

HOLY SATURDAY

EXCERPTED from MASS & VESPERS
(Solesmes) *Imprimatur* : 1957

MASS AND VESPERS

WITH GREGORIAN CHANT
FOR SUNDAYS AND HOLY DAYS

LATIN AND ENGLISH TEXT

Edited by the Benedictines of the Solesmes Congregation

DESCLEE & Co

Printers to the Holy See and the Sacred Congregation of Rites

PARIS - TOURNAI - ROME - NEW YORK

1957

Printed in Belgium

THE TIME OF THE PASCHAL VIGIL

The rules concerning the time for celebrating the Easter Vigil are as follows :

a) The Vigil should start at an hour that allows of beginning the Mass about midnight of Easter Eve to Easter Day.

b) However, if, in special circumstances, local or personal, and for serious public and pastoral reasons, the Ordinary judges it better to advance the time of celebrating the Vigil, still it must not begin before dusk or at least not before sunset.

c) Leave to advance the time of the Vigil cannot be granted by the Bishop to the whole diocese or region without distinction, but only to churches or places where there is real necessity. The proper time ought to be kept at least at the cathedral, and in all other churches, especially those of religious, where this can be done without grave inconvenience.

THE HOLY COMMUNION

During Holy Saturday, only those in danger of death may communicate outside the Mass of the Paschal Vigil or immediately after it. Those who communicate after Saturday midnight cannot do so again on Easter Day.

The faithful must abstain from all solid food and alcoholic drink for three hours before Communion.

EASTER SUNDAY

THE RESURRECTION OF OUR LORD

Double of the First Class with privileged Octave

The Paschal Vigil

Station at St. John Lateran

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

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

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

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

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

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

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

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

I. THE BLESSING OF THE NEW FIRE

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

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

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

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

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

Orémus

DEus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fídelibus contulísti: † productum e sílice, nostris profutúrum usibus, novum hunc ignem sancti + fica: et concéde nobis, ita per hæc festa paschália caeléstibus desideríis inflammári; * ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertingere. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

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

Let us pray

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

℟. Amen.

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

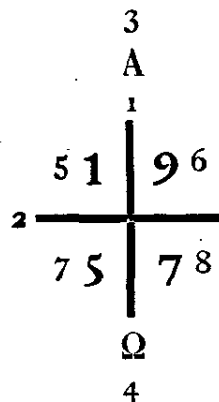
4. *An acolyte [or server] takes the lighted charcoal which has been blessed and puts it in the thurible; the celebrant puts on incense, blesses it as usual, and censes the fire three times.*

II. THE BLESSING OF THE PASCHAL CANDLE

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

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

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



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

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

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

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

8. *At once the priest blesses the lighted paschal candle, singing to the ferial tone [or ancient simple tone], with hands joined :*

Ÿ. Dóminus vobíscum.

R̃. Et cum spiritu tuo.

Ÿ. The Lord be with you.

R̃. And with you.

Orémus

VEniat, quaésumus, omnípo-
tens Deus, super hunc in-
cénsum céreum larga tuae be-
ne † dictionis infúsió : † et hunc
noctúrnum splendórem invisí-
bilis regenerátor inténde; ut
non solum sacrificium, quod
hac nocte litátum est, arcána
lúminis tui admixtióne refúl-
geat; * sed in quocúmque loco
ex hujus sanctificatiónis mysté-
rio áliquíd fúerit deportátum,
expúlso diabólicae fraudis ne-
quítiá, virtus tuae majestátis
assístat. Per Christum Dómi-
num nostrum. R̃. Amen.

Let us pray

MAY thy blessing, almighty God,
come down abundantly on this
lighted candle, and do thou, invisible
giver of new life, graciously regard the
splendour of this night; so that not
only may to-night's offering shine
with the hidden addition of thy light,
but wherever anything is brought
from this mystery of sanctifying may
the devil's cunning be cast out, and
the strength of thy majesty take its
place. Through Jesus Christ our
Lord.

R̃. Amen.

9. *During this time the lights in the church are extinguished.*

III. THE SOLEMN PROCESSION AND THE PRAISE OF EASTER

Solemn rite

10. *Then the celebrant again puts incense in the thurible; the deacon takes off his purple vestments and puts on a white stole and dalmatic; he then takes the lighted paschal candle, and the procession is formed as follows :*

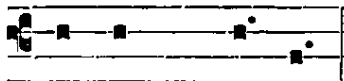
- a) *the thurifer, first of all,*
- b) *then the subdeacon with the cross,*
- c) *the deacon with the lighted candle,*
- d) *the celebrant immediately after him,*
- e) *then the clergy in order,*
- f) *lastly the people.*

Simple rite

[10a. *Then the priest takes off his purple vestments and puts on a white stole and dalmatic; he then puts incense again in the thurible; then he takes the lighted paschal candle and the procession is formed as follows :*

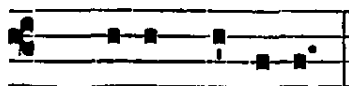
- a) *the thurifer, first of all,*
- b) *then the cross-bearer,*
- c) *the priest, uncovered, with the lighted candle,*
- d) *then the other servers,*
- e) *lastly the people].*

11. *When the deacon [or priest] has entered the church, he stands erect and sings alone :*



Lúmen Chrí-sti,
Christ's Light.

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



R̃. Dé-o grá-ti- as.

We thank thee, O God.

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

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

LUMEN CHRISTI

Then all kneel and answer as before :

DEO GRATIAS

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

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

LUMEN CHRISTI

All kneel a third time, and answer :

DEO GRATIAS

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

Solemn rite

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

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

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

The celebrant answers :

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

Simple rite

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

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

Jube, Dómine, benedícere.

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

Pray, Lord, a blessing.

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

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

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

All hold their lighted candles throughout the Exúltet.



Exsúltet

I. Introduction

Solemn invitation to praise God

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

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

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

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

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

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

The deacon's personal and humble prayer

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

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

Conclusion

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

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

Dialogue introducing the Preface

P ER ómni-a saécu-la saecu-ló-
rum. R̃. Amen. Ṽ. Dóminus vobíscum.
R̃. Et cum spí-ri-tu tú-o. Ṽ. Súrsum córda. R̃. Habémus ad
Dóminum. Ṽ. Grá-ti-as agámus Dómino Dé-o nóstro.
R̃. Dígnum et jústum est.

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

II. The Praise of Easter

Praise to God for redemption

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

I T is truly right and just that we
give praise to God the Father
almighty and invisible, and to Jesus
Christ his only Son our Lord, with
all our hearts and minds through the
service of our voices. For on our
behalf Christ has paid Adam's debt
to the eternal Father, and with his
own precious blood has blotted out the
bond written long ago by sin against us.

The paschal night, figures and reality

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

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

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

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

Haec Nox est, quae hódie per univérsum mundum in Christo credéntes, a vítiis saéculi et caligine peccatorum segregátos, reddit grátiae, sóciat sanctitati.

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

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

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

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

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

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

O mira circa nos tuae pietátis dignatio!

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

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

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

O wonderful condescension of thy loving-kindness to us!

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

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

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

The paschal night again

O vere beáta Nox, quae sola méruit scire tempus et horam, in qua Christus ab inferis resurrexit! Haec Nox est, de qua scriptum est : Et nox sicut dies illuminábitur : et nox illuminatio mea in delíciis meis.

Hujus igitur sanctificatio Noctis fugat scélera, culpas lavat : et reddit innocentiam lapsis, et moestis laetitiam. Fugat ódia, concórdiam parat, et curvat impéria.

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

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

Act of offering and prayer

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

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

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

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

Symbolism of the candle and its flame

Sed jam columnae hujus praeconia novimus, quam in honorem Dei rutilans ignis accendit. Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquantibus ceris, quas in substantiam pretiosae hujus lampadis, apis mater eduxit.

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

The paschal night

O vere beata Nox, quae exspoliavit Aegyptios, ditavit Hebraeos! Nox, in qua terrenis caelestia, humanis divina junguntur.

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

The candle and the Morning Star

Oramus ergo te, Domine : ut cereus iste in honorem tui nominis consecratus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, supernis luminaribus misceatur. Flammas ejus lucifer matutinus inveniat. Ille, inquam, lucifer, qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit.

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

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

Final supplication

Precamur ergo te, Domine : ut nos famulos tuos, omnemque clerum, et devotissimum populum : una cum beatissimo Papa nostro N. et Antistite nostro N., quiete temporum concessa, in his paschaliis gaudiis, assidua protectione regere, gubernare et conservare digneris.

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

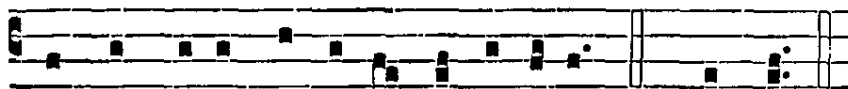
Réspice étiam ad eos, qui nos in potestate regunt, et, inef-

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

<p>fábili pietátis et misericórdiae tuae múnere, dírige cogitatiónes eórum ad justítiam et pacem, ut de terréna operositáte ad caeléstem pátriam pervéniant cum omni pópulo tuo.</p>	<p>of thy mercy, guide their thoughts to justice and peace, so that they may come with all their people from the difficulties of this world to their true home in heaven.</p>
---	---

Conclusion

<p>Per eúmdem Dóminum no- strum Jesum Christum Fílium tuum : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus :</p>	<p>Through the same Jesus Christ, thy Son, our Lord, who lives and reigns with thee, in the unity of the Holy Spirit, God, world without end.</p>
---	--



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

Every one extinguishes his candle.

IV. THE READINGS OR LESSONS

Solemn rite

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

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

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

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

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

Simple rite

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

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

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

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

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

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

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

1. THE CREATION OF THE WORLD

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

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

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

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

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

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

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

IN the beginning God created heaven and earth : and the earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters.

And God said, Be light made; and light was made. And God saw the light that it was good : and he divided the light from the darkness; and he called the light Day and the darkness Night : and there was evening and morning, one day.

And God said, Let there be a firmament made amidst the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament : and it was so. And God called the firmament Heaven; and the evening and morning were the second day.

God also said, Let the waters that are under the heaven be gathered together into one place, and let the dry land appear : and it was so done. And God called the dry land Earth, and the gathering together of the waters he called Seas : and God saw that it was good.

And he said, Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth : and it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind,

suum, 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 caeli, et dívidant diem ac noctem : et sint in signa, et témpora, et dies, et annos : ut lúceant in firmaménto caeli, et illúminent terram ». Et factum est ita. Fecitque Deus duo luminária magna : lumináre majus, ut praeéssset diéi : et lumináre minus, ut praeéssset nocti : et stellas. Et pósuit eas in firmaménto caeli, ut lucérent super terram : et praeéssent 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 : « Producant aquae réptile ánimae vivéntis, et volátile super terram, sub firmaménto caeli ». Creavitque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquae in espécies 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 : « Producat terra ánimam vivéntem in génere suo : juménta, et reptília, et béstias terrae, secúndum espécies suas ». Factúmque est ita. Et fecit Deus béstias terrae juxta espécies suas : et juménta, et omne réptile terrae in génere suo. Et vidit Deus quod esset bonum : et ait : « Faciámus hóminem ad imáginem et similitúdinem nostram : et praesit pístibus maris, et

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

And God said, Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years ; to shine in the firmament of heaven, and to give light upon the earth : and it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night ; and the stars ; and he set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness ; and God saw that it was good ; and the evening and the morning were the fourth day.

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

And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds : and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind : and God saw that it was good. And he said, Let us make man to our image and likeness ; and let him have dominion over the fishes of the sea, and the fowls of the air,

volatilibus caeli, et béstiis, univ-
versaéque terrae, omnique réptili
quod movétur in terra ».

Et creávit Deus hóminem ad
imáginem suam : ad imáginem
Dei creávit illum : másculum et
féminam creávit eos. Benedixit-
que illis Deus, et ait : « Créscite,
et multiplicámini, et repléte
terram, et subjícite eam : et
dominámini pískibus maris, et
volatilibus caeli, et univérsis
animántibus, quae movéntur su-
per terram ». Dixitque Deus :
« Ecce dedi vobis omnem her-
bam afferéntem semen super
terram : et univérsa ligna, quae
habent in semetípsis seméntem
géneris sui : ut sint vobis in
escam, et cunctis animántibus
terrae, omnique vólucris caeli,
et univérsis quae movéntur in
terra, et in quibus est ánima
vivens, ut hábeant ad vescén-
dum ». Et factum est ita. Vidit-
que Deus cuncta quae fécerat :
et erant valde bona. Et factum
est vespere et mane, dies sextus.

Igitur perfécti sunt caeli et
terra, et omnis ornátus eórum.
Complevitque Deus die séptimo
opus suum, quod fécerat : et
requiévít die séptimo ab uni-
vérso ópere quod patrát.

All now rise.

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

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

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

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

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

DEUS, qui mirabíliter creásti
hóminem, et mirabílius red-
emísti : * da nobis, quaésumus,
contra oblectaménta peccáti,
mentis ratióne persístere ; ut
mereámur ad aetérna gáudia
perveníre. Per Dóminum no-
strum Jesum Christum.

and the beasts, and the whole earth,
and every creeping creature that
moveth upon the earth.

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

So the heavens and the earth were
finished, and all the furniture of
them. And on the seventh day God
ended his work which he had made;
and he rested on the seventh day
from all his work which he had done.

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

2. THE PASSAGE THROUGH THE RED SEA

Exodus 14, 24-31 and 15, 1

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

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

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

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

IN those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us.

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

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

Canticle

VIII

C

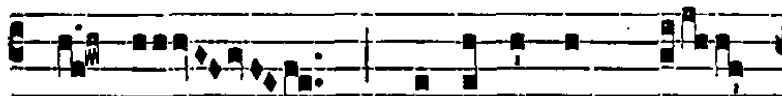
Anté- mus * Dó-mino :



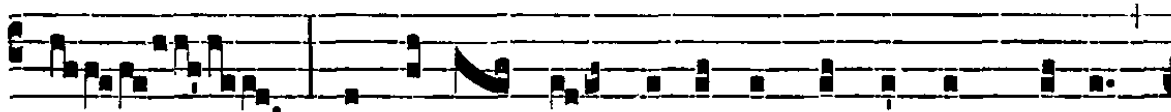
glo-ri-ó-se e- nim hono-



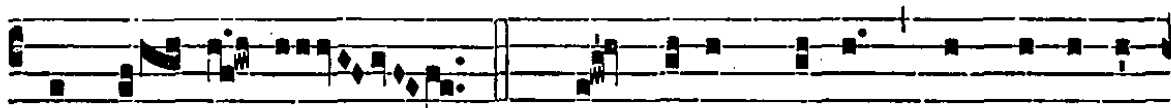
ri-fi- cá- tus est : équum et ascen-



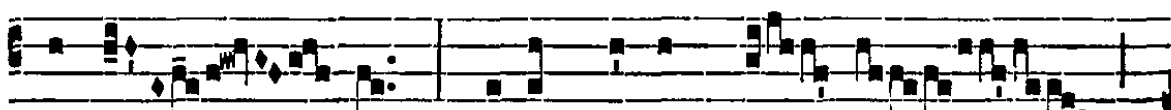
só- rem pro-jé-cit in má-



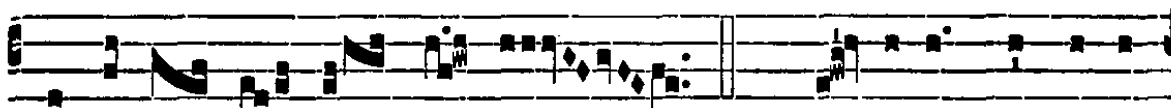
re : adjú-tor et pro-téctor fáctus est mí-hi



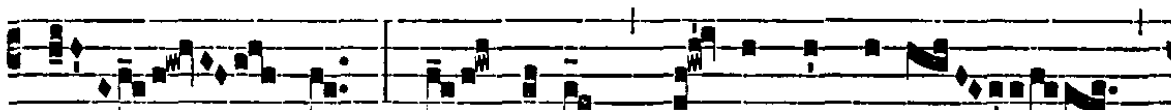
in sa- lú- tem. ¶. Hic Dé-us mé- us, et hono-rá-



bo é- um : Dé- us pátris mé- i,



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



bél- la : Dó- minus * nó-men est ílli.



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

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

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

Exodus 15, 1-3.

Le Samedi Saint.

Après la IV. Prophétie.

Trait.

8.

C

Antémus * Dómi-no : glo-ri- ó-se e-nim ho-no-ri-fi-

cá-tus est : é-quum et ascensó-rem pro-jé-cit in má-re :

adjú-tor et pro-téctor fáctus est mí-hi in sa-lú-tem. ∇. Hic

Dé- us mé- us, et ho-no-rá-bo é- um : Dé- us pátris mé- i, et

ex-altá-bo é- um. ∇. Dómi-nus cónte-rens bélla : Dómi-nus

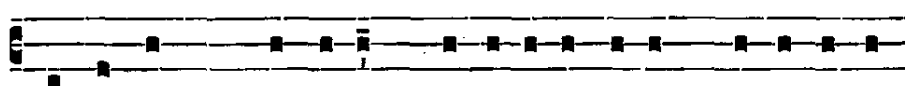
nómen est íl-li.

639A

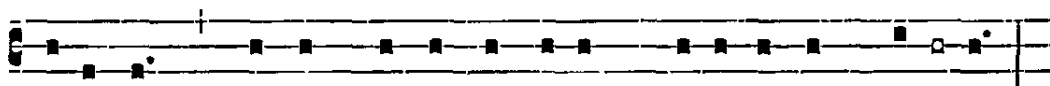
The Paschal Vigil

Psalm tone for the Canticle

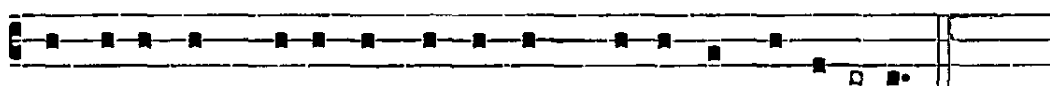
VIII



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

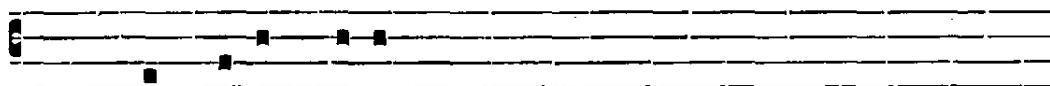


cátus est : † équum et ascensórem projé-cit in **má-** re : *



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

The intonation is repeated for each verse.



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

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

Orémus.

Flectámus génuá.

Leváte.

Let us pray.

Let us kneel down.

Rise up from your knees.

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

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

3. MESSIANIC PROMISES

Isaias 4, 2-6

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

IN die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublímis, et

IN that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be

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

high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security, and covert from the whirlwind, and from rain.

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

Canticle

VIII

V

Ine- a * fá-cta est

di- lé-cto

in córnu,

Et

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

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

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

SCORE ON NEXT PAGE

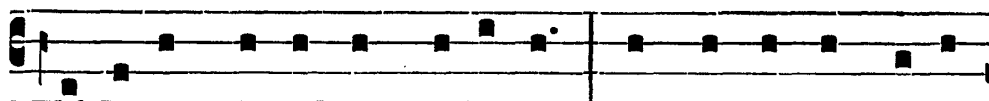
Post III Lectionem VIII

V I-ne a * fa-cta est di- lé- cto
in cornu, in lo-co ú- be- ri.
V. Et ma-cé- ri- am circúmde-dit, et circumfó-
dit : et plantá-vit ví-ne- am So- rec, et
aedi- fi- cá- vit turrim in mé-di- o e- jus.
V. Et tórcu- lar fo-dit in e- a : ví-ne- a
e- nim Dómi-ni Sá- ba- oth, do- mus * Is- ra- el
est.

Après la VIII. Prophétie.

Trait.
8.

V



I-ne- a * fácta est di-lécto in córnu, in ló-co



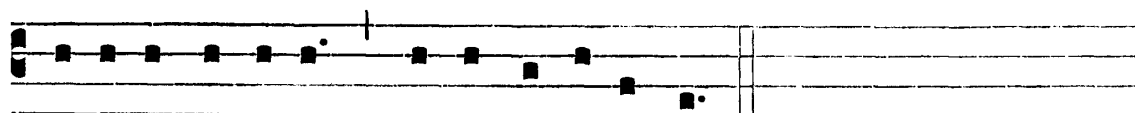
ú-be-ri. V. Et ma-cé-ri- am circúmde-dit, et circumfó-dit :



et plantá-vit ví-ne- am Só-rec, et aedi-fi-cá-vit túrrim in mé-



di- o é-jus. V. Et tór-cu-lar fó-dit in é-a : ví-ne- a e-nim



Dómi-ni Sá-ba- oth, dómus Isra- el est.

Orémus.

Flectámus génua.

Leváte.

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

Let us pray.

Let us kneel down.

Rise up from your knees.

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

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

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

4. FAITHFULNESS TO GOD'S WORD

Deuteronomy 31, 22-30

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

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

IN those days, Moses wrote the canticle, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have 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.

Après la XI. Prophétie.

Trait.
8.

A

T-ténde * caélum, et lôquar : et áudi- at térra vérba

ex ó-re mé-o. V. Exspecté-tur sic-ut plú-vi-a e-lóqui-um

mé-um : et descéndant sic-ut ros vérba mé-a, sic-ut ímber

su-per grámi-na. V. Et sic-ut nix su-per foénum : qui-a nómen

Dómi-ni invo-cá-bo. V. Dá-te magni-tú-di-nem Dé-o nóstro :

Dé-us, vé-ra ó-pe-ra é-jus, et ómnes ví-ae é-jus ju-dí-

ci-a. V. Dé-us fi-dé-lis, in quo non est in-íqui-tas : jústus

et sánctus Dómi-nus.

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

Post IV Lectionem VIII

A T-tén- de * cae- lum, et lo- quar :

et áudi- at terra verba ex o-re me-

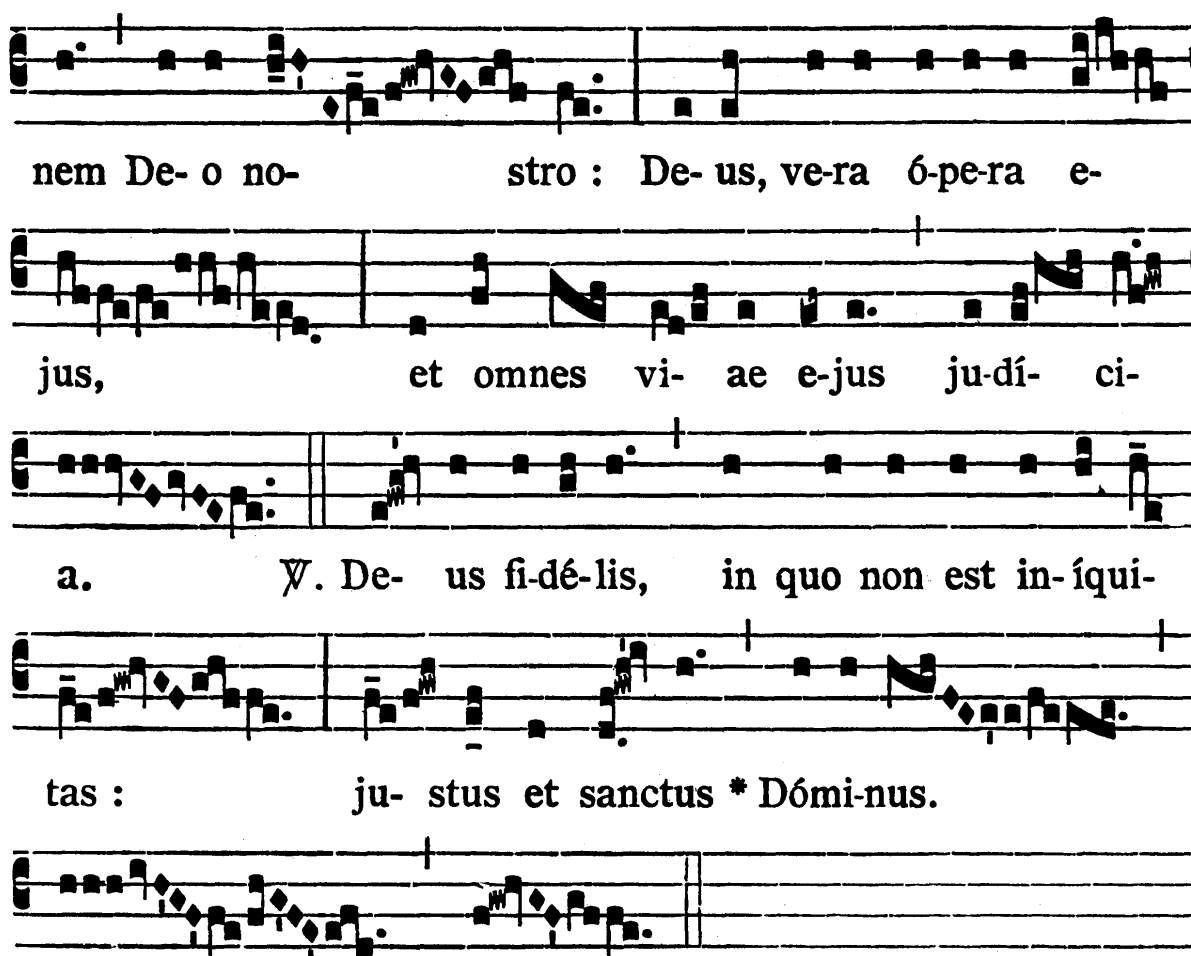
o. Ψ . Exspecté- tur sic-ut plúvi- a e-lóqui- um

me- um : et descéndant sic-ut ros verba me-

a, sic-ut imber su- per grámi- na.

Ψ . Et sic-ut nix su- per fe- num : qui- a nomen

Dó- mi-ni invo- cá- bo. Ψ . Da- te magni-tú-di-



nem De- o no- stro : De- us, ve-ra ó-pe-ra e-

jus, et omnes vi- ae e-jus ju-dí- ci-

a. V. De- us fi-dé-lis, in quo non est in-íqui-

tas : ju- stus et sanctus * Dómi-nus.

Orémus.

Flectámus génua.

Leváte.

DEus, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fieret étiam nostra diréctio : * éxcita in omnem justificatárum gén-tium plenitúdinem poténtiam tuam, et da laetítiam, mitigándo terrórem; * ut, ómnium peccátis

tua remissióne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dómi-num nostrum... R̃. Amen.

Let us pray.

Let us kneel down.

Rise up from your knees.

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

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

V. THE FIRST PART OF THE LITANY

V. THE FIRST PART OF THE LITANY

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

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

K

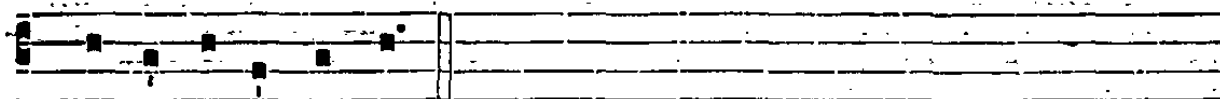


Yri- e, e-lé- i-son. *ij.* Chríste,

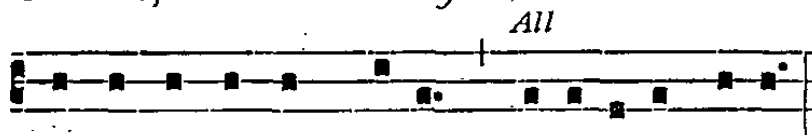
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us. Christ,
graciously hear us.



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



Chríste, exáudi nos. *ij.*



Páter de caélis, **Dé**-us, mi-seré-re **nó**bis.
Fíli Redémptor

múndi, **Dé**-us, mi-seré-re **nó**bis.

Spíritus Sáncte, **Dé**-us, mi-seré-re **nó**bis.

Sáncta Trínitas,

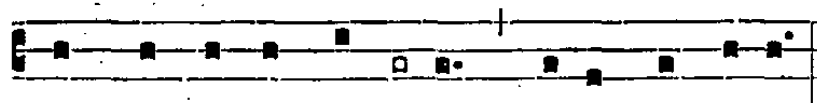
únus **Dé**-us, mi-seré-re **nó**bis.

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

God the Son, Red-
eemer of the world,
have...

God, the Holy Ghost,
have...

Holy Trinity, one
God, have...



Sáncta Ma- **rí**- a, óra pro **nó**bis.

Sáncta Déi **Gé**-nitrix, óra pro **nó**bis.

Sáncta Vírgo **vír**ginum, óra pro **nó**bis.

Sáncte **Mí**cha-ël, óra pro **nó**bis.

Sáncte **Gá**bri- el, óra pro **nó**bis.

Sáncte **Rá**pha-ël, óra pro **nó**bis.

Holy Mary, pray
for us.

Holy Mother of God,
pray.

Holy Virgin of vir-
gins, pray.

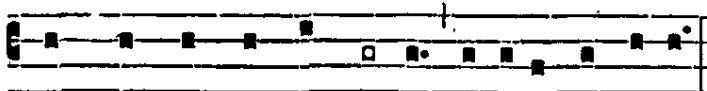
St. Michael, pray.

St. Gabriel, pray.

St. Raphael, pray.

The first part of the litany

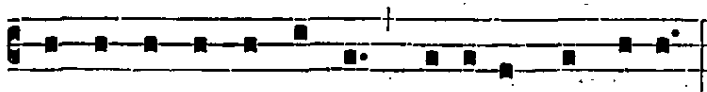
639H



Omnes sancti
Angeli et Arch**án**ge-li, *oráte pro nóbis.*
Omnes sancti bea-
tórum Spirítuum **ór**-dines, *oráte pro nóbis.*

All holy Angels and
Archangels, pray for
us.

All holy orders of
blessed Spirits, pray
for us.

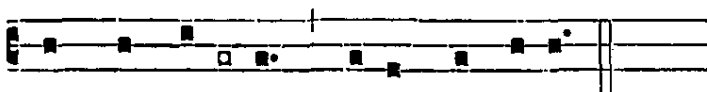


Sáncte
Joánnes Bapt**í**sta, *óra pro nóbis.*
Sáncte **J**óseph, *óra pro nóbis.*
Omnes sancti
Patriárchae
et Pro-**phé**-tae, *orá-te pro nóbis.*

St. John the Baptist,
pray for us.

St. Joseph, pray for
us.

All holy Patriarchs
and Prophets, pray
for us.



Sáncte **Pé**-tre, *óra pro nóbis.*

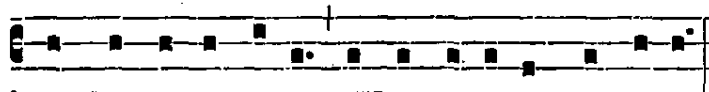
St. Peter, pray for
us.

Sáncte Pá ule,	<i>óra.</i>	Saint Paul,	pray.
Sáncte André a,	<i>óra.</i>	Saint Andrew,	pray.
Sáncte Joánnes,	<i>óra.</i>	Saint John,	pray.
Omnes sancti Apóstoli et		All holy Apostles and Evan-	
Evangelístae,	<i>oráte.</i>	gelists,	pray.
Omnes sancti Discípuli		All holy Disciples of our Lord,	pray.
Dó mini,	<i>oráte.</i>		
Sáncte Sté phane,	<i>óra.</i>	Saint Stephen,	pray.
Sáncte Lauré nti,	<i>óra.</i>	Saint Lawrence,	pray.
Sáncte Vincé nti,	<i>óra.</i>	Saint Vincent,	pray.
Omnes sancti Már tyres,	<i>oráte.</i>	All holy Martyrs,	pray.
Sáncte Silvé ster,	<i>óra.</i>	Saint Silvester,	pray.
Sáncte Gregó ri,	<i>óra.</i>	Saint Gregory,	pray.
Sáncte Augustí ne,	<i>óra.</i>	Saint Augustine,	pray.
Omnes sancti Pontífices et		All holy Bishops and Con-	
Confessóres,	<i>oráte.</i>	fessors,	pray.
Omnes sancti Doctóres,	<i>oráte.</i>	All holy Doctors,	pray.
Sáncte Antóni ,	<i>óra.</i>	Saint Anthony,	pray.
Sáncte Benedí cte,	<i>óra.</i>	Saint Benedict,	pray.
Sáncte Domín ice,	<i>óra.</i>	Saint Dominic,	pray.
Sáncte Francí sce,	<i>óra.</i>	Saint Francis,	pray.
Omnes sancti Sacerdótes		All holy Priests and Levites,	pray.
et Levítæ,	<i>oráte.</i>		
Omnes sancti Mónachi et		All holy Monks and Hermits,	pray.
Eremítæ,	<i>oráte.</i>		
Sáncta María Magdaléna,	<i>óra.</i>	Saint Mary Magdalen,	pray.
Sáncta Agnes ,	<i>óra.</i>	Saint Agnes,	pray.

639r

The Paschal Vigil

Sáncta Caecília, óra pro nóbis.	Saint Cecily, pray.
Sáncta Agatha, óra.	Saint Agatha, pray.
Sáncta Anastásia, óra.	Saint Anastasia, pray.
Omnes sánctae Vírgines et Víduae, oráte.	All holy Virgins and Widows, pray.



Omnes Sánti
et Sántae Dé-i, intercédi-te pro nóbis.

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

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

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

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

VI. THE BLESSING OF WATER FOR BAPTISM

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

It should be suitably decorated.

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

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

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

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

Orémus

Let us pray.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

baptizátus est. Qui te una cum
sánguine de látere suo prodúxit :
et discípulis suis jussit, ut cre-
déntes baptizaréntur in te, di-
cens : « Ite, docéte omnes gentes,
baptizántes eos in nómine Pa-
tris, et Fílii, et Spíritus Sancti ».

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

Then the celebrant says, not singing :

HÆC nobis praecepta serván-
tibus, tu, Deus omnípotens,
clemens adesto : tu benígnus
aspíra.

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

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

TU has simplices aquas tuo
ore benedícito : ut praeter
naturálem emundatióem, quam
lavándis possunt adhibére cor-
póribus, sint étiam purificándis
méntibus effícaces.

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

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

DEscéndat in hanc plenitú-
dinem fontis virtus Spíritus
Sancti.

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

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

TOtámque hujus aquae sub-
stántiam regenerándi fecún-
det effectú.

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

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

HIC ómnium peccatórum má-
culae deleántur : hic natúra
ad imáginem tuam cóndita, et
ad honórem sui reformáta prin-
cípíi, cunctis vetustátis squaló-
ribus emundétur : ut omnis
homo, sacraméntum hoc rege-
neratióis ingræssus, in verae
innocéntiae novam infántiam
renascátur. Per Dóminum no-
strum Jesum Christum, Fílium
tuum : Qui ventúrus est judicáre
vivos et mórtuos, et saéculum
per ignem. Rꝫ. Amen.

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

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

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

Sanctificetur et fecundetur
fontis iste Oleo salutis re-
scentibus ex eo, in vitam aeter-
nam. R/. Amen.

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

Then he pours chrism into the water, saying :

Infusio Chrismatis Domini
nostri Jesu Christi, et Spiritus
Sancti Paracleti, fiat in nomine
sanctae Trinitatis. R/. Amen.

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

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

Commixtio Chrismatis san-
ctificationis, et Olei unctio-
nis, et aquae baptismatis, pariter
fiat in nomine Pa + tris, et
Fi + lii, et Spiritus + Sancti.
R/. Amen.

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

He then mixes the oil with the water.

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

THE SACRAMENT OF BAPTISM

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

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

PROFESSION OF FAITH

in the Father

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

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

in the Son

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

R/. I do believe.

in the Holy Ghost

PRIEST : Do you also believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

R_y. I do believe.

PRIEST : N., will you be baptised?

R_y. I will.

THE BAPTISM

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

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

ANOINTING WITH CHRISM

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

¶. Peace be with you.

R_y. And with you.

THE WHITE GARMENT

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

THE LIGHTED CANDLE

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

R_y. Amen.

DISMISSAL

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

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

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

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

e) finally the celebrant with head
covered.

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

e) finally the celebrant, with head
covered.

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

Canticle

Ps. 41, 2-4

VIII
S

Icut cér- vus * de-sí-de-

rat ad fón-tes aquá- rum :

SCORE ON NEXT PAGE

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

¶. 2. My soul hath
thirsted after the liv-
ing God; when shall
I come and appear
before the face of
God?

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

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

¶. Dóminus vobíscum.
R7. Et cum spírítu rúo.

¶. The Lord be with you.
R7. And with you.

Orémus

O Mnípotens sempitérne Deus,
réspice propítius ad devo-
tiónem pópuli renascéntis, qui
sicut cervus, aquárum tuárum
éxpetit fontem : † et concéde
propítius; * ut fídei ipsíus sitis,
baptísmatis mystério, ánimam
corpúsque sanctíficet. Per Dó-
minum nostrum. R7. Amen.

Let us pray

O Almighty and everlasting God,
look down with favour upon the
devout fervour of those who are about
to be born again in thee, and who,
as a hart longing to slake its thirst,
speed to the fount of thy life-giving
waters : vouchsafe that, by virtue of
the sacrament of baptism, this their
thirst for faith may avail to sanctify
them in soul and in body. Through
Jesus Christ our Lord. R7. Amen.

He then censes the font.

Cant.

8

S

Ic-ut cer- vus * de-sí- de- rat ad fontes
 aquá- rum : i- ta de- sí-de-rat á-ni-ma
 me- a ad te, De- us. V. Si- tí- vit á-ni-ma
 me- a ad De- um vi- vum : quando
 vé- ni- am, et appa- ré- bo ante fá-
 ci- em De- i me- i? V. Fu- é- runt
 mi- hi lácrimae me- ae panes di- e ac no-
 cte, dum dí- ci- tur mi- hi per síngu- los di-
 es : U- bi est * De- us tu- us?

Pendant que le Prêtre se rend aux Fonts baptismaux pour les bénir, on chante le Trait suivant :

Trait.
8.

S

Ic-ut cérvus * de-sí-de-rat ad fón-tes aquá-rum : i-ta

de-sí-de-rat á-ní-ma mé-a ad te Dé-us. *℣*. Si-tí-vit á-ní-ma

mé-a ad Dé-um ví-vum : quando vé-ni-am et appa-ré-bo

ante fá-ci-em Dé-i mé-i? *℣*. Fu-é-runt mí-hi lacrí-mae

mé-ae pá-nes dí-e ac nócte, * dum dí-ci-tur mí-hi per síngu-

los dí-es : U-bi est Dé-us tú-us?

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

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

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

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

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

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

VII. THE RENEWAL OF THE PROMISES OF BAPTISM

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

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

All stand holding their lighted candles.

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

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

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

I ask you therefore :

PRIEST : Do you renounce Satan?

PEOPLE : We do renounce him.

PRIEST : And all his works?

PEOPLE : We do renounce them.

PRIEST : And all his pomps?

PEOPLE : We do renounce them.

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

PEOPLE : We do believe.

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

PEOPLE : We do believe.

PRIEST : Do you also believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

PEOPLE : We do believe.

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

PEOPLE : Our Father...

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

PEOPLE : Amen.

Then the priest sprinkles the people with the holy water that was put aside, as said above, p. 639I, n. 2I, during the Blessing of the water for Baptism; but if this was omitted, ordinary holy water is used.

Every one extinguishes his candle.

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

VIII. THE SECOND PART OF THE LITANY.

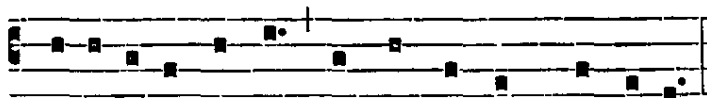
27. After the Renewal of Baptismal Promises, the cantors begin the second part of the Litany, from the invocation Propitius esto to the end. All kneel and make the responses.

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

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

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

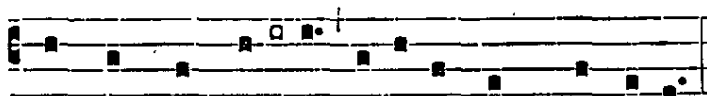
29. Meanwhile, the paschal candle is put on its candlestick at the Gospel corner, and the altar is made ready for Mass, with lighted candles and flowers.



Be merciful, spare us,
O Lord.

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

Be merciful, hear us,
O Lord.



From all evil, O Lord,
deliver us.

Ab ómni **má**- lo, líbe-ra nos, Dómine.

Ab ómni peccáto,
A mórtē **perpétua**,
Per mystérium sánctae Incar-
nationis **túae**,
Per Advéntum **túum**,
Per Nativitátem **túam**,
Per Baptísmum et sánctum
Jejúnium **túum**,
Per Crúcem et Passiónem
túam,
Per Mórtē et Sepultúram
túam,
Per sánctam Resurrecti-
onem **túam**,
Per admirábilem Ascensi-
onem **túam**,
Per advéntum Spíritus Sán-
cti **Parácliti**,
In díe **judícii**,

libera nos, Dómine.

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

O Lord, deliver us.



We, sinners, beseech
thee, hear us.

Peccató- res, te rogámus, áudi nos,

Ut nóbis **párcas**, te rogámus,
áudi nos.

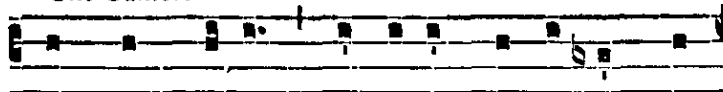
That thou spare us, we beseech thee,
hear us.

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

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

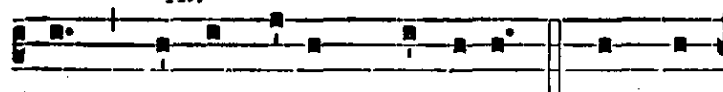
Ut dómnum apostólicum et omnes ecclesiásticos órdenes ' in sáncta religióne conserváre dignéris, te...	That thou vouchsafe to keep steadfast in religious fervour the Bishop of the Apostolic See and all orders in thy Church, we...
Ut inimícos sánctae Ecclésiae ' humiliáre dignéris, te...	That thou vouchsafe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

The Cantors



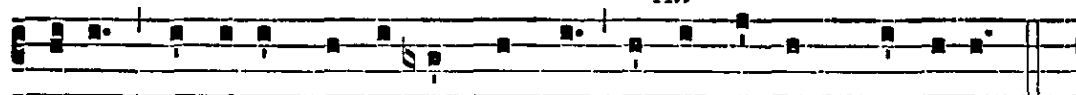
Agnus Dé-i, qui tóllis peccá-ta mún-

All



di, * parce nóbis, Dómine. Agnus

All

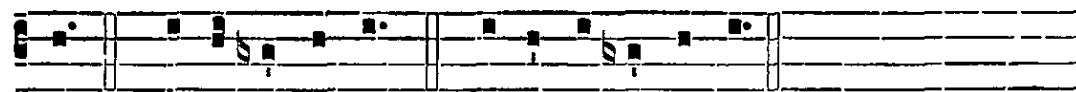


Dé-i, qui tóllis peccá-ta mún-di, * exáudi nos, Dómine.

All



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



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

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

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

Christ, graciously hear us.

The Mass of the Paschal Vigil

1. *At the end of the Litany the cantors solemnly intone K rie, el ison, as at Mass.*

K rie, el ison I. Lux et origo. p. 31.

I. — Tempore Paschali.

(Lux et origo)

8. **K**

Y-ri-e * e-l -i-son. iij. Chri-ste

e-l -i-son. iij. K -ri-e e-l -i-son. ij.

K -ri-e * e-l -i-son.

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

Incense may be used whenever the Mass is sung.

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

The bells should be rung as follows :

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

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

Then the celebrant says :

℣. *Dóminus vobíscum.*
℞. *Et cum spírítu túo.*

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

Collect

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

All : ℞. Amen.

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

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

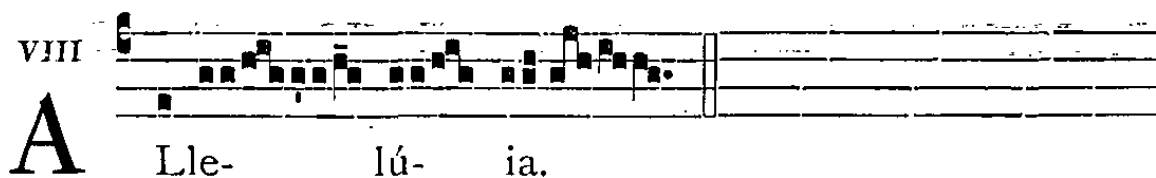
Lectio Epistolae beati Pauli apostoli ad Colossenses

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

FRatres : Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens : quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra : tunc et vos apparebitis cum ipso in gloria.

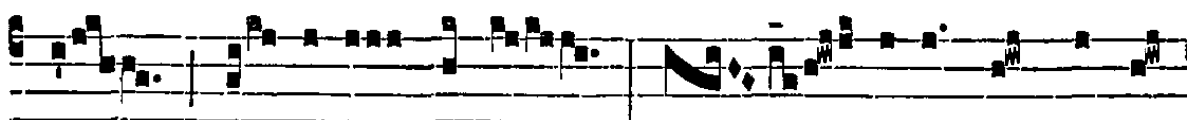
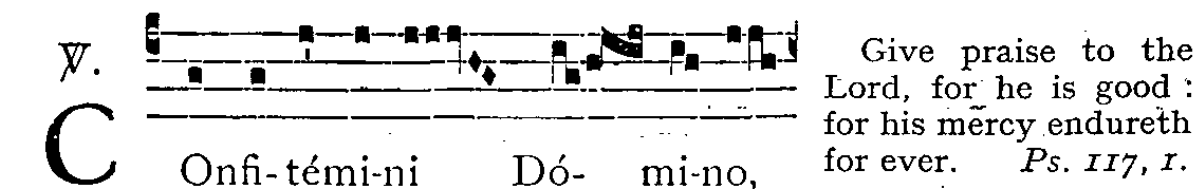
BRethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear; who is your life, then you also shall appear with him in glory.

After the Epistle, all standing, the celebrant intones :

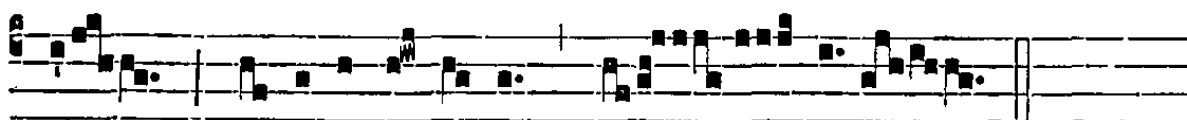


He sings this Alleluia three times, each time at a higher pitch. The Choir each time repeats it after him.

Then the Choir goes on :



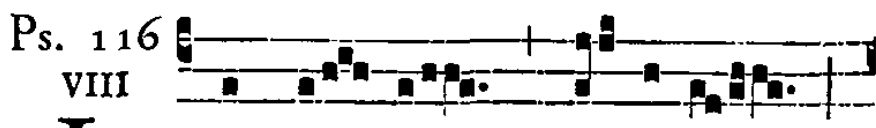
quó- ni- am bó- nus : quó- ni- am in saé- cu-



lum mi-se-ri-córdi- a * é- jus.

Alleluia is not repeated.

Allelúia is not repeated.



L Audá- te * Dó-minum,

O praise the Lord,
all ye nations; and
praise him together,
all ye people. *Ps.* For

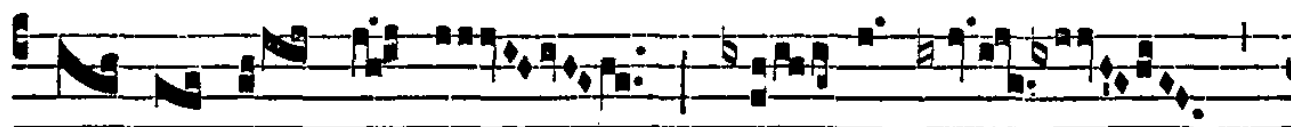


his mercy is confirmed
upon us : and the truth
of the Lord remaineth
for ever.

ómnes géntes :

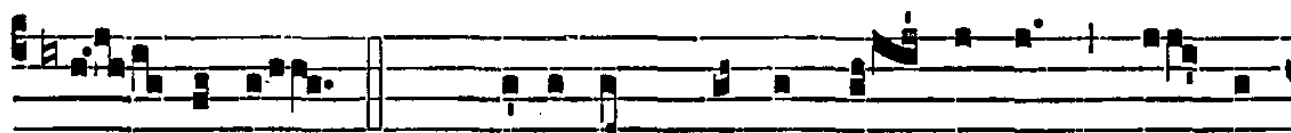
et col-

Ps. 116.



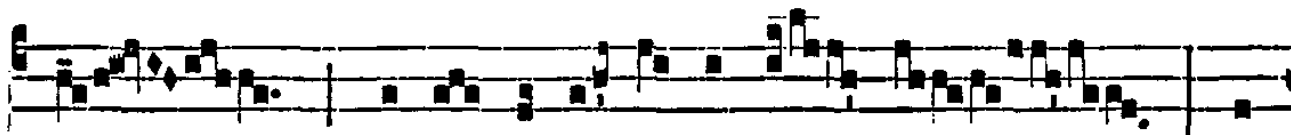
lau- dá- te é- um,

ó-mnes pó-



pu-li.

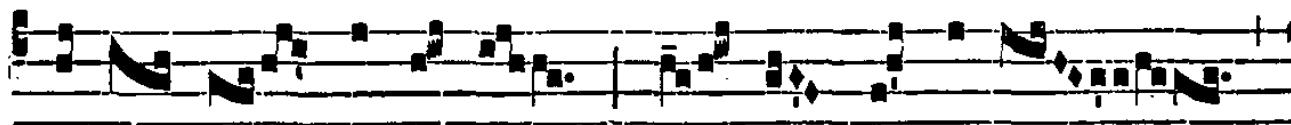
Ps. Quóni- am confirmá- ta est su- per



nos

mi-se- ri-córdi- a é- jus :

et



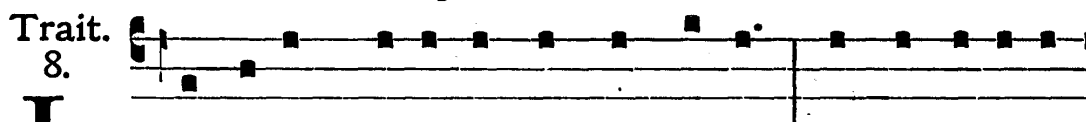
vé-ri- tas Dómi- ni má- net * in aetér-



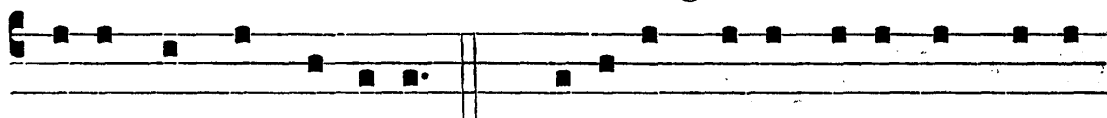
num.

A la Messe.

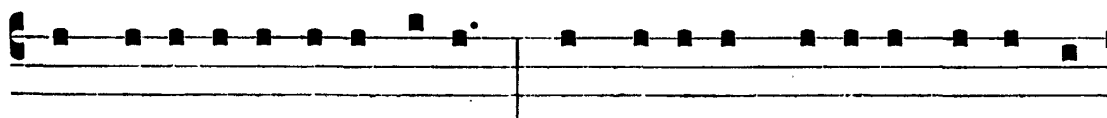
Après le chant de l'Alleluia et du V. Confitemini. (comme au Graduel romain), le Chœur poursuit :



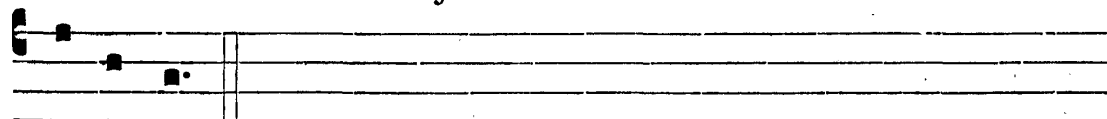
L Audá-te * Dómi-num ómnes géntes : et collaudá-te



é-um ómnes pó-pu-li. V. Quó-ni-am confirmá-ta est su-per



nos mi-se-ri-córdi-a é-jus : et vé-ri-tas Dómi-ni má-net in



ae-térnum.

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

+ **Sequentia sancti Evangelii secundum Matthaeum**

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

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

AND in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake, For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear

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

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

of him, the guárds were struck with terror, and became as dead men.

And the angel answering, said to the women, Fear not you, for I know that you seek Jesus who was crucified. He is not here : for he is risen, as he said. Come and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen ; and behold he will go before you into Galilee : there you shall see him. Lo, I have foretold it to you.

The Creed and Offertory antiphon are not said.

Prayers of offering, p. 8.

Secret

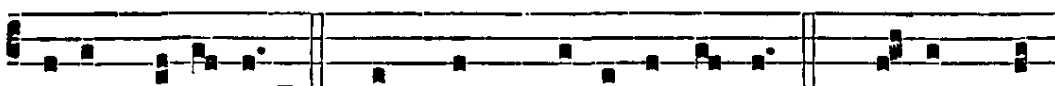
Suscipe, quaésumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum : ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, proficiant. Per Dóminum nostrum Jesum Christum, Fílium tuum.

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

Preface

P

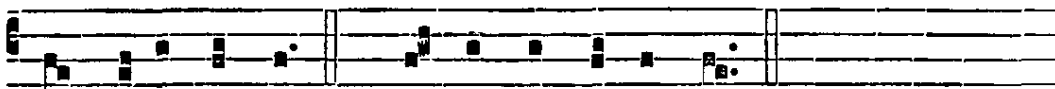
ER ómni- a saécu- la saecu- ló- rum. R̃. Amen. Ṽ. Dó-



minus vobíscum. R̃. Et cum spí- ri- tu tú- o. Ṽ. Súrsum cór-



da. R̃. Habémus ad Dóminum. Ṽ. Grá- ti- as agámus Dómi-

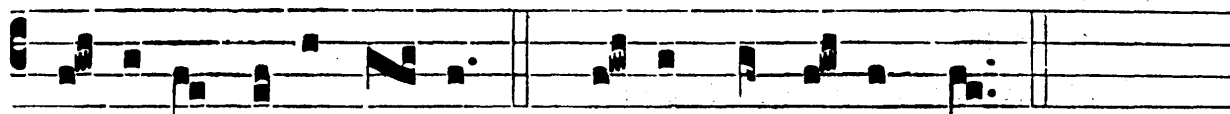
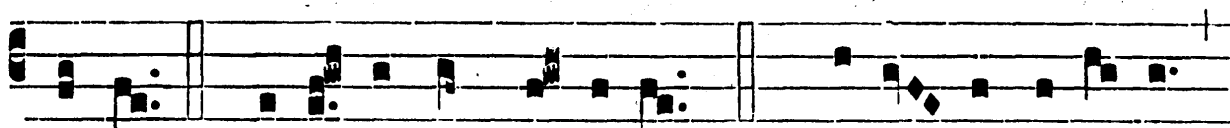
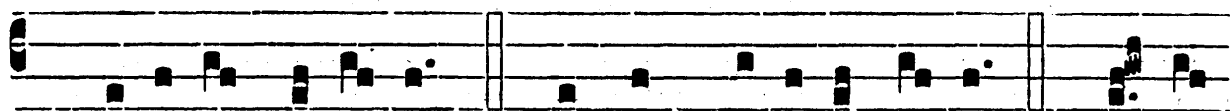
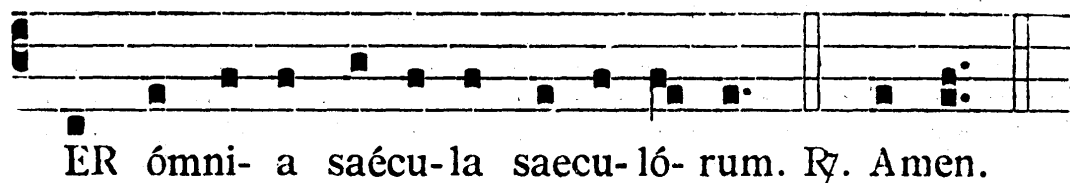


no Dé- o nóstro. R̃. Dígnum et jústum est.

The Celebrant might use the more solemn form:

3. Tonus solemnior.

P



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

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

Sáctus. p. 32.

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

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

The celebrant spreads his hands over the offerings.

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

Special prayer for the newly baptised.

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

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

The rest as in the Canon, p. 16.

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

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

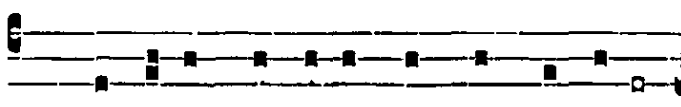
For LAUDS of Easter Sunday the following antiphon is sung :

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



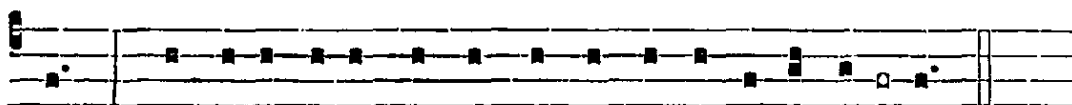
Psalm 150 (*New psalter, p. 2044*)

A solemn chorus in praise of God

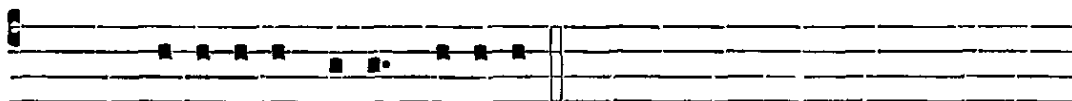


1. Laudáte Dóminum in sánctis é-

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



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



Flex : benesonántibus : †

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

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

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

3. Praise him with sound of trum-
pet : praise him with psaltery and
harp.

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

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

5. Laudáte éum in cýmbalis
benesonántibus : † laudáte éum
in cýmbalis jubilatiónis : * óm-
nis spíritus laudet Dóminum.

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

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

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

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

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

The antiphon Allelúia is repeated.

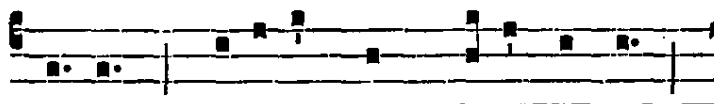
*There is no Little Chapter, hymn or V. : the celebrant intones the Bene-
dictus antiphon at once.*

639AA

The Mass of the Paschal Vigil

Ant. VIII G

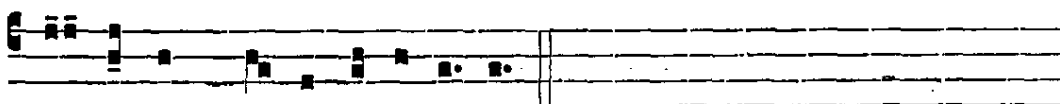
E T valde mane * úna sabba-



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

Mark 16, 2.

tó-rum, véni- unt ad monuméntum,



ór-to jam só-le, alle-lú-ia.

Canticle of Zachary, father of St. John the Baptist

(New psalter, p. 2046)

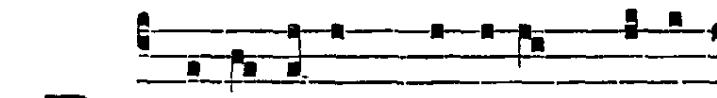
Every day, at the early morning Office of Lauds, religious in their monasteries, and the clergy, sing or recite the song that Zachary, inspired by the Holy Ghost, uttered after the birth of his long-awaited son, John the Baptist.

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

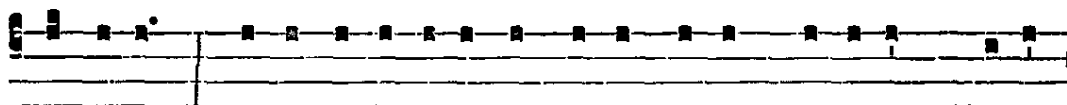
All make the sign of the cross at the opening words, and sing standing.

B

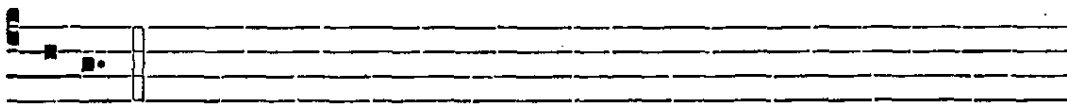
Ene-díctus Dóminus, Dé- us



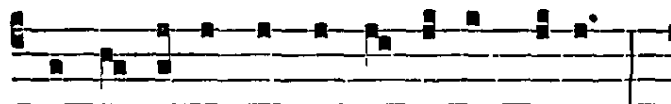
1. Blessed be the Lord God of Israel : because he hath visited and wrought the redemption of his people ;



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

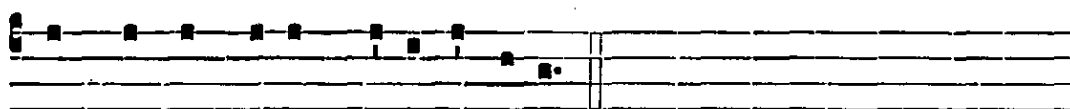


sú-ae :

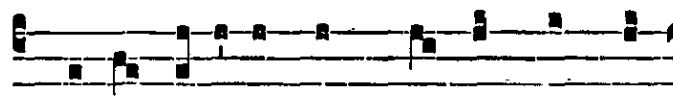


2. Et e-réxit córnu sa-lú-tis nóbis : *

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

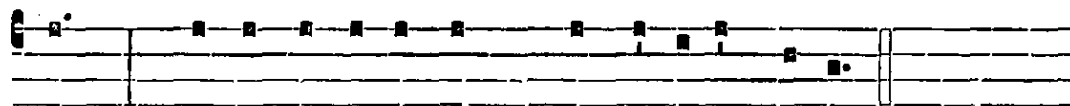


in dómo Dávid, pú-e-ri sú-i,

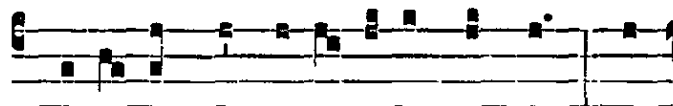


3. Sic-ut locútus est per os sanctó-

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

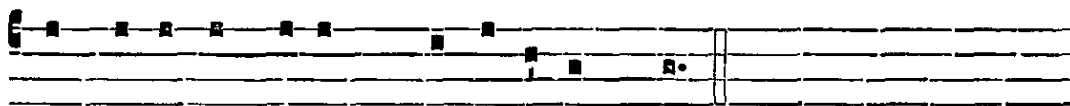


rum, * qui a saécu-lo sunt, prophe-tárum é-jus :

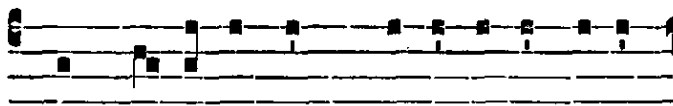


4. Sa-lú-tem ex in-imí-cis nóstris, * et

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

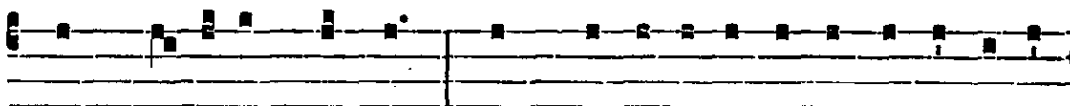


de mánu ómni-um qui odé-runt nos :

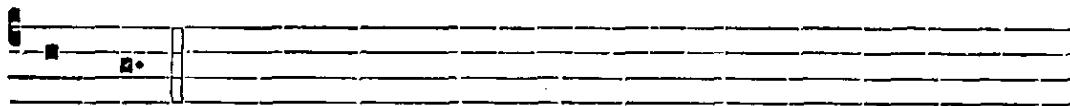


5. Ad fá-ci-éndam mi-se-ri-córdi-am

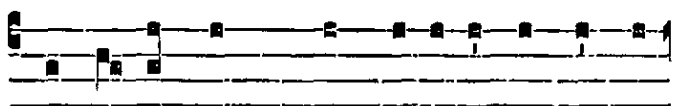
5. To perform mercy to our fathers and to remember his holy testament;



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

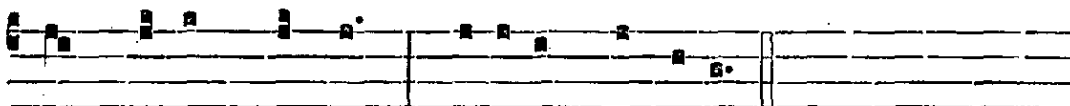


sáncti :



6. Jusju-rándum, quod jurávit ad Abra-

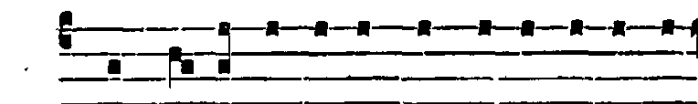
6. The oath, which he swore to Abraham our father, that he would grant to us



ham pátre[m] nóstrum, * datúrum se nóbis :

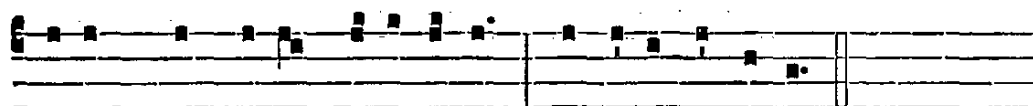
639cc

The Mass of the Paschal Vigil

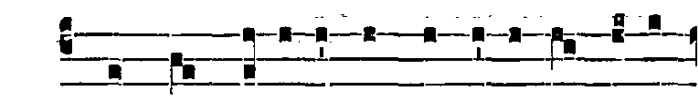


7. Ut si-ne timó-re, de manu in-imi-

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



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

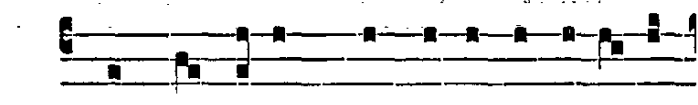


8. In sancti-táte et justí-ti- a córam

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

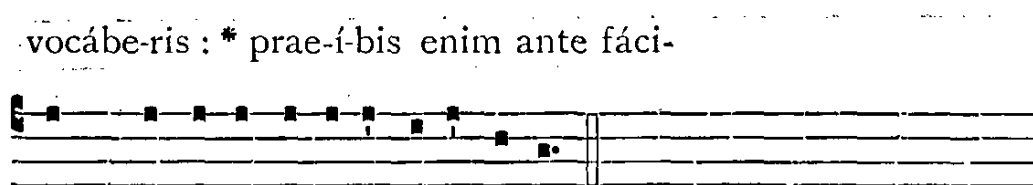


ípso, * ómni-bus di-ébus nóstris.



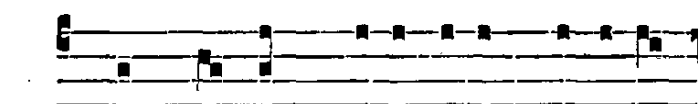
9. Et tu, pú-er, Prophé-ta Altíssimi

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



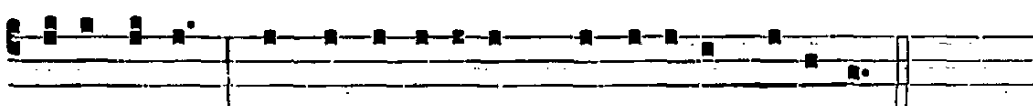
vocábe-ris : * prae-í-bis enim ante fáci-

em Dómi-ni pa-rá-re ví-as é-jus :

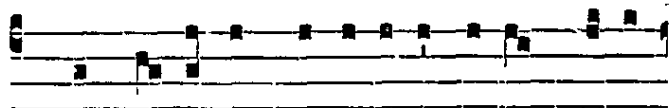


10. Ad dándam sci-énti-am sa-lú-tis

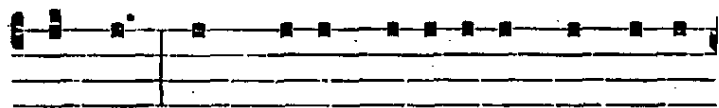
10. To give knowledge of salvation to his people, unto the remission of their sins ;



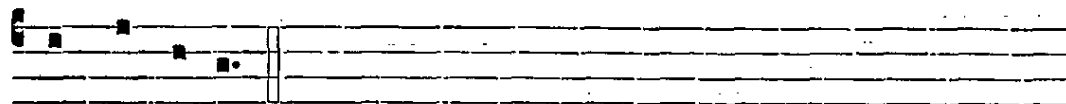
plébi é-jus : * in remissi-ónem peccatórum e-ó-rum :



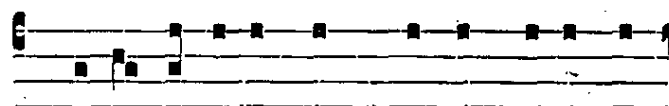
11. Per vísce-ra mi-se-ricórdi-ae Dé-i



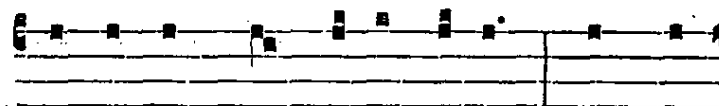
nóstri : * in quibus vi-si-távit nos, ó-ri-



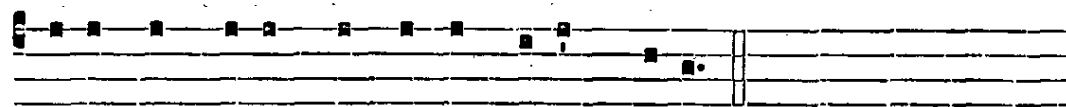
ens ex álto :



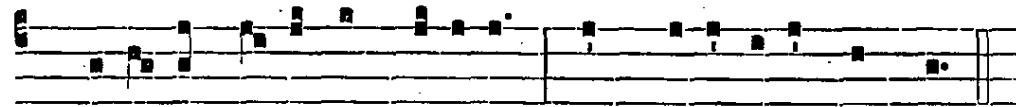
12. Illumi-náre his qui in ténebris



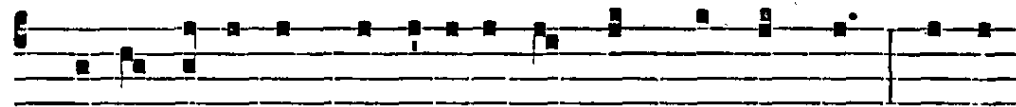
et in úmbra mórtis sédent : * ad di-



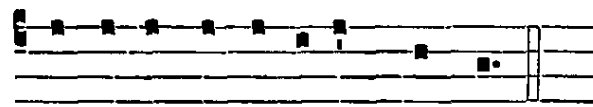
rigéndo pedes nóstros in ví-am pácis.



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



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



saécu-la saecu-lórum. Amen.

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

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

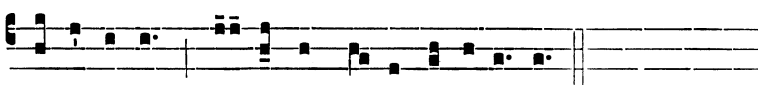
12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace.

Luke I, 68-79.

8 G

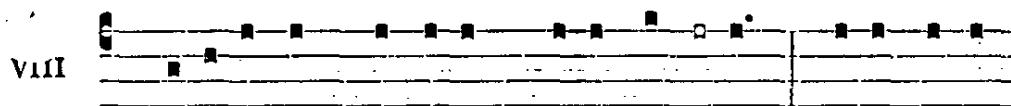
E

T valde ma-ne * u-na sabba-tó-rum, vé-ni-unt ad

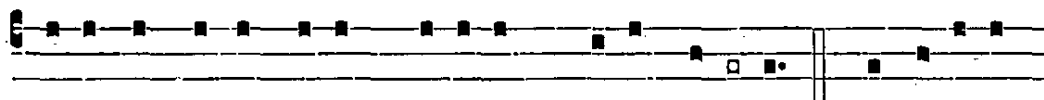


mo-numéntum, or-to jam so-le, al-le-lú-ia.

Simple tone for the same canticle



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



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

The intonation is repeated for each verse.

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

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

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

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

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

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

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

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

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

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

12. Illumináre his qui in ténebris et in úmbra mórtis **sédent** : * ad dirigéndo *s* pées **nóstr**os in *viam* **pácis**.

13. Glória Pátri, et **Fílio**, * et Spirítui **Sánc**to.

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

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

Then the celebrant says :

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

Ÿ. T
R̃. A

8 G

E T valde ma-ne * u-na sabba-tó-rum, vé-ni-unt ad

mo-numéntum, or-to jam so-le, al-le-lú-ia.

Postcommunion or prayer

Orémus

SPÍRITUM nobis, Dómine, tuæ caritátis infúnde : * ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem Spíritus...

All : R/. Amen.

Then the celebrant says :

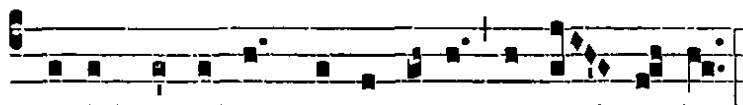
Ÿ. Dóminus vobíscum.
R/. Et cum spírítu túo.

Let us pray

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

Ÿ. The Lord be with you.
R/. And with you.

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



Go, the Mass has been said.

Ite, míssa est, alle-lú-ia, alle- lú- ia. Thanks be to God.
Dé-o grá-ti- as, alle-lú-ia, alle- lú- ia.

The celebrant says :

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

Benedícat vos omnípotens Deus, Pater, et Filius, + et Spíritus Sánctus. R/. Amen. | May God almighty bless you, + Father, Son, and Holy Ghost.
R/. Amen.

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

II. Solemn Mass of the Easter Vigil

1. At the end of the litanies the chanters begin solemnly "Kyrie, eleison," as usual at Mass. In the meantime the celebrant with the ministers, in white vestments, *or with the servers*, comes to the altar and makes the required reverence to it. The psalm "Iudica me, Deus" and the Confession are omitted. The celebrant goes up to the altar immediately, kisses it in the center, and incenses it in the usual way.⁷⁵

2. After the Kyrie, the celebrant begins solemnly, "Gloria in excelsis Deo," and the bells are rung and the images uncovered.

The celebrant then chants the collect. No commemoration is made.

75. The lectern and small candlestick (in which the paschal candle has been inserted up to this time) are removed, as well as the violet frontal, etc.

76. Only by custom or by indult may incense be used at a Mass chanted without sacred ministers (except at the evening Mass of Holy Thursday).

3. The celebrant does not read the Epistle, since it is chanted by the subdeacon.

4. After the Epistle,⁷⁷ the celebrant intones the solemn Alleluia three times, using the tone given in the text, raising his voice somewhat the second time, and still higher the third time. Each time all repeat the Alleluia after the celebrant, in the same tone.⁷⁸

After the Alleluia the chanters sing "Confitemini Domino" and "Laudate Dominum."

5. At the Gospel candles are not carried, but incense is used. The deacon seeks the blessing and everything else is done as usual, but the celebrant does not read the Gospel beforehand, since it is to be chanted by the deacon.

The Creed is not said. After the Gospel the celebrant chants "Dominus vobiscum" and then "Oremus." The antiphon for the Offertory is not chanted. The Gloria Patri is added to the Lavabo.

6. The Preface is that given in the Ordinary of the Mass for the Easter Vigil, with the phrase, "Te quidem, Domine, omni tempore, sed in hac potissimum nocte."

7. The Communicantes is proper, as is the Hanc Igitur.

"Pax Domini sit semper vobiscum" is chanted, but the kiss of peace is not given.

The Agnus Dei is not sung, and the prayer "Domine Iesu Christi, qui dixisti" is omitted. But the other prayers are said: "Domine Iesu Christe, Fili Dei vivi" and "Perceptio Corporis tui."

8. After the reception of Holy Communion by the celebrant, the distribution of Communion, purification and ablution take place as usual. Then the antiphon "Alleluia, alleluia, alleluia" is chanted in choir for Lauds of Easter Sunday.

Psalm 150 is chanted, with the Gloria Patri and the repetition of the antiphon.⁷⁹

The capitulum, hymn, and verse are omitted, and the celebrant immediately chants the intonation of the Benedictus antiphon, "Et valde mane."

77. And after the celebrant has blessed the subdeacon.

78. All stand for the solemn Alleluia. The deacon and subdeacon stand in the semicircle as they do for the reading of the Introit of solemn Mass.

79. The celebrant and sacred ministers stand at the Epistle side, in the semicircle, just as at the reading of the Introit of solemn Mass.

The chanters complete the antiphon and then the Benedictus is chanted, with the Gloria Patri at the end. The incensation takes place as at Lauds.⁸⁰

9. After the antiphon "Et valde mane" has been repeated, the celebrant chants the Postcommunion (or prayer for Lauds) as usual, first going to the center of the altar for "Dominus vobiscum."

10. The deacon *or the celebrant himself* chants "Ite, missa est, alleuia, alleuia," to which all respond: "Deo gratias, alleuia, alleuia."

Finally the celebrant says "Placeat tibi, sancta Trinitas," and gives the blessing in the usual way. The last Gospel is omitted, and all return to the sacristy.⁸¹

80. After the Benedictus has been begun, the celebrant and sacred ministers go to the center of the predella, having made the sign of the cross as usual. There the celebrant puts incense in the thurible and incenses the cross and altar. The deacon incenses the celebrant and those in choir, just as at the Offertory. He then incenses the subdeacon (who stands on the floor in his position as at the reading of the Introit). The thurifer incenses the deacon (who goes to his position as at the reading of the Introit), the acolytes and servers, and the people, as at the Offertory.

81. After the Mass of the Vigil, the Holy Eucharist may be returned to the tabernacle from the place of reservation for Communion of the sick.

MUSIC OF HOLY SATURDAY

I. The Easter Vigil

A. Blessing of the New Fire

*Responses *Et cum spiritu tuo* and *Amen* — at the prayer of blessing.

21. Nothing is sung while the deacon goes to the place of reposition.

22. The Pater Noster is recited, not sung.

23. *Pater noster, qui es in caelis*: * *Sanctificetur nomen tuum.* * *Adveniat regnum tuum.* * *Fiat voluntas tua, sicut in caelo, et in terra.* * *Panem nostrum quotidianum da nobis hodie*: * *Et dimitte nobis debita nostra,* * *sicut et nos dimittimus debitoribus nostris.* * *Et ne nos inducas in tentationem;* * *sed libera nos a malo.* * *Amen.*

24. The Gloria Patri is not added at the end of the psalm. The responsories of Good Friday Matins (one or more of which may be chosen, according to the number of communicants) are the following: 1st nocturn — *Omnes amici mei, Velum templi,* and *Vinea mea.* 2nd nocturn — *Tamquam ad latronem, Tenebrae factae sunt,* and *Animam meam.* 3rd nocturn — *Tradiderunt me, Iesum tradidit,* and *Caligaverunt oculi mei.*

B. Blessing of the Paschal Candle

*Responses *Et cum spiritu tuo* and *Amen* — at the prayer of blessing.

C. Solemn Procession and Easter Praeconium

*Response *Deo gratias* — chanted three times in reply to *Lumen Christi*, with the tone raised the second time, and raised still higher the third time.

*Responses *Amen*, *Et cum spiritu tuo*, *Habemus ad Dominum*, and *Dignum et iustum est* — chanted (in the ferial tone) at the end of the *Exsultet* and at the beginning of the Preface.

*Response *Amen* — chanted at the end of the Preface.

D. The Lessons

*Response *Amen* — at the end of the prayer following the first lesson.

Canticle *Cantemus Domino* — chanted immediately after the second lesson.

*Response *Amen* — at the end of the prayer following the canticle.

Canticle *Vinea facta* — after the third lesson.

*Response *Amen* — at the end of the prayer following the canticle.

Canticle *Attende, caelum* — after the fourth lesson.

*Response *Amen* — at the end of the prayer following the canticle.

E. First Part of the Litanies

Invocations of the litanies — sung by two chanters according to the text in the *Ordo*, as far as the invocation *Propitius esto*.²⁵

They are begun immediately after the fourth lesson and are not doubled.

*Responses to the litanies — sung by the people and the choir.

25. If there are no chanters or members of the choir to intone the litanies, the celebrant may do this. He kneels on the lowest step of the altar, at the Epistle side.

F. Blessing of the Baptismal Water

- *Responses *Et cum spiritu tuo* and *Amen* — at the first prayer.
- *Responses *Et cum spiritu tuo*, *Habemus ad Dominum*, and *Dignum et iustum est* — chanted (in the ferial tone) at the beginning of the Preface.
- *Response *Amen* — recited, not sung, at the end of the Preface.
- *Response *Amen* — recited, not sung, at each of the three formulas for the pouring of the holy oils into the baptismal water.
- Canticle *Sicut cervus* — chanted as soon as the procession forms to take the baptismal water to the font.
- *Responses *Et cum spiritu tuo* and *Amen* — chanted at the prayer of the celebrant after the baptismal water is poured into the font.

G. Renewal of Baptismal Promises

- *Responses to the celebrant's questions, etc. — recited by all in the vernacular.

H. Second Part of the Litanies

Invocations of the litanies — sung as before, beginning with *Propitius esto*. They are chanted as soon as the sprinkling of the people with blessed water has been completed. They are not doubled.

- *Responses to the litanies — sung by the people and the choir.

II. Solemn Mass of the Easter Vigil

Introit antiphon — omitted.

- *Kyrie — chanted solemnly at the end of the second part of the litanies, after *Christe, exaudi nos*.
- *Gloria — intoned by the celebrant as usual, and then chanted. The bells are rung and the organ played; the organ may be used from this moment.
- *Responses *Et cum spiritu tuo* and *Amen* — at the (single) collect.
- *Threefold Alleluia — chanted three times by the celebrant and repeated each time by the people and choir. The tone is raised the second time and raised still higher the third time.

Confitemini Domino and *Laudate Dominum* — chanted immediately after the threefold Alleluia.

*Responses at the Gospel: *Et cum spiritu tuo* and *Gloria tibi, Domine*.

Creed — omitted.

*Response *Et cum spiritu tuo* — at the Offertory.

Offertory antiphon — omitted.²⁶

*Response *Amen* — at the end of the secret prayer.

*Responses at the Preface: *Et cum spiritu tuo, Habemus ad Dominum, Dignum et iustum est*.²⁷

*Sanctus and Benedictus — as usual.

*Response *Amen* at the end of the Canon — as usual.

*Responses *Sed libera nos a malo, Amen, Et cum spiritu tuo* at the *Pater noster* and *Libera* — as usual.

Agnus Dei — omitted.

Communion antiphon — omitted.

Solemn Lauds of Easter

Antiphon *Alleluia, alleluia, alleluia*, Psalm 150, and the repetition of the antiphon — chanted immediately after the distribution of Holy Communion.²⁸

Antiphon *Et valde mane* — intoned by the celebrant and continued by the choir.

Canticle Benedictus and the repetition of the antiphon. If the incensation is not completed before the Gloria Patri, the organ should be played. At the end of the incensation, the Gloria Patri is chanted and the antiphon *Et valde mane* repeated.

*Responses *Et cum spiritu tuo* and *Amen* — at the (single) Post-communion.

*Responses at the solemn dismissal: *Et cum spiritu tuo* and *Deo gratias, alleluia, alleluia*.

*Response *Amen* at the blessing — recited, not sung.

The last Gospel is not said, and the organ may play during the recessional.

26. It is permissible to play the organ after *Oremus* at the Offertory.

27. In the solemn tone.

28. The use of Psalm 150 is a change from the experimental Easter Vigil (1951-1955) in which Psalm 116 was used for Lauds.