

Vigil of Easter

Station at St John Lateran

The Easter Vigil is not only the longest but also one of the most ancient ceremonies of the liturgical year. It begins with the blessing and lighting of the paschal candle. Twelve Prophecies give a summary of the history of salvation, and God's saving power. Afterwards, the font is blessed, and catechumens are baptised – in the early Church, apart from emergencies, Baptism was only given on the vigils of Easter and Pentecost. The following litany once accompanied the procession of the Neophytes from the Baptistry into the church. The Mass that follows has likewise a very ancient form, lacking a number of prayers and chants. The function ends with shortened Vespers.

Purple, then White

Duplex 1 Cl.

Blessing of the Fire and Candle

Outside the church, a fire is struck from a flint. Clergy (the Celebrant in a purple cope, Deacon and Subdeacon in folded chasubles) and servers (without burning candles and without coal in the thurible) arrive in silence, and the Celebrant begins immediately with the blessing of the fire.

℣. Dominus vobiscum.

℟. Et cum spírítu tuo.

Oremus. Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuæ ignem fidelibus contulisti : productum e silice, nostris profuturum usibus, novum hunc ignem sanctificá : et concede nobis, ita per hæc festa paschalia cælestibus desideriis inflammari; ut ad perpetuæ claritatis, puris mentibus, valeamus festa pertingere. Per eundem Christum Dominum nostrum.

Oremus. Domine Deus, Pater omnipotens, lumen indeficiens, qui es conditor omnium luminum : benedic hoc lumen, quod a te sanctificatum, atque benedictum est, qui illuminasti omnem mundum : ut ab eo lumine accendamus, atque illuminemur igne claritatis tuæ : et sicut illuminasti Moysen exeuntem de Ægypto, ita illumines corda, et sensus nostros; ut ad vitam et lucem æternam pervenire mereamur. Per Christum Dominum nostrum.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray. O God, who by thy Son, the corner-stone, hast bestowed on the faithful the fire of thy brightness; sanctify this new fire produced from a flint, that it may be profitable to us; and grant that, during this paschal festival, we may be so inflamed with heavenly desires, that with pure minds we may arrive at the festival of perpetual light. Through the same Christ our Lord.

Let us pray. O Lord God, almighty Father, unfailing light, who art the author of all light: bless this light, that is blessed and sanctified by thee, who hast enlightened the whole world; that we may be inflamed with that light, and enlightened by the fire of thy brightness; and as thou didst give light to Moses, when he went out of Egypt, so illumine our hearts and senses that we may deserve to arrive at light and life everlasting. Through Christ our Lord.

Oremus. Domine sancte, Pater omnipotens, æternæ Deus : benedicientibus nobis hunc ignem in nomine tuo, et unigeniti Filii tui Dei ac Domini nostri Jesu Christi, et Spiritus Sancti, cooperari digneris; et adjuva nos contra ignita tela inimici, et illustra gratia cælesti. Qui vivis et regnas cum eodem Unigenito tuo, et Spiritu Sancto, Deus : per omnia sæcula sæculorum.

Afterwards, the Celebrant blesses five grains of incense that are placed on a dish, they will later be inserted into the paschal candle.

Veniat, quæsumus, omnipotens Deus, super hoc incensum larga tuæ benedictionis infusio : et hunc nocturnum splendorem invisibili regenerator accende; ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat; sed in quocumque loco ex hujus sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicæ fraudis nequitia, virtus tuæ majestatis assistat. Per Christum Dominum nostrum.

Meanwhile, an acolyte puts some coals of the blessed fire into the thurible. The Celebrant then puts incense into the thurible, blesses it as usual, and then sprinkles the grains of incense and the fire with holy water (the leftover will be poured away), saying:

Ps. 50:8: Asperges me, Domine, hyssopo, et mundabor : lavabis me et super nivem dealbabor.

Afterwards, he incenses them. A taper is lit on the fire and given to an acolyte. Afterwards, the Deacon takes off his folded chasuble and puts on a white Dalmatic. He takes a reed to which three candles are affixed (If there is no Deacon, the Celebrant puts on the Dalmatic and carries the reed). Then, all process into the church. At the entrance, the centre of the nave, and the foot of the altar, the procession stops, one of the three candles of the reed is lit with a taper, and the Deacon lifts the reed and chants (every time at a higher note):

℣. Lumen Christi.

℟. Deo grátias.

The faithful answer and genuflect every time.

Let us pray. O holy Lord, almighty Father, eternal God; vouchsafe to co-operate with us, who bless this fire in thy name, and in that of thy only-begotten Son, Christ Jesus, our Lord and God, and of the Holy Ghost; assist us against the fiery darts of the enemy, and enlighten us with thy heavenly grace. Who livest and reignest with the same only-begotten Son and the Holy Ghost, one God, for ever and ever.

May the abundant infusion of thy blessing descend upon this incense, we beseech thee, almighty God; and do thou, O invisible regenerator, lighten this nocturnal splendour, 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 malice of satanic deceit may be defeated. Through Christ.

Ps. 50:8: Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed : thou shalt wash me, and I shall be made whiter than snow.

℣. The light of Christ.

℟. Thanks be to God.

Afterwards, the Celebrant goes to the Epistle side of the altar. The Deacon gives the reed to an acolyte and asks for the priest's blessing as before singing the Gospel in High Mass.

D Jube, domne, benedicere.

S. Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties suum paschale præconium. In nomine ✠ Patris et Filii et Spiritus Sancti. Amen.

Then, the deacon goes to a lectern on the Gospel side, next to the paschal candle, incenses the book and then sings:

Exsultet jam angelica turba cælorum : exsultent divina mysteria : et pro tanti Regis victoria, tuba insonet salutaris. Gaudeat et tellus tantis irradiata fulgoribus : et æterni Regis splendore illustrata, totius orbis se sentiat amisisse caliginem. Lætetur et mater Ecclesia, tanti luminis adornata fulgoribus : et magnis populorum vocibus hæc aula resultet. Quapropter astantes vos, fratres carissimi, ad tam miram hujus sancti luminis claritatem, una mecum, quæso, Dei omnipotentis misericordiam invocate. Ut, qui me non meis meritis intra Levitarum numerum dignatus est aggregare : luminis sui claritatem infundens, cerei hujus laudem implere perficiat. Per Dominum nostrum Jesum Christum, Filium suum : qui cum eo vivit et regnat in unitate Spiritus Sancti Deus.

D. Pray, Sir, a blessing.

S. *The Lord be in thy heart and on thy lips, that thou mayest worthily, and in a becoming manner, announce his paschal praise. In the name of the ✠ Father, and the Son, and the Holy Ghost. Amen.*

Let the angelic choirs of heaven now rejoice, let the divine mysteries rejoice; and let the trumpet of salvation resound for the victory of so great a King. Let the earth also rejoice, illumined with such splendor; and, enlightened with the brightness of the eternal King, let it feel that the darkness of the whole world is dispersed. Let also our mother the Church rejoice, adorned with the brightness of so great light; and may this temple resound with the loud voices of the people. Wherefore I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of almighty God. That he who has vouchsafed to number me among the Levites, without any merits of mine, would pour forth his brightness upon me, and enable me to perfect the praise of this light. Through our Lord Jesus Christ his Son, who with him and the Holy Ghost liveth and reigneth one God.

P Er ómni- a sæ-cu-la sæ-cu-ló-rum. R̄. Amen.

∿. Dóminus vobís-cum. R̄. Et cum spí- ri-tu tu- o. ∿. Sursum
 corda. R̄. Habémus ad Dóminum. ∿. °Gratias agámus Dómino
 De- o nostro. R̄. Dignum et justum est.

∿ World without end.
 R̄ Amen.

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

Vere dignum et justum est, invisibilem Deum Patrem omnipotentem, Filiumque ejus unigenitum, Dominum nostrum Jesum Christum, toto cordis ac mentis affectu, et vocis ministerio personare. Qui pro nobis æterno Patri, Adæ debitum solvit; et veteris piaculi cautionem pio cruore deterisit. Hæc sunt enim festa paschalia, in quibus verus ille Agnus occiditur, cujus sanguine postes fidelium consecrantur. Hæc nox est, in qua primum patres nostros filios Israel eductos de Ægypto mare Rubrum sicco vestigio transire fecisti. Hæc igitur nox est, quæ peccatorum tenebras, columnæ illuminatione purgavit. Hæc nox est, quæ hodie per universum mundum, in Christo credentes, a vitiis sæculi, et caligine peccatorum segregatos, reddit gratiæ, sociat sanctitati. Hæc nox est, in qua destructis vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi profuisset. O mira circa nos tuæ pietatis dignatio! O inæstimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti! O certe necessarium Adæ peccatum, quod Christi morte deletum est! O felix culpa, quæ talem ac tantum meruit habere Redemptorem! O vere beata nox, quæ sola

It is truly meet and just to proclaim with all the affection of our heart and mind, and with the service of our voice, the invisible God the Father almighty, and his only Son our Lord Jesus Christ. Who paid for us to his eternal Father the debt of Adam; and by the pitiful shedding of his blood cancelled the bond of ancient sin. For this is the paschal solemnity, in which the true Lamb was slain, by whose blood the door-posts of the faithful are consecrated. This is the night in which thou formerly didst bring forth our forefathers the children of Israel out of Egypt, and led them dry-foot through the Red Sea. This then is the night which purged away the darkness of sin by the light of the pillar. This is the night which at this time throughout the world delivers those that believe in Christ from the vices of the world and darkness of sin, restores them to grace and unites them with sanctity. This is the night in which, destroying the bonds of death, Christ rose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us. O wonderful condescension of thy mercy towards us! O inestimable affection of charity: that thou mightest redeem a slave, thou didst deliver up thy son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, which

meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Hæc nox est, de qua scriptum est : Et nox sicut dies illuminabitur : Et nox illuminatio mea in deliciis meis. Hujus igitur sanctificatio noctis fugat scelera, culpas lavat : et reddit innocentiam lapsis, et mœstis lætitiã. Fugat odia, concordiam parat, et curvat imperia.

Here, the Deacon inserts the five grains of incense that had been blessed earlier into the paschal candle.

In hujus igitur noctis gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum : quod tibi in hac cerei oblatione solemni, per ministrorum manus de operibus apum, sacrosancta reddit Ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignis accendit.

Here, the Deacon lights the paschal candle from one of the lights of the reed.

Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novis. Alitur enim liquantibus ceris, quas in substaniã pretiosæ hujus lampadis, apis mater eduxit.

Here, the candles in the church are lit from the lights of the reed.

O vera beata nox, quæ exspoliavit Ægyptios, ditavit Hebræos! Nox, in qua terrenis cælestia, humanis divina junguntur. 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. Precamur ergo te, Domine : ut nos famulos tuos, omnemque clerum, et devotissimum populum : unã cum beatissimo Papa nostro N. et Antistite nostro N. quiete temporum concessa, in his paschalibus gaudiis, assidua protectione

required such and so great a Redeemer! O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave! This is the night of which it is written: And the night shall be enlightened as the day; and the night is my light in my enjoyments. Therefore the sanctification of this night drives away all wickedness, cleanses faults, and restores innocence of the fallen, and gladness to the sorrowful. It puts to flight hatreds; it prepares concord, and brings down haughtiness.

Therefore in the grace of this night, receive, O holy Father, the evening sacrifice of this incense, which the holy Church presents to thee in the solemn offering of this wax candle, the work of bees, by the hands of thy ministers. Now also we know the praises of this column, which the shining fire enkindles to the honour of God.

Which, although divided into parts, suffers no detriment 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 despoiled 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 human. We beseech thee, therefore, O Lord, that this candle, consecrated in honour of thy name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savour, may it be mixed with the heavenly lights. May the morning star find its flame alive. That star, I say, which knows no setting. He, who returning from the grave, serenely shone upon mankind. We beseech thee, therefore, O Lord, that thou wouldst grant peaceful times during these paschal solemnities, and vouchsafe to rule, govern and preserve with thy constant protection us thy servants, and all the

regere, gubernare, et conservare digneris. Per eundem Dominum nostrum Jesum Christum filium tuum : qui tecum vivit et regnat in unitate Spiritus Sancti Deus : per omnia sæcula sæculorum.

clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop, N. Through the same Lord Jesus Christ thy Son. Who with thee and the Holy Ghost liveth and reigneth one God for ever and ever.

Prophecies

The Deacon takes off his white Dalmatic, and all clergy put on the vestments as for a Lenten Mass, thus purple chasuble, folded chasubles, and maniples. Then, twelve Prophecies are sung from a lectern in the middle of the choir, whilst the Celebrant reads them quietly at the Epistle Side of the altar. Three of the prophecies conclude with hymnody that is sung by the choir like a TRACT. Every prophecy is concluded with a Collect.

PROPHECY I: Gen. 1:1–2:2

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. Vocavitque Deus firmamentum Cælum : et factum est vespere et mane, dies scundus.

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

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: Let there be light. 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 the morning were the second day.

God also said: Let the waters that are under the heaven be gathered together into one place, and let the dry land appear. And it was so done. And God called the dry land Earth; and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was

quod esset bonum. Et 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 luceant in firmamento cæli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna : luminare majus, ut præesset diei, et luminare 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 produxerant 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 in genere suo. Et vidit 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 vobis omnem herbam afferentem semen super terram, et universa

good. And the evening and the morning were the third day. And God said: Let there be lights 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 the morning were the fifth day. And God made the beasts of the earth, according to their kinds, and cattle and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image; to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb bearing seed upon the earth, and all trees that have in

ligna quæ habent in semetipsis sementem 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.

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 the 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.

COLLECT

℣. Oremus. Flectamus genua.

℞. 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 Dominum.

℣. *Let us pray. Let us kneel.*

℞. *Arise.*

O God, who hast wonderfully created man, and more wonderfully redeemed him; grant us, we beseech thee, to resist with strong mind the allurements of sin, that we may deserve to arrive at eternal joys. Through Jesus Christ.

PROPHECY II: Gen. 5:31–8:21

Noe vero cum quingentorum esset annorum, genuit Sem, Cham, et Japheth. Cumque cœpissent homines multiplicari super terram, et filias procreassent, videntes filii Dei filias hominum, quod essent pulchræ, acceperunt sibi uxores ex omnibus, quas elegerant. Dixit Deus : Non permanebit spiritus meus in homine in æternum, quia caro est : eruntque dies illius centum viginti annorum. Gigantes autem erant super terram in diebus illis. Postquam enim ingressi sunt filii Dei ad filias hominum, illæque genuerunt, isti sunt potentes a sæculo viri famosi. Videns autem Deus quod multa malitia hominum esset in terra, et cuncta cogitatio cordis intenta esset ad malum omni tempore, pœnituit eum, quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus :

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

Delebo, inquit, hominem, quem creavi, a facie terræ, ab homine usque ad animantia, a reptili usque ad volucres cæli : pœnitet enim me fecisse eos.

Noe vero invenit gratiam coram Domino. Hæ sunt generationes Noe : Noe vir justus atque perfectus fuit in generationibus suis, cum Deo ambulavit. Et genuit tres filios, Sem, Cham et Japheth. Corrupta est autem terra coram Deo, et repleta est iniquitate. Cumque vidisset Deus terram esse corruptam (omnis quippe caro corruerat viam suam super terram), dixit ad Noe : Finis universæ carnis venit coram me : repleta est terra iniquitate a facie eorum, et ego disperdam eos cum terra. Fac tibi arcam de lignis lævigatis : mansiunculas in arca facies, et bitumine linies intrinsecus et extrinsecus. Et sic facies eam : Trecentorum cubitorum erit longitudo arcæ, quinquaginta cubitorum latitudo, et triginta cubitorum altitudo illius. Fenestram in arca facies, et in cubito consummabis summitatem ejus : ostium autem arcæ pones ex latere : deorsum cœnacula, et tristega facies in ea.

Ecce ego adducam aquas diluvii super terram, ut interficiam ommen carnem, in qua spiritus vitæ est subter cælum. Universa quæ in terra sunt, consumentur. Ponamque fœdus meum tecum : et ingredieris arcam, tu, et filii tui, uxor tua, et uxores filiorum tuorum tecum. Et ex cunctis animantibus universæ carnis bina induces in arcam, ut vivant tecum : masculini sexus et feminini. De volucribus juxta genus suum, et de jumentis in genere suo, et ex omni reptili terræ secundum genus suum : bina de omnibus ingredientur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandi possunt, et comportabis apud te : et erunt tam tibi, quam illis, in cibum.

have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth); he said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks; thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: the length of the ark shall be three-hundred cubits; the breadth of it fifty cubits; and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it; and the door of the ark thou shalt set in the side; with lower middle chambers, and third stories shalt thou make it.

Behold, I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee; and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee, and it shall be food for thee and them.

Fecit igitur Noe omnia, quæ præceperat illi Deus. Eratque sexcentorum annorum quando diluvii aquæ inundaverunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataractæ cæli apertæ sunt : et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. In articulo diei illius ingressus est Noe, et Sem, et Cham, et Japheth, filii ejus, uxor illius, et tres uxores filiorum ejus cum eis in arcam : ipsi, et omne animal secundum genus suum, universaque jumenta in genere suo, et omne quod movetur super terram in genere suo, cunctumque volatile secundum genus suum. Porro arca ferebatur super aquas. Et aquæ prævaluerunt nimis super terram : opertique sunt omnes montes excelsi sub universo cælo. Quindecim cubitis altior fuit aqua super montes, quos operuerat. Consumptaque est omnis caro quæ movebatur super terram, volucrum, animantium, bestiarum, omniumque reptilium, quæ reptant super terram. Remansit autem solus Noe, et qui cum eo erant in arca. Obtinueruntque aquæ terram centum quinquaginta diebus.

Recordatus autem Deus Noe, cunctorumque animantium, et omnium jumentorum, quæ erant cum eo in arca, adduxit spiritum super terram, et imminutæ sunt aquæ. Et clausi sunt fontes abyssi, et cataractæ cæli : et prohibitæ sunt pluvie de cælo. Reversæque sunt aquæ de terra euntes et redeuntes : et cœperunt minui post centum quinquaginta dies. Cumque transissent quadraginta dies, aperiens Noe fenestram archæ, quam fecerat, dimisit corvum : qui egrediebatur, et non revertebatur, donec siccarentur aquæ, super terram. Emisit quoque columbam post eum, ut videret si jam cessassent aquæ super faciem terræ. Quæ cum non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam : aquæ

And Noe did all things which God commanded him. And he was six-hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the floodgates of heaven were opened. And the rain fell upon the earth forty days and forty nights. In the self-same day, Noe, and Sem, and Cham, and Japheth, his sons; his wife, and the three wives of his sons with them, went into the ark. They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly. And the ark was carried about the waters. And the waters prevailed beyond measure upon the earth; and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth; and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming, and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven; which went forth and did not return, till the waters were dried up upon the face of the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the

enim erant super universam terram : extenditque manum, et apprehensam intulit in arcam. Exspectatis autem ultra septem diebus aliis, rursum dimisit columbam ex arca. At illa venit ad eum ad vesperam, portans ramum olivæ virentibus foliis in ore suo. Intellexit ergo Noe, quod cessassent aquæ super terram. Exspectavitque nihilominus septem alios dies : et emisit columbam, quæ non est reversa ultra ad eum.

Locutus est autem Deus ad Noe, dicens : Egredere de arca, tu, et uxor tua, filii tui, et uxores filiorum tuorum tecum. Cuncta animalia, quæ sunt apud te, ex omni carne, tam in volatilibus, quam in bestiis, et universis reptilibus, quæ reptant super terram, educ tecum, et ingredimini super terram : crescite et multiplicamini super eam. Egressus est ergo Noe, et filii ejus, uxor illius, et uxores filiorum ejus cum eo. Sed et omnia animalia, jumenta, et reptilia, quæ reptant super terram secundum genus suum, egressa sunt de arca. Ædificavit autem Noe altare Domino : et tollens de cunctis pecoribus et volucris mundis, obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.

ark; for the waters were upon the whole earth; and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days; and he sent forth the dove, which returned not any more unto him.

And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth; increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons with him; and all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.

COLLECT

℣. Oremus. Flectamus genua.

℞. Levate.

Deus, incommutabilis virtus et lumen æternum : respice propitius ad totius Ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ, perpetuæ dispositionis effectu tranquillius operare : tutusque mundus experiatur et videat, dejecta erigi, inveterata renovari, et per ipsum redire omnia in integrum, a quo sumpsere principium, Dominum nostrum Jesus Christum filium tuum : qui tecum vivit et regnat.

℣. Let us pray. Let us kneel.

℞. Arise.

O God, unchangeable power and light eternal, mercifully regard the wonderful mystery of thy whole Church, and peacefully effect by thy eternal decree the work of human salvation; and let the whole world experience and see that what was fallen is raised up, what was old is made new, and all things are re-established through him from whom they received their first being, our Lord Jesus Christ, thy Son, who liveth and reigneth.

PROPHECY III: *Gen. 22:1–29*

In diebus illis : Tentavit Deus Abraham, et dixit ad eum : Abraham, Abraham. At ille respondit : Adsum. Ait illi : Tolle filium tuum unigenitum, quem diligis, Isaac, et vade in terram visionis : atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi. Igitur Abraham de nocte consurgens, stravit asinum suum : ducens secum duos juvenes, et Isaac filium suum. Cumque concidisset ligna in holocaustum, abiit ad locum, quem præceperat ei Deus. Die autem tertio, elevatis oculis, vidit locum procul : dixitque ad pueros suos : Expectate hic cum asino : ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum : ipse vero portabat in manibus ignem, et gladium. Cumque duo pergerent simul, dixit Isaac patri suo : Pater mi. At ille respondit : Quid vis fili? Ecce, inquit, ignis et ligna, ubi est victima holocausti? Dixit autem Abraham : Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter : et venerunt ad locum, quem ostenderat ei Deus, in quo ædificavit altare, et desuper ligna composuit : cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce Angelus Domini de cælo clamavit dicens : Abraham, Abraham. Qui respondit : Adsum. Dixitque ei : Non extendas manum tuam super puerum, neque facias illi quidquam : nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres hærentem cornibus, quem assumens obtulit holocaustum pro filio. Appellavitque

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

nomen loci illius, Dominus videt. Unde usque hodie dicitur : In monte Dominus videbit. Vocavit autem Angelus Domini Abraham secundo de cælo, dicens : Per memetipsum juravi, dicit Dominus : quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me : benedicam tibi, et multiplicabo semen tuum sicut stellas cæli, et velut arenam, quæ est in littore maris : possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terræ, quia obedisti voci meæ. Reversus est Abraham ad pueros suos, abieruntque Bersabee simul, et habitavit ibi.

name of that place: The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the Angel of the Lord called to Abraham a second time from heaven, saying: By mine own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thine only begotten son for my sake; I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore. Thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

COLLECT

℣. Oremus. Flectamus genua.

℞. Levate.

Deus, fidelium Pater summe, qui in toto orbe terrarum, promissionis tuæ filios diffusa adoptionis gratia multiplicas : et per paschale sacramentum Abraham puerum tuum universarum, sicut jurasti, gentium efficis patrem : da populis tuis digne ad gratiam tuæ vocationis introire. Per Dominum.

℣. *Let us pray. Let us kneel.*

℞. *Arise.*

O God, the sovereign Father of all the faithful, who all over the world multiplies the children of thy promise by diffusing the grace of thy adoption, and by this paschal sacrament makest thy servant Abraham, according to thy oath, the father of all nations; grant that thy people may worthily enter unto the grace of thy vocation. Through our Lord.

PROPHECY IV: *Exod.* 14:24–31, 15:1–2

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 Israel : 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

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 fourth 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

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 Israel perrexerunt per medium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinistris : liberavitque Dominus in die illa Israel 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 Israel carmen hoc Domino, et dixerunt :

(The continuation is sung by the choir:).

Cantemus Domino : gloriose enim honorificatus est : equum et ascensorem projecit in mare : adjutor et protector factus est mihi in salutem. *℣.* Hic Deus meus, et honorabo eum : Deus patris mei, et exaltabo eum. *℣.* Dominus conterens bella : Dominus nomen est illi.

℣. Oremus. Flectamus genua.

℞. 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 Israeliticam dignitatem, totius mundi transeat plenitudo. Per Dominum.

away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left; and the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them; and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

*Let us sing to the Lord, for he is gloriously honoured : the horse and the rider he hath thrown into the sea : he became my helper and protector for my safety. *℣.* This is my God, and I will honour him : the God of my father, and I will extol him. *℣.* He is the Lord that destroys wars : the Lord is his name.*

COLLECT

℣. Let us pray. Let us kneel.

℞. Arise.

O God, whose ancient miracles we see shining in our days, whilst by the water of regeneration thou dost perform for the salvation of the Gentiles that which by the power of thy right hand thou didst for the delivery of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham and partake of the dignity of the people of Israel. Through our Lord.

PROPHECY V: *Isa. 54:17–55:11*

Hæc est hereditas servorum Domini : et justitia eorum apud me, dicit Dominus. Omnes sitientes venite ad aquas,perate, emite, et comedite : venite, emite absque argento, et absque ulla commutatione, vinum, et lac. Quare appenditis argentum non in panibus, et laborem vestrum non in saturitate? Audite audientes me, et comedite bonum, et delectabit in crassitudine anima vestra. Incline aurem vestram, et venite ad me : audite, et vivet anima vestra, et feriam vobiscum pactum sempiternum, misericordias David fideles. Ecce testem populis dedi eum, ducem ac præceptorem gentibus. Ecce gentem, quam nesciebas, vocabis : et gentes, quæ te non cognoverunt, ad te current propter Dominum Deum tuum, et sanctum Israel, quia glorificavit te. Quærite Dominum, dum inveniri potest : invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum et miserabitur ejus, et ad Deum nostrum : quoniam multus est ad ignoscendum. Non enim cogitationes meæ cogitationes vestræ : neque viæ vestræ, viæ meæ, dicit Dominus. Quia sicut exaltantur cæli a terra, sic exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber, et nix de cælo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti : sic erit verbum meum, quod egredietur de ore meo : non revertetur ad me vacuum, sed faciet quæcumque volui, et prosperabitur in his, ad quæ misi illud : dicit Dominus omnipotens.

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

COLLECT

Ÿ. Oremus. Flectamus genua.

℞. Levate.

Omnipotens sempiterne Deus, multiplica in honorem nominis tui, quod patrum fidei spondidisti : et promissionis filios sacra adoptione dilata; ut, quod priores sancti non dubitaverunt futurum, Ecclesia tua magna jam ex parte cognoscat impletum. Per Dominum.

Ÿ. *Let us pray. Let us kneel.*

℞. *Arise.*

Almighty and eternal God, multiply, for the honour of thy name, what thou didst promise to the faith of the fathers; and increase by thy sacred adoption the children of that promise; that what the ancient saints doubted not would come to pass, thy Church may now find in a great part accomplished. Through our Lord.

PROPHECY VI: Baruch 3:9–38

Audi Israel mandata vitæ : auribus percipe, ut scias prudentiam. Quid est Israel quod in terra inimicorum es? Inveterasti in terra aliena, coinquinatus es cum mortuis : deputatus es cum descendentibus in infernum. Dereliquisti fontem sapientiæ. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus : ut scias simul ubi sit longiturnitas vitæ, et victus, ubi sit lumen oculorum, et pax. Quis invenit locum ejus? et quis intravit in thesauros ejus?

Ubi sunt principes gentium, et qui dominantur super bestias, quæ sunt super terram? qui in avibus cæli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum? qui argentum fabricant, et solliciti sunt, nec est inventio operum illorum? Exterminati sunt, et ad inferos descenderunt, et alii loco eorum surrexerunt. Juvenes viderunt lumen, et habitaverunt super terram : viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum susceperunt eam, a facie ipsorum longe facta est : non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam, quæ de terra est, negotiatores

Hear, O Israel, the commandments of life; give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thine enemies' land? Thou art grown old in a strange country, thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place? and who hath gone into her treasures?

Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting, who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth; but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it; it is far from their face; it hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of

Merrhæ, et Theman, et fabulatores, et exquisitores prudentiæ, et intelligentiæ, viam autem sapientiæ nescierunt, neque commemorati sunt semitas ejus. O Israel, quam magna est domus Dei, et ingens locus possessionis ejus! Magnus est, et non habet finem : excelsus, et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt : propterea perierunt. Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam.

Quis ascendit in cælum, et accepit eam, et eduxit eam de nubibus? Quis transfretavit mare, et invenit illam? et attulit illam super aurum electum? Non est qui possit scire vias ejus, neque qui exquirat semitas ejus : sed qui scit universa, novit eam : et adinvenit eam prudentia sua : qui præparavit terram in æterno tempore, et replevit eam pecudibus, et quadrupedibus : qui emittit lumen, et vadit : et vocavit illud, et obedit illi in tremore. Stellæ autem dederunt lumen in custodiis suis, et lætatae sunt : vocatae sunt, et dixerunt : Adsumus : et luxerunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non æstimabitur alius adversus eum. Hic adinvenit omnem viam disciplinæ, et tradidit illam Jacob puero suo, et Israel dilecto suo. Post hæc in terris visus est, et cum hominibus conversatus est.

Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great and hath no end; it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom, they perished through their folly.

Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her, preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths; but he that knoweth all things knoweth her, and hath found her out with his understanding. He that prepared the earth for evermore, and filled it with cattle and four-footed beasts? He that sendeth forth light, and it goeth; and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced; they were called, and they said: Here we are; and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.

COLLECT

℣. Oremus. Flectamus genua.

℞. Levate.

Deus, qui Ecclesiam tuam semper gentium vocatione multiplicas : concede propitius; ut, quos aqua baptismatis abluis, continua protectione tuearis. Per Dominum.

℣. *Let us pray. Let us kneel.*

℞. *Arise.*

O God, who dost ever multiply thy Church by the vocation of the Gentiles; mercifully grant thy perpetual protection to those whom thou dost wash with the water of Baptism. Through our Lord.

PROPHECY VII: Ez. 37:1–14

In diebus illis : Facta est super me manus Domini, et eduxit me in spiritu Domini : et dimisit me in medio campi, qui erat plenus ossibus : et circumduxit me per ea in gyro : erant autem multa valde super faciem campi, siccaque vehementer. Et dixit ad me : Fili hominis, putasne vivent ossa ista? Et dixi : Domine Deus, tu nosti. Et dixit ad me : Vaticinare de ossibus istis : et dices eis : Ossa arida, audite verbum Domini. Hæc dicit Dominus Deus ossibus his : Ecce ego intromittam in vos spiritum, et vivetis. Et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobis cutem : et dabo vobis spiritum, et vivetis, et scietis quia ego Dominus. Et prophetavi sicut præceperat mihi : factus est autem sonitus prophetante me, et ecce commotio : et accesserunt ossa ad ossa, unumquodque ad juncturam suam. Et vidi, et ecce super ea nervi, et carnes ascenderunt : et extenta est in eis cutis desuper, et spiritum non habebant.

Et dixit ad me : Vaticinare ad spiritum, vaticinare, fili hominis, et dices ad spiritum : Hæc dicit Dominus Deus : A quatuor ventis veni spiritus, et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut præceperat mihi; et ingressus est in ea spiritus, et vixerunt : steteruntque super pedes suos exercitus grandis nimis valde. Et dixit ad me : Fili hominis, ossa hæc universa, domus Israel est : ipsi dicunt : Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos : Hæc dicit Dominus Deus : Ecce ego aperiam tumulos vestros, et educam vos de sepulchris vestris, populus meus : et inducam vos in terram Israel. Et scietis, quia ego Dominus, cum aperuero sepulchra vestra, et eduxero vos de

In those days: The hand of the Lord was upon me, and brought me forth in the Spirit of the Lord; and set me down in the midst of a plain that was full of bones; and he led me about through them on every side. Now there were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophecy concerning these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me, and as I prophesied there was a noise, and behold a commotion; and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came upon them; and the skin was stretched out over them, but there was no spirit in them.

And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon those slain, and let them live again. And I prophesied as he had commanded me; and the spirit came into them, and they lived; and they stood up upon their feet, an exceeding great army. And he said to me: Son of man, all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore, prophecy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people; and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my

tumulis vestris, popule meus : et dederō spiritum meum in vobis, et vixeritis, et requiescere vos faciam super humum vestram : dicit Dominus omnipotens.

people; and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, saith the Lord almighty.

COLLECT

℣. Oremus. Flectamus genua.

℣. *Let us pray. Let us kneel.*

℞. Levate.

℞. *Arise.*

Deus, qui nos ad celebrandum paschale sacramentum, utriusque testamenti paginis instruis : da nobis intelligere misericordiam tuam; ut ex perceptione præsentium munerum, firma sit exspectatio futurorum. Per Dominum.

O God, who by the scriptures of both Testaments dost instruct us to celebrate the paschal sacrament; grant us to understand thy mercy, that by receiving thy present graces we may have a firm hope of thy future blessings. Through our Lord.

PROPHECY VIII: Is. 4:1–6, 5:1–2

Apprehendent septem mulieres virum unum in die illa, dicentes : Panem nostrum comedemus, et vestimentis nostris operiemur : tantummodo invocetur nomen tuum super nos, aufer opprobrium nostrum. In die illa erit germen Domini in magnificentia et gloria, et fructus terræ sublimis, et exsultatio his, qui salvati fuerint de Israel. 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.

And in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name, take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that 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 judgement, 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 day time from the heat, and for a security and covert from the whirlwind, and from rain.

(The continuation is sung by the choir:).

Vinea facta est in dilecto in cornu, in loco uberi. ℣. Et maceriam circumdedit, et circumfodit : et plantavit vineam Sorec : et ædificavit turrim in medio ejus. ℣. Et

My beloved had a vineyard on a hill in a fruitful place ℣. And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst

torcular fodit in ea : vinea enim Domini Sabaoth, domus Israel est.

thereof. V̄ And he made a wine-press in it : for the house of Israel is the vineyard of the Lord of hosts.

COLLECT

V̄ Oremus. Flectamus genua.

R̄ Levate.

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

V̄ Let us pray. Let us kneel.

R̄ Arise.

O God, who in all the children of thy Church by the voice of the holy prophets hast made manifest, that through the whole extent of thy empire thou art the sower of good seed, and the cultivator of chosen branches; grant to thy people who are called by the name of vines and corn, that, thorns and briars being removed, they may bring forth good food in abundance. Through our Lord.

PROPHECY IX: *Exod. 12:1–11*

In diebus illis : Dixit Dominus ad Moysen et Aaron in terra Ægyptensium : Mensis iste, vobis principium mensium : primus erit in mensibus anni. Loquimini ad universum cœtum filiorum Israel, et dicite eis : Decima die mensis hujus tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinum suum qui junctus est domui suæ, juxta numerum animarum quæ sufficere possunt ad esum agni. Erit autem agnus absque macula, masculus, anniculus : juxta quem ritum tolletis et hædum. Et servabitis eum usque ad quartamdecimam diem mensis hujus : immolabitque eum universa multitudo filiorum Israel ad vesperam. Et sument de sanguine ejus, ac ponent super utrumque postem, et in superliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azy-mos panes cum lactucis agrestibus. Non comeditis ex eo crudum quid, nec coctum aqua, sed tantum assum igni : caput cum pedibus ejus et intestinis vorabitis. Nec

In those days: The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and upon the upper door-posts of the houses wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and the entrails thereof;

remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comeditis illum : renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter : est enim Phase (id est transitus) Domini.

neither shall there remain any thing of it until morning. If there shall be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste. For it is the Phase (that is the passage) of the Lord.

COLLECT

℣. Oremus. Flectamus genua.

℣. Let us pray. Let us kneel.

℞. Levate.

℞. Arise.

Omnipotens sempiterne Deus, qui in omnium operum tuorum dispensatione mirabilis es : intelligant redempti tui, non fuisse excellentius quod initio factus est mundus, quam quod in fine sæculorum Pascha nostrum immolatus est Christus : qui tecum vivit.

O almighty and eternal God, who art wonderful in the dispensation of all thy works; let thy servants whom thou hast redeemed understand that the creation of the world in the beginning was not a more excellent thing than the immolation of Christ our passover at the end of centuries. Who with thee liveth.

PROPHECY X: *Jon. 3:1–10*

In diebus illis : Factum est verbum Domini ad Jonam prophetam secundo, dicens : Surge, et vade in Niniven civitatem magnam : et prædica in ea prædicationem, quam ego loquor ad te. Et surrexit Jonas, et abiit in Niniven juxta verbum Domini. Et Ninive erat civitas magna itinere trium dierum. Et cœpit Jonas introire in civitatem itinere diei unius : et clamavit, et dixit : Adhuc quadraginta dies, et Ninive subvertetur. Et crediderunt viri Ninivitæ in Deum : et prædicaverunt jejunium, et vestiti sunt saccis a majore usque ad minorem. Et pervenit verbum ad regem Ninive : et surrexit de solio suo, et abjecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis, et principum ejus, dicens: Homines, et jumenta, et boves, et pecora non gustent quidquam : nec pascantur, et aquam non bibant. Et operiantur saccis homines et jumenta, et clament ad Dominum in fortitudine, et convertatur vir

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

a via sua mala, et ab iniquitate, quæ est in manibus eorum. Quis scit si convertatur et ignoscat Deus : et revertatur a furore iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala : et misertus est populo suo, Dominus Deus noster.

iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way; and the Lord God had mercy on his people.

COLLECT

℣. Oremus. Flectamus genua.

℞. Levate.

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

℣. *Let us pray. Let us kneel.*

℞. *Arise.*

O God, who hast united the several nations of the Gentiles in the confession of thy name; give us both the will and the power to obey what thou commandest; that thy people, called to eternity, may have one faith in their minds, and show one devotion in their actions. Through our Lord.

PROPHECY XI: *Dtn.* 31:22–30, 32:1–4

In diebus illis : Scripsit Moyses canticum, et docuit filios Israel. Præcepitque Dominus Josue filio Nun, et ait : Confortare, et esto robustus : tu enim introduces filios Israel in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine, atque complevit : 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 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

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 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 our 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 I 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

vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irretetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universo cœtu Israel, verba carminis hujus, et ad finem usque complevit.

(The continuation is sung by the choir:).

Attende cælum, et loquar : et audiat terra verba ex ore meo. V. Expectetur sicut pluvia eloquium meum : et descendant sicut ros verba mea, sicut imber super gramina. V. Et sicut nix super fœnum : 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.

come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

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

COLLECT

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

V. Let us pray. Let us kneel.

R. Arise.

O God, the exaltation of the humble, and the fortitude of the righteous, who, by thy holy servant Moses, wert pleased so to instruct thy people by the singing of thy sacred canticle, that the repetition of the Law should be also our guidance; show thy power to all the multitude of the Gentiles justified by thee, and by mitigating terror, grant them joy; that, all their sins being pardoned by thee, the threatened vengeance may give place to Salvation. Through our Lord.

PROPHECY XII: Dan. 3:1–24

In diebus illis : Nabuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex, et statuit eam in campo Dura provinciæ Babylonis. Itaque Nabuchodonosor rex misit ad congregandos satrapas, magistratus, et judices, duces et tyrannos, et præfectos, omnesque principes regionum, ut convenirent ad dedicationem statuæ,

In those days: King Nabuchodonosor made a statue of gold of sixty cubits high, and six cubits broad, and he set it up in the plains of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

quam erexerat Nabuchodonosor rex. Tunc congregati sunt satrapæ, magistratus, et iudices, duces, et tyranni, et optimates, qui erant in potestatibus constituti, et universi principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Stabant autem in conspectu statuæ, quam posuerat Nabuchodonosor rex; et præco clamabat valenter : Vobis dicitur populis, tribubus, et linguis : In hora, qua audieritis sonitum tubæ, et fistulæ, et citharæ, sambucæ, et psalterii, et symphoniæ, et universi generis musicorum, cadentes adorete statuam auream, quam constituit Nabuchodonosor rex. Si quidem autem non prostratus adoraverit, eadem hora mittetur in fornacem ignis ardentis. Post hæc igitur statim ut audierunt omnes populi sonitum tubæ, fistulæ et citharæ, sambucæ, et psalterii, et symphoniæ, et omnis generis musicorum, cadentes omnes populi, tribus, et linguæ, adoraverunt statuam auream quam constituerat Nabuchodonosor rex.

Statimque in ipso tempore accedentes viri Chaldæi accusaverunt Judæos, dixeruntque Nabuchodonosor regi : Rex in æternum vive : tu rex posuisti decretum ut omnis homo qui audierit sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniæ, et universi generis musicorum, prosternat se, et adoret statuam auream : si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri Judæi quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdenago : viri isti contempserunt, rex, decretum tuum : deos tuos non colunt, et statuam auream, quam erexisti, non adorant.

Tunc Nabuchodonosor in furore et in ira præcepit ut adducerentur Sidrach, Misach, et Abdenago : qui confestim adducti sunt

Then the nobles, the magistrates and the judges, the captains and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kinds of music, ye shall fall down and adore the golden statue which Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and psaltery, of the symphony, and of all kinds of music, all the nations, tribes and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

And presently at that very time some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king, live for ever. Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony, and of all kinds of music, shall prostrate himself, and adore the golden statue; and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now, there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago; these men, O king, have slighted thy decree. They worship not thy gods, nor do they adore the golden statue which thou hast set up.

Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought; who immediately

in conspectu regis. Pronuntiansque Nabuchodonosor rex, ait eis : Verene Sidrach, Misach, et Abdenago, deos meos non colitis, et statuam auream, quam constitui, non adoratis? Nunc ergo si estis parati, quacumque hora audieritis sonitum tubæ, fistulæ, citharæ, sambucæ, et psalterii, et symphonix, omnisque generis musicorum, prosternite vos, et adorate statuam quam feci : quod si non adoraveritis, eadem hora mittemini in fornacem ignis ardentis : et quis est Deus, qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor : Non oportet nos de hac re respondere tibi. Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream, quam erexisti, non adoramus.

Tunc Nabuchodonosor repletus est furore, et aspectus faciei illius immutatus est super Sidrach, Misach, et Abdenago, et præcepit, ut succenderetur fornax septuplum, quam succendi consueverat. Et viris fortissimis de exercito suo iussit, ut ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis. Et confestim viri illi vincti, cum braccis suis, et tiaris, et calceamentis, et vestibus, missi sunt in medium fornacis ignis ardentis : nam jussio regis urgebat : fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis. Viri autem hi tres, id est Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis, colligati. Et ambulabant in medio flammæ, laudantes Deum, et benedicentes Domino.

were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore, if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore the statue which I have made; but if you do not adore, you shall be cast the same hour into the furnace of burning fire; and who is the god that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered, and said to the king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

Then was Nabuchodonosor filled with fury, and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

Before the following COLLECT there is no genuflection, to commemorate that the Three Hebrews had refused to kneel before Nabuchodonosor's image.

COLLECT

Oremus. Omnipotens sempiterne Deus, spes unica mundi, qui prophetarum tuorum præconio, presentium temporum declarasti mysteria : auge populi tui vota placatus; quia in nullo fidelium, nisi ex tua inspiratione, proveniunt quarumlibet incrementa virtutum. Per Dominum.

Let us pray. Almighty and eternal God, the only hope of the world, who, by the preaching of thy prophets, hast manifested the mysteries of this present time; graciously increase the devotion of thy people, since none of the faithful can advance in any virtue without thy inspiration. Through our Lord.

Blessing of the Font

During the following TRACT the Celebrant replaces his chasuble with a purple cope. Then, servers (one carrying the paschal candle) and clergy go in procession to the entrance of the Baptistery.

(If there is no font, the LITANY follows immediately, p. 30).

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

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

V. Dominus vobiscum.

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 Dominum.

V. The Lord be with you.

R. And with thy spirit.

Let us pray. Almighty and eternal God, regard favourably the devotion of the people who are born anew and, 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, sanctify their souls and bodies. Through our Lord.

Then, Celebrant and servers enter the Baptistery for the Blessing. Like the blessing of the Easter Candle or the Consecration of a Church, this Blessing begins with a Preface (for the melody see p.4).

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus. Omnipotens sempiterne Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis : et ad recreandos novos populos, quos tibi fons baptismatis parturit, spiritum adoptionis emitte : ut

Let us pray. Almighty and eternal God, be present at these mysteries of thy great goodness, be present at these sacraments, and send forth the spirit of adoption to regenerate the new people, whom the font of baptism bringeth forth;

quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectus. Per Dominum.

℣. Per omnia sæcula sæculorum.

℞. Amen.

℣. Dominus vobiscum.

℞. Et cum spírítu tuo.

℣. Sursum corda.

℞. Habémus ad Dóminum.

℣. °Gratias agamus Domino Deo nostro.

℞. Dignum et justum est.

Vere dignum et justum 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 mundi primordia ferebatur : ut jam tunc virtutem sanctificationis aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluviî 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 orbo terrarum gentibus innovantis : ut tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu Sancto.

Here the Celebrant divides the water with shape of a cross and immediately afterwards dries his hand.

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,

that, what is to be done by the ministry of us thy servants, may be fulfilled by the effect of thy power. Through our Lord.

℣. World without end.

℞. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Lift up your hearts.

℞. We have lifted them up unto the Lord.

℣. °Let us give thanks to the Lord our God.

℞. It is meet and just.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God. Who by thy invisible power dost wonderfully work the effect of thy sacraments; and though we are unworthy to perform so great mysteries, yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness, even to our prayers. O God, whose Spirit in the very 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 origin of virtue. Look, O Lord, on the face of thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy, and openest the font of baptism all over the world for the renovation of the Gentiles; that by the command of thy majesty she may receive the grace of thy only Son from the Holy Ghost.

Who by a secret mixture of his divine power may render this water fruitful for the regeneration of men, to the end that those who have been sanctified in the immaculate womb of this divine font, being born again a new creature, may come forth a heavenly offspring; and that all, however

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 circumvolet : non latendo subrepat : non inficiendo corrumpat.

He touches the water with his hand.

Sit hæc sancta et innocens creatura, libera ab omni impugnatoris incursu, et totius nequitia 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 thrice the sign of the cross above the font.

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.

He divides the water with his hand and sprinkles some into the four cardinal directions, recalling the four rivers of paradise.

Qui te de paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita fecit esse potabilem, et sitienti 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.

distinguished either by sex in body, or by age in time, may be brought forth to the same infancy by grace, their mother. Therefore let all unclean spirits, by thy command, O Lord, depart far from hence; let all the malice of diabolical deceit be entirely banished; let no power of the enemy prevail here; let him not fly about to lay his snares; let him not creep in by his secret artifices; let him not corrupt this place with his infection.

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

Wherefore I bless thee, O creature of water, by the living ☩ God, by the true ☩ God, by the holy ☩ God, by that God who in the beginning separated thee by his word from the dry land, and whose Spirit moved over thee.

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

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

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

He breaths three times in the shape of a cross over the water. Since in Hebrew, Greek and Latin the words for 'breath' and 'Spirit' are identical, this signifies the Holy Ghost.

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

Do thou with thy mouth bless these pure waters; that besides their natural virtue of cleansing the body, they may also be effectual for the purifying of the soul.

He takes the Paschal Candle and lowers it thrice into the water, singing each time:

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti.

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

The third time, he leaves the Candle in the water and blows three times on it in the shape of the Greek letter Ψ (probably for Ψυχή, soul).

Totamque hujus aquæ substantiam, regenerandi fœcundet effectū.

And make the whole substance of this water fruitful, unto regeneration.

Then, he takes the candle out of the water.

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

Here may the stains of all sins be washed out; here may human nature, created to thy image, and reformed to the honour of its author, be cleansed from all the filth of the old man; that all who receive this sacrament of regeneration may be born again new children of true innocence. Through our Lord Jesus Christ thy Son; who shall come to judge the living and the dead, and the world by fire. R̄ Amen.

Then, the Celebrant sprinkles the congregation with the blessed water. Some is removed from the Font for the use of the Faithful. Afterwards, the Celebrant pours some drops of the Oil of the Catechumens into the Font, saying:

Sanctificatur et fœcundetur fons iste oleo salutis renascentibus ex eo, in vitam æternam. R̄ Amen.

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

Then, he pours in some drops of the Holy Chrism.

Infusio chris-matis Domini nostri Jesu Christi, et Spiritus Sancti Paracliti, fiat in nomine sanctæ Trinitatis. R̄ Amen

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

Finally, he pours in both oils together, in the shape three crosses.

Commixtio chris-matis sanctificationis, et olei unctionis, et aquæ baptismatis, pariter fiat, in nomine Patris, et Filii, et Spiritus Sancti. 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 the name of the Father, and of the Son, and of the Holy Ghost. R. Amen.

LITANY

After this prayer, the LITANY is begun by the singers, during which the procession returns to the choir. Contrary to normal use, today every invocation is sung in full twice: first by the cantors and then by the faithful.

After arriving before the altar, the celebrant removes his cope, Deacon and Subdeacon their folded chasubles, and all three prostrate themselves in front of the altar. Towards the end of the LITANY, they go to the sacristy to vest in white for the Mass, whilst the altar is covered in the same colour, and the candles on it are lit.

Kyrie eleison.	<i>Lord, have mercy.</i>
Christe eleison.	<i>Christ, have mercy.</i>
Kyrie eleison.	<i>Lord, have mercy.</i>
Christe, audi nos.	<i>Christ, hear us.</i>
Christe, exaudi nos.	<i>Christ, graciously hear us.</i>
Pater de cælis, Deus, miserere nobis.	<i>God the Father of heaven, have mercy upon us.</i>
Fili Redemptor mundi,	<i>God the Son, Redeemer of the world,</i>
Spiritus Sancte Deus,	<i>God the Holy Ghost,</i>
Sancta Trinitas, unus Deus,	<i>Holy Trinity, one God,</i>
Sancta Maria, ora pro nobis.	<i>Holy Mary, pray for us.</i>
Sancta Dei Genitrix,	<i>Holy Mother of God,</i>
Sancta Virgo Virginum,	<i>Holy Virgin of virgins,</i>
Sancte Michael,	<i>St Michael,</i>
Sancte Gabriel,	<i>St Gabriel,</i>
Sancte Raphael,	<i>St Raphael,</i>
Omnes sancti Angeli et Archangeli, orate pro nobis.	<i>All ye holy Angels and Archangels,</i>
Omnes sancti beatorum spirituum ordines,	<i>All ye holy orders of the blessed spirits,</i>
Sancte Joannes Baptista, ora pro nobis.	<i>St John Baptist,</i>
Sancte Joseph,	<i>St Joseph,</i>
Omnes sancti Patriarchæ et Prophetæ,	<i>All ye holy Patriarchs and Prophets,</i>
orate pro nobis.	
Sancte Petre, ora pro nobis.	<i>St Peter,</i>
Sancte Paule,	<i>St Paul,</i>
Sancte Andréa,	<i>St Andrew,</i>
Sancte Joannes,	<i>St John,</i>
Omnes sancti Apostoli et Evangelistæ,	<i>All ye holy Apostles and Evangelists,</i>
orate pro nobis.	
Omnes sancti discipuli Domini,	<i>All ye holy Disciples of the Lord,</i>
Omnes sancti Innocentes,	<i>All ye holy Innocents,</i>

Sancte Stéphane, ora pro nobis.
 Sancte Lauréti,
 Sancte Vincéti,
 Omnes sancti Mártyres, oráte pro nobis.
 Sancte Sylvéster, ora pro nobis.
 Sancte Gregóri,
 Sancte Augustíne,
 Omnes sancti Pontífices et Confessóres,
 oráte pro nobis.
 Omnes sancti Doctóres,
 Sancte Antóni, ora pro nobis.
 Sancte Benedícite,
 Sancte Domínice,
 Sancte Francísce,
 Omnes sancti Sacerdótes et Levítæ, oráte
 pro nobis.
 Omnes sancti Mónachi et Eremítæ,
 Sancta María Magdaléna, ora pro nobis.
 Sancta Agnes,
 Sancta Cæcília,
 Sancta Ágatha,
 Sancta Catharína,
 Sancta Anastásia,
 Omnes sanctæ Vírgines et Víduæ, oráte
 pro nobis.
 Omnes Sancti et Sanctæ Dei, intercédite
 pro nobis.

Propítius esto, parce nobis, Dómine.
 Propítius esto, exáudi nos, Dómine.
 Ab omni malo, líbera nos, Dómine.
 Ab omni peccáto,
 A morte perpétua,
 Per mystérium sanctæ incarnatiónis tuæ,
 Per advéntum tuum,
 Per nativitátem tuam,
 Per baptísmum et sanctum jejúnium tuum,
 Per crucem et passiónem tuam,
 Per mortem et sepultúram tuam,
 Per sanctam resurrectiόνem tuam,
 Per admirábilem ascensióem tuam,
 Per advéntum Spíritus Sancti Parácliti,

St Stephen, pray for us
St Lawrence,
St Vincent,
All ye holy Martyrs,
St Sylvester,
St Gregory,
St Augustine,
All ye holy Bishops and Confessors,

All ye holy Doctors,
St Anthony,
St Benedict,
St Dominic,
St Francis,
All ye holy Priests and Levites,

All ye holy Monks and Hermits,
St Mary Magdalen,
St Agnes,
St Cecily,
St Agatha,
St Catherine,
St Anastasia,
All ye holy Virgins and Widows,

All saints of God, make intercession for us.

Be merciful, spare us, O Lord.
Be merciful, graciously hear us, O Lord.
From all evil, deliver us, O Lord,
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 thine admirable ascension,
Through the coming of the Holy Ghost, the
Paraclete,

In die iudicii, libera nos, Dómine.

Peccatóres, te rogámus, audi nos.

Ut nobis parcas,

Ut ecclésiám tuam sanctam régere et conserváre digneris, te rogámus, audi nos.

Ut Domnum Apostólicum et omnes ecclesiásticos órdenes in sancta religióne conserváre digneris,

Ut inimícos sanctæ Ecclésiæ humiliáre digneris,

Ut régibus et princípibus Christiánis pacem et veram concórdiam donáre digneris,

Ut nosmetípsos in tuo sancto servítio confortáre et conserváre digneris,

Ut ómnibus benefactoribus nostris sempitérna bona retríbuas,

Ut fructus terræ dare et conserváre digneris,

Ut ómnibus fídelibus defúctis réquiem ætérrnam donáre digneris,

Ut nos exaudíre digneris,

Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.

Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Christe, audi nos,

Christe, exáudi nos.

In the day of judgement, deliver us, O Lord,

We sinners, we beseech thee, hear us.

That thou wouldst spare us,

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

That thou wouldst vouchsafe to preserve the Bishop of the Apostolic See, and all orders of the Church in holy religion,

That thou wouldst vouchsafe to humble the enemies of Holy Church,

That thou wouldst vouchsafe to grant peace and true concord to Christian kings and princes,

That thou wouldst vouchsafe to confirm and preserve us in thy holy service,

That thou wouldst render eternal blessings to all our benefactors,

That thou wouldst vouchsafe to give and preserve the fruits of the earth,

That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

That thou wouldst vouchsafe to graciously hear us,

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Mass and Vespers

After the Litany, the choir sings a solemn KYRIE, whilst servers and clergy say the PRAYERS AT THE FOOT OF THE ALTAR. Afterwards, the Celebrant intones the GLORIA, and then the organ plays again – the first time since Maundy Thursday – and the bells are rung again for the first time. The images that had been covered for Passion Sunday are now uncovered.

COLLECT

<p>Deus, qui hanc sacratissimam noctem gloria Dominicæ resurrectionis illustras : conserva in nova familiæ tuæ progenie adoptionis spiritum, quem dedisti; ut corpore et mente renovati, puram tibi exhibeant servitutem. Per eundem Dominum.</p>	<p><i>O God, who enlightenest this most sacred night with the glory of the resurrection of the Lord; preserve in the new offspring of thy family the spirit of adoption which thou hast given; that being renewed in body and mind, they may show thee a pure service. Through the same Lord.</i></p>
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LESSON: Col. 3:1–4

<p>Lectio Epistolæ beati Pauli Apostoli ad Colossenses.</p> <p>Fratres : Si consurrexistis cum Christo : quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens : quæ sursum sunt sapite, non quæ 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.</p>	<p><i>A lesson from the Epistle of St Paul the Apostle to the Colossians.</i></p> <p><i>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 shall you also appear with him in glory.</i></p>
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ALLELUIA: Ps. 106:1

Tonight, the Alleluia is sung for the first time since Septuagesima (In Pontifical Masses, the Subdeacon announces to the Bishop that the Alleluia may be sung again.). It is intoned three times by the Celebrant, each time on a higher note, and three times repeated by the faithful.

<p>Confitemini Domino, quoniam bonus : quoniam in sæculum misericordia ejus.</p>	<p><i>Give praise to the Lord, for he is good : for his mercy endureth forever.</i></p>
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TRACT: Ps. 116:1–2

<p>Laudate Dominum omnes gentes : et colaudate eum omnes populi. ¶ Quoniam confirmata est super nos misericordia ejus : et veritas Domini manet in æternum.</p>	<p><i>O praise the Lord, all ye nations : praise him together, all ye people. ¶ For his mercy is confirmed upon us : and the truth of the Lord endureth for ever.</i></p>
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GOSPEL: Mt. 28:1–7

Tonight, no candles but only incense is used for the singing of the Gospel.

<p>Sequentia Sancti Evangelii secundum Matthæum.</p> <p>Vespere autem sabbati, quæ lucescit in</p>	<p><i>Continuation of the holy Gospel according to St Matthew.</i></p> <p><i>And in the end of the Sabbath, when it began</i></p>
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prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum. Et ecce terræmotus factus est magnus. Angelus enim Domini descendit de cælo : et accedens revolvit lapidem, et sedebat super eum : erat autem aspectus ejus sicut fulgur : et vestimentum ejus sicut nix. Præ timore autem ejus exterriti sunt custodes, et facti sunt velut mortui. Respondens autem Angelus, dixit mulieribus : Nolite timere vos : scio enim quod Jesum, qui crucifixus est, quæritis : non est hic : surrexit enim, sicut dixit. Venite, et videte locum ubi positus erat Dominus. Et cito euntes, dicite discipulis ejus quia surrexit : et ecce præcedit vos in Galilæam : ibi eum videbitis. Ecce prædixi vobis.

Neither CREED nor OFFERTORY are sung tonight.

SECRET

Suscipe, quæsumus Domine, preces populi tui, cum oblationibus hostiarum : ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum.

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

Receive, O Lord, we beseech thee, the prayers of thy people, together with the offering of sacrifice; that what we have begun at these paschal mysteries may, by thine operation, obtain for us an eternal remedy. Through our Lord.

PREFACE

Of Easter

Vere dignum et justum est, æquum et salutare : Te quidem, Domine omni tempore, sed in hac potissimum nocte gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

It is truly meet and just, right and salutary, that we should always, but more especially in this night, extol thy glory, when Christ our Pasch was sacrificed. For he is the true Lamb that hath taken away the sins of the world; who by dying hath overcome our death, and by rising again hath restored our Life. And therefore with the Angels and Archangels, with the Thrones and Dominions, and with all the hosts of the heavenly army, we sing a hymn to thy glory, evermore saying:

The COMMUNICANTES of the CANON begins as follows:

Communicantes, et noctem sacratissimam celebrantes Resurrectionis Domini nostri

Communicating, and keeping the most holy night of the resurrection of our Lord Jesus

Jesu Christi secundum carmen : sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis ejusdem Dei et Domini nostri Jesu Christi ...

Likewise, the HANC IGITUR begins as follows:

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

The Kiss of Peace is not given because Christ had not yet appeared to his Apostles and told them 'Peace be with you', the Agnus Dei and the Communion Antiphon are omitted.

The much shortened First Vespers of Easter are inserted after Communion. They consist of two elements only, Ps. 116 and the Magnificat, during which the Altar is being incensed.

Christ according to the flesh; and also venerating the memory, first of the glorious Mary, ever a Virgin, Mother of the same our God and Lord Jesus Christ ...

We therefore beseech thee, O Lord, to be appeased and accept this oblation of our service, as also of thy whole family; which we make unto thee on behalf of these also whom thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, giving them remission of all their sins; dispose our days ...

PSALM 116

Ant. : Alleluia, alleluia, alleluia.

Laudate Dominum omnes gentes : laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus : et veritas Domini manet in æternum.

Gloria Patri, et Filio : et Spiritui Sancto.

Sicut erat in principio, et nunc et semper : et in sæcula sæculorum. Amen.

Ant. Alleluia, alleluia, alleluia.

Praise the Lord, all ye nations. : praise him, all ye people.

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

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

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

MAGNIFICAT

Ant.: Vespere autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulcrum, alleluia.

Magnificat : anima mea Dominum.

Et exsultavit spiritus meus : in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ : ecce enim ex hoc beatam me dicent omnes generationes.

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

Ant: In the evening of the Sabbath, which dawns in the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre, Alleluia.

My soul doth magnify the Lord.

And my spirit hath rejoiced : in God my saviour.

Because he hath regarded the humility of his handmaid : for behold from henceforth all generations shall call me blessed.

Because he that is mighty, hath done great things to me : and holy is his name.

Et misericordia ejus a progenie in progenies : timentibus eum.

Fecit potentiam in brachio suo : dispersit superbos mente cordis sui.

Deposuit potentes de sede : et exaltavit humiles.

Esurientes implevit bonis : et divites dimisit inanes.

Suscepit Israel puerum suum : recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros : Abraham et semini ejus in sæcula.

Gloria Patri, et Filio : et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

And his mercy is from generation unto generation : to them that fear him.

He hath shewed might in his arm : he hath scattered the proud in the conceit of their heart.

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

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

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

As he spoke to our fathers : to Abraham, and to his seed for ever.

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

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

POST-COMMUNION

Spiritum nobis, Domine, tuæ caritatis infunde : ut quos sacramentis paschalibus satiasti, tua facias pietate concordēs. Per Dominum ... in unitate ejusdem Spiritus Sancti Deus.

Pour forth upon us, O Lord, the spirit of thy love, that by thy loving kindness thou mayest make to be of one mind those whom thou hast replenished with the paschal sacraments. Through our Lord ... in unity of the same Holy Ghost.

DISMISSAL

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.

℣. Ite, missa est, alleluia, alleluia.

℞. Deo Grátias, alleluia, alleluia

℣. *The Lord be with you.*

℞. *And with thy spirit.*

℣. *Go, the Mass is ended, alleluia, alleluia.*

℞. *Thanks be to God, alleluia, alleluia.*

The Mass is concluded, as usual, with the BLESSING and the LAST GOSPEL.