

THE LITURGY OF HOLY SATURDAY

(before and exclusive of the Easter Vigil Mass)

THE VIGIL:

The liturgy is begun so that the Mass which follows the Vigil begins about midnight. During the ceremonies until the Procession with the Pascal candle, violet vestments are worn. White vestments are then worn for the Procession and the ceremonies which follow, including the Mass itself.

I. The Blessing of the New Fire

(At the appointed hour, the altar is prepared, but candles are not lit until the beginning of Mass. Meanwhile, fire is struck from a flint, and coals are enkindled from it. The celebrant vests in amice, alb, cincture, stole, and violet cope; the ministers vest in amice, alb, and cincture. The deacon vests in stole and dalmatic, the subdeacon vests in tunic of the same color. The ministers, with processional cross, holy water, and incense proceed to the doors, whether outside or in the entry to the church, whichever allows the greatest number of people to follow the Sacred Rites. The celebrant then blesses the new fire with hands joined.)

P(riest): Dóminus vobiscum.

A(II): Et cum spiritu tuo.

P: Orémus.

Deus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fidélibus contulísti: prodúctum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctí † fica: et concéde nobis, ita per hæc festa paschália

P: The Lord be with you.

A: And with thy spirit.

P: Let us pray.

O God, Who hast bestowed on the faithful the fire of Thy brightness by Thy Son, Who is the Cornerstone, hallow this new fire produced from a flint that it may be profitable to us: and grant that during this Paschal festival

cæléstibus desidériis inflammári; ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertíngere. Per eúndem Christum Dóminum nostrum.

A: Amen.

(Then he sprinkles the fire thrice, in silence. An acolyte takes a blessed coal and places it in the thurible; the celebrant then puts incense in the thurible, blessing it as usual, then he incenses the fire thrice.)

II. The Blessing of the Paschal Candle

(An acolyte carries the paschal candle to the blessed new fire and stands in front of the celebrant, who inscribes a cross between the openings into which grains of incense will be placed. Above the cross, he inscribes the Greek letter Alpha, and under the cross, he inscribes the Greek letter Omega. Between the arms of the cross, he inscribes the four numbers of the current year, while saying in an audible voice:)

P: Christus heri et hódie, Príncipium et Finis, Alpha et Omega;
Ipsíus sunt témpora et sæcula;
Ipsi gloria et imperium per universa æternitátis sæcula. Amen.

(Five grains of incense are blessed and incensed in silence. Then the grains are inserted into the holes made for them, while the celebrant says audibly:)

P: Per sua sancta vúlnera gloriósa custódiat et consérvet nos Christus Dóminus. Amen.

(A taper, lighted at the new fire, is

we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of perpetual light. Through the same Christ our Lord.

A: Amen.

P: Christ yesterday and today, the Beginning and the End, the Alpha and the Omega. His are the times and the ages. To Him be glory and empire through all eternal ages. Amen.

P: Through His holy and glorious wounds may Christ the Lord preserve and keep us. Amen.

R. Miserére nobis.
V. Christe, audi nos.
R. Christe, exáudi nos.

X. The Easter Vigil Mass

The Proper for the Mass may be found at this link:

www.extraordinaryform.org/propers/EasterVigil.pdf

The Mass begins with the *Kyrie eleison* (No Prayers at the Foot, no Introit). Bells are rung and the organ is sounded during the *Gloria*. There is a threefold Alleluja after the Epistle. The lights are off during the Gospel. The *Credo* is not said. There is no Offertory verse. The Preface for Easter says *in hac potissimum nocte*, that is, “on this night above all”, rather than *in hac postissima die*, that is “on this day above all.” There is no kiss of peace. The *Agnus Dei* and the prayer of the priest *Domine Jesu Christe qui dixisti* (which follows the *Agnus Dei*) are omitted. After the Communion of the congregation, a shortened form of the Lauds is sung. At the dismissal, *Ite Missa est, alleluia, alleluia* is said, followed by *Deo gratias, alleluia, alleluia*. The Mass ends with the Blessing, there is no Last Gospel.

R. Have mercy on us.
V. Christ, hear us.
R. Christ, graciously hear us.

R. Líbera nos, Dómine.
V. In die iudicii.
R. Líbera nos, Dómine.
V. Peccatóres.
R. Te rogámus, audi nos.
V. Ut nobis parcas.
R. Te rogámus, audi nos.
V. Ut Ecclesiám tuam sanctam régere et conserváre dignéris.
R. Te rogámus, audi nos.
V. Ut domnum apostólicum et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris.
R. Te rogámus, audi nos.
V. Ut inimícos sanctæ Ecclesiæ humiliáre dignéris.
R. Te rogámus, audi nos.
V. Ut régibus et princípibus christiánis, pacem et veram concórdiam donáre dignéris.
R. Te rogámus, audi nos.
V. Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris.
R. Te rogámus, audi nos.
V. Ut ómnibus benefactóribus nostris sempitérna bona retríbuas.
R. Te rogámus, audi nos.
V. Ut fructus terræ dare et conserváre dignéris.

R. Te rogámus, audi nos.
V. Ut ómnibus fidélibus defúntis réquiem ætéarnam donáre dignéris.

R. Te rogámus, audi nos.
V. Ut nos exaudire dignéris.

R. Te rogámus, audi nos.
V. Agnus Dei, qui tollis peccáta mundi.

R. Parce nobis, Dómine.
V. Agnus Dei, qui tollis peccáta mundi.

R. Exaudi nos, Dómine.
V. Agnus Dei, qui tollis peccáta mundi.

R. Deliver us, O Lord.
V. In the day of judgement.
R. Deliver us, O Lord.
V. We sinners.
R. Beseech Thee to hear us.
V. That Thou wouldst spare us.
R. We beseech Thee to hear us.
V. That Thou wouldst vouchsafe to govern and preserve Thy holy Church.
R. We beseech Thee to hear us.
V. That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion.
R. We beseech Thee to hear us.
V. That Thou wouldst vouchsafe to humble the enemies of holy Church.
R. We beseech Thee to hear us.
V. That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes.
R. We beseech Thee to hear us.
V. That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service.
R. We beseech Thee to hear us.
V. That Thou wouldst render eternal blessings to all our benefactors.
R. We beseech Thee to hear us.
V. That Thou wouldst vouchsafe to give and preserve the fruits of the earth.
R. We beseech Thee to hear us.
V. That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed.
R. We beseech Thee to hear us.
V. That Thou wouldst vouchsafe to hear us.
R. We beseech Thee to hear us.
V. Lamb of God, who takest away the sins of the world.
R. Spare us, O Lord.
V. Lamb of God, who takest away the sins of the world.
R. Graciously hear us, O Lord.
V. Lamb of God, who takest away the sins of the world.

used to light the Paschal candle while the celebrant says:)

P: Lumen Christi glorióse resurgéntis Díssipet ténebras cordis et mentis.

P: Dóminus vobíscum.

A: Et cum spiritu tuo.

P: Orémus.

Véniat, quæsumus, omnipotens Deus, super hoc incénsum céreum larga tuæ bene † dictionis infúsió: et hunc noctúrnum splendórem invisibilis regenerátor, inténde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; sed in quocúmque loco ex hujus sanctificatiónis mystério aliquid fúerit deportátum, expúlssa diabólicæ fraudis nequítia, virtus tuæ maiestátis assistat. Per Christum Dóminum nostrum.

A: Amen.

(Meanwhile, all the lights in the church are put out. The clerics and people are given candles, which will be carried in procession and lit from the Paschal candle.)

III. The Procession with the Paschal Candle

(The celebrant again puts incense into the thurible. The procession is made in the following order: thurifer, subdeacon with cross, deacon with lit Paschal candle, celebrant, clerics according to their rank and precedence, then the people. When the deacon comes to the threshold of the Church, he stands and sings alone:)

D(eacon): Lumen Christi.

P: May the light of Christ, gloriously risen, dispel the darkness of the heart and mind.

P: The Lord be with you.

A: And with thy spirit.

P: Let us pray.

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

A: Amen.

D: The light of Christ.

(At which all genuflect towards the Candle and reply:)

A: Deo gratias.

(The procession proceeds to the middle of the church, where the deacon sings in the same mode on a higher pitch:)

D: Lumen Christi.

(At which all again genuflect towards the Candle and reply:)

A: Deo gratias.

(The procession continues to the front of the altar, in the middle of the sanctuary, and again the verse is sung on a higher pitch:)

D: Lumen Christi.

(At which all again genuflect towards the Candle and reply:)

A: Deo gratias.

(The people's candles are then lit from the Paschal candle.)

IV. The Singing of the Paschal Proclamation - the Exsultet

(The ministers take their places in the sanctuary. The deacon fixes the Candle in a stand, he receives a blessing from the celebrant, and then he sings the Exsultet. All stand. All hold lit candles in their hands until the end of this Paschal proclamation.)

D: Jube, domne, benedícere.

P: Dóminus sit in corde tuo, et in lábiis tuis, ut digne et competéner annúntiem suum paschále

A: Thanks be to God.

D: The light of Christ.

A: Thanks be to God.

D: The light of Christ.

A: Thanks be to God.

D: Sir, give me Thy blessing.

P: May the Lord be in thy heart and on thy lips, that thou mayest worthily and fittingly proclaim His Paschal praise: in

nos inducas in tentationem, sed libera nos a malo. Amen.

S. Et Deus omnipotens, Pater Domini nostri Jesu Christi, qui nos regeneravit ex aqua et Spiritu Sancto, quique nobis dedit remissionem peccatorum, ipse nos custodiat gratia sua in eodem Christo Jesu Domino nostro in vitam æternam.

O. Amen.

(The celebrant sprinkles the people with the blessed baptismal water.)

IX. Second Part of the Litany

V. Propítius esto.

R. Parce nobis, Dómine.

V. Propítius esto.

R. Exaudi nos, Dómine.

V. Ab omni malo.

R. Líbera nos, Dómine.

V. Ab omni peccáto.

R. Líbera nos, Dómine.

V. A morte perpétua.

R. Líbera nos, Dómine.

V. Per mystérium sanctæ Incarnatiónis tuæ.

R. Líbera nos, Dómine.

V. Per advéntum tuum.

R. Líbera nos, Dómine.

V. Per nativitátem tuam.

R. Líbera nos, Dómine.

V. Per baptísmum et sanctum jejúnium tuum.

R. Líbera nos, Dómine.

V. Per crucem et passiónem tuam.

R. Líbera nos, Dómine.

V. Per mortem et sepultúram tuam.

R. Líbera nos, Dómine.

V. Per sanctam resurrectiόνem tuam.

R. Líbera nos, Dómine.

V. Per admirábilem ascensióne[m] tuam.

R. Líbera nos, Dómine.

V. Per advéntum Spíritus Sancti Parácliti.

temptation, but deliver us from evil. Amen.

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

A: Amen.

V. Be merciful.

R. Spare us, O Lord.

V. Be merciful.

R. Graciously hear us, O Lord.

V. From all evil.

R. Deliver us, O Lord.

V. From all sin.

R. Deliver us, O Lord.

V. From everlasting death.

R. Deliver us, O Lord.

V. Through the mystery of Thy holy incarnation.

R. Deliver us, O Lord.

V. Through Thy coming.

R. Deliver us, O Lord.

V. Through Thy Nativity.

R. Deliver us, O Lord.

V. Through Thy Baptism and holy fasting.

R. Deliver us, O Lord.

V. Through Thy Cross and Passion.

R. Deliver us, O Lord.

V. Through Thy Death and Burial.

R. Deliver us, O Lord.

V. Through Thy holy Resurrection.

R. Deliver us, O Lord.

V. Through Thy wonderful Ascension.

R. Deliver us, O Lord.

V. Through the coming of the Holy Spirit, the Paraclete.

scientes, veterem hominem nostrum simul cum Christo crucifixem esse, ut ultra non serviamus peccato. Existimemus ergo nos mortuos quidem esse peccato, viventis autem Deo in Christo Jesu Domino nostro.

Quapropter, Fratres carissimi, quadragesimali exercitatione absoluta, sancti baptismatis promissionis renovemus, quibus olim satanæ et operibus ejus, sicut et mundo, qui inimicus est Dei, abrenuntiavimus, et Deo in sancta Ecclesia catholica fideliter servire promisimus. Itaque:

Sacerdotes: Abrenuntiatis Satanæ?

Omnes: Abrenuntiamus.

S. Et omnibus operibus ejus?

O. Abrenuntiamus.

S. Et omnibus pompis ejus?

O. Abrenuntiamus.

S. Creditis in Deum, Patrem omnipotentem, Creatorem cæli et terræ?

O. Credimus.

S. Creditis in Jesum Christum, Filium ejus unicum, Dominum nostrum, natum et passum?

O. Credimus.

S. Creditis et in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorem, carnis resurrectionem, et vitam æternam?

O. Credimus.

S. Nunc autem una simul Deum precemur, sicut Dominus noster Jesus Christus orare nos docuit:

O. Pater noster, qui es in cælis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo et in terra. Panem nostrum quotidianum da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittibus debitoribus nostris. Et ne

knowing that our old man hath been crucified together with Christ so that we shall no longer be in servitude to sin. Let us therefore look upon ourselves therefore as dead indeed to sin but living to God in Christ Jesus our Lord.

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

Priest: Do you renounce Satan?

All: We do renounce him.

P: And all his works?

A: We do renounce them.

P: And all his pomps?

A: We do renounce them.

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

A: We do believe.

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

A: We do believe.

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

A: We do believe.

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

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

præcónium: in nómine Patris, et Fílii, † et Spíritus Sancti.

D: Amen.

D: Exsúltet jam Angélica turba cælórum: exsúltent divína mystéria: et pro tanti Regis victória tuba insonet salutáris. Gáudeat et tellus tantis irradiáta fulgóribus: et ætérni Regis splendóre illustráta, totíus orbis se séntiat amisísse caliginem. Lætétur et mater Ecclésia, tanti lúminis adornáta fulgóribus: et magnis populórum vóribus hæc aula resúltet. Quaprópter astántes vos, fratres caríssimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quæso, Dei omnipoténtis misericórdiam invocáte. Ut, qui me non meis méritis intra Levitárum númerum dignatus est aggregáre: lúminis sui claritátem infúndens, Cérei hujus laudem implére perfíciat. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

A: Amen.

D: Dóminus vobíscum.

A: Et cum spírítu tuo.

D: Sursum corda.

A: Habémus ad Dóminum.

D: Grátias agámus Dómino Deo nostro.

A: Dignum et justum est.

D: Vere dignum et justum est, invísibilem Deum Patrem omnipoténtem Filiúmque ejus unigénitum, Dominum nostrum Jesum Christum, toto cordis ac mentis afféctu et vocis ministério personáre. Qui pro nobis ætérno Patri Adæ débitum solvit: et véteris piáculi cautiónem pio

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

D: Amen.

D: Let the angelic choirs of Heaven now rejoice; let the divine Mysteries rejoice; and let the trumpet of salvation sound forth the victory of so great a King. Let the earth also rejoice, made radiant by such splendor; and, enlightened with the brightness of the eternal King, let it know that the darkness of the whole world is scattered. Let our mother the Church also rejoice, adorned with the brightness of so great a light; and let this temple resound with the loud acclamations of the people. Wherefore I beseech you, most beloved brethren, who are here present in the wondrous brightness of this holy light, to invoke with me the mercy of almighty God. That He who has vouchsafed to admit me among the Levites, without any merits of mine, would pour forth the brightness of His light upon me, and enable me to perfect the praise of this wax candle. Through our Lord Jesus Christ, His Son, Who with Him lives and reigns in the unity of the Holy Spirit, God, forever and ever.

A: Amen.

D: The Lord be with you.

A: And with thy spirit.

D: Lift up thy hearts.

A: We have them lifted up to the Lord.

D: Let us give thanks to the Lord our God..

A: It is meet and just.

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

cruóre detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occíditur, cuius sáanguine postes fidelium consecrántur.

Hæc nox est, in qua primum patres nostros, filios Israël edúctos de Ægýpto, Mare Rubrum sicco vestígio transire fecísti. Hæc ígitur nox est, quæ peccatórum ténebras colúmnæ illuminatióne purgávit. Hæc nox est, quæ hódie per univérsum mundum in Christo credéntes, a vítiis sæculi et calígine peccatórum segregátos, reddit grátiae, sóciat sanctitáti. Hæc nox est, in qua, destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profúisset.

O mira circa nos tuæ pietátis dignátio! O inæstimábilis diléctio caritátis: ut servum redimeres, Fílium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum mérui habére Redemptórem! O vere beáta nox, quæ sola mérui scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: Et nox illuminátio mea in deliciis meis. Hujus ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis et mæstis lætítiam. Fugat ódia, concórdiam parat et curvat impéria.

In hujus ígitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrificium vespertinum: quod tibi in hac Cérei

His Blood, cancelled the debt incurred by original sin. For this is the Paschal Festival; in which that true Lamb is slain, with Whose Blood the doorposts of the faithful are consecrated.

This is the night in which Thou didst formerly cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea with dry foot. This, therefore, is the night which dissipated the darkness of sinners by the light of the pillar. This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners. This is the night in which, destroying the chains of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us.

O wondrous condescension of Thy mercy towards us! O inestimable affection of love: that Thou mightest redeem a slave, Thou didst deliver up Thy Son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, that merited to possess such and so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour when Christ rose again from hell! This is the night of which it is written: And the night shall be as clear as the day; and the night is my light in my delights. Therefore the hallowing of this night puts to flight all wickedness, cleanses sins, and restores innocence to the fallen, and gladness to the sorrowful. It drives forth hatreds, it prepares concord, and brings down haughtiness.

Wherefore, in this sacred night, receive, O holy Father, the evening sacrifice of this incense, which holy

V. Fuerunt mihi lacrymæ meæ panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

(The baptismal water is poured into the font, and the celebrant with hands joined sings:)

V. Dóminus vobíscum.
R. Et cum spiritu tuo.
Oremus
Omnipotens sempiterne Deus, respice propitius ad devotionem populi renascentis, qui sicut cervus, aquarum tuarum expetit fontem: et concede propitius; ut fidei ipsius sitis, baptismatis mysterio, animam corpusque sanctificet.

Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.
R. Amen.
(The font is incensed and all return to the sanctuary in silence.)

VIII. The Renewal of Baptismal Promises

(Lighted candles are held by all. The celebrant, now vested in white stole and cope, incenses the Paschal Candle, and announces:)

Hac sacratissima nocte, fratres carissimi, sancta Mater Ecclesia, recolens Domini nostri Jesu Christi mortem ei sepulturam, eum redamando vigilat; et celebrans ejusdem gloriosam resurrectionem, lætabunda gaudet. Quoniam vero, ut docet Apostolus, consepulti sumus cum Christo per baptismum in mortem, quomodo Christus resurrexit a mortuis, ita et nos in novitate vitæ oportet ambulare;

V. My tears have become my bread day and night, while they say to me daily: Where is thy God?

V. The Lord be with you.
R. And with thy spirit.
Let us pray.
O Almighty and everlasting God, look mercifully on the devotion of Thy people about to be reborn, who like the hart pant after the fountain of Thy waters: and mercifully grant that the thirst of their faith may, by the Sacrament of Baptism, hallow their souls and bodies.
Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.
R. Amen.

On this most sacred night, dearly beloved brethren, Holy Mother Church, recalling the death and burial of Our Lord Jesus Christ, returneth His love by keeping vigil; and aboundeth with joy at celebrating His glorious Resurrection.
But because, as the Apostle teaches, we are baptised into His death and buried together with Christ: and as Christ rose again from the dead, so we too must walk in newness of life;

vitam æternam.

R. Amen.

(Then he pours Holy Chrism into the water in the shape of the Cross, saying:)

Infusio Chrismatis Domini nostri Jesu Christi, et Spiritus Sancti Paracliti, fiat in nomine santæ Trinitatis.

R. Amen.

(Then he takes both the vials of the Oil of Catechemens and the Holy Chrism, and pours them both into the water three times in the shape of the Cross, saying:)

Commixtio Chrismatis sanctificationis, et Olei unctionis, et aquæ baptismatis, pariter fiat in nomine Pa † tris, et Fi † lii, et Spiritus † Sancti.

R. Amen.

*(He then mixes the Oil and Chrism with the water. **If there are any to be baptized, the Sacrament of Baptism here follows in the usual manner.***

The baptismal water is now carried in solemn procession to the baptistry.

The procession is formed in the following order: thurifer, cross-bearer, clergy, deacon, and celebrant. During the procession, the following hymn is sung:)

Psalm 41: 2-4

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus.

V. Sitivit anima mea ad Deum vivum, quando veniam, et apparebo ante faciem Dei?

who are born anew therein unto life everlasting.

R. Amen.

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

R. Amen.

May this mixture of the Chrism of sanctification, and of the Oil of unction, and of the water of Baptism, be made in equal degree in the Name of the † Father, † and of the Son, and of the Holy † Spirit.

R. Amen.

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God.

V. My soul hath thirsted for the living God: when shall I come and appear before the face of God?

oblatióne solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia. Sed jam colúmnæ hujus præcónia nóvimus, quam in honórem Dei rútilans ignis accéndit. Qui licet sit divisus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósæ hujus lámpadis apis mater edúxit. O vere beáta nox, quæ exspoliávit Ægýptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divína jungúntur.

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

Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro **N.**, et Antístite nostro **N.**, quiéte téporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre et conserváre digneris. Réspice étiam ad eos, qui nos in potestáte regunt, et, ineffábili pietátis et misericórdiæ tuæ múnere, dírige cogitatiónes eórum ad justítiam et pacem, ut de terréna operositáte ad cæléstem pátriam pervéniant cum omni populo tuo. Per eúndem Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. **A:** Amen.

Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, made out the work of bees. Now also we know the praises of this pillar, which the shining fire enkindles to the honor of God. Which fire, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light. O truly blessed night, which plundered the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those which are of man.

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

We beseech Thee therefore, O Lord, that Thou wouldst grant peaceful times during this Paschal Festival, and vouchsafe to rule, govern, and keep with Thy constant protection us Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope **N.**, and our Bishop **N.**. Have regard, also, for those who reign over us, and, grant them Thine ineffable kindness and mercy, direct their thoughts in justice and peace, that from their earthy toil, they may come to their heavenly reward with all Thy people. Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever. **A:** Amen.

V. The Readings

(At the end of the Exsultet, all sit to listen to the readings, standing only for the prayer which follows each reading. At each Flectamus genua remain on both knees awhile until the deacon says Levate. The lectors stand facing the Paschal Candle.)

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

L(ector): In principio creavit Deus cælum et terram. Terra autem erat inanis et vacua, et tenebræ erant super faciem abyssi: et Spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem Diem, et tenebras Noctem: factumque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmamentum in medio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocavit Deus firmamentum Cælum: et factum est vespere et mane, dies secundus. Dixit vero Deus: Congregentur aquæ, quæ sub cælo sunt, in locum unum: et appareat arida. Et factum est ita. Et vocavit Deus aridam, Terram, congregationesque aquarum appellavit Maria. Et vidit Deus quod esset bonum. Et ait: Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. Et

L: 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 water. 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 his green herb, 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 tieldesth seed according to its kind. And God saw that it was good. And the

(Withdrawing it yet again, he again lowers it to the bottom of the vessel, repeating in yet a higher tone)

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti.

(Then breathing upon the water three times in the form of the Greek letter Ψ he says:)

Totamque hujus aquæ substantiam, regenerandi fecundet effectum.

(Here the Paschal candle is taken out of the water, and he continues:)

Hic omnium peccatorum maculæ deleantur: hic natura ad imaginem tuam condita, et ad honorem sui reformata principii, conctis vetustatis squaloribus emundetur: ut omnis homo, sacramentum hoc regenerationis ingressus, in veræ innocentiae novam infantium renascatur.
Per Dominum nostrum Jesum Christum Filium tuum: qui venturus est judicare vivos et mortuos, et sæculum per ignem.
R. Amen.

(Then one of the ministers withdraws some of the blessed water into a vessel, which will be used for the sprinkling of the faithful after the renewal of baptismal vows, and for the sprinkling of homes and other places. This done, the celebrant who blessed the water pours the Oil of Catechumens into the water in the shape of the Cross, saying in an audible voice:)

Sanctificetur † et fecundetur fons iste Oleo salutis renascentibus ex eo, in

May the power of the Holy Spirit descend into all the water of this font

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

Here may the stains of all sins be washed out; here may human nature, created in Thine image, and reformed to the honor of its Author, be cleansed from all the filth of the old man: that all who receive the Sacrament of regeneration, may be born again new children of true innocence.

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

May this font be sanctified and made fruitful by the Oil of salvation, for those

et in quatuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita, fecit esse potabilem, et sitiienti populo de petra produxit. Bene†dico te et per Jesum Christum Filium ejus unicum, Dominum nostrum: qui te in Cana Galilææ signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit: et discipulis suis jussit, ut credentes baptizarentur in te, dicens: Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.

(He changes his voice and proceeds in the tone of the Lesson.)

Hæc nobis præcepta servantibus tu, Deus omnipotens, clemens adesto: tu benignus aspira.

(He breathes on the water three times in the shape of the Cross.)

Tu has simplices aquas tuo ore benedicito: ut præter naturalem emundationem, quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.

(He lowers the Paschal candle into the water, and sings in the tone of the Preface:)

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti.

(Withdrawing the candle from the water, he lowers it again to a greater depth and repeats in a higher tone:)

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti.

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

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

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

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

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

factum est vespere et mane, dies tertius. Dixit autem Deus: Fiant luminaria in firmamento cæli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos: ut luminent terram. Et factum est ita. Fecitque Deus duo luminaria magna: luminaria majus, ut præesset diei, et luminarie minus, ut præesset nocti: et stellas. Et posuit eas in firmamento cæli, ut lucerent super terram, et præessent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus. Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram sub firmamento cæli. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produserant aquæ in species suas, et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens: Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus. Dixit quoque Deus: Producat terra animam viventem in genere suo: jumenta, et reptilia, et bestias terræ secundum species suas. Factumque est ita. Et fecit Deus quod esset bonum, et ait: Faciamus hominem ad imaginem et similitudinem nostram: et præsit piscibus maris, et volatilibus cæli, et bestiis, universæque terræ, omnique reptili quod movetur in terra. Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subjicite eam, et dominamini piscibus maris, et volatilibus cæli, et universis animantibus, quæ moventur super terram. Dixitque Deus: Ecce dedi

evening and morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years.: to shine in the firmament of heaven. and to give light to the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living thing and moving creature which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing 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 His own image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the

vobis omnem herbam afferentem semen super terram, et universa ligna quæ habent in semetipsis sementum generis sui, ut sint vobis in escam: et cunctis animantibus terræ, omnique volucris cæli, et universis, quæ moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. Viditque Deus cuncta quæ fecerat: et erant valde bona. Et factum est vespere et mane, dies sextus. Igitur perfecti sunt cæli et terra, et omnis ornatus eorum. Complevitque Deus die septimo opus suum quod fecerat: et requievit die septimo ab universo opere quod patrarat.

Oremus.
V. Flectamus genua.
R. Levate.
Deus, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quæsumus, contra oblectamenta peccati, mentis ratione persistere; ut mereamur ad æterna gaudia pervenire.
Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.
R. Amen.

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

Let us pray.
V. Let us kneel.
R. Arise.
O God, who hast wonderfully created man, and more wonderfully restored him: grant us, we beseech Thee, to stand firm with strong minds against the allurements of sin, that we may deserve to arrive at everlasting joys.
Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.
R. Amen.

hand, divides the water in the form of a cross, and wiping his hand with a towel, says:)

Qui hanc aquam, regenerandis hominibus præparatam, arcana sui numinis admixtione fœcundet: ut, sanctificatione concepta, ab immaculato divini fontis utero, in novam renata creaturam, progenies cælestis emergat: et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te, Domine, omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando cicumvolet: non latendo subrepat: non inficiendo corrumpat.

(He touches the water with his hand.)

Sit hæc sancta et innocens creatura, libera ab omni impuglatoris incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis indulgentiam consequantur.

(He makes the Sign of the Cross over the water three times, and continues:)

Unde benedico te, creatura aquæ, per Deum † vivum, per Deum † verum, per Deum † sanctum: per Deum, qui te in principio, verbo separavit ab arida: cujus Spiritus super te ferebatur.

(Here he divides the water and casts some toward the four corners of the earth, saying:)

Qui te paradisi fonte manare fecit,

renewal of the Gentiles: that by the command of Thy Majesty she may receive the grace of Thine only Son from the Holy Spirit.

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

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

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

Who made thee flow from the fountain

pópulos, quos tibi fons baptismátis párturit, spíritum adoptiónis emítte ; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

R. Amen.
V. Dóminus vobíscum.
R. Et cum spírítu tuo.
V. Sursum corda.
R. Habémus ad Dóminum.
V. Grátias agámus Dómino Deo nostro.
R. Dignum et iustum est.
Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine, sancte Pater, omnipotens æterne Deus: qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum: et licet nos tantis mysteriis exsequendis simus indigni: tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces aures tuæ pietatis inclinas. Deus, cujus Spiritus super aquas inter ipsa munda primordia ferebatur: ut jam tunc virtutem sanctificationis, aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti: ut, unius ejusdemque elementi mysterio, et finis esset vitiis, et origo virtutibus. Respice, Domine, in faciem Ecclesiæ tuæ, et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam: fontemque baptismatis aperis toto orbe terrarum gentibus innovandis: ut, tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu Sancto.

(Here the celebrant, with outstretched

Sacraments: and send forth Thy Spirit of adoption to regenerate the new people, whom the font of baptism brings forth; that what is to be done by our humble ministry may be accomplished by the effect of Thy power. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

R. Amen.
V. The Lord be with you.
R. And with thy spirit.
V. Lift up thy hearts.
R. We have them lifted up to the Lord.
V. Let us give thanks to the Lord our God..
R. It is meet and just.
It is meet and just, right and availing unto salvation, to give Thee thanks always and in all places, O holy Lord, almighty Father, everlasting God, Who, by Thine ineffable power dost wonderfully produce the effect of Thy Sacraments: and though we are unworthy to perform such great mysteries: yet, as Thou dost not abandon the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, Whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, Who by water didst wash away the crimes of the guilty world, and by the pouring out of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue. Look, O Lord, on the face of Thy Church, and multiply in her Thy regenerations, who by the streams of Thine abundant grace fillest Thy city with joy, and openest the font of Baptism all over the world for the

Exodus 14: 24-31; 15: 1

In diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Ægyptiorum per columnam ignis et nubis, interfecit exercitum eorum: et subvertit rotas curruum, ferebanturque in profundum. Dixerunt ergo Ægyptii: Fugiamus Israëlem: Dominus enim pugnat pro eis contra nos. Et ait Dominus ad Moysen: Extende manum tuam super mare, ut revertantur aquæ ad Ægyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque Ægyptiis occurrerunt aquæ, et involvit eos Dominus in mediis fluctibus. Reversæque sunt aquæ, et operuerunt currus et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superfuit ex eis. Filii autem Israël perrexerunt per medium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinistris: liberavitque Dominus in die illa Israël de manu Ægyptiorum. Et viderunt Ægyptios mortuos super littus maris, et manum magnam. quam exercuerat Dominus contra eos: timuitque populus Dominum, et crediderunt Domino, et Moysi servo ejus. Tunc cecinit Moyses, et filii Israël carmen hoc Domino, et dixerunt:

Exodus 15: 1-2

Cantemus Domino: gloriose enim honorificatus est: equum et ascensorum proiecit in mare: adjutor, et protector factus est mihi in salutem.

V. Hic Deus meus, et honorificabo

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

Let us sing to the Lord, for He is gloriously honored: the horse and the rider He hath thrown into the sea: He has become my Helper and Protector unto salvation.

V. He is my God, and I will honor Him:

eum: Deus patris mei, et exaltabo eum.
V. Dominus conterens bella: Dominus nomen est illi.

Oremus.
V. Flectamus genua.
R. Levate.
Deus, cujus antiqua miracula etiam nostris sæculis coruscare sentimus: dum quod uni populo, a persecutione Ægyptiaca liberando, dexteræ tuæ potentia contulisti, id in salutem gentium per aquam regenerationis operaris: præsta; ut in Abrahæ filios, et in Israëliticam dignitatem, totius mundi transeat plenitudo.

Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.
R. Amen.

Isaias 4: 2-6

In die illa erit germen Domini in magnificentia, et gloria, et fructus terræ sublimis, et exultatio his, qui salvati fuerint de Israë. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem 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 æstu, et in securitatem, et absconsionem a turbine, et a pluvia.

the God of my father, and I will extol Him.
V. He is the Lord that destroys wars: the Lord is His Name.

Let us pray.
V. Let us kneel.
R. Arise.
O God, Whose ancient miracles we perceive to shine also in our times: then Thou didst gather one people, delivering them from the Egyptian persecution by the power of Thy right hand: now Thou dost operate for the salvation of the Gentiles, by the water of regeneration: grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.
R. Amen

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

V. Omnes sancti Pontífices et Confessóres.
R. Oráte pro nobis.
V. Omnes sancti Doctóres.
R. Oráte pro nobis.
V. Sancte Antóni.
R. Ora pro nobis.
V. Sancte Benedicte.
R. Ora pro nobis.
V. Sancte Domínice.
R. Ora pro nobis.
V. Sancte Francisce.
R. Ora pro nobis.
V. Omnes sancti Sacerdótes et Levítæ.
R. Oráte pro nobis.
V. Omnes sancti Mónachi et Eremítæ.
R. Oráte pro nobis.
V. Sancta María Magdaléna.
R. Ora pro nobis.
V. Sancta Agnes.
R. Ora pro nobis.
V. Sancta Cæcília.
R. Ora pro nobis.
V. Sancta Agatha.
R. Ora pro nobis.
V. Sancta Anastásia.
R. Ora pro nobis.
V. Omnes sanctæ Vírgines et Víduæ.
R. Oráte pro nobis.
V. Omnes Sancti et Sanctæ Dei.
R. Intercédite pro nobis.

VII. The Blessing of the Baptismal Water

(While the Litany is being sung, a vessel is prepared in the sanctuary. The celebrant standing behind the vessel faces the people and says:)

V. Dóminus vobíscum.
R. Et cum spiritu tuo.
Oremus.
Omnípotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis: et ad recreándos novos

V. All ye holy Bishops and Confessors.
R. Pray for us.
V. All ye holy Doctors.
R. Pray for us.
V. Saint Anthony.
R. Pray for us.
V. Saint Benedict.
R. Pray for us.
V. Saint Dominic.
R. Pray for us.
V. Saint Francis.
R. Pray for us.
V. All ye holy Priests and Deacons.
R. Pray for us.
V. All ye holy Monks and Hermits.
R. Pray for us.
V. Saint Mary Magdalene.
R. Pray for us.
V. Saint Agnes.
R. Pray for us.
V. Saint Cecilia.
R. Pray for us.
V. Saint Agatha.
R. Pray for us.
V. Saint Anastasia.
R. Pray for us.
V. All ye holy Virgins and Widows.
R. Pray for us.
V. All ye holy Saints of God.
R. Intercede for us.

V. The Lord be with you.
R. And with thy spirit.
Let us pray
Almighty and everlasting God, be present at these Mysteries of Thy great kindness, be present at these

V. Sancta Virgo virginum.
R. Ora pro nobis.
V. Sancte Míchaël.
R. Ora pro nobis.
V. Sancte Gábriel.
R. Ora pro nobis.
V. Sancte Ráphaël.
R. Ora pro nobis.
V. Omnes sancti Angeli et Archángeli.
R. Oráte pro nobis.
V. Omnes sancti beatórum Spirítuum órdenes.
R. Oráte pro nobis.
V. Sancte Joánnes Baptísta.
R. Ora pro nobis.
V. Sancte Joseph.
R. Ora pro nobis.
V. Omnes sancte Patriárchæ et Prophétæ.
R. Oráte pro nobis.
V. Sancte Petre.
R. Ora pro nobis.
V. Sancte Paule.
R. Ora pro nobis.
V. Sancte Andréa.
R. Ora pro nobis.
V. Sancte Joánnes.
R. Ora pro nobis.
V. Omnes sancti Apóstoli et Evangelístæ.
R. Oráte pro nobis.
V. Omnes sancti Discípuli Dómini.
R. Oráte pro nobis.
V. Sancte Stéphane.
R. Ora pro nobis.
V. Sancte Laurénti.
R. Ora pro nobis.
V. Sancte Vincénti.
R. Ora pro nobis.
V. Omnes sancti Mártyres.
R. Oráte pro nobis.
V. Sancte Silvéster.
R. Ora pro nobis.
V. Sancte Gregóri.
R. Ora pro nobis.
V. Sancte Augustíne.
R. Ora pro nobis.

V. Holy Virgin of virgins.
R. Pray for us.
V. Saint Michael.
R. Pray for us.
V. Saint Gabriel.
R. Pray for us.
V. Saint Raphael.
R. Pray for us.
V. All ye holy Angels and Archangels.
R. Pray for us.
V. All ye holy orders of blessed Spirits.
R. Pray for us.
V. Saint John the Baptist.
R. Pray for us.
V. Saint Joseph.
R. Pray for us.
V. All ye holy Patriarchs and Prophets.
R. Pray for us.
V. Saint Peter.
R. Pray for us.
V. Saint Paul.
R. Pray for us.
V. Saint Andrew.
R. Pray for us.
V. Saint John.
R. Pray for us.
V. All ye holy Apostles and Evangelists.
R. Pray for us.
V. All ye holy Disciples of the Lord.
R. Pray for us.
V. Saint Stephen.
R. Pray for us.
V. Saint Lawrence.
R. Pray for us.
V. Saint Vincent.
R. Pray for us.
V. All ye holy Martyrs.
R. Pray for us.
V. Saint Silvester.
R. Pray for us.
V. Saint Gregory.
R. Pray for us.
V. Saint Augustine.
R. Pray for us.

Isaias 5: 1, 2, 7

Vinea facta est dilecto in cornu, in loco uberi.

V. Et maceriam circumdedit, et circumfodit: et plantavit vineam Sorec: et ædificavit turrin in medio ejus.

V. Et torcular fodit in ea: vinea enim Domini Sabaoth, domus Israël est.

Oremus.

V. Flectamus genua.

R. Levate.

Deus, qui in omnibus Ecclesiæ tuæ filiis sanctorum prophetarum voce manifestasti, in omni loco dominationis tuæ, satorem te bonorum seminum, et electorum palmitum esse cultorem: tribue populis tuis, qui et vinearum apud te nomine censentur, et segetum; ut, spinarum et tribulorum squalore resecato, digna efficiantur fruge fecundi.

Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum.
R. Amen.

Deuteronomy. 31: 22-30

In diebus illis: Scripsit ergo Moyses canticum et docuit filios Israël. Præcepitque Dominus Josue filio Nun et ait: Confortare, et esto robustus: tu enim introduces filios Israël in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine, atque conplevit: præcepit Levitis, qui portabant arcam fœderis Domini dicens: Tollite librum istum, et ponite eum in latere arcæ fœderis Domini Dei vestri: ut sit ibi contra te in testimonium. Ego enim scio

daytime from the heat, and for a security and covert from the whirlwind, and from rain.

A vineyard was made on a hill in a fruitful place by my beloved.
V. And he fenced it in, and made a ditch around it, and planted it with the Sorec vine, and built a tower in the midst thereof.

V. And set up a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray.

V. Let us kneel.

R. Arise.

O God, Who hast declared to all the children of Thy Church by the voice of the holy prophets, that in all places of Thine empire, Thou art the Sower of good seed, and the Cultivator of chosen branches: grant to Thy people who are called by Thee by the name of vines and harvest field, that they may root out all thorns and briars, and produce good fruit in abundance.
Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever..
R. Amen.

In those days: Moses therefore wrote the canticum, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it: he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the

contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos cælum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam præcepi vobis: et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universo cœtu Israël, verba carminis hujus, et ad finem usque conplevit:

Deuteronomy 32: 1-4

Attende, cælum, et loquar: et audiat terra verba ex ore meo.

V. Exspectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea, sicut imber super gramina.
V. Et sicut nix super fænum: quia nomen Domini invocabo.

V. Date magnitudinem Deo nostro: Deus, vera opera ejus, et omnes viæ ejus judicia.
V. Deus fidelis, in quo non est iniquitas: justus et sanctus Dominus.

Oremus.
V. Flectamus genua.
R. Levate.
Deus, celsitudo humilium et fortitudo rectorum, qui per sanctum Moysen puerum tuum, ita erudire populum tuum sacri carminis tui decantatione voluisti, ut illa legis iteratio fieret etiam

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:

Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth.
V. Let my doctrine gather as the rain, let my speech distill as the dew, as a shower upon the herb.
V. And as drops upon the grass: because I will invoke the name of the Lord.
V. Give ye magnificence to our God: The works of God are perfect, and all his ways are judgments.
V. God is faithful and without any iniquity, he is just and right.

Let us pray.
V. Let us kneel.
R. Arise.
O God, the exaltation of the humble, and the strength of the righteous, Who, by Thy holy servant Moses, wast pleased so to instruct Thy people by the singing of Thy sacred canticle, that

nostra directio: excita in omnem justificatarum gentium plenitudinem potentiam tuam, et da lætitiã, mitigando terrorem; ut, omnium peccatis tua remissione deletis, quod denuntiatum est in ultionem, transeat in salutem.

Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitate Spíritus Sancti, Deus, per ómnia sæcula sæculórum.
R. Amen.

VI. The First Part of the Litany

(After the prayer concluding the fourth reading, all kneel, and the Litany of the Saints is sung, up to the invocation Propitius esto exclusive, with everyone making the responses. Meanwhile a vessel containing water and everything else needed for the blessing of the baptismal water are prepared in the sanctuary, on the Epistle side, in the sight of the faithful.)

V. Kýrie eléison.
R. Kýrie eléison.
V. Christe eléison.
R. Christe eléison.
V. Kýrie eléison.
R. Kýrie eléison.
V. Pater de cælis, Deus.
R. Miserére nobis.
V. Fili Redémptor mundi, Deus.

R. Miserére nobis.
V. Spíritus Sancte, Deus.
R. Miserére nobis.
V. Sancta Trínitas, unus Deus.
R. Miserére nobis.
V. Sancta María.
R. Ora pro nobis.
V. Sancta Dei Génatrix.
R. Ora pro nobis.

the renewal of the law should be also our guidance: show forth Thy power to all the multitude of Gentiles justified by Thee, and by mitigating Thy terror grant them joy: that, all sins being blotted out by Thy remission, the threatened vengeance may give way to salvation.

Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.
R. Amen.

V. Lord, have mercy.
R. Lord, have mercy.
V. Christ, have mercy.
R. Christ, have mercy.
V. Lord, have mercy.
R. Lord, have mercy.
V. God the Father of heaven.
R. Have mercy on us.
V. God the Son, Redeemer of the world.
R. Have mercy on us.
V. God the Holy Spirit.
R. Have mercy on us.
V. Holy Trinity, one God.
R. Have mercy on us.
V. Holy Mary.
R. Pray for us.
V. Holy Mother of God.
R. Pray for us.