



ST. JOSAPHAT CHURCH

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Detroit, Michigan 48201
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April 23, 2011

8:00 P.M.

HOLY SATURDAY – THE EASTER VIGIL

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THE BLESSING OF THE FIRE

*Tonight's liturgy makes us of fire and light as symbols of Christ, whose teaching enlightens the minds of the faithful.
The lights in the church are kept off until the Gloria, to focus our attention on the One True Light.*

THE BLESSING OF THE NEW FIRE

V. Dóminus vobíscum.

R. Et cum spiritu tuo.

Orémus.

Deus, qui per Filíum tuum, angulárem scilicet lápidem, claritátis tuæ ignem fídelibus contulísti: prodúctum e sílice, nostris profutúrum úsibus, novum hanc ignem sanctiꝛfica: et concéde nobis, ita per hæc festa paschália cæléstibus desidériis inflammári; ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertingere. Per eúndem Christum Dóminum nostrum.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, Who hast bestowed on the faithful the fire of Thy brightness by Thy Son, Who is the Cornerstone, hallow ✠ this new fire produced from a flint that it may be profitable to us: and grant that during this Paschal festival we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of perpetual light. Through the same Christ our Lord.

R. Amen.

The priest sprinkles the new fire with Holy Water and incenses it.

THE BLESSING OF THE PASCHAL CANDLE

The priest draws the first and last letters of the Greek alphabet on the Paschal Candle, because Christ is the Beginning and the End of all things. He then fixes five grains of incense in the candle, representing the five wounds which remained in our Lord's Body after His Resurrection. The Paschal Candle is then lit from the new fire, after which the priest blesses the candle.

THE BLESSING OF THE EASTER CANDLE

Christus heri et hodie.
Principium et Finis
Alpha
et Omega
Ipsius sunt tempora
et saecula.
Ipsi gloria et imperium
per universa aeternitatis saecula. Amen.

Per sua sancta vulnera
gloriosa
custodiat
et conservet nos
Christus Dominus. Amen.

Lumen Christi gloriose resurgentis
Dissipet tenebras cordis et mentis.

✠ Dominus vobiscum.
✠ Et cum spiritu tuo.
Orémus.

Veniat, quæsumus, omnipotens Deus, super hunc incensum cereum larga tuæ benedictionis infusio: et hunc nocturnum splendorem invisibilis regenerátor intēde; ut non solum sacrificium, quod hac nocte litatum est, arcana lūminis tui admixtione refulgeat; sed in quocúmque loco ex hujus sanctificationis mystério aliquid fuerit deportatum, expulsa diabólica fraudis nequitia, virtus tuæ majestátis assistat. Per Christum Dominum nostrum.
✠ Amen.

THE PROCESSION WITH THE PASCHAL CANDLE

✠ Lumen Christi.
✠ Deo grátias.

✠ Lumen Christi.
✠ Deo grátias.

Christ yesterday and today
Beginning and End
Alpha
and Omega
His are the times
and the ages
To Him be glory and dominion
through all ages of eternity. Amen.

Through His wounds holy
and glorious
guard
and preserve us
Christ the Lord. Amen.

Light of Christ, in glory rising,
Dispel dark night from heart and mind.

✠ The Lord be with you.
✠ And with thy spirit.
Let us pray.

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

✠ The Light of Christ.
✠ Thanks be to God.

✠ The Light of Christ.
✠ Thanks be to God.

JESUS CHRIST IS RIS'N TODAY

77. 77
with alleluias
EASTER HYMN
Lyra Davidica, 1708
and others
as altered in Arnold's Psalms, 1741

1. Je - sus Christ is ris'n to - day,
2. Hymns of praise then let us sing Al - le -
3. But the pains which he en - dured,

1. Our tri - um - phant ho - ly day,
2. Un - to Christ our heav'n - ly King,
3. Our sal - va - tion have pro - cured;

Al - le - lu - ia!
1. Who did once up -
2. Who en - dured the
3. Now a - bove the

1. on the cross, Suf - fer
2. cross and grave, Al - le - lu - ia! Sin - ners
3. sky he's King, Where the

1. to re - deem our loss.
2. to re - deem and save. Al - le - lu - ia!
3. an - gels ev - er sing.

4. Sing we to our God above, Alleluia!
Praise eternal as his love, Alleluia!
Praise him, all ye heav'nly host, Alleluia!
Father, Son and Holy Ghost. Alleluia!

✠ *WELCOME* to St. Josaphat Church for the celebration of the Holy Sacrifice of the Mass according to the Traditional Latin “Extraordinary” Form. Join us as we render glory to God according to Holy Mother Church’s historic liturgy, employing her rich treasury of sacred music. The Tridentine Mass is offered here at St. Josaphat every Sunday at 9:30 AM, and every Monday at 7:00 PM.

✠ *THE CEREMONIES OF HOLY WEEK* were changed in 1955. If you are using a hand missal printed before 1955, you will notice differences between what is printed in your missal, and what is being read today. In accordance with Vatican directives, we strictly follow the 1962 edition of the *Missale Romanum*. A new Psalter was introduced along with the Holy Week changes, meaning some wording of the Psalms in Latin was changed. This applies to the Solemn Lauds at the end of Mass today. Not all post-1955 hand missals make use of the new Psalter, though the official 1962 Latin Altar Missal specifies that they should. Likewise, not all hand missals’ English translations accurately reflect the modified Latin wording. This handout strives to provide both the correct original Latin, and English translations, according to the new Psalter.

✠ *TOMORROW, EASTER SUNDAY MASS* will be held at the usual time of 9:30 AM.

✠ *NEXT SUNDAY, MAY 1:* The Tridentine Mass here at St. Josaphat will be held at its usual time of 9:30 AM. Special Tridentine Masses for Divine Mercy Sunday will be held at 3:00 PM at our cluster partner St. Joseph Church and at Assumption Church in Windsor.

✠ *FIRST HOLY COMMUNIONS NEXT SUNDAY:* First Holy Communions will be held at Mass next Sunday, May 1. Holy Mother Church grants a Plenary Indulgence to those who devoutly attend a First Communion ceremony, under the usual conditions of Confession within 20 days, reception of Holy Communion, prayer for the Holy Father’s intentions, and freedom from attachment to sin.

✠ *MONDAY 7:00 PM TRIDENTINE MASS PROPERS:* *Monday, April 25:* Easter Monday (Low Mass with Devotions and Benediction)

✠ *RED LATIN/ENGLISH MISSALS ARE AVAILABLE FOR SALE* after Mass at the missal cart in the vestibule for \$5.00 each. These missals can help familiarize yourself, family, and friends with the Traditional Latin Mass.

✠ Lumen Christi.
✠ Deo grátias.

✠ *The Light of Christ.*
✠ *Thanks be to God.*

THE PASCHAL PROCLAMATION

The light from the Paschal Candle is now used to light the candles held by the congregation as the Exsúltet is sung. As Christ’s teaching spreads to all corners of the world, so does the fire struck by the priest light all candles in the church.

THE EXSÚLTET

Jube, Dómine, benedícere.
Dóminus sit in corde meo, et in lábiis meis, ut digne
et competénter annúntiem suum paschále
præcónium. Amen.

O Lord, give me Thy blessing.
May the Lord be in my heart and on my lips, that I mayest
worthily and fittingly proclaim His Paschal praise. Amen.

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

Gáudeat et tellus tantis irradiáta fulgóribus: et
ætéрни Regis splendóre illustráta, totíus orbis se séntiat
amisísse caliginem.

Lætétur et mater Ecclésia, tanti lúminis adornáta
fulgóribus: et magnis populórum vóribus hæc aula
resúltet.

Quaprópter astántes vos, fratres caríssimi, ad tam
miram hujus sancti lúminis claritátem, una mecum,
quæso, Dei omnipoténtis misericórdiam invocáte. Ut
qui me non meis méritis intra Levitárum númerum
dignátus est aggregáre: lúminis sui claritátem
infúndens, Cérei hujus laudem implére perfíciat.

Per Dóminum nostrum Jesum Christum Fílium
suum: qui cum eo vivit et regnat in unitáte Spíritus
Sancti Deus per ómnia sæcula sæculórum.
✠ Amen.

✠ Dóminus vobíscum.
✠ Et cum spíritu tuo.
✠ Sursum corda.
✠ Habémus ad Dóminum.
✠ Grátias agámus Dómino Deo nostro.
✠ Dignum et justum est.

✠ *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 unto the Lord our God.*
✠ *It is meet and just.*

Vere dignum et justum est, invisibilem Deum
Patrem omnipoténtem, Filiúmque ejus unigénitum,
Dóminum nostrum Jesum Christum, toto cordis ac
mentis afféctu, et vocis ministério personáre. Qui pro

*It is truly meet and right to proclaim with all our heart and
all the affection of our mind, and with the ministry of our
voices, the invisible God, the Father almighty, and His only-
begotten Son, our Lord Jesus Christ, who repaid for us to His*

nobis ætérno Patri, Adæ débitum solvit: et véteris piáculi cautiónem pio cruóre detérsit.

Hæc sunt enim festa paschália, in quibus verus ille Agnus occiditur, cujus sáanguine postes fidélium consecrántur.

Hæc nox est, in qua primum patres nostros filios Israël edúctos de Ægýpto, mare Rubrum sicco vestigio transíre fecisti.

Hæc igitur nox est, quæ peccatórum ténebras, colúmnæ illuminatióne purgávit.

Hæc nox est, quæ hódie per univérsum mundum, in Christo credéntes, a vitiis sæculi, et caligine peccatórum segregátos, reddit grátia, sóciat sanctitáti.

Hæc nox est, in qua destrúctis vínculis mortis, Christus ab ínferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimi profuísset.

O mira circa nos tuæ pietátis dignátio!
O inæstimábilis diléctio caritátis: ut servum redímeres, Filium tradidisti!
O certe necessariúm Adæ peccátum, quod Christi morte delétum est!

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

O vere beata nox, quæ sola méruit scire tempus et horam, in qua Christus ab ínferis resurréxit! Hæc nox est, de qua scriptum est: Et nox sicut dies illuminábitur: et nox illuminátio mea in deliciis meis.

Hujus igitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis, et mæstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria.

In hujus igitur noctis grátia, sùscipe, sancte Pater, incénsi hujus sacrificium vespertinum: quod tibi in hac Cérei oblatiône solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia.

Sed jam colúmnæ hujus præcónia nóvimus, quam in honórem Dei rútilans ignis accéndit. Qui licet sit divisus in partes, mutuáti tamen lúminis detriménta non novit. Álitur enim liquántibus ceris, quas in substántiam pretiósæ hujus lámpadis, apis mater edúxit.

O vere beáta nox, quæ exspoliávit Ægýptos, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis

eternal Father the debt of Adam, and by the merciful shedding of His Blood, cancelled the guilt incurred by original sin.

For this is the Paschal Festival; in which that true Lamb is slain, with Whose Blood the doorposts of the faithful are consecrated.

This is the night in which Thou didst formerly cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea with dry foot.

This, therefore, is the night which dissipated the darkness of sinners by the light of the pillar.

This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners.

This is the night in which, destroying the chains of death, Christ arose victorious from the grave. For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us.

O wondrous condescension of Thy mercy towards us!
O inestimable affection of love: that Thou mightest redeem a slave, Thou didst deliver up Thy Son!
O truly needful sin of Adam, which was blotted out by the death of Christ!

O happy fault, that merited to possess such and so great a Redeemer!

O truly blessed night, which alone deserved to know the time and hour when Christ rose again from hell! This is the night of which it is written: And the night shall be as clear as the day; and the night is my light in my delights.

Therefore the hallowing of this night puts to flight all wickedness, cleanses sins, and restores innocence to the fallen, and gladness to the sorrowful. It drives forth hatreds, it prepares concord, and brings down haughtiness.

Wherefore, in this sacred night, receive, O holy Father, the evening sacrifice of this incense, which holy Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, made out of the work of bees.

Now also we know the praises of this pillar, which the shining fire enkindles to the honor of God. Which fire, although divided into parts, suffers no loss from its light being borrowed. For it is nourished by the melting wax, which the mother bee produced for the substance of this precious light.

O truly blessed night, which plundered the Egyptians and enriched the Hebrews! A night in which heavenly things are

Sicut locútus est per os sanctórum, * qui olim fuérunt, prophetárum suórum:

Ut liberáret nos ab inimicis nostris, * et e manu ómnium qui odérunt nos,

Ut fáceret misericórdiam cum pátribus nostris, * et recordarétur fœderis sui sancti:

Jurisjurándi, quod jurávit Ábrahæ, patri nostro, * datúrum se nobis,

Ut sine timóre, e manu inimicórum nostrórum liberáti, * serviámus illi,

In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

Et tu, puer, prophéta Altíssimi vocáberis: * præibis enim ante fáciem Dómini ad parándas vias eius,

Ad dandam pópulo ejus sciéntiam salútis * in remissióne peccatórum eórum,

Per viscera misericórdiæ Dei nostri, * quia visitábit nos Óriens ex alto,

Ut illúminet eos, qui in ténebris et in umbra mortis sedent, * ut dirígat pedes nostros in viam pacis.

Glória Patri, et Filio, * et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Ant. Et valde mane * una sabbatórum, véniunt ad monuméntum, orto jam sole, allelúja.

POSTCOMMUNION COLLECT

Spirítum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti tua fácias pietáte concórdes. Per Dóminum...in unitáte ejúsdem Spiritus Sancti.

DISMISSAL & BLESSING

The Last Gospel is omitted today.

FINAL HYMN JESUS CHRIST IS RIS'N TODAY

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The offering today will be for the benefit of St. Josaphat Church.

CELEBRANT: The Reverend Peter Hrytsyk, Assumption Church, Windsor

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HANC ÍGITUR FOR EASTER

Hanc igitur oblationem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignátus es ex aqua et Spíritu Sancto, tribuens eis remissionem ómnium peccatórum, quaesumus, Dómine, ut placátus accipias: diésque nostros...

PATER NOSTER Congregation sings only the concluding “Sed libera nos a malo.”

The Agnus Dei and the first of the priest’s three Prayers Before Communion are omitted today.

Catholics in the state of grace are invited to kneel at the Communion Rail to receive Holy Communion. Communion is received on the tongue only. Holy Communion is not given in the hand at the Tridentine Mass. If you cannot come to the rail, please inform one of the ushers, and Communion will be brought to you.

COMMUNION MOTET *Laudáte Dóminum* W.A. Mozart

THE SOLEMN LAUDS OF EASTER DAY

The Lauds take the place of the Communion Antiphon today.

PSALM 150
Ant. Allelúja, allelúja, allelúja.

Laudáte Dóminum in sanctuário ejus * laudáte eum in augústo firmaménto ejus.

Laudáte eum propter grándia ópera ejus, * laudáte eum propter summam majestátem ejus.

Laudáte eum clangóre tubæ, * laudáte eum psaltério et cíthara.

Laudáte eum týmpano et choro: * laudáte eum chordis et órgano.

Laudáte eum in cýmbalis sonóris, laudáte eum cýmbalis crepitántibus: * omne quod spirat, laudet Dóminum.

Glória Patri, et Filio, * et Spíritui Sancto.

Sicut erat in principio, et nunc, et semper, * et in sæcula sæculórum. Amen.

Ant. Allelúja, allelúja, allelúja.

The altar is incensed during the Benedictus.

CANTICLE OF ZACHARY St. Luke 1. 68-79

Ant. Et valde mane * una sabbatórum, véniunt ad monuméntum, orto jam sole, allelúja.

Benedictus Dóminus, Deus Israël, * quia visitávit et redémit pópulum suum.

Et eréxit cornu salútis nobis * in domo David servi sui.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins: and to dispose our days...

Ant. Alleluia, alleluia, alleluia.

*Praise ye the Lord in His holy places: * praise ye Him in the firmament of His power.*

*Praise ye Him for His mighty acts: * praise ye Him according to the multitude of His greatness.*

*Praise Him with sound of trumpets: * praise Him with psaltery and harp.*

*Praise Him with timbrel and choir: * praise Him with strings and organs.*

*Praise Him on high sounding cymbals: praise Him on cymbals of joy. * Let every spirit praise the Lord.*

*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.*

Ant. Alleluia, alleluia, alleluia.

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

*Blessed be the Lord God of Israel: * because He hath visited and wrought the redemption of His people.*

*And hath raised up a horn of salvation to us, * in the house of David His servant.*

divína jungúntur.

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

Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro N. et Antistite nostro N. quiéte témporum concéssa, in his paschálibus gáudiis, assidua protectióne régere, gubernáre, et conserváre dignéris.

Réspice étiam ad eos, qui nos in potestáte regunt, et, ineffábili pietátis et misericórdiæ tuæ múnere, dirige cogitatiónes eórum ad justitiam et pacem, ut de terréna operositáte ad cæléstem pátriam pervéniant cum omni pópulo tuo.

Per eúmdem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus:

Per ómnia sæcula sæculórum

℟. Amen.

LESSONS FROM THE PROPHECIES

FIRST PROPHECY Genesis 1. 1-31; 2. 1, 2

In principio creávit Deus cælum et terram. Terra autem erat inánis et vacua, et ténebræ erant super fáciem abyssi: et Spíritus Dei ferebátur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a ténebris. Appellavitque lucem Diem, et ténebras Noctem: factúmque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dívidat aquas ab aquis. Et fecit Deus firmaméntum, divisitque aquas quæ erant sub firmaménto, ab his quæ erant super firmaméntum. Et factum est ita. Vocávit Deus firmaméntum Cælum: et factum est vespere et mane, dies secúndus. Dixit vero Deus: Congregéntur aquæ, quæ sub cælo sunt, in locum unum: et appáreat árida. Et factum est ita. Et vocávit Deus áridam, Terram: congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et

united to those of earth, and things divine to those which are of man.

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

We beseech Thee therefore, O Lord, that Thou wouldst grant peaceful times during this Paschal Festival, and vouchsafe to rule, govern, and keep with Thy constant protection us Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N.

Have regard, also, for those who reign over us, and, grant them Thine ineffable kindness and mercy, direct their thoughts in justice and peace, that from their earthy toil, they may come to their heavenly reward with all Thy people.

Through the same Jesus Christ Thy Son, our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, God:

World without end

℟. Amen.

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

ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum iuxta genus suum, cuius semen in semetípso sit super terram. Et factum est ita. Et prútulit terra herbam viréntem, et faciéntem semen iuxta genus suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum. Et factum est véspere et mane, dies tértius. Dixit autem Deus: Fiant luminária in firmaménto cæli, et dividant diem ac noctem, et sint in signa et témpora, et dies et annos: ut lúceant in firmaménto cæli, et illúminant terram. Et factum est ita. Fecítque Deus duo luminária magna: luminária majus, ut præesset diéi, et lumináre minus, ut præesset nocti: et stellas. Et pósuit eas in firmaménto cæli, ut lucérent super terram, et præessent diéi ac nocti, et dividerent lucem ac ténebras. Et vidit Deus quod esset bonum. Et factum est véspere et mane, dies quartus. Dixit étiam Deus: Prodúcant aquæ réptile ánimæ vivéntis, et volátile super terram sub firmaménto cæli. Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquæ in spécies suas, et omne volátile secúndum genus suum. Et vidit Deus quod esset bonum. Benedixítque eis, dicens: Créscite, et multiplicámini, et repléte aquas maris: avésque multiplicéntur super terram. Et factum est véspere et mane, dies quintus. Dixit quoque Deus: Prodúcat terra ánimam vivéntem in génere suo: juménta, et reptília, et béstias terræ secúndum spécies suas. Factúmque est ita. Et fecit Deus béstias terræ iuxta spécies suas, et juménta, et omne réptile terræ in génere suo. Et vidit Deus quod esset bonum, et ait: Faciámus hóminem ad imáginem et similitúdinem nostram: et præsit piscibus maris, et volatilibus cæli, et béstiiis, universæque terræ, omnique réptili quod movétur in terra. Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixítque illis Deus, et ait: Créscite et multiplicámini, et repléte terram, et subjicite eam, et dominámini piscibus maris, et volatilibus cæli, et univérsis animántibus, quæ movéntur super terram. Dixítque Deus: Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérsa ligna quæ habent in semetípsis seméntem géneris sui, ut sint vobis in escam: et cunctis animántibus terræ, omnique vólucris cæli, et

was good. And He said: Let the earth bring forth his green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed, each one according to its kind. And God saw that it was good. And the evening and morning were the third day. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let Us make man to Our own image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him, male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb-bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all the beasts of the earth, and to every fowl of the air,

GOSPEL St. Matthew 28. 1-7

Véspere autem sábbati, quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlchrum. Et ecce terræmótus factus est magnus. Ángelus enim Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus ejus sicut fulgur: et vestiméntum ejus sicut nix. Præ timóre autem ejus extérriti sunt custódes, et factu sunt velut mórtui. Respóndens autem Ángelus, dixit muliéribus: Nolite timére vos: scio enim, quod Jesum, qui crucífixus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dicite discipulis ejus, quia surréxit: et ecce præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædixi vobis.

HOMILY

The Creed and Offertory Antiphon are omitted today.

OFFERTORY MOTET *Regína Cæli*

SECRET

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

PREFACE OF EASTER

Vere dignum et justum est, æquum et salutáre, Te quidem, Dómine, omni témpore, sed in hac potíssimum nocte gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ideo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militiá cæléstis exercitus, hymnum glóriæ tuæ cānimus, sine fine dicéntes:

SANCTUS *Messe Brève in C*

CANON MISSAE

COMMUNICANTES FOR EASTER

Communicántes, et noctem sacratíssimam celebrántes Resurrectiόνis Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et...

And in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it: and his countenance was as lightening 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 His 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.

Fr. Hrytsyk

W.A. Mozart

Accept, we beseech Thee, O Lord, the prayers of Thy people together with the sacrifice they offer: that what has been begun by the Paschal Mysteries, may by Thine arrangement result in our eternal healing. Through our Lord.

It is truly meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously especially on this night, when Christ our Pasch was sacrificed. For He is the true Lamb who hath taken away the sins of the world. Who by dying hath destroyed our death, and by rising again hath restored us to life. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, ever more saying:

Charles Gounod

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

XIV. s.

VI

K Y-ri- e * e- lé- i-son. *bis* Christe e-

lé- i-son. *bis* Ký-ri- e e- lé- i-son. Ký-ri-

e * ** e- lé- i-son.

univérsis, quæ movéntur in terra, et in quibus est
ánima vivens, ut hábeant ad vescéndum. Et factum est
ita. Vidítque Deus cuncta quæ fécerat: et erant valde
bona. Et factum est vésperē et mane, dies sextus. Ígitur
perfécti sunt cæli et terra, et omnis ornátus eórum.
Complevítque Deus die séptimo opus suum, quod
fécerat: et requiévít die séptimo ab univérso ópere
quod patrárat.

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

CANTICLE *Exodus 15. 1, 2*

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

Orémus.
Flectámus genua.
Leváte.

Deus, cujus antiqua mirácula étiam nostris sæculis coruscáre sentímus: dum quod uni pópulo, a persecutióne Ægyptíaca liberándo, dexteræ tuæ poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris: præsta; ut in Ábrahæ filios, et in Israëlíticam dignitátem, totius mundi tránseat plenitúdo. Per Dóminum.

℟. Amen.

THIRD PROPHECY *Isaias 4. 2-6*

In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublímis, et exultátio his, qui salváti fúerint de Israëł. Et erit: Omnis qui relictus fúerit in Sion, et residuus in Jerúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Jerúsalem. Si ablúerit Dóminus sordes filiárum Sion, et sánguinem Jerúsalem láverit de médio ejus, in spíritu judícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum, et splendórem ignis flammántis in nocte: super omnem enim glóriam protéctio. Et tabernáculum erit in umbráculum diéi ab æstu, et in securitátem, et absconsiónem a túrbine, et a plúvia.

CANTICLE *Isaias 5. 1, 2, 7*

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

Let us sing to the Lord, for He is gloriously honored: the horse and the rider He hath thrown into the sea: He has become my Helper and Protector unto salvation. ✠ He is my God, and I will honor Him: the God of my father, and I will extol Him. ✠ He is the Lord that destroys wars: the Lord is His Name.

*Let us pray.
Let us kneel.
Arise.*

O God, Whose ancient miracles we see shining also in our days, whilst by the water of regeneration Thou dost operate for the salvation of the Gentiles, that which by the power of Thy right hand Thou didst confer upon one people, by delivering them 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. ℟. Amen.

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

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 thereof. ✠ And he made a winepress in it: for the vineyard of the Lord of hosts is the house of Israel.

Ut nobis parcas, *te rogámus, audi nos.*

Ut Ecclésiám tuam sanctam régere et conserváre dignéris, *te rogámus, audi nos.*
Ut domnum apostólicum et omnes ecclesiásticos órdenes in sancta religióne conserváre dignéris, *te rogámus, audi nos.*
Ut inimicos sanctæ Ecclésiæ humiliáre dignéris, *te rogámus, audi nos.*
Ut régibus et principibus christiánis, pacem et veram concórdiam donáre dignéris, *te rogámus, audi nos.*

Ut nosmetípsos in tuo sancto servitio confortáre et conserváre dignéris, *te rogámus, audi nos.*
Ut ómnibus benefactóribus nostris sempitérna bona retribuas, *te rogámus, audi nos.*
Ut fructus terræ dare et conserváre dignéris, *te rogámus, audi nos.*
Ut ómnibus fidélibus defúntis réquiem ætérrnam donáre dignéris, *te rogámus, audi nos.*
Ut nos exaudíre dignéris, *te rogámus, audi nos.*

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.*

That Thou wouldst spare us, we beseech Thee, to hear us.
That Thou wouldst vouchsafe to govern and preserve Thy holy Church, we beseech Thee, to hear us.
That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion, we beseech Thee, to hear us.
That Thou wouldst vouchsafe to hunble the enemies of holy Church, we beseech Thee, to hear us.
That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes, we beseech Thee, to hear us.
That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service, we beseech Thee, to hear us.
That Thou wouldst render eternal blessings to all our benefactors, we beseech Thee, to hear us.
That Thou wouldst vouchsafe to give and preserve the fruits of the earth, we beseech Thee, to hear us.
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we beseech Thee, to hear us.
That Thou wouldst vouchsafe graciously to hear us, we beseech Thee, to 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.

THE MASS

The priest vests in white or gold stole, maniple, and chasuble.

The Prayers at the Foot of the Altar are omitted today.

KYRIE ELEISON *Mass XVII – Kyrie B*

Next Page

C. Créditis in Jesum Christum, Filium ejus unicum, Dóminum nostrum, natum et passum?

O. Crédimus.

C. Créditis et in Spíritum Sanctum, sanctam Ecclesiám cathólicam, Sanctorum communiónem, remissionem peccatórem, carnis resurrectionem, et vitam ætérnam?

O. Crédimus.

C. Nunc autem una simul Deum precémur, sicut Dóminus noster Jesus Christus oráre nos dócuit:

O. Pater noster, qui es in cælis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie, et dimítte nobis debita nostra, sicut et nos dimíttibus debitóribus nostris. Et ne nos indúcas in tentatiónem, sed libera nos a malo.

C. Et Deus omnipotens, Pater Dómini nostri Jesu Christi, qui nos regenerávit ex aqua et Spíritu Sancto, quique nobis dedit remissionem peccatórum, ipse nos custódiat grátia sua in eódem Christo Jesu Dómino nostro in vitam ætérnam.

O. Amen.

*The priest sprinkles the people with Baptismal Water.
The congregation extinguishes their candles and kneels for the Litanies.*

THE SECOND PART OF THE LITANIES

Propítius esto, *parce nobis, Dómine.*

Propítius esto, *exáudi nos, Dómine.*

Ab omni malo, *libera nos, Dómine.*

Ab omni peccáto, *libera nos, Dómine.*

A morte perpétua, *libera nos, Dómine.*

Per mystérium sanctæ Incarnatiónis tuæ, *libera nos, Dómine.*

Per advéntum tuum, *libera nos, Dómine.*

Per nativitém tuum, *libera nos, Dómine.*

Per baptísmum et sanctum jejúnium tuum, *libera nos, Dómine.*

Per crucem et passióem tuam, *libera nos, Dómine.*

Per mortem et sepultúram tuam, *libera nos, Dómine.*

Per sanctam resurrectionem tuam, *libera nos, Dómine.*

Per admirábilem ascensióem tuam, *libera nos, Dómine.*

Per advéntum Spíritus Sancti Parácliti, *libera nos, Dómine.*

In die judícii, *libera nos, Dómine.*

Peccatóres, *te rogámus, audi nos.*

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

C. We do believe.

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

C. We do believe.

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

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

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

C. Amen.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil, deliver us, O Lord.

From all sin, deliver us, O Lord.

From everlasting death, deliver us, O Lord.

Through the mystery of Thy holy Incarnation, deliver us, O Lord.

Through Thy coming, deliver us, O Lord.

Through Thy Nativity, deliver us, O Lord.

Through Thy Baptism and holy fasting, deliver us, O Lord.

Through Thy Cross and Passion, deliver us, O Lord.

Through Thy Death and Burial, deliver us, O Lord.

Through Thy holy Resurrection, deliver us, O Lord.

Through Thy wonderful Ascension, deliver us, O Lord.

Through the coming of the Holy Ghost, the Paraclete, deliver us, O Lord.

In the day of judgment, deliver us, O Lord.

We sinners, we beseech Thee to hear us.

Orémus.

Flectámus genua.

Leváte.

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

R. Amen.

FOURTH PROPHECY Deuteronomy 31. 22-30

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

CANTICLE Deuteronomy 32. 1-4

Atténde, cælum, et loquar: et áudiat terra verba ex ore meo. *℟̃.* Expectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. *℣̃.* Sicut imber super gramen, et sicut nix super fænum: quia nomen Dómini invocábo. *℟̃.* Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus judícia. *℣̃.* Deus fidélis, in quo non est iníquitas: justus et sanctus Dóminus.

Let us pray.

Let us kneel.

Arise.

O God, Who by the voice of the holy prophets hast declared to all the children of Thy Church that through the whole extent of Thine empire Thou art the Sower of good seed, and the Cultivator of chosen branches: grant to Thy people who are called by Thee, by the name of vines and harvest field, that they may root out all thorns and briars, and produce good fruit in abundance. Through our Lord.

R. Amen.

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

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

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

Let us pray.
Let us kneel.
Arise.
O God, the exaltation of the humble, and the strength of the righteous, Who, by Thy holy servant Moses, wast pleased so to instruct Thy people by the singing of Thy sacred canticle, that the renewal of the law should be also our guidance: show forth Thy power to all the multitude of Gentiles justified by Thee, and by mitigating Thy terror grant them joy: that, all sins being blotted out by Thy remission, the threatened vengeance may give way to salvation. Through our Lord.

✠ Amen.

The Congregation kneels for the Litanies.

THE FIRST PART OF THE LITANIES
Kýrie eléison.
Christe eléison.
Kýrie eléison.
Christe, audi nos.
Christe, exáudi nos.
Pater de cælis, *Deus, miserére nobis.*
Fili Redémptor mundi, *Deus, miserére nobis.*
Spiritus Sancte, *Deus, miserére nobis.*
Sancta Trínitas, unus *Deus, miserére nobis.*
Sancta María, *ora pro nobis.*
Sancta Dei Génetrix, *ora pro nobis.*
Sancta Virgo víginum, *ora pro nobis.*
Sancte Míchaël, *ora pro nobis.*
Sancte Gábriel, *ora pro nobis.*
Sancte Ráphaël, *ora pro nobis.*
Omnes sancti Ángeli et Archángeli, *oráte pro nobis.*
Omnes sancti beatórum Spirítuum órdenes, *oráte pro nobis.*
Sancte Joánnes Baptísta, *ora pro nobis.*
Sancte Joseph, *ora pro nobis.*
Omnes sancti Patriárchæ et Prophétæ, *oráte pro nobis.*
Sancte Petre, *ora pro nobis.*
Sancte Paule, *ora pro nobis.*
Sancte Andréa, *ora pro nobis.*
Sancte Joánnes, *ora pro nobis.*
Omnes sancti Apóstoli et Evangelistæ, *oráte pro nobis.*

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of virgins, pray for us.
Saint Michael, pray for us.
Saint Gabriel, pray for us.
Saint Raphael, pray for us.
All ye holy Angels and Archangels, pray for us.
All ye holy orders of blessed Spirits, pray for us.

Saint John the Baptist, pray for us.
Saint Joseph, pray for us.
All ye holy Patriarchs and Prophets, pray for us.
Saint Peter, pray for us.
Saint Paul, pray for us.
Saint Andrew, pray for us.
Saint John, pray for us.
All ye holy Apostles and Evangelists, pray for us.

Orémus.
Omnípotens sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus aquárum tuárum éppetit fontem: et concéde propítius; ut fidei ipsíus sitis, baptismatis mystério, ánimam corpúsque sanctíficet. Per Dóminum.
✠ Amen.

Let us pray.
O Almighty and everlasting God, look mercifully on the devotion of Thy people about to be reborn, who like the hart pant after the fountain of Thy waters: and mercifully grant that the thirst of their faith may, by the Sacrament of Baptism, hallow their souls and bodies. Through our Lord.
✠ Amen.

The Baptismal Font is incensed. The priest and servers return to the sanctuary.

THE RENEWAL OF BAPTISMAL PROMISES

This ceremony takes the place of the Creed in tonight's Mass, as a solemn profession of our faith.
The congregation holds lighted candles through the end of this rite.

The priest vests in white or gold stole and cope and incenses the Paschal Candle.

THE RENEWAL OF BAPTISMAL PROMISES
Hac sacratíssima nocte, fratres caríssimi, sancta Mater Ecclésia, récolens Dómini nostri Jesu Christi mortem et sepultúram, eum redamándo vígilat; et, célebrans ejúsdem gloriósam resurrectiónem, lætabúnda gaudet.
Quóniam vero, ut docet Apóstolus, consepúlti sumus cum Christo per baptismum in mortem, quómodo Christus resurréxit a mórtuis, ita et nos in novitáte vitæ opórtet ambuláre; sciéntes, véterem hóminem nostrum simul cum Christo crucifixum esse, ut ultra non serviámus peccáto. Existimémus ergo nos mórtuos quidem esse peccáto, vivéntis autem Deo in Christo Jesu Dómino nostro.

Quaprópter, fratres caríssimi, quadagesimáli exercitatióne absolúta, sancti Baptismatis promissiónes renovémus, quibus olim Sátanæ et opéribus ejus, sicut et mundo, qui inimícus est Dei, abrenuntiávimus, et Deo in sancta Ecclésia cathólica fidéliter servíre promísimus. Ítaque:

Célebrans. Abrenuntiátis Sátanæ?

Omnes. Abrenuntiámus.

C. Et ómnibus opéribus ejus?

O. Abrenuntiámus.

C. Et ómnibus pompis ejus?

O. Abrenuntiámus.

C. Créditis in Deum, Patrem omnipoténtem, Creatórem cæli et terræ?

O. Crédimus.

On this most sacred night, dearly beloved brethren, Holy Mother Church, recalling the death and burial of our Lord Jesus Christ, returneth His love by keeping vigil; and aboundeth with joy at celebrating His glorious Resurrection.

But because, as the Apostle teaches, we are baptized into His death and buried together with Christ: and as Christ rose again from the dead, so we too must walk in newness of life; knowing that our old man hath been crucified together with Christ so that we shall no longer be in servitude to sin. Let us look upon ourselves therefore as dead indeed to sin but living to God in Christ Jesus our Lord.

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

Priest. *Do you renounce Satan?*

Congregation. *We do renounce him.*

P. *And all his works?*

C. *We do renounce them.*

P. *And all his pomps?*

C. *We do renounce them.*

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

C. *We do believe.*

natúra ad imáginem tuam cóndita, et ad honórem sui reformáta principii, cunctis vetustátis squalóribus emundétur: ut omnis homo, sacraméntum hoc regeneratiónis ingrèssus, in veræ innocéntiæ novam infántium renascátur. Per Dóminum nostrum Jesum Christum Fílium tuum: qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

℟. Amen.

*An altar server withdraws some of the water into the Aspersorium, to be used for the Renewal of Baptismal Promises later.
The priest then pours some of the Oil of Catechumens into the water in the form of a Cross*

Sanctificétur et fecundétur fons iste Óleo salútis renascéntibus ex eo, in vitam aetérnam.

℟. Amen.

The priest pours Holy Chrism into the water.

Infúsió Chrismatis Dómini nostri Jesu Christi, et Spiritus Sancti Parácliti, fiat in nómine sanctæ Trinitátis.

℟. Amen.

The priest pours both the Oil of Catechumens and Holy Chrism together into the water in the form of a Cross.

Commixtió Chrismatis sanctificatiónis, et Ólei unctiúnis, et aquæ baptismatis, páriter fiat in nómine Patris, et Filii, et Spiritus Sancti.

℟. Amen.

THE PROCESSION TO THE BAPTISMAL FONT

The vessel containing the blessed Baptismal Water is borne in solemn procession to the font.

PSALM 41. 2-4 *Sicut Cervus*

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

The Baptismal Water is poured into the font.

℣. Dóminus vobíscum.

℟. Et cum spiritu tuo.

human nature, created in Thine image, and reformed to the honor of its Author, be cleansed from all the filth of the old man: that all who receive the Sacrament of regeneration, may be born again new children of true innocence. Through our Lord Jesus Christ Thy Son: Who shall come to judge the living and the dead, and the world by fire.

℟. Amen.

May this font be sanctified and made fruitful by the Oil of salvation, for those who are born anew therein unto life everlasting.

℟. Amen.

May the 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.

℟. Amen.

May this mixture of the Chrism of sanctification, and of the Oil of unction, and of the water of Baptism, be made to the name of the Father, and of the Son, and of the Holy Ghost.

℟. Amen.

G.P. da Palestrina

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

℣. The Lord be with you.

℟. And with thy spirit.

Omnes sancti Discípuli Dómini, oráte pro nobis.

Sancte Stéphane, ora pro nobis.

Sancte Laurénti, ora pro nobis.

Sancte Vincénti, ora pro nobis.

Omnes sancti Mártýres, oráte pro nobis.

Sancte Silvéster, ora pro nobis.

Sancte Gregóri, ora pro nobis.

Sancte Augustíne, ora pro nobis.

Omnes sancti Pontífices et Confessóres, oráte pro nobis.

Omnes sancti Doctóres, oráte pro nobis.

Sancte Antóni, ora pro nobis.

Sancte Benedicte, ora pro nobis.

Sancte Domínice, ora pro nobis.

Sancte Francíscæ, ora pro nobis.

Omnes sancti Sacerdótes et Levítæ, oráte pro nobis.

Omnes sancti Mónachi et Eremitæ, oráte pro nobis.

Sancta Mariá Magdaléna, ora pro nobis.

Sancta Agnes, ora pro nobis.

Sancta Cæcília, ora pro nobis.

Sancta Ágatha, ora pro nobis.

Sancta Anastásia, ora pro nobis.

Omnes sanctæ Vírgines et Viduæ, oráte pro nobis.

Omnes Sancti et Sanctæ Dei, intercédite pro nobis.

All ye holy Disciples of the Lord, pray for us.

Saint Stephen, pray for us.

Saint Lawrence, pray for us.

Saint Vincent, pray for us.

All ye holy Martyrs, pray for us.

Saint Sylvester, pray for us.

Saint Gregory, pray for us.

Saint Augustine, pray for us.

All ye holy Bishops and Confessors, pray for us.

All ye holy Doctors, pray for us.

Saint Anthony, pray for us.

Saint Benedict, pray for us.

Saint Dominic, pray for us.

Saint Francis, pray for us.

All ye holy Priests and Levites, pray for us.

All ye holy Monks and Hermits, pray for us.

Saint Mary Magdalene, pray for us.

Saint Agnes, pray for us.

Saint Cecilia, pray for us.

Saint Agatha, pray for us.

Saint Anastasia, pray for us.

All ye holy Virgins and Widows, pray for us.

All ye holy men and women, intercede for us.

THE BLESSING OF THE BAPTISMAL WATER

This ceremony emphasizes the connection between Baptism and our Lord's Resurrection.

In Baptism, we die to our sins and rise to a new life of grace with Christ.

The Paschal Candle is dipped into the water, as a sign that the Sacrament of Baptism derives its power from Christ.

ORATION AND BLESSING

℣. Dóminus vobíscum.

℟. Et cum spiritu tuo.

Orémus.

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

℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O almighty and everlasting God, be present at these Mysteries, be present at these Sacraments of Thy great loving kindness: and send forth the spirit of adoption to regenerate the new people, whom the font of baptism brings forth; that what is to be done by our humble ministry may be accomplished by the effect of Thy power. Through our Lord.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℞. Habémus ad Dóinum.
℣. Grátias agámus Dómino Deo nostro.
℞. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere, Dómine, sancte Pater, omnipotens ætérne Deus: qui invisibili poténtia, sacramentórum tuórum mirábiliter operáris efféctum: et licet nos tantis mystériis exsequéndis simus indigni: tu tamen grátiae tuæ dona non déserens, étiam ad nostras preces aures tuæ pietátis inclinas. Deus, cujus Spíritus super aquas inter ipsa munda primórdia ferebátur: ut jam tunc virtútem sanctificatiónis, aquárum natúra conciperet. Deus, qui nocéntis mundi crimina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut, unius ejusdémque eleménti mystério, et finis esset vítiis, et origo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et multiplica in ea regeneratiónes tuas, qui grátiae tuæ affluéntis impetu lætíficas civitátem tuam: fontémque baptismatis áperis toto orbe terrárum géntibus innovándis: ut, tuæ majestátis império, sumat Unigéniti tui grátiam de Spiritu Sancto.

With his outstretched hand, the priest divides the water on the form of a cross.

Qui hanc aquam, regenerándis homínibus præparátam, arcána sui núminis admixtióne fecúndet: ut, sanctificatióne concépta, ab immaculáto divini fontis útero, in novam renáta creatúram, progénies cæléstis emérgat: et quos aut sexus in córpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubén-te te, Dómine, omnis spíritus immúndus abscédat: procul tota nequítia diabólicæ fraudis absístat. Nihil hoc loci hábeat contráriæ virtútis admixtio: non insidiándo cicúmvolet: non laténd-o subrépat: non inficiénd-o corrúmpat.

The priest touches the water with his hand.

Sit hæc sancta et ínnocens creatúra, libera ab omni impugnatóris incúrsu, et totiús nequítiae purgáta discéssu. Sit fons vivus, aqua regénerans, unda puríficans: ut omnes hoc lavácro salutífero diluéndi,

℞. We have lifted them up unto the Lord.
℣. Let us give thanks unto the Lord our God.
℞. It is meet and just.

It is truly meet and just, right and availing unto salvation, to give Thee thanks always and in all places, O holy Lord, almighty Father, everlasting God, Who by Thine ineffable power dost wonderfully produce the effect of Thy Sacraments: and though we are unworthy to perform such great Mysteries: yet, as Thou dost not abandon the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, Whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, Who by water didst wash away the crimes of the guilty world, and by the pouring out of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the beginning of virtue. Look, O Lord, on the face of Thy Church, and multiply in her Thy regenerations, who by the streams of Thine abundant grace fillest Thy city with joy, and openest the font of Baptism all over the world for the renewal of the Gentiles: that by the command of Thy Majesty she may receive the grace of Thine only Son from the Holy Ghost.

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

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his wickedness. May it be a living fountain, a regenerating water, a purifying stream: that all those that are to be

operánte in eis Spiritu Sancto, perféctæ purgatiónis indulgéntiam consequántur.

The priest makes the sign of the Cross three times over the water.

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

The priest divides the water with his hand and throws some of it towards the four corners of the world.

Qui te paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre præcépit. Qui te in desérto amáram, suavitate índita, fecit esse potábilem, et sitiénti pópulo de petra prodúxit. Bene✠dico te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum: qui te in Cana Galilææ signo admirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit: et a Joánn-e in Jordáne in te baptizátus est. Qui te una cum ságuine de látere suo prodúxit: et discipulis suis jussit, ut credéntes baptizárentur in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spiritus Sancti.

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

The priest breathes three times upon the water in the form of a Cross.

Tu has simplices aquas tuo ore benedícito: ut præter naturálem emundatió-nem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus effícaces.

The priest dips the Paschal Candle in the water three times, and sings the following three times, each in a higher tone.

Descéndat in hanc plenitúdinem fontis virtus Spíritus Sancti.

The priest breathes upon the water in the form of the Greek letter Ψ (psi).

Totámque hujus aquæ substántiam, regenerándi foecúndet efféctu.

The Paschal Candle is taken out of the water.

Hic ómnium peccatórum máculæ deleántur: hic

washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of a perfect cleansing.

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

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

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

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

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

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

Here may the stains of all sins be washed out; here may