum vigínti annórum. Gigántes autem erant super terram in diébus illis. Postquam enim ingrési sunt filii Dei ad filias hóminum, illæque genuerunt, isti sunt poténtes a sæculo viri famósi. Videns autem Deus, quod multa malítia hóminum esset in terra, et cuncta cogitátio cordis inténta esset ad malum omnitémpore, pœnítuit eum quod hóminem fecísset in terra. Et factus dolóre cordis intrínsecus: Delébo, inquit, hóminem, quem creavi, a facie terræ, ab hómine usque ad animántia, a réptili usque ad vólucres cæli: pœnítet enim me fecísse eos. Noë vero invénit grátiam coram Dómino. Hæ sunt generatiónes Noë: Noë vir justus atque perféctus fuit in generatióne suis, cum Deo ambulávit. Et genuit tres filios, Sem, Cham et Japheth. Corrupta est autem terra coram Deo, et repléta est iniquitáte. Cumque vidísset Deus terram esse corruptam (omnis quippe caro occúperat viam suam super terram), dixit a Noë : Finis univérsæ

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

carnis venit coram me: repléta est terra iniquitaté a facie eórum, et ego dispérdam eos cum terra. Fac tibi arcam de lignis lævigátis: mansiúnculas in arca fácies, et bitúmине línies intrínsecus, et extrínsecus. Et sic fácies eam: Trecentórum cubitórum erit longitúdo arcæ, quinquagínta cubítorum latitúdo, et trigínta cubitórum altitúdo illius. Fenéstram in arca fácies, et in cúbito consummábis summitátem ejus: óstium autem arca pones ex látere: deórsum coenácula, et trístega fácies in ea. Ecce ego addúcam aquas dilúvii super terram, ut interfíciam omnem carnem, in qua spíritus vitæ est subter cælum. Univérsa quæ in terra sunt, consuméntur. Ponámque fœdus meum tecum: et ingrediéris arcam tu, et filii tui, uxor tua, et uxóres Filiórum tuórum tecum. Et ex cunctis animántibus univérsa carnis bina indúces in arcam, ut vivant tecum: masculíni sexus, et feminíni. De volúcribus juxta genus suum et de juméntis in géneré suo, et ex omni réptili terra secúndum genus suum: bina de ómnibus ingrediéntur tecum, ut possint vívere. Tolles ígitur tecum ex ómnibus escis, quæ mandi possunt, et comportábis apud te: et erunt tam tibi, quam illis in cibum. Fecit igitur Noë ómnia, qua pracéperat illi Deus. Erátque sexcentórum annórum, quando dilúvii aqua inundavérunt super terram. Rupti sunt ómnes fontes abyssi magna, et catarácta cæli apértie sunt: et facta est plúvia super terram quadragínta diébus et quadragínta nóctibus. In artículo diéi illius ingrèssus eat Noë, et Sem, et Cham, et Japheth Filií ejus, uxor illius, et tres uxores filiórum ejus cum eis in arcam: ipsi, et omne ánimál secúndum

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 every thing 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 genus suum, universaque juménta in génere suo, et omne, quod movétur super terram in génere suo, cunctúmque volátile secúndum genus suum. Porro area ferebátur super aquas. Et aquæ prævaluérunt nimis super terram: opertíque sunt ómnes montes excélsi sub univérso cælo. Quindecim cúbitis áltior fuit aqua super montes, quos operúerat. Consúmptaque est omnis caro quæ movebátur super terram, vúlucrum, animántium, bestiárum, omniúmque reptílium, quæ reptant super terram. Remánsit autem solus Noë, et qui cum eo erant in arca. Obtinuerúntque aquæ terram centum quinquagínta diébus. Recordátus autem Deus Noë, cunctorúmque animántium, et ómnium jumentórum, quæ erant cum eo in arca, addúxit spíritum super terram, et imminútæ sunt aquæ. Et clausi sunt fontes abyssi et cataráctæ cæli: et prohibítæ sunt plúviæ de cælo. Reversæque sunt aquæ de terra eúntes, et redeúntes: et cœpérunt mínue post centum quinquagínta dies. Cumque transíssent quadragínta dies, apériens Noë fenéstam arcæ, quam fécerat, dimísit corvum: qui egrediebátur, et non revertebátur, donec siccaréntur aquæ super terram. Emísit quoque colúmbam post eum, ut vidéret si jam cessássent aquæ super fáciem terræ. Quæ cum non invenísset ubi requiésceat pes ejus, reversa est ad eum in arcam: aquæ enim erant super univérsam terram: extendítque manum, et apprehénsam íntulit in arcam. Exspectáre autem ultra septum diébus áliis, rursum dimísit colúmbam ex arca. At illa venit ad eum ad vésperam, portans ramum olivæ viréntibus fóliis in ore suo. Intelléxit

fountains of the great deep were broken up, and the floodgates of heaven were opened, and the rain fell upon the earth forty days and forty nights. In the selfsame day Noe, and Sem and Chain 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 every thing 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 floodgates 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 opened 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

ergo Noë, quod cessassent aqua super terram. Exspectavitque nihilominus septem alios dies: et emisit columbam, quæ non est reversa ultra ad eum. Locutus est autem Deus ad Noë, dicens: Egrèdere de arca, tu et uxor tua, filii tui, et uxores filiorum tuorum tecum cuncta animantia, qua sunt apud te, ex omni carne, tam in volatilibus, quam in bestiis, et universis reptilibus, qua reptant super terram, edu: tecum, et ingredimini super terram: crescite, et multiplicamini super eam. Egressus est ergo Noë, et filii ejus, uxor illius, et uxores filiorum ejus cum eo. Sed et omnia animantia, juménta, et reptilia, qua reptant super terram, secundum genus suum, egressa sunt de arca. Edificavit autem Noë altáre Dómino: et tollens de cunctis pecóribus, et volúcribus mundis, obtulit holocáusta super altáre. Odoratúsque est Dóminus odórem suavitatís.

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 savour.

### COLLECT

Orémus. Flectámus génuá.

℞. Leváte.

Deus, incommutábilis virtus, et lumen atérnum: respíce propítius ad totíus Ecclésiæ tuæ mirábile sacraméntum, et opus salutís humanæ, perpétua dispositiónis effectú tranquíllius operáre; totúsque mundus experiátur et vídeat, dejécta érigi, inveteráta renovári, et per ipsum redíre ómnia in íntegrum, a quo

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 the earth; increase and multiply

Let us pray. Let us kneel.

℞. Arise.

O God, unchangeable power and light eternal, mercifully regard the wonderful mystery of Thy whole Church, and peacefully effect by Thy eternal decree the salvation of mankind, that all the world may experience and see that which was fallen raised up, that which was old made new and all things

sumpsére principium: Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit.

### THE THIRD PROPHECY : GENESIS 22. 1-19

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. At illi: Tolle fílium tuum unigénitum, quem díligis, Isaac, et vade in terram visiónis: atque ibi offeres eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravitá sinum suum: ducens secum duos júvenes, et Isaac fílium suum. Cumque concidísset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus. Die autem tertio, elevátis óculis, vidit locum procul: dixítque ad pueros suos: Expectáte hic cumá sino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac fílium suum: ipse vero portábat in mánibus ignem, et gládium. Cumque duo pérgerent simul, dixit Isaac patri sue: Pater mi. At ille respóndit: Quid vis, fíli? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holocáusti, fíli mi. Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púer-

restored through Him from whom they received their beginning, even Lord Jesus Christ, Thy Son, who with Thee.

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 an 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



-um, neque fácias illi quidquam: nunc cognóvi quod times Deum, et non pepercísti unigénito filio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum arietem inter vepres hæréntem córnibus, quem assúmens óbtulit holocáustum pro filio. Aprellavítque nomen loci illíus, Dóminus Videt. Unde usque hódie dícitur: In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham secúndo de cælo, dicens: Per memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti filio tuo unigénito propter me: benedícam tibi, et multiplicábo semen tuum sicut stellæ cæli, et velut arénam, quæ est in líttore maris: possidébit semen tuum portas inimicórum suórum, et benedícéntur in sémine tuo omnes gentes terræ, quia obedísti voci mesa. Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

enemies, and in thy seed shall all 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.

## COLLECT

Orémus. Flectámus génua.

℞. Leváte.

Deus, fidélium Pater summe, qui in toto orbe terrárum, promissionis tuæ Fílios diffúsa adoptiónis grátia multiplicas: et per paschæ sacraméntum, Abraham púerum tuum universárum, sicut jurásti, géntium éfficis patrem; da pópulis tuis digne ad grátiam tuæ vocatiónis introíre. Per Dóminum.

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 briars, 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

Let us pray. Let us kneel.

℞. Arise

O God, the supreme Father of all the faithful, who throughout the world dost multiply the children of Thy promise by diffusing the grace of Thy adoption, and by this Paschal sacrament, makest Thy servant Abraham, according to Thy oath, the father of all the nations; grant that Thy people may worthily enter unto the grace of Thy vocation. Through our Lord.

## THE FOURTH PROPHECY : EXODUS. 14. 24-31: 15. 1

In diébus illis: Factum est in vigília matutína, et ecce respiciens Dóminus super castra Ægyptiórum per colúnnam ignis, et nubis, interfécit exércitum 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: fugientibúsq; Ægyptíis occurrérunt aquæ, et invólvit eos Dóminus in médiis flúctibus. Reversáque sunt aquæ, et operuérunt currus, et équites cuncti exércitus Pharaónis, qui sequéntes ingrési fúerant 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 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

Canticum Cantémus Dómino: glorióse enim honorificátus est: equum, et ascensórem projécit in mare: adjútor, et

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 toward the sea, it returned, at the first break of day, to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the seashore, and the mighty hand that the Lord had used against them: and the people feared the Lord,

Let us sing to the Lord, for He is gloriously honoured: the horse and the rider He hath thrown into the sea: He is

protector factus est mihi in salutem. *V.*  
Hic Deus meus, et honorificabo eum:  
Deus patris mei, et exaltabo eum. *V.*  
Dominus conterens bella: Dominus  
nomen est illi.

become my helper and protector unto  
salvation. *V.* He is my God, and I will  
glorify Him: the God of my Father, and  
I will extol Him. *V.* The Lord that  
destroys wars: the Lord is His name.

### COLLECT

Orémus. Flectámus genua.

*R.* Leváte.

Deus, cujus antiqua miracula etiam  
nostris sæculis coruscáre sentimus: dum  
quod uni pópulo, a persecutióne  
Ægyptiaca liberándo, dexteræ tuæ  
poténtia contulisti, id in salutem  
géntium per aquam regeneratiónis  
operáris: præsta ; ut in Abrahæ filios, et  
in Israëliticam dignitatem, totius mundi  
tránseat plenitúdo. Per Dóminum.

Let us pray. Let us kneel.

*R.* Arise.

O God, whose ancient miracles we see  
shining in our times: since that which by  
the power of Thy right hand Thou  
didst confer upon one people by  
delivering them from Egyptian persecu-  
tion, Thou dost operate by the water of  
regeneration for the salvation of the  
Gentile, grant that the peoples of the  
whole world may become the children  
of Abraham and with the dignity of  
Israel. Through.

### THE FIFTH PROPHECY : ISAIAS 54. 17; 55. 1-11

Hæc est heréditas servórum Dómini: et  
justítia eórum apud me, dicit Dóminus.  
Omnes sitiéntes veníte ac aquas: et qui  
non habétis argéntum, properáte, émite,  
et comédite: veníte, emíte absque  
argénto, et absque ulla commutatióne,  
vinum, et lac. Quare appénditis argén-  
tum non in pánibus, et labórem vestrum  
non in saturitáte? Audíte audiéntes me,  
et comédite bonum, et delectábitur in  
crassitúdoe ánima vestra. Inclináte  
autem vestram, et veníte ad me: audíte,  
et vivet ánima vestra, et fériam  
vobíscum pactum sempitérnum,  
misericórdias David fidéles. Ecce testem  
pópulis dedi eum, ducem, ac  
præceptórum géntibus. Ecce gentem,  
quam nesciébas, vocábis: et gentes, quæ  
te non cognovérunt, ad te current  
propter Dóminum Deum tuum, et sanc-  
tum Israël, quia glorificávit te. Quærite

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 labour 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

Dóminum, dum inveníri potest: invocáte eum, dum prope est. Derelínquat ímpius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ, viæ meæ, dicit Dóminus. Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitatiónes meæ a cogitatió nibus vestris. Et quómo do descéndit imber, et nix de cælo, et illuc ultra non revértitur, sed inébríat terram, et infúndit eam, et germináre eam facit, et dat semen serénti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciét quæcúmque vólui, et prosperábitur in his, ad quæ misi illud: dicit Dóminus omnípotens.

Orémus. Flectámus génuá.

℞. Leváte.

Omnípotens sempitérne Deus, múltiplica in honórem nóminis tui, quod patrum fídei spopondisti: et promissiónis filios sacra adoptióne diláta; ut, quod prióres sancti non dubitavérunt futúrum, Ecclésia tua magna jam ex parte cognóscat implétum. Per Dóminum.

### THE SIXTH PROPHECY : BARUCH 3. 9-38

Audi Israël mandáta vita: áuribus pércipe, ut scias prudéntiam. Quid est, Israël, quod in terra inimicórum es? Inveterásti in terra aliéna, coinquinátus

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.

### COLLECT

Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, for the glory of Thy name, multiply what Thou didst promise to the faith of our forefathers, and increase by Thy sacred adoption the children of that promise; that Thy Church may now find in great part accomplished what the saints of old firmly believed would come to pass. Through.

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou

es cum mórtuis; deputátus es cum descendéntibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelléctus: ut scias simul ubi sit longitúrnitas vita, et victus, ubi sit lumen oculórum et pax. Quis invénit locum ejus? et quis intrávit in thesáuros ejus? Ubi sunt principes géntium, et qui dominántur super béstias, quæ sunt super terram? qui inávibus cæli ludunt, qui argéntum thesaurízant, et aurum, in quo confidunt hómines, et non est finis acquisitionis eórum? qui argéntum fábricant et solliciti sunt, nec est invéntio óperum illórum? Extermináti sunt, et ad inferos descendérunt, et álii loco córum surrexérunt. Júvenes vidérunt lumen, et habitavérunt super terram: viam autem disciplínæ ignoravérunt, neque intellexérunt sémitas ejus, neque filii eórum, suscepérunt eam, a facie ipsórum longe facta est: non est audíta in terra Chánaan, neque visa est in Theman. Filii quoque Agar, qui exquírun prudéntiam, quæ de terra est, negotiatóres Merrhæ, et Theman, et fabulatóres, et exquisitóres prudéntiæ, et intelligéntiæ: viam autem sapiéntiæ nesciérunt, neque comemoráti sunt sémitas ejus. O Israël, quam magna. est domus Dei, et ingens locus possessionis ejus! Magnus est, et non habet finem: excélsus, et imménsus. Ibi fuérunt gigántes nomináti illi, qui ab initio fuérunt, státura magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplínæ invenérunt: proptérea periérunt. Et quóniam non habuérunt sapiéntiam, interiérunt propter suam

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 forever. Learn where is wisdom, where is strength, where is understanding, that thou mayest 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 into 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

insipiéntiam. Quis ascéndit in cælum, et accépit eam, et edúxit eam de núbibus? Quis transfretávit mare, et invénit illam? Et áttulit illam super aurum eléctum? Non est qui possit scire vias ejus, neque qui exquírat sémitas ejus: sed qui scit univérsa, novit eam, et adinvénit eam prudéntia sua: qui præparávit terram in ætérno témpore, et replévit eam pecúdibus, et quadrupédibus: qui emíttit lumen, et vadit: et vocávit illud, et obédit illi in tremóre. Stellæ autem dedérunt lumen in custódiis suis, et lætátæ sunt: vocátæ sunt, et dixérunt: Adsumus: et luxérunt ei cum jucunditáte, qui fecit illas. Hic est Deus noster, et non æstimábitur álius advérsus eum. Hic adinvénit omnem viam disciplinæ, et trádidit illam Jacob púero suo, et Israël dilécto suo. Post hæc in terris visus est, et cum homínibus conversátus est.

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 Israel His servant, and to Israel His beloved. Afterwards He was seen upon earth and conversed with men.

### COLLECT

Orémus. Flectámus génuá.

℞. Leváte.

Deus, qui Ecclésiám tuam semper géntium vocatióne múltiplas: concéde propítius: ut, quos aqua baptísmatis ábluis, continua protectiÓne tueáris. Per Dóminum.

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 forevermore, 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;

Let us pray. Let us kneel.

℞. Arise.

O God, who dost ever increase Thy Church by the calling of the nations, mercifully grant Thy perpetual protection to those whom Thou cleanest in the waters of baptism. Through.

### THE SEVENTH PROPHECY : EZECHIEL 37. 1-14

In diébus illis: Facta est super me manus Dómini, et edúxit me in spírítu Dómini: et dimísit me in médio campi, qui erat plenus óssibus: et circumdúxit me per ea in gyro : erant autem multa valde

In those days, the hand of the Lord was upon me, anti 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

super fáciem campi, sícque vehemén-  
ter. Et dixit ad me: Fíli hómínis, putásne  
vivent ossa ista! Et dixi: Dómine Deus,  
tu nosti. Et Dixit ad me: Vaticináre de  
óssibus istis: et dices eis: Ossa árida  
audíte verbum Dómini. Hæc dicit  
Dóminus Deus óssibus his: Ecce ego  
intromíttam in vos spíritum, et vivétis.  
Et dabo super vos nervos, et succrés-  
cere fáciam super vos carnes, et super-  
exténdam in vobis cutem: et dabo vobis  
spíritum, et vivétis, et sciétis quia ego  
Dóminus. Et prophetávi sicut præcé-  
perat mihi: factus est autem sónitus,  
prophetánte me, et ecce commótió: et  
accessérunt ossa ad ossa, unumquódque  
ad junctúram suam. Et vidi, et ecce  
supper ea nervi et carnes ascendérunt:  
et exténta est in eis cutis désuper, et  
spíritum non habébant. Et dixit ad me:  
Vaticináre ad spíritum, vaticináre fíli  
hómínis, et dices ad spíritum: Hæc dicit  
Dóminus Deus: A quátuor ventis veni  
spíritus, et insúffa super interféctos  
istos, et revivíscent. Et prophetávi sicut  
præcéperat mihi: et ingrèssus est in ea  
spíritus, et vixerunt: steterúntque super  
pedes suos exércitus grandis nimis  
valde. Et dixit ad me: Fíli hómínis, ossa  
hæc univérso, domus Israël est: ipsi  
dicunt: Aruérunnt ossa nostra, et périit  
spes nostra, et abscíssi sumus, Proptérea  
vaticináre, et dices ad eos: Hæc dicit  
Dóminus Deus: Ecce ego apériam túm-  
ulos vestros, et edúcam vos de sepúlcris  
vestris, pópulus meus: et indúcam vos in  
terram Israël. Et sciétis, quia ego  
Dóminus, cum aperúero sepúlra vestra,  
et edúxero vos de túmulis vestris,  
pópule meus: et dédero spíritum meum  
in vobis, et vixéritis, et requiêscere vos  
fáciam super humum vestram: dicit

them on every side: now there 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, Prophesy 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, arid  
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, Prophesy to the spirit;  
prophesy, 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 command-  
ed 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  
prophesy, and say to them, Thus saith  
the Lord God, I will open your graves,  
and will bring you out of your  
sepulchres, O My people, and will bring  
you out into the land of Israel; and you

Dóminus omnípotens.

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.

shall know that I am the Lord, when I shall have opened your sepulchres, and

### COLLECT

Orémus. Flectámus génua.

℞. Leváte.

Deus , qui nos ad celebrándum paschále sacraméntum, utriúsque testaménti páginis ínstruis: da nobis intelligere misericórdiam tuam; ut ex perceptióne præséntium múnere, firma sit expectatio futurórum. Per Dóminum.

Let us pray. Let us kneel.

℞. Arise.

O God, who dost instruct us in the pages of both Testaments how to celebrate the paschal mystery, grant us to understand Thy mercy, that by the receiving Thy present gifts, we may have a firm hope of Thy future blessings. Through our Lord.

### THE EIGHTH PROPHECY : ISAIAS 4. 2-6

Apprehéndent septem mulieres virum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublimis, et exultatio his, qui salváti fúerint de Israël. Et erit: Omnis qui relíctus fúerit in Sion, et resíduus in Jerúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Jerúsalem. Si ablúerit Dóminus sordes filiárum Sion, et sánguinem Jerúsalem láverit de médio ejus, in spírítu judícii, et spírítu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et 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.

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 : ISAIAS 5. 1,2

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

My beloved had a vineyard on a hill in a fruitful place. V̄. 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. V̄. And he made a wine-press in it: for the vineyard of the Lord of hosts, is the house of Israel.

## COLLECT

Orémus. Flectámus génuā.

Ṛ. Leváte.

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

Let us pray. Let us kneel.

Ṛ. Arise.

O God, Who by the voice of the holy prophets hast made manifest, to all the children of Thy Church, that through the whole extent of Thy empire Thou art the sower of good seed, and the cultivator of chosen branches: grant to all Thy people who are called by the name of vines and harvests, that they may root out all thorns and briars, and bring forth good fruit in abundance. Through our Lord.

## THE NINTH PROPHECY : EXODUS 12. 1-11

In diébus illis: Dixit Dóminus ad Móysen, et Aaron in terra Ægypti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni. Loquímini ad univérsum cœtum flliórum Israël, et dicite eis: Décima die mensis hujus tollat unusquisque agnum per familias, et domos suas. Sin autem minor est númerus, ut suffícere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómuí suæ, juxta númerum animárum quæ suffícere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décim-

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 in the 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 neighbour 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

-am diem mensis hujus: immolabitque eum univēsa multitúdo filiōrum Israēl ad vēsperam. Et sument de sāguine ejus, ac ponent super utrūmque postem, et in superlimināribus domōrum, In quibus cōmedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedētis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pēdibus ejus, et intestínis vorabitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburētis. Sic autem comedētis illum: Renes vestros accingētis, et calceamēta habēbitis in pēdibus, tenētes baculos in mánibus, et comedētis festinānter: est enim Phase (id est tránsitus) Dómini.

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.

### COLLECT

Orémus. Flectámus génuā.

℞. Leváte.

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

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 the 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

Let us pray. Let us kneel.

℞. Arise.

Almighty and eternal God, who art wonderful in the dispensation of all Thy works, whom Thou hast redeemed understand that the creation of the world in the beginning was not a more excellent thing than the immolation of Christ our Passover at the end of time. Who with Thee liveth.

### THE TENTH PROPHECY : JONAS 3. 1-10

In diébus illis: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatiónem, quam ego loquor ad te. Et surrēxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat civitas

In those days the words of the Lord came to Jonas the Prophet 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

magna itinere dierum trium. Et cepit Jonas introire in civitatem itinere diei unius: et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur. Et crediderunt viri Ninivite in Deum: et predicaverunt jejunium, et vestiti sunt saccis a majore usque ad minorem. Et pervenit verbum ad regem Ninive: et surrexit de solio suo, et abjecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis, et principum ejus, dicens: Homines, et jumenta, et boves, et pecora non gustent quidquam: nec pascantur et aquam non bibant. Et operiantur saccis homines, et jumenta, et clament ad Dominum in fortitudine, et convertatur vir a via sua mala, et ab iniquitate, que est in manibus eorum. Quis scit si convertatur etgnoscat Deus: et revertatur a furore ire sue; et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo, Dominus Deus noster.

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 arose 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, 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.

### COLLECT

Orémus. Flectámus genua.

℞. Leváte.

Deus, qui diversitatem gentium in confessione tui nominis adunasti: da nobis, et velle, et posse que precipis; ut populo ad aternitatem vocato, una sit fides mentium, et pietas actionum. Per Dominum.

Let us pray. Let us kneel.

℞. Arise.

O God, who hast united the several nations of the Gentile in the confession of Thy name: give us both the will and the power to perform what Thou commandest, that Thy people called to eternal life, may have the same faith in their minds and the same godliness in the their lives. Through our Lord.

### THE ELEVENTH PROPHECY : DEUTERONOMY 31. 22-30

In diebus illis: Scripsit Moyses canticum, et docuit filios Israel. Præcipitque

In those days, Moses wrote the canticle, and taught it the children of Israel. And

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

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 : DEUTERONOMY 32. 1-4

Atténde, cælum, et loquar: et áudiat terra verba ex ore meo. V̄. Exspectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. V̄. Sicut imber super gramen, et sicut nix super fenum: quia nomen Dómini invocábo. V̄. Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viæ

Attend, O Heaven, and I will speak: and let the earth hear the words out of my mouth. V̄. Let my speech be expected like rain: and my words descend like the dew. V̄. Like shower upon the grass, and like snow upon the dry herb, because I will invoke the name of the Lord. V̄. Confess the greatness of our God: the

ejus júdícia. *Ÿ.* Deus fidélis, in quo non est iníquitas: justus, et sanctus Dóminus.

works of God are true, and all His ways are justice. *Ÿ.* God is faithful, in whom there is no iniquity: the Lord is just and holy.

### COLLECT

Orémus. Flectámus génuá.

*Ŗ.* 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 justificátarum géntium plenitúdinem poténtiam tuam, et da letítiam, mitigándo terrórem; ut, ómnium peccátis tua remissióne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum.

Let us pray. Let us kneel.

*Ŗ.* Arise.

O God, the exaltation of the humble and 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 serve for our direction: show Thy power to all the multitude of the redeemed people; whilst Thou dost diminish fear, grant them joy; let all sins be pardoned by Thee, and threatened vengeance may turn into salvation. Through our Lord.

### THE TWELFTH PROPHECY : DANIEL 3. 1-24

In diébus illis: Nabuchodónosor rex fecit státuam áuream, altitúdi-ne cubitórum sexagínta, latitúdi-ne cubitórum sex, et státuit eam in campo Dura provínciæ Babylónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et júdices, duces, et tyránnos, et præféctos, omnésque príncipes regi-ónum, ut convenírent ad dedicatió-nem státuæ, quam eréxerat Nabuchodónosor rex. Tunc congregáti sunt sátrapæ, magistrátus, et júdices, duces, et tyránni, et optimátes, qui erant in potestátibus constitúti, et univérsi príncipes regi-ónum, ut convenírent ad dedicatió-nem státuæ, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénter: Vobis dicitur pópulis, tríbus, et linguis: In hora, qua

In those days, King Nabuchodonosor made a statue of gold, of sixty cubits high, and sixty cubits broad, and he set it up in the plain of Dura, in 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

audiéritis sónitum tubæ, et fístulæ, et citharæ, sambúçæ, et psaltérii, et symphóniæ, et univérſi géneris musicórum, cadéntes adoráte státuam áuream, quam constitúit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardéntis. Post hæc ígitur statim ut audiérunť omnes pópuli sónitum tubæ, fístulæ, et citharæ, sambúçæ, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes pópuli, tribus, et linguæ, adoráverunt státuam áuream, quam constitúerat Nabuchodónosor rex. Statimque in ipso témpore accedéntes viri Chaldæi accusavérunt Judos, dixerúntque Nabuchodónosor regi: Rex in ætérnum vive: tu rex posuísti decretum, ut omnis homo, qui audierit sónitum tuba, fístulæ, et citharæ, sambúçæ, et psaltérii, et symphóniæ, et univérſi géneris musicórum, prostérnat se, et adóret státuamá uream: si quis autem non prócidens adoráverit, mittátur in fornácem ignis ardéntis. Sunt ergo viri Judæi, quos constituísti super ópera regiónis Babylónis, Sidrach, Misach, et Abdénago: viri isti contempserunt, rex, decretum tuum: deos tuos non colunt, et státuam áuream, quam erexísti, non adórant. Tunc Nabuchodónosor in furóre et in ira præcépít ut adduceréntur Sidrach, Misach, et Abdénago: qui conféstim addúcti sunt in conspéctu regis. Pronuntiánsque Nabuchodónosor rex, ait eis: Veréne Sidrach, Misach, et Abdénago deos meos non cólitis, et státuam áuream, quam constitúit, non adorátis? Nunc ergo si estis paráti, quacúmque hora audiéritis sónitum tuba, fístulæ, citharæ, sambúçæ, et psaltérii, et symphóniæ,

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 of 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

omnisque generis musicorum, prosternite vos, et adoráte státuam quam feci: quod si non adoraveritis, eádem hora mittémini in fornácem ignis ardéntis; et quis est Deus, qui erípiet vos de manu mea? Respondéntes Sidrach, Misach, et Abdénago, dixerunt regi Nabuchodónosor: Non opórtet nos de hac re respondére tibi. Ecce enim Deus noster, quem cólimus, potest erípere nos de camino ignis ardéntis, et de mánibus tuis, o rex, liberáre. Quod si nolúerit, notum sit tibi, rex quia deos tuos non cólimus, et státuam áuream, quam erexisti, non adorámus. Tunc Nabuchodónosor replétus est furóre, et aspéctus faciéi illús immutátus est super Sidrach, Misach, et Abdénago, et præcépit ut succenderétur fornax séptuplum, quam succéndi consuéverat. Et viris fortíssimis de exércitu suo jussit, ut ligátis pédibus Sidrach, Misach, et Abdénago, mitterent eos in fornácem ignis ardéntis. Et conféstim viri illi vincti, cum braccis suis, et tíaris, et calceaméntis, et véstibus, missi sunt in médium fornácis ignis ardéntis: nam jússio regis urgébat: fornax autem succénsa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdénago, interfécit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdénago, cecidérunt in médio carmino ignis ardéntis colligáti. Et ambulábant in médio flammæ laudéntes Deum, et benedicéntes Dómino.

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 kings 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,

Abdenago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said, It 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 soever 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 Nabuehodonosor, 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 statue 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

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.

### COLLECT

*Here Flectamus genua is not said.*

Omnípotens sempitérne Deus spes única mundi, qui prophetárum tuórum præcónio, præsentium téporum declarásti mystéria: auge pópuli tui vota placátus; quia in nullo fidélium, nisi ex tua inspiratióne, provéniunt quarúmlibet incrementa virtútum. Per Dóminum.

Almighty, and eternal God, the only hope of the world, who by the preaching of Thy prophets hast declared the mysteries of the present season, graciously increase the devotion of Thy people, since in none of the faithful can any virtues increase but by Thy inspiration. Through our Lord.

In churches where there is no baptismal font all the following is omitted as far as the Litany.

## 4. - THE BLESSING OF THE FONT

In earlier times the clergy at this point went to the baptistry of the Lateran, where the Pontiff blessed the water that was to be used for the baptism. The catechumens were then questioned for the last time on the Creed, were *baptized* and then *confirmed*, and during Mass, clothed in the white garments of the baptized, they made their first *communion*. Even nowadays on Easter eve the water which will be used for baptisms is blessed.

*At the end of the reading of the Prophecies, if there is a baptismal font in the church the priest who is about to bless it puts on a purple cope and, preceded by the processional cross, acolytes with candles, and the lighted Paschal candle, goes to the font with his ministers and the clergy, while the following Tract is sung:*

### TRACT : Psalm. 41. 2-4

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

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

*At the entrance of the baptistry the celebrant says the following prayer:*

*Ÿ*. Dóminus vobíscum.  
*Ŕ*. Et cum spíritu tuo.

*Ÿ*. The Lord be with you.  
*Ŕ*. And with thy spirit.

### PRAYER

Omnípotens sempitérne Deus, réspice propíius ad devotiónem pópuli renascéntis, qui sicut cervus aquárum tuárum

Almighty and eternal God, look mercifully on the devotion of the people coming to a new birth, who like the hart



expetit fontem: et concede propitius; ut fidei ipsius sitis, baptismatis mysterio, animam corpusque sanctificet. Per Dominum.

**R. Amen.**

*He then begins the blessing of the font, saying:*

**V. Dominus vobiscum.**

**R. Et cum spiritu tuo.**

Omnipotens sempiterna Deus, adesto magnae pietatis tuae mysteriis, adesto sacramentis: et ad recreandos novos populos, quos tibi fons baptismatis parurit, spiritum adoptionis emitte; ut, quod nostrae humilitatis gerendum est ministerio, virtutis tuae impleatur effectu. Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus,

*Joining his hands, he continues in the tone of a Preface:*

Per omnia saecula saeculorum.

**R. Amen.**

**V. Dominus vobiscum.**

**R. Et cum spiritu tuo.**

**V. Sursum corda.**

**R. Habemus ad Dominum.**

**V. Gratias agamus Domino Deo nostro.**

**R. Dignum et justum est.**

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeterna Deus: Qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum: et licet nos tantis mysteriis exsequendis simus indigni: tu tamen gratiae tuae dona non deserens, etiam ad nostras preces aures tuae pietatis inclinas. Deus, cujus Spiritus super aquas inter ipsa mundi primordia ferebatur: ut jam tunc virtutem

pant after the fountain of Thy waters; mercifully grant that the thirst of their faith may, by the sacrament of baptism, sanctify their souls and bodies. Through our Lord.

**R. Amen.**

**V. The Lord be with you.**

**R. And with thy spirit**

## PRAYER

Almighty and eternal God, be present at these mysteries of Thy great goodness, be present in these sacraments; 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 Jesus Christ, Thy Son, who with Thee and the same Holy Ghost liveth and reigneth one God,

world without end.

**R. Amen.**

**V. The Lord be with you.**

**R. And with thy spirit.**

**V. Lift up your hearts.**

**R. We have lifted them up to the Lord.**

**V. Let us give thanks to the Lord.**

**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 Lord, holy Father, almighty, and eternal God. Who by Thy invisible power dost wonderfully produce the effect of Thy sacraments: and though we are unworthy to perform such great mysteries: yet, as Thou dost not forsake the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, whose Spirit in the very begin-

sanctificatiónis, aquárum natúra concíperet. Deus, qui nocéntis mundi crimina 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 múltiplica in ea regeneratiónes tuas, qui grátiae tuæ affluéntis ímpetu lætíficas civitatem tuam: fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut tuæ majestátis império, sumat Unigéniti tui grátiam de Spíritu Sancto.

the renovation of nations; that by the command of Thy majesty it may receive the grace of Thine only Son from the Holy Ghost.

*Here the priest, with outstretched hand, divides the water in 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 hic loci hábeat contráriæ virtútis admixtio: non insidiándo circúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

-ning of the world moved over the waters, that even then the nature of waters might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by pouring out 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. Graciously behold the face of Thy Church, and multiply in it the number of the regenerate, who by the streams of Thy abundant grace, fillest Thy city with joy, and openest the founts of baptism all over the world for

May He by a secret mixture of His divine power render this water fruitful for the regeneration of men, to the end that a heavenly offspring, conceived in holiness and born again a new creature, may emerge from the stainless womb of the divine font: and that all, however distinguished either by sex in body or age in time, may be brought forth to the same infancy by grace, their spiritual 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; may he not fly about to lay his snares: may he not creep in secretly; may he not corrupt with his infection.

*He touches the water with his hand.*

Sit hæc sancta et ínnocens creatúra, líbera ab omni impugnatóris incúrsu, et totiús nequítiae purgáta discéssu. Sit fons vivus, aqua régénerans, unda pur-

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the removal of all his malice. May it be a living fountain, a re-

-íficans: ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spíritu Sancto, perféctæ purgatiónis indulgéntiam consequántur.

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

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

*He divides the water with his hand, and sprinkles some towards the four quarters of the earth, saying:*

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre præcépit. Qui te in desérto amáram, suavítate índita, fecit esse potábilem, et sitiénti pópulo de petra prodúxit. Bene✠díco 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 ságuine de látere suo prodúxit: et discípulis suis jussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti.

name of the Father, and of the Son, and of the Holy Ghost.

*He changes the tone to that of the lessons:*

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 símplex aquas tuo ore benedíco: ut præter naturálem emundatió-nem, quam lavándis possunt adhibére

-generating water, a purifying stream; that whosoever shall be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of perfect purification.

Wherefore 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, and whose spirit moved over thee.

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 thirst of the 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 that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the

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

Do Thou with Thy mouth bless these pure waters: that besides their natural virtue of cleansing the body, they may

corpóribus, sint étiam purificándis mén-  
tibus effícaces.

*Here the priest dips the Pascal candle three times into the water singing each time on a higher note, in the tone of a Preface:*

Descéndat in hanc plenitúdinem fontis  
virtus Spíritus Sancti.

*Then breathing thrice upon the water in the form of the following figure, Ψ the Greek letter psi, he continues:*

Totámque hujus aquæ substántiam  
regenerándi fecúndet efféctú.

also be effectual for the purifying of the  
soul.

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

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

*He then withdraws the candle and proceeds:*

Hic ómnium peccatórum máculæ dele-  
ántur: hic natúra ad imáginem tuam  
cóndita, et ad honórem sui reformáta  
princípii, cunctis vetustátis squalóribus  
emundétur: ut omnis homo, sacramén-  
tum hoc regeneratiónis ingrédessus, in  
veræ innocétiæ novam infántiam  
renascátur.

Here may the stains of all sins be  
washed out; here may human nature,  
created to Thy image, and reformed to  
the glory of its maker, be cleansed from  
all filth of the old man; that all who  
receive this sacrament of regeneration,  
may be born again new children of true  
innocence.

*The following is said without chant:*

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

**℞. Amen.**

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 assistant priests sprinkle the people with this blessed water, and one of the ministers of the church reserves some of it in a vessel for the Aspersión on Easter day and for private use.*

*Then the celebrant pours some of the Oil of Catechumens into the water in the form of a cross saying aloud:*

Sanctificétur et fecundétur fons iste  
Oleo salutis renascéntibus ex eo, in  
vitam ætérnam.

**℞. Amen.**

May this font be sanctified and made  
fruitful by the oil of salvation, for such  
as are born anew therein unto life  
everlasting.

**℞. Amen.**

*He then pours some of the Holy Chrism into the water after the same manner, saying:*

Infúsió Chrísmatis Dómini nostri Jesu  
Christi, et Spíritus Sancti Parácliti, fiat in  
nómine sanctæ Trinitátis.

**℞. Amen.**

May this infusion of the chrisms of our  
Lord Jesus Christ, and of the Holy  
Ghost the comforter, be made in the  
name of the Holy Trinity.

**℞. Amen.**

*After this he takes the two phials containing the Oil of Catechumens and the Holy Chrism, and pours from both together into the water in the form of a cross, saying:*

Commíxtio Chrísmatis sanctificatiónis,  
et Olei unctiόnis, et aquæ baptísmatis,

May this mixture of the chrisms of  
sanctification, with the oil of unction,

páriter fiat in nómine Pa<sup>tr</sup>is, et Fi<sup>li</sup>i,  
et Spíritus <sup>us</sup> Sancti.

**R. Amen.**

*He then mingles the Oil with the water and with his hand spreads it all over the font. If there are any to be baptized he baptizes them in the usual way.*

and of the water of baptism, be made  
in the name of the Father <sup>us</sup>, and of the  
Son <sup>us</sup>, and of the Holy <sup>us</sup> Ghost.

**R. Amen.**

## 5. - THE LITANY OF THE SAINTS

*As the celebrant and ministers go back to the altar two cantors begin the Litany. On arrival at the sanctuary the celebrant and ministers prostrate themselves before the altar; all others kneel. In the middle of the choir the two cantors continue the Litany, intoning the invocations which are repeated after them by both sides of the choir. Where there is no font, after the last Prophecy and its Collect, the celebrant takes of his chasuble and with the ministers prostrates himself before the altar and the Litany is begun.*

*At the invocation Peccatores the celebrant and ministers rise and go to the sacristy to put on white vestments for the solemn celebration of Mass. Meanwhile, the candles are lighted on the altar.*

KÝRIE, eléison.

Christe, eléison.

Kýrie, eléison.

Christe, audí nos.

Christe, exáudi nos.

Pater de cælis, Deus, *miserére nobis.*

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

Spíritus Sancte, Deus, *miserére nobis.*

Sancta Trínitas, unus Deus, *miserére nobis.*

Sancta María, *ora pro nobis.*

Sancta Dei Génetrix, *ora pro nobis.*

Sancta Virgo vírginum, *ora pro nobis.*

Sancte Míchaël, *ora pro nobis.*

Sancte Gábríel, *ora pro nobis.*

Sancte Ráphaël, *ora pro nobis.*

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

Omnes sancti beatórum Spírituum  
órdines, *oráte pro nobis.*

Sancte Joánnes Baptísta, *ora pro nobis.*

Sancte Joseph, *ora pro nobis.*

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

Sancte Petre, *ora pro nobis.*

Lord, have mercy on us.

Christ have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

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

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

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

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

Holy Mary, *Pray for us.*

Holy Mother of God, *Pray for us.*

Holy Virgin of virgins, *Pray for us.*

St. Michael, *Pray for us.*

St. Gabriel, *Pray for us.*

St. Raphael, *Pray for us.*

All ye holy Angels and Archangels, *Pray for us.*

All ye holy orders of Blessed Spirits, *Pray for us.*

St. John Baptist, *Pray for us.*

St. Joseph, *Pray for us.*

All ye holy Patriarchs and Prophets, *Pray for us.*

St. Peter, *Pray for us.*

Sancte Paule,	<i>ora pro nobis.</i>	St. Paul,	<i>Pray for us.</i>
Sancte Andréa,	<i>ora pro nobis.</i>	St. Andrew,	<i>Pray for us.</i>
Sancte Joánnes,	<i>ora pro nobis.</i>	St. John,	<i>Pray for us.</i>
Omnes sancti Apóstoli et Evangelístæ,	<i>oráte pro nobis.</i>	All ye holy Apostles and Evangelists,	<i>Pray for us.</i>
Omnes sancti Discípuli Dómini,	<i>oráte pro nobis.</i>	All ye holy Disciples of our Lord,	<i>Pray for us.</i>
Sancte Stéphane,	<i>ora pro nobis.</i>	St. Stephen,	<i>Pray for us.</i>
Sancte Laurénti,	<i>ora pro nobis.</i>	St. Lawrence,	<i>Pray for us.</i>
Sancte Vincénti,	<i>ora pro nobis.</i>	St. Vincent,	<i>Pray for us.</i>
Omnes sancti Mártýres,	<i>oráte pro nobis.</i>	All ye holy martyrs,	<i>Pray for us.</i>
Sancte Silvéster,	<i>ora pro nobis.</i>	St. Sylvester,	<i>Pray for us.</i>
Sancte Gregóri,	<i>ora pro nobis.</i>	St. Gregory,	<i>Pray for us.</i>
Sancte Augustíne,	<i>ora pro nobis.</i>	St. Augustine,	<i>Pray for us.</i>
Omnes sancti Pontífices et Confessóres,	<i>oráte pro nobis.</i>	All ye holy Bishops and Confessors,	<i>Pray for us.</i>
Omnes sancti Doctóres,	<i>oráte pro nobis.</i>	All ye holy Doctors,	<i>Pray for us.</i>
Sancte Antóni,	<i>ora pro nobis.</i>	St. Anthony,	<i>Pray for us.</i>
Sancte Benedícte,	<i>ora pro nobis.</i>	St. Benedict,	<i>Pray for us.</i>
Sancte Domínice,	<i>ora pro nobis.</i>	St. Dominic,	<i>Pray for us.</i>
Sancte Francíscæ,	<i>ora pro nobis.</i>	St. Francis,	<i>Pray for us.</i>
Omnes sancti Sacerdótes et Levítæ,	<i>oráte pro nobis.</i>	All ye holy Priests and Levites,	<i>Pray for us.</i>
Omnes sancti Mónachi, et Eremitæ,	<i>oráte pro nobis.</i>	All ye holy Monks and Hermits,	<i>Pray for us.</i>
Sancta María Magdaléna,	<i>ora pro nobis.</i>	St. Mary Magdalen,	<i>Pray for us.</i>
Sancta Agnes,	<i>ora pro nobis.</i>	St. Agnes,	<i>Pray for us.</i>
Sancta Cæcília,	<i>ora pro nobis.</i>	St. Cecilia,	<i>Pray for us.</i>
Sancta Agatha,	<i>ora pro nobis.</i>	St. Agatha,	<i>Pray for us.</i>
Sancta Anastásia,	<i>ora pro nobis.</i>	St. Anastasia,	<i>Pray for us.</i>
Omnes sanctæ Vírgines et Víduæ,	<i>oráte pro nobis.</i>	All ye holy Virgins and Widows,	<i>Pray for us.</i>
Omnes Sancti et Sanctæ Dei,	<i>intercédite pro nobis.</i>	All ye holy men and women, Saints of God,	<i>Intercede for us.</i>
Propítius esto,	<i>parce nobis, Dómine.</i>	Be merciful,	<i>Spare us, O Lord.</i>
Propítius esto,	<i>exáudi nos, Dómine.</i>	Be merciful,	<i>Graciously bear us, O Lord.</i>
Ab omni malo,	<i>libera nos, Dómine.</i>	From all evil,	<i>O Lord, deliver us.</i>
Ab omni peccáto,	<i>libera nos, Dómine.</i>	From all sin,	<i>O Lord, deliver us.</i>
A morte perpétua,	<i>libera nos, Dómine.</i>	From everlasting death,	<i>O Lord, deliver us.</i>
Per mystérium sanctæ incarnatiónis tuæ,	<i>libera nos, Dómine.</i>	Through the mystery of Thy holy incar- nation,	<i>O Lord, deliver us.</i>
Per advéntum tuum,	<i>libera nos, Dómine.</i>	Through Thy coming,	<i>O Lord, deliver us.</i>

Per nativitatem tuam,	<i>libera nos, Domine.</i>	Through Thy nativity,	<i>O Lord, deliver us.</i>
Per baptismum et sanctum jejunium tuum,	<i>libera nos, Domine.</i>	Through Thy baptism and holy fasting,	<i>O Lord, deliver us.</i>
Per crucem et passionem tuam,	<i>libera nos, Domine.</i>	Through Thy Cross and Passion,	<i>O Lord, deliver us.</i>
Per mortem et sepulturam tuam,	<i>libera nos, Domine.</i>	Through Thy death and burial,	<i>O Lord, deliver us.</i>
Per sanctam resurrectionem tuam,	<i>libera nos, Domine.</i>	Through Thy holy resurrection,	<i>O Lord, deliver us.</i>
Per admirabilem ascensionem tuam,	<i>libera nos, Domine.</i>	Through Thine admirable ascension,	<i>O Lord, deliver us.</i>
Per adventum Spiritus Sancti Paracliti,	<i>libera nos, Domine.</i>	Through the coming of the Holy Ghost the Paraclete,	<i>O Lord, deliver us.</i>
In die iudicii,	<i>libera nos, Domine.</i>	In the day of judgment, O Lord,	<i>deliver us.</i>
Peccatores,	<i>te rogamus, audi nos.</i>	We sinners,	<i>We beseech Thee, hear us.</i>
Ut nobis parcas,	<i>te rogamus, audi nos.</i>	That Thou wouldst spare us,	<i>We beseech Thee, hear us.</i>
Ut Ecclesiam tuam sanctam regere et conservare digneris,	<i>te rogamus, audi nos.</i>	That Thou wouldst vouchsafe to rule and preserve Thy holy Church,	<i>We beseech Thee, hear us.</i>
Ut domnum apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,	<i>te rogamus, audi nos.</i>	That Thou wouldst vouchsafe to preserve our apostolic prelate and all ecclesiastical orders in holy religion.	<i>We beseech Thee, hear us.</i>
Ut inimicos sanctae Ecclesiae humiliare digneris,	<i>te rogamus, audi nos.</i>	That Thou wouldst vouchsafe to humble the enemies of Thy holy Church,	<i>We...</i>
Ut regibus et principibus christianis pacem et veram concordiam donare digneris,	<i>te rogamus, audi nos.</i>	That Thou wouldst vouchsafe to grant peace and true concord to Christian kings and princes,	<i>We beseech Thee, hear us.</i>
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	<i>te rogamus, audi nos.</i>	That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service.	<i>We beseech Thee, hear us.</i>
Ut omnibus benefactoribus nostris sempiterna bona retribuas,	<i>te rogamus, audi nos.</i>	That Thou wouldst render eternal blessings to all our benefactors,	<i>We beseech Thee, hear us.</i>
Ut fructus terrae dare et conservare digneris,	<i>te rogamus, audi nos.</i>	That Thou wouldst vouchsafe to give and preserve the fruits of the earth,	<i>We...</i>
Ut omnibus fidelibus defunctis requiem aeternam donare digneris,	<i>te rogamus, audi nos.</i>	That Thou wouldst vouchsafe to give eternal rest to all the faithful departed.	<i>We beseech Thee, hear us.</i>
Ut nos exaudire digneris,	<i>te rogamus, audi nos.</i>	That Thou wouldst vouchsafe graciously to hear us.	<i>We beseech Thee, hear us.</i>

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.*

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 bear 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.

Christe, audi nos.  
 Christe, exáudi nos.

*The Mass of Easter night, which opens Paschaltide, follows immediately with the solemn Kyrie.*



## 6. - THE MASS

During the singing of the Litany the neophytes carrying candles, re-entered the church, and the Mass was begun which inaugurated the solemn services of Easter (*Secret*). This celebrates the glory of the risen Christ (*Gospel*), and that of the souls who, through baptism, have entered on a new life, a pledge of their future resurrection (*Epistle, Collect, Hanc igitur*). Hence the pealing of the organ and the ringing of the bells, and the solemn singing of the joyful Alleluia.

The Vespers, which follow the Communion<sup>1</sup>, remind us of the holy women who were the first to realize the great mystery of the Resurrection. We should sing the Glory of the risen Christ and show our gratitude to God for the Sacraments of Baptism, Confirmation and the Holy Eucharist, which have made it possible for us to pass with Jesus from the death of sin to the life of grace.

1. This office was inserted in the thanksgiving's part of the Mass at the time when the Paschal ceremony was observed on the Saturday evening and ended about the hour of Vespers.



*The Litany takes the place of the entrance-chant or Introit; the final Kyrie of the Litany is solemnized and forms the nine invocations of the Kyrie of the Mass. Meanwhile the priest and his assistants, in white vestments, go to the altar and say the complete prayers as usual (with the Psalm Judica and Gloria Patri). The priest incenses the altar, and without reading any Introit, as soon as the choir has finished the Kyrie eleison, intones the GLORIA IN EXCELSIS DEO; the organ is played and the bells are rung.*

## COLLECT

Deus, qui hanc sacratissimam noctem glória domínica Resurrecciónis illústras: consérva in nova familiæ tuæ progénie adoptiónis spíritum, quem dedísti; ut, córpore et mente renováti, puram tibi exhibeant servitútem. Per eúndem Dóminum.

O God, who dost illuminate this most sacred night by the glory of the resurrection of our Lord: preserve in the new children of Thy family the spirit of sonship which Thou hast given, that renewed in body and soul, they may give Thee a pure service. Through the same Lord.

*No other collect is said.*

## 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 supra terram. Mórtui enim estis, et víta vestra est abscondita cum Christo in Deo. Cum Christus apparúerit, víta vestra: tunc et vos apparebítis 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

*The celebrant begins the Alleluia. He sings it three times, each time upon a higher tone, and the choir repeats it in the same manner. The choir proceeds:*

### VERSE : Ps. 117. 1

Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

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

### TRACT : Ps. 116. 1-2

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

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

## GOSPEL : MATTHEW 28. 1-7

*At the Gospel, lights are not carried but only incense; everything else is done as usual.*

Vésperē autem sabbati, quæ lucēscit in prima sabbati, venit Mariā Magdalēne, et altera Mariā vidēre sepulcrum. Et ecce terramotus factus est magnus. Angelus enim Dómini descendit de cælo: et accedens revolvit lapidem, et sedēbat super eum: erat autem aspēctus ejus sicut fulgur: et vestimētum ejus sicut nix. Præ timóre autem ejus exterriti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Jesum, qui crucifixus est, quæritis: non est hic: surrēxit enim, sicut dixit. Veníte, et vidēte locum, ubi pósitus erat Dóminus. Et cito eúntes, dicite discipulis ejus, quia surrēxit: et ecce præcédit vos in Galiléam: ibi eum vidēbitis. Ecce prædixi vobis.

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

*The Creed and the Offertory antiphon are omitted. The Gloria Patri is said again at the end of the Psalm Lavabo.*

### SECRET

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

Receive, we beseech Thee, O Lord, the prayers of Thy people, with the offerings of this sacrifice; that what we have begun with these Easter mysteries, may, through Thy power, profit us as a saving remedy unto life everlasting. Through our Lord.

### PREFACE OF EASTER

Vere dignum et justum est, æquum et salutáre: Te quidem, Dómine, omni tēpore, sed in hac potíssimum nocte gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta

It is truly meet and just, right and availing unto salvation, that at all times, but more especially on this night we should extol Thy glory, O Lord, when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away

mundi. Qui mortem nostram moriéndō destrúxit, et vitam resurgéndō reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatióibus, cumque omni milítia caléstitis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

### COMMUNICANTES OF EASTER

Communicantes, et noctem sacratísimam celebrántes Resurrectiósni 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...

### HANC IGITUR OF EASTER

Hanc igitur oblatiósni servitúti nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spírítu Sancto, tríbuens eis remissiósni ómnium peccátorum, quæsumus, Dómine, ut placátus accípias: diésque nostros...

the sins of the world. Who by dying hath overcome our death, and by rising again hath restored our life. And therefore with angels and archangels, with thrones and dominions, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing:

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

This oblation, therefore, of our bounden duty and that of Thy whole family we beseech Thee, O Lord, graciously to accept, 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, giving them remission of all their sins; and to order our days...

*The Pax Domini is said, but the Agnus Dei and the kiss of peace are omitted.*



## 7. - VESPERS

*After the distribution of Holy Communion, instead of a Communion antiphon, the choir sings Vespers as follows:*

ANTIPHON : Allelúia, allelúia, allelúia.

### PSALM : 116

Laudáte Dóminum omnes gentes.

\* Laudáte eum omnes Pópuli. Quóniam confirmáta est super nos misericórdia ejus: \* et véritas Dómini manet in ætérnum.

Glória Patri, etc

O praise the Lord, all ye nations: praise Him, all ye people.

For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Glory be to the Father...

*The three Alleluia's, are repeated.*

*Omitting chapter, hymn and verse, the celebrant intones the antiphon to the Magnificat, the choir continues:*

### ANTIPHON AT THE MAGNIFICAT : MATT. 18. 1

Véspere autem sábbati quæ lucéscit in prima sábbati: venit María Magdaléne, et áltera María, vidére sepúlcrum, allelúia.

And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre. alleluia.

*During the Magnificat the altar is incensed as at solemn Vespers.*

Magníficat \* ánima mea Dóminum:

Et exsultávit spíritus meus \* in Deo, salutári meo.

Quia respexit humilitátem ancillæ suæ: \* ecce enim ex hoc beátam me dicent omnes generatiónes.

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

Et misericórdia ejus a progénie in progénies \* tíméntibus eum.

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

Depósuit poténtes de sede, \* et exaltávit húmiles.

Esuriéntes implévit bonis: \* et dívites dimísit inánes.

Suscépit Israël, púerum suum, \* recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, \* My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

For He hath regarded the lowliness of His handmaid: for behold from henceforth all generations shall call me blessed.

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

And His mercy is from generation unto generations: unto them that fear Him.

He hath showed strength with His arm: He hath scattered the proud in the imagination of their heart.

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

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

He hath received Israel His servant: being mindful of His mercy.

As he spoke to our Fathers: to Abraham Abraham, et sémini ejus in sæcula.

Glória Patri...

and to his seed forever.

Glory be to the Father...

*The antiphon Vespere is then repeated, and the priest says.*

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ř. Et cum spírítu tuo.

Ř. And with thy spirit

### COLLECT of the Vespers and POSTCOMMUNION of the Mass

Spírítum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dominum... in unitate ejúsdem.

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

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ř. Et cum spírítu tuo.

Ř. And with thy Spirit.

*And the deacon, turning towards the people, say:*

Ÿ. Ite, Missa est, allelúia, allelúia.

Ÿ. Go, this is your dismissal, alleluia, alleluia.

Ř. Deo grátias, allelúia, allelúia.

Ř. Thanks be to God. alleluia, alleluia.

*This double Alleluia is added to the Ite Missa est all through the Easter Octave inclusive.*

*The Mass ends with the Placeat, the Blessing and the Last Gospel.*



### PRAYER FROM THE RACCOLTA Prayer to Jesus our Redeemer.

i. 300 Days, once a day.

ii. Plenary, once a month.

O Jesus, Son of the living God, my Saviour and Redeemer, behold us prostrate at thy feet. We beg pardon, and make this act of reparation for all the blasphemies uttered against thy holy Name, for all the outrages committed against Thee in the most holy Sacrament of the altar, for all irreverence shown to thy most blessed and immaculate Mother, and for all the calumnies spoken against thy spouse, our holy Mother, the Catholic Church. O Jesus, who didst say: whatever you shall ask the Father in my Name, that I will do, we pray and beseech Thee for our brethren who are living in danger of sin, that Thou wouldst preserve them from the seductions of apostasy. Save them who stand over the abyss; give them light and knowledge of the truth, power and strength in the conflict against evil, and perseverance in faith and active charity. And therefore, most merciful Jesus, do we pray to the Father in thy Name, with whom Thou livest and reignest, in the unity of the Holy Spirit, world without end. Amen.

