

HOLY SATURDAY

Station at St John Lateran

The blessing of the new fire

¶ *The altars, deprived of their ornaments on Maundy Thursday, are again clothed with them, and a new fire is blessed to illuminate them. The office begins with lighting a triple candle, which is emblematic of the light of Christ, and signifies that the faith of the blessed Trinity proceeds from the light communicated to us by Christ risen from the dead. The Paschal Candle, blessed by the deacon, is a figure of the body of Jesus Christ, and, not being lit at first, represents him dead; and the five blessed grains of incense fixed in it denote the aromatic spices that embalmed him in the sepulchre. The lighting of the Paschal Candle is a representation of his rising again to a new life; and the lighting of the lamps, and other candles afterwards, teaches the faithful that the resurrection of the Head will be followed by that of the members.*

Outside the church, fire is struck from a flint, and coals are lit with it: after which the priest, in front of the church doors, blesses the new fire, saying:

ŷ. Dóminus vobíscum.
R. Et cum spírítu tuo.

Orémus.

DEUS, qui per Fílium tuum, angulárem scilicet lapídem, claritátis tuæ ignem fidélibus contulísti: productum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctífica: et concéde nobis, ita per hæc festa paschália cæléstibus desidériis inflammári; ut ad perpétuæ

ŷ. 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 Corner-stone, 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

claritátis, puris méntibus,
valeámus festa pertingere. Per
eúndem Christum Dóminum
nostrum. *℞.* Amen.

Orémus.

DOMINE Deus, Pater omnipotens, lumen indeficiens, qui es conditor ómnium lúminum: benedíc hoc lumen, quod a te sanctificátum atque benedíctum est, qui illuminásti omnem mundum: ut ab eo lúmine accendámur, atque illuminémur igne claritátis tuæ: et sicut illuminásti Móysen exeúntem de Ægypto, ita illúmines cordá, et sensus nostros; ut ad vitam, et lucem ætérnam pervenire mereámur. Per Christum Dóminum nostrum. *℞.* Amen.

Orémus.

DOMINE sancte, Pater omnipotens, ætérne Deus: benedícéntibus nobis hunc ignem in nómine tuo, et unigéniti Filii tui Dei ac Dómini nostri Jesu Christi, et Spíritus Sancti, cooperári dignés; et ádjuva nos contra ignítanta tela inimíci, et illústra grátia cælésti: Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu Sancto, Deus: per ómnia sæcula sæculórum. *℞.* Amen.

pure minds we may come to the solemnity of perpetual light. Through the same Christ our Lord. *℞.* Amen.

Let us pray.

O Lord God, almighty Father, never-failing Light, Who art the Creator of all lights, 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 enlighten our hearts and senses, that we may be found worthy to arrive at light and life everlasting. Through Christ our Lord. *℞.* Amen.

Let us pray.

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

Then he blesses the five grains of incense that are to be fixed in the Paschal Candle, saying the following prayer:

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

Ani. Vésperæ autem sábbati, quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María, vidére sepúlchrum, alleluja.

ŷ. Dóminus vobiscum.
 R̄. Et cum spírítu tuo.
 Orémus.

PRAYER

SPIRITUM nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejusdem. R̄. Amen.

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

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

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

POUR forth, O Lord, we beseech Thee, the Spirit of Thy love into our hearts, and by Thy mercy make all them to be of one mind to whom Thou hast given to eat of Thy mystic Passover. Through Jesus Christ. R̄. Amen.

VENIAT, quæsumus, omnipotens Deus, super hoc incénsium larga tuæ beneŕdictiónis infúso: et hunc noctúrnium splendórem invisibilis regenerátor accénde; ut non solum sacrificium, quod hac nocte litátum est, arcána lúminis tui admixtióne refulgeat; sed in quocúmque loco ex hujus sanctificatiónis mystério áliquid fuerit deportátum, expúlsa diabólicæ fraudis nequítia, virtus tuæ majestátis assistat. Per Christum Dóminum nostrum. R̄. Amen.

The priest incenses them thrice. Then the deacon, putting on a white dalmatic, takes the reed with the three candles fixed on the top. The thurifer goes first with an acolyte carrying the five grains of incense on a plate; the subdeacon with the cross and the clergy follows; then the deacon with the triple candle, and last of all the priest. When the deacon enters the church, an acolyte, carrying a candle lit from the new fire, lights one of the three candles; and the deacon sings:

Lumen Christi.
 R̄. Deo grátias.

The light of Christ.
 R̄. Thanks be to God.

The same is done in the middle of the church, and before the altar, when the other two candles are lit. Arriving at the altar, the priest goes to the epistle side and gives the blessing to the deacon, saying:

Dóminus sit in corde tuo, et in lábiis tuis: ut digne et competenter annúnties suum paschále præcónium: In nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

May the Lord be in thy heart and on thy lips, that thou mayest worthily and fitly proclaim His Paschal praise. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The blessing of the Paschal Candle

The deacon goes to the Gospel side, where he incenses the book; and, all standing, he blesses the Paschal Candle, singing:

EXSULTEt jam Angélica turba
cælórum: exsultent divína
mystéria: et pro tanti Regis
victória, tuba ínsonet salutáris.
Gáudeat et tellus tantis irradiáta
fulgóribus: et aetérni Regis
splendóre illustráta, totius orbis
se séntiat amíssisse caliginem.
Lætétur et mater Ecclésia, tanti
lúminis adornáta fulgóribus:
et magnis populórum vócbus
hæc aula résúltet. Quaprópter
astántes vos, fratres caríssimi, ad
tam miram hujus sancti lúminis
claritátem, una mecum, queso,
Dei omnipoténtis misericórdiam
invocáte. Ut qui me non
meis méritis intra Levitárum
númerum dignatus est aggregare:
lúminis sui claritátem infúndens,
Cérei hujus laudem implére
perficiat. Per Dominum nostrum
Jesum Christum Fílium suum:
qui cum eo vivit et regnat in
unitáte Spíritus Sancti Deus:

PER omnia sécula sæculórum.
R. Amen.

FOR ever and ever.
R. Amen.

ti, venit María Magdaléne, et ál-
tera María, vidére sepúlchrum,
allelúja.

CANTICLE OF THE B. V. M.

MAGNIFICAT * ánima mea
Dóminum:

Et exsultávit spíritus meus
* in Deo, salutári meo.

Quia respéxit humilitátem an-
cillæ suæ: * ecce enim ex hoc
beátam me dicent omnes gener-
atiónes.

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

Et misericórdia ejus a
progénie in progénies, *
timéntibus eum.

Fecit poténtiam in bráchio suo:
* dispersit superbos mente cordis
sui.

Depósuit poténtes de sede, * et
exaltávit húmiles.

Esuriéntes implévit bonis: * et
dívites dimísit inánes.

Suscépit Israél, púerum suum,
* recordátus misericórdiæ suæ.

Sicut locútus est ad patres nos-
tros, * Abraham, et sémini ejus in
sæcula.

Glória Patri, et Fílio, * et Spíri-
tui Sancto.

wards the first day of the week,
came Mary Magdalen and the
other Mary, to see the sepulchre,
alleluia.

Luke 1, 46-55

MY soul * doth magnify the
Lord

And my spirit hath
rejoiced * in God my Savior.

Because he hath regarded the
humility of his handmaid; * for
behold from henceforth all gen-
erations shall call me blessed.

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

And his mercy is from genera-
tion unto generations, * 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.

et memoriã venerãntes, in primis gloriõse semper Virginis Mariæ, Genitricis ejusdem Dei et Domini nostri Jesu Christi.

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, Dómine, ut placatus accipias.

The rest as in the Canon. The Agnus Dei, the communion antiphon and the postcommunion are omitted.

Vespers

Ant. Allelúia, * allelúia, allelúia.

Psalm 116, 1-2

LAUDATE Dóminum, omnes gentes: * laudáte eum, omnes pópuli.

Quóniam confirmáta est super nos misericórdia ejus: * et vëritas Dómini manet in ætérnum.

Glória Patri, et Fílio, * et Spirítui Sancto.

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

Ant. Allelúia, allelúia, allelúia.

Then the priest at the altar begins the following antiphon, which is continued by the choir:

Ant. Véspere autem sábbati,

* quæ lucéscit in prima sábbata

and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ.

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.

The Agnus Dei, the communion antiphon and the postcommunion are omitted.

Vespers

Ant. Alleluia, alleluia, alleluia.

Psalm 116, 1-2

PRAISE the Lord all ye nations: * praise him, all ye people.

For his mercy is confirmed upon us: * and the truth of the Lord remaineth 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.

Ant. Alleluia, alleluia, alleluia.

Then the priest at the altar begins the following antiphon, which is continued by the choir:

Ant. And in the end of the sabbath

when it began to dawn to-

☩. Dóminus vobiscum.

☩. Et cum spírítu tuo.

☩. Sursum corda.

☩. Habémus ad Dóminum.

☩. Grátias agámus Dómino Deo nostro.

☩. Dignum et iustum est.

VINISIBILEM Deum Patrem omnipoténtem, Fíliúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu et vocis ministerio personare. Qui pro nobis ætérno Patri, Adæ débitum solvit: et vétëris piáculi cautionem pio cruóre detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occiditur, cujus sángine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros fílios Israël edúctos de Ægýpto, mare Rubrum sicco vestígio transire fecisti. Hæc igitur nox est, quæ peccatórum ténébras colúmnæ illuminatione purgávit. Hæc nox est, quæ hódie per univérsum mundum in Christo credéntes, a vitiis sæculi et caligine peccatórum segregátos, reddidit grátiae, sóciat sanctítati. Hæc nox est, in qua destrúctis vínculis mortis, Christus ab inferis victor ascéndit. Nihil enim nobis nasci prófuit, nisi rédimiti profuisset. O mira circa

☩. The Lord be with you.

☩. And with thy spirit.

☩. Lift up your hearts.

☩. We have lifted them up to the Lord.

☩. Let us give thanks to the Lord our God.

☩. It is meet and just.

IT is truly meet and right to proclaim with all our heart and all the affection of our mind, and with the ministry of our voices, the invisible God, the Father almighty, and His only-begotten Son our Lord Jesus Christ, who repaid for us to His eternal Father the debt of Adam, and by the merciful shedding of His Blood, cancelled the debt incurred by original sin. For this is the Paschal Festival; in which that true Lamb is slain, with Whose Blood the doorposts of the faithful are consecrated. This is the night in which Thou didst formerly cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea with dry foot. This, therefore, is the night which dissipated the darkness of sinners by the light of the pillar. This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices

nos tuæ pietatis dignatio! O inestimabilis dilectio caritatis: ut servum redimeres, Filium tradidisti! O certe necessarium Adæ peccatum, quod Christi morte delatum est! O felix culpa, quæ talem ac tantum méruit habere Redemptorem! O vere beata nox, quæ sola méruit 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 scélera, culpas lavat: et reddit innocentiam lapsis et mortis lætitiæ. Fugat ódia, concórdiam parat et curvat impéria.

tatis nobis medélam, te operante, proficiant. Per Dóminum. by the Paschal Mysteries, may by Thine arrangement result in our eternal healing. Through Jesus Christ.

PREFACE OF EASTER

PER omnia sæcula sæculórum.
R. Amen.

ψ. Dóminus vobiscum.

R. Et cum spiritu tuo.

ψ. Sursum corda.

R. Habémus ad Dóminum.

FOR ever and ever.
R. Amen.

ψ. The Lord be with you.

R. And with thy spirit.

ψ. Lift up your hearts.

R. We have lifted them up to the Lord.

ψ. Grátias ágamus Dómino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, æquum et salutáre, Te quidem, Dómine, omni tempore, sed in hac potissimum nocte glóriosis prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui abstulit peccáta mundi. Qui mortem nostram moriéndò destrúxit, et vitam resurgéndo reparávit. Et

ψ. Let us give thanks to the Lord our God.

R. It is meet and just.

IT truly meet and just, right and for our salvation, at all times to praise Thee, O Lord, but more gloriously especially this night when Christ our Pasch was sacrificed. For He is the 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-

Sanctus, Sanctus, Sanctus.

Holy, Holy, Holy.

Here the deacon fixes the five grains of incense in the Candle in the form of a cross.

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

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

DURING THE ACTION

COMMUNICANTES, et noctem sacratíssimam celebrátes Resurrectiónis Dómini nostri Jesu Christi secúndum carnem: sed

COMMUNICATING, and keeping this most holy night of the Resurrection of our Lord Jesus Christ according to the flesh;

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

TRACT

Ps. 116. 1-2

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

¶ *Incense is used at the Gospel to represent the perfumes carried by the women to our Saviour's monument; but no candles are carried, because they and the Apostles did not yet believe his resurrection; for which reason, the Creed is also not said.*

✠ Continuation of the holy Gospel according to St. Matthew.

Matthæw 28. 1-7

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

There is no offertory antiphon. The priest says Dóminus vobiscum, and continues the Mass.

SECRET

SUSCIPE, quæsumus, Dómine, **A**CCÉPT, we beseech Thee, O preces pópuli tui, cum oblationibus hostiarum: ut paschali-
bus initiata mystériis, ad æterni-
they offer: that what has begun

quod tibi in hac Cérei oblatiõe solémi. per ministrórum manus de opéribus apum, sacrosancta reddit Ecclésia. Sed jam colúmnæ hujus præconia nóvimus, quam in in honórem Dei rútilans ignis accéndit.

He lights the Candle with one of the three candles on the reed.

Qui licet sit divisus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiosæ hujus lámpadis, apis mater edúxit.

Here the lamps are lit.

O vere beáta nox, quæ exspoliávit Ægyptios, ditávit Hebræos! Nox, in qua terrénis cælestia, húmánis divína jungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis hujus caliginem destruéndam, indeficiens perseveret. Et in odórem suavitatís accéptus, supérnis lumináribus misceátur. Flammæ ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásam. Ille, qui regressus ab inferis, húmáno géneri sérénus illúxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro N., et Antífistite nostro N., quiéte grant peaceful times during this

which holy Church renders to Thee by the hands of Thy ministers in the solemn offering of this wax candle, made 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 united to those of earth, and things divine to those which are of man. We beseech Thee, therefore, O Lord, that this wax candle hal-
lowed 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

témporū concessa, in his Paschal Festival, and vouchsafe to paschálibus gáudiis, assídua rule, govern, and keep with Thy protectione régere, gubernáre constant protection us Thy serv-nats, and all the clergy, and the eúdem Dóminum nostrum devout people, together with our Jesum Christum Filium tuum: most holy Father, Pope N., and Qui tecum vivit et regnat in our Bishop N. Through the same unitate Spiritus Sancti Deus: Jesus Christ, Thy Son, our Lord, per ómnia sácula sáculórum. who with Thee and the Holy R. Amen. Ghost liveth and reigneth one God for ever and ever. R. Amen.

The Prophecies

¶ *After this ceremony, the Church disposes the catechumens for a worthy reception of baptism; for which purpose she reads twelve lessons out of the Old Testament, called Prophecies, and after each says a solemn prayer; by both of which she not only instructs them in the effects and fruit of that sacrament, but begs for them of Almighty God, all the advantages of it. The Church could not have appointed a more suitable time for the solemn administration of baptism; which is a lively representation of our Lord's resurrection. As he was laid in the sepulchre truly dead, and came out again truly alive, so the sinner is buried in the baptismal water, as in a mystical grave, and is taken out again animated with a new life of grace. For we are buried together with him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life (Rom. 6, 4).*

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

IN the beginning, God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the water. And God said: Be light made. And light was made. And God saw the light that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness Night: and there was evening and morning, one day. And God said: Let there be a firmament made amidst the waters: and

The Mass

Here the choir solemnly intones the Kyrie eléison. In the meantime the priest goes to the altar, beginning Mass in the usual manner, with the psalm Júdica me, Deus, with Glória Patri, confession and incensation.

Having kissed the altar, he begins the Glória in excélsis, during which the bells are rung.

Afterwards, the priest says:

Ÿ. Dóminus vobiscum.
R. Et cum spiritu tuo.
Orémus.
Let us pray.
Ÿ. The Lord be with you.
R. And with thy spirit.

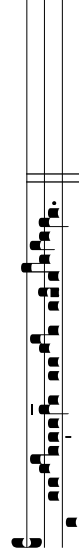
COLLECT

DEUS, qui hanc sacratíssimam God, who dost illuminate noctem glória Domínice this most holy night by the Resurrectione illústras: consér- glory of the Lord's Resurrection, va in nova familiae tuæ progénie preserve in the new children of adoptiónis spíritum, quem dedi- Thy family the spirit of adoption sti; ut, corpore et mente renováti, which Thou hast given; that re-puram tibi exhibeant servitútem. newed in body and mind, they Per eúdem Dóminum nostrum. may render to Thee a pure ser-vice. Through the same. R. Amen.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians. *Colossians 3, 1-4*

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 should appear, who is your life, then you also shall appear with Him in glory.

After the Epistle, the priest sings thrice:

8.  **A** L-le- lú- ia.

After the third time, the choir sings the following verse:

audi nos.	Church, we beseech Thee to hear us.	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.
Ut régibus et principibus christiánis pacem et veram concordíam donáre dignéris, te rogámus audi nos.	That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes, we beseech Thee to hear us.	God also said: Let the waters that are under the heaven be gathered together into one place; and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters He called Seas. And God saw that it was good. And He said: Let the earth bring forth his green herb, after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed 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 to the earth. And it was so done.
Ut nosmetipso in tuo sancto seruío confortáre et conserváre dignéris, te rogámus audi nos.	That Thou wouldst render eternal blessings to all our benefactors, we beseech Thee to hear us.	And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.
Ut omnibus benefactoribus nostris * sempitérna bona retríbuas, te rogámus audi nos.	That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we beseech Thee to hear us.	And God created the great whales, and every living thing and moving creature which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to His own image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the
Ut fructus terræ * dare et conserváre dignéris, te rogámus audi nos.	That Thou wouldst vouchsafe to give and preserve the fruits of the earth, we beseech Thee to hear us.	
Ut omnibus fidelibus defunctis * réquiem ætérnam donáre dignéris, te rogámus audi nos.	That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we beseech Thee to hear us.	
Ut nos exaudíre dignéris, te rogámus audi nos.	That Thou wouldst vouchsafe to hear us, we beseech Thee to hear us.	
Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.	
Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.	Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.	
Agnus Dei, qui tollis peccáta mundi, miserére nobis.	Lamb of God, who takest away the sins of the world, have mercy on us.	
Christe, audi nos.	Christ, hear us.	
Christe, exáudi nos.	Christ, graciously hear us.	

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

Deo grátias is not said, and likewise for the other prophecies.

At the end of the prophecy, the priest says:

Orémus.

The deacon: Flectámus génua.

The subdeacon: Leváte.

Let us pray.

Let us kneel.

Arise.

PRAYER

DEUS, qui mirabíliter creásti hóminem, et mirabílius redemísti: da nobis, quésumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad aetérna gáudia perveníre. Per Dóminum. God, who hast wonderfully created man, and more wonderfully restored him: grant us, we beseech Thee, to stand firm with strong minds against the allurements of sin, that we may deserve to arrive at everlasting joys. Through Jesus Christ.

SECOND PROPHECY *Genesis 5: 6; 7 and 8*

NOË, 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

Per advéntum tuum, líbera nos, Dómine. Through Thy coming, deliver us, O Lord.

Per nativítatem tuam, líbera nos, Dómine. Through Thy Nativity, deliver us, O Lord.

Per baptísmum et sanctum ieiúnium tuum, líbera nos, Dómine. Through Thy Baptism and holy fasting, deliver us, O Lord.

Per crucem et passiónem tuam, líbera nos, Dómine. Through Thy Cross and Passion, deliver us, O Lord.

Per mortem et sepultúram tuam, líbera nos, Dómine. Through Thy Death and Burial, deliver us, O Lord.

Per sanctam resurrectiónem tuam, líbera nos, Dómine. Through Thy holy Resurrection, deliver us, O Lord.

Per admirábilem ascensiónem tuam, líbera nos, Dómine. Through Thy wonderful Ascension, deliver us, O Lord.

Per advéntum Spíritus Sancti Parácliti, líbera nos, Dómine. Through the coming of the Holy Ghost, the Paraclete, deliver us, O Lord.

In die iudicii, líbera nos, Dómine. In the day of judgement, deliver us, O Lord.

Peccatóres, te rogámus, audí nos. We sinners, beseech Thee to hear us.

Here the priest and his ministers go into the sacristy, to vest themselves in white for Mass; the candles are lit upon the altar, while the Liliary is continued by the choir.

Ut nobis parcas, te rogámus audi nos. That Thou wouldst spare us, we beseech Thee to hear us.

Ut Ecclésiám tuam sanctam régere et conserváre dignéris, te rogámus audi nos. That Thou wouldst vouchsafe to govern and preserve Thy holy Church, we beseech Thee to hear us.

Ut Domnum Apostólicum et omnes ecclésiásticos órdenes in sancta religióne conserváre dignéris, te rogámus audi nos. That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion, we beseech Thee to hear us.

Ut inimicos sanctæ Ecclésiæ humiliáre dignéris, te rogámus audi nos. That Thou wouldst vouchsafe to humble the enemies of holy

Sancte Silvéster, ora pro nobis. Saint Silvester, pray for us.
 Sancte Gregóri, ora pro nobis. Saint Gregory, pray for us.
 Sancte Augustíne, ora pro nobis. Saint Augustine, pray for us.
 Omnes sancti Pontífices et Confessóres, oráte pro nobis. All ye holy Bishops and Confessors, pray for us.
 Omnes sancti Doctóres, oráte pro nobis. All ye holy Doctors, pray for us.
 Sancte Antóni, ora pro nobis. Saint Anthony, pray for us.
 Sancte Benedicte, ora pro nobis. Saint Benedict, pray for us.
 Sancte Dóminice, ora pro nobis. Saint Dominic, pray for us.
 Sancte Francíse, ora pro nobis. Saint Francis, pray for us.
 Omnes sancti Sacerdótes et Levítæ, oráte pro nobis. All ye holy Priests and Deacons, pray for us.
 Omnes sancti Mónachi et Eremitæ, oráte pro nobis. All ye holy Monks and Hermits, pray for us.
 Sancta María Magdaléna, ora pro nobis. Saint Mary Magdalene, pray for us.
 Sancta Agnes, ora pro nobis. Saint Agnes, pray for us.
 Sancta Cecília, ora pro nobis. Saint Cecilia, pray for us.
 Sancta Agatha, ora pro nobis. Saint Agatha, pray for us.
 Sancta Anastásia, ora pro nobis. Saint Anastasia, pray for us.
 Omnes sanctæ Virgínes et Víduæ, oráte pro nobis. All ye holy Virgins and Widows, pray for us.
 Omnes Sancti et Sanctæ Dei, intercedíte pro nobis. All ye holy Saints of God, intercede for us.
 Propítius esto, parce nobis, Dómine. Be merciful, spare us, O Lord.
 Propítius esto, exáudi nos, Dómine. Be merciful, graciously hear us, O Lord.
 Ab omni malo, líbera nos, Dómine. From all evil, deliver us, O Lord.
 Ab omni peccáto, líbera nos, Dómine. From all sin, deliver us, O Lord.
 A morte perpétua, líbera nos, Dómine. From everlasting death, deliver us, O Lord.
 Per mystérium sanctæ incarnationis tuæ, líbera nos, Dómine. Through the mystery of Thy holy incarnation, deliver us, O Lord.

twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted, 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: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God 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 flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights. In the self-same day, Noe, and Shem, 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 the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the 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 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 ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive tree with green leaves in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet another seven days: and he sent forth the dove, which returned not any more unto him. And God 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

Pater de cælis Deus, miserere nobis.
 Fili Redemptor mundi Deus, miserere nobis.
 Spiritus Sancte Deus, miserere nobis.
 Sancta Trinitas unus Deus, miserere nobis.
 Sancta Maria, ora pro nobis.
 Sancta Dei Génitrix, ora pro nobis.
 Sancta Virgo virginum, ora pro nobis.
 Sancte Michaël, ora pro nobis.
 Sancte Gabriel, ora pro nobis.
 Sancte Raphaël, ora pro nobis.
 Omnes sancti Angeli et Archangeli, orate pro nobis.
 Omnes sancti beatorum Spirituum ordines, orate pro nobis.
 Sancte Ioannes Baptista, ora pro nobis.
 Sancte Ioseph, ora pro nobis.
 Omnes sancti Patriarchæ et Prophæte, orate pro nobis.
 Sancte Petre, ora pro nobis.
 Sancte Paule, ora pro nobis.
 Sancte Andrea, ora pro nobis.
 Sancte Ioannes, ora pro nobis.
 Omnes sancti Apóstoli et Evangelistæ, orate pro nobis.
 Omnes sancti Discipuli Dómini, orate pro nobis.
 Sancte Stéphane, ora pro nobis.
 Sancte Laurénty, ora pro nobis.
 Sancte Vincénty, ora pro nobis.
 Omnes sancti Mártynes, orate pro nobis.
 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.
 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.

water, in the form of a cross, saying:

Sanctificétur, et fecundétur
fons iste Oleo salútis renascen-
tibus ex eo, in vitam aeternam.
R. Amen.

Then he pours Chrism into it in the same manner, saying:

Infusio Chrismatis Dómini no-
stri Jesu Christi, et Spiritus Sancti
Parácliti, fiat in nómine sanctæ
Trinitátis. R. Amen.

Lastly, he pours the Oil and Chrism both together into the

water in the form of a cross, saying:

Commixtio Chrismatis sanc-
tificatiónis, et Olei unctiόnis, et
aquæ baptísmatis, páriter fiat in
nómine Pa-**†**tris, et Fi-**†**lii, et Spí-
ritus **†** Sancti. R. Amen.

*Then he mingles the oil with the water, and with his hand
spreads it all over the font.*

¶ *After the blessing of the font, the sacrament of baptism is
solemnly administered to such as are prepared for it; and then
the Litany and Mass are sung, to obtain of God that the new
baptized may persevere in the grace they have received.*

The Litany of the Saints

*The priest returns to the altar, where he and his ministers lie
prostrate before it, and all the rest kneel, whilst the Litany is
sung by two chanters in the middle of the choir. They sing each
invocation once, which is then repeated by the others.*

KYRIE, eléison.

Christe, eléison.

Kýrie, eléison.

LORD, have mercy

Christ, have mercy.

Lord, have mercy.

fowls that were clean, offered holocausts upon the altar. And the Lord
smelled a sweet savor.

Orémus. Flectámus génua.

Let us pray. Let us kneel.

R. Leváte.

PRAYER

DEUS, incommutábilis virtus,
et lumen aeternum: respice
propítius ad totius Ecclesiæ tuæ
mirábile sacraméntum, et opus
salútis humánae, perpétuæ dispo-
sitiónis efféctu tranquillius ope-
râre: totúsque mundus experiâ-
tur et videat, dejécta érigi, inve-
teráta renovári, et per ipsum re-
dire ómnia in íntegrum, a quo
sumpsére princípium: Dóminum
nostrum Jesum Christum Fílium
tuum: Qui tecum.

O God, unchangeable power
and light everlasting: mer-
cifully regard the wonderful Mys-
tery of Thy whole Church, and
peacefully effect by Thine ever-
lasting decree the work of man's
salvation: and may the whole
world experience and see that
what was cast down is raised up,
what was old is renewed, and all
things are returning to perfec-
tion, through Him from whom
they received their first being,
our Lord Jesus Christ Thy Son:
Who livest and reignest.

THIRD PROPHECY Genesis 22, 1-19

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 a 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 were on
together, Isaac said to his father: My father. And he answered: What
wilt thou, son? Behold, saith he, fire and wood: where is the victim
for the holocaust? And Abraham said: God will provide Himself a

victim for a holocaust, my son. So they went on together; and they came to the place which God had shown 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 upon 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 briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, the Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By My own self have I sworn, saith the Lord: because Thou hast done this thing, and hast not spared 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.

Orémus. Flectámus génua.
 ¶. Leváte. Let us pray. Let us kneel.
 ¶. Aríse.

PRAYER

DEUS, fidélium Pater summe, qui in toto orbe terrárum, God, the supreme Father of all the faithful, who all over the world dost multiply the children of Thy promise by diffusing the grace of Thine adoption: and per paschále sacraméntum, Abraham púerum tuum universárum, by this Paschal Sacrament dost make Thy servant Abraham, according to Thine oath, the father of all nations: grant that Thy people may worthily enter into the grace of Thy vocation. Through Jesus Christ.

He breathes thrice upon the water in the form of a cross, saying:

Tu has simplices aquas tuo Do Thou with Thy mouth ore benedicto: ut præter naturá- bless these clear waters: that lem emundatióem, quam lavándi- besides their natural virtue of dis possunt adhibére corpóribus, cleansing the body, they may sint étiam purificándis méntibus also prove efficacious for the effícaces. purifying of the soul.

Here the priest sinks the Paschal candle into the water three times, saying each time:

Descéndat in hanc plenitúdinem fontis virtus Spiritus Sancti. May the virtue of the Holy Ghost descend into all the water of this font.

Then breathing thrice upon the water, he continues:

Totámque hujus aquæ substántiam regenerándi fœcúndet efféc-tu. And make the whole substance of this water fruitful for regeneration.

Here the Paschal Candle is taken out of the water, and he continues:

Hic ómnium peccatórum Here may the stains of all sins máculæ deleántur: hic natúra ad be washed out; here may human imáginem tuam cóndita, et ad nature, created in Thine image, honórem sui reformáta princípíi, and reformed to the honor of its cunctis vetustátis squalóribus Author, be cleansed from all the emundétur: ut ómnis homo filth of the old man: that all who sacraméntum hoc regeneratiónis receive the Sacrament of regeneration, may be born again new novam infántiam renascátur. children of true innocence.

Per Dóminum nostrum Jesum Through our Lord Jesus Christ, Thy Son: Who shall come to judge the living and the dead, tuos, et sáeculum per ignem. and the world by fire. ¶. Amen.

Then the people are sprinkled with the blessed water, some of which is reserved to be distributed to the faithful for use in their houses.

After this the priest pours some Oil of Catechumens into the

He makes the sign of the cross thrice over the font, saying:

Unde benedico te, creatura
Deum ✠ vivum, per
Deum ✠ verum, per Deum
✠ sanctum: per Deum, qui te,
in principio, verbo separavit ab
árida: cujus Spiritus super te
ferebátur.

Therefore, I bless thee, O crea-
ture of water, by the living God,
by the true God, by the holy God:
by that God Who, in the begin-
ning, separated thee by His Word
from the dry land, Whose Spirit
moved over thee.

He divides the water with his hand, and throws some of it

out towards the four parts of the world, saying:

Qui te de paradisi fonte ma-
náre fecit, et in quátuor flumini-
bus totam terram rigáre præcépit.
Qui te in déserto amáram, suavi-
táte indita fecit esse potábilem, et
sitiénti pópulo de petra produxit.
Bene-✠dico te et per Jesum Chri-
stum Filium ejus únicum, Domi-
num nostrum: qui te in Cana Ga-
lilæe signo admirábili sua potén-
tia convertit in vinum. Qui pédi-
bus super te ambulávit: et a Joán-
ne in Jordáne in te baptizátus est.
Qui te una cum ságuine de late-
re suo produxit: et discipulis suis
jussit, ut credéntes baptizaréntur
in te, dicens: Ite, docéte omnes
gentes, baptizántes eos in nómine
Patris, et Filii, et Spiritus Sancti.

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
baptised 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 præcépta serván-
tibus, tu, Deus omnipotens, cle-
mens adést: tu benignus aspíra.
graciously inspire us.

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

FOURTH PROPHECY *Exodus 14 24-31: 15, 1*

IN those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire, and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them: neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and the left: and the Lord delivered Israel on that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand 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:

TRACT *Ex. 15, 1-2*

Cantémus Dómino: glorióse
enim honorificátus est: equum et
ascensórem projecit in mare: ad-
jutor et proféctor factus est mi-
hi in salútem. ✠. Hic Deus meus,
et honorificábo eum: Deus patris
mei, et exaltábo eum. ✠. Dóminus
cónterens bella: Dóminus nomen
est illi.

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 salva-
tion. ✠. 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.

Orémus. Flectámus génua.
✠. Leváte.

Let us pray. Let us kneel.
✠. Arise.

PRAYER

DEUS, cujus antiqua miracula
étiam nostris sæculis coru-
acles we see shining also

scāre sentīmus: dum, quod uni pōpulo, a persecutiōne Ægyptiāca liberādo, dēxtere tuā potētia contulisti, id in salūtem gēnitiūm per aquam regeneratiōnis operāris: pręsta: ut in Abrahę filios, et in Israhēliticam dignitatē, totius mundi trāseat plenitūdo. Per Dōminum.

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 Jesus Christ.

FIFTH PROPHECY *Isaias 54: 17: 55: 1-11*

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

Ÿ. Grätias agāmus Dōmino Deo nostro.
R̄. Dignum et iustum est.

Ÿ. Let us give thanks to the Lord our God.
R̄. It is meet and just.

He divides the water in the form of a cross:

Qui hanc aquam regenerādis hominibus preparātam, arcāna sui nūminis admixtiōne fecūndet: ut, sanctificatiōne concepta, ab immaculāto divini fontis ūtero, in novam renāta creaturam, progēnies cælēstis emēgat: Et quos aut sexus in corpore, aut ætas discērnit in tēmpore, omnes in unam páriat grátia mater infāntiam. Procul ergo hinc, jubēnte te, Dōmine, omnis spíritus immūndus abscedat: procul tota nequitiā diabólicę fraudis absistat: Nihil hic loci hábeat contrárię virtūtis admixtiō: non insidiādo circumvolet: non latēdo subrepat: non inficiēdo corrumpat.

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, to 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.

He touches the water with his hand:

Sit hæc sancta, et innocens creatūra, líbera ab omni impugnatóris incūrsu, et totius nequitię purgāta discēssu. Sit fons vivus, aqua regenerans, unda purificans: ut omnes hoc lavácro salutífero diluēdi, operānte in eis Spírītu Sancto, perféctę purgatiónis indulgēntiam consequantur.

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

PRAYER

OMNIPOTENS sempitérne Almighty and everlasting Deus, respice propitius ad God, look mercifully on devotióinem pópuli renascéntis, the devotion of Thy people about qui sicut cervus, aquárum to be reborn, who like the hart tuárum expéit fontem: et pant after the fountain of Thy concéde propitius; ut fidei waters: and mercifully grant that ipsius sitis, baptismatis mystério the thirst of their faith may, by ánimam, corpúsque sanctificet. the Sacrament of Baptism, hallow Per Dóminum. *℟.* Amen. their souls and bodies. Through Jesus Christ. *℟.* Amen.

The priest begins the blessing of the font, saying:

℣. Dóminus vobiscum. *℣.* The Lord be with you.
℟. Et cum spíritu tuo. *℟.* And with thy spirit.
Orémus. Let us pray.

PRAYER

OMNIPOTENS sempitérne Almighty and eternal God, Deus, adésto magnæ be present at these mysteries, be present at these sacraméntis: et ad recreándos ments of thy great goodness: and novos pópulos, quos tibi fons send forth the spirit of thy adoption to regenerate the new people, whom the font of baptism adoptionis emitte; ut, quod bringeth forth: that what is to be nostre humilitátis geréndum done by the ministry of us thy servants, may be accomplished by impléatur afféctu. Per Dóminum the effect of thy power. Through nostrum Jesum Christum Filium our Lord Jesus Christ thy Son, tuum: Qui tecum vivit et regnat who with thee liveth and reigneth in unitate Spiritus Sancti Deus. in the unity of the Holy Ghost, God.

PER omnia sécula seculórum. *℟.* Amen.

℣. Dóminus vobiscum. *℣.* The Lord be with you.
℟. Et cum spíritu tuo. *℟.* And with thy spirit.
℣. Sursum corda. *℣.* Lift up your hearts.
℟. Habémus ad Dóminum. *℟.* We have lifted them up to the Lord.

do whatsoever I please, and shall prosper in the things for which I sent it.

Orémus. Flectámus génua. Let us pray. Let us kneel.
℟. Leváte. *℟.* Arise.

PRAYER

OMNIPOTENS sempitérne almighty and everlasting Deus, multiplica in God, for the glory of Thy honórem nóminis tui, quod name, enlarge the promise which patrum fidei spondidisti: Thou madest to the faith of our et promissionis filios sacra forefathers, and by the grace of adoptiõe diláta; ut, quod Thy adoption, multiply the children prióres sancti non dubitáverunt dren of promise, that what the futurum, Ecclesiá tua magna iam saints of the old without doubt ex parte cognóscat implétum. to foreknow, as yet to come, Thy Per Dóminum. Church may find even now in great part fulfilled. Through Jesus Christ.

SIXTH PROPHECY *Baruch 3, 9-38*

HEAR, O Israel, the commandments of life: give ear, that thou mayst learn wisdom. How happeneth it, O Israel, that thou art in thy 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 mayst 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 in to her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their diversion with the birds of the air. That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable. They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known. Nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard of in the land of

Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great, and hath no end: it is high and immense. There were the giants, those 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? here 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 fourfooted 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.

Orémus. Flectámus génua.

℞. Leváte.

Let us pray. Let us kneel.

℞. Aríse.

PRAYER

DEUS, qui Ecclesiam tuam
semper géntium vocatióne
múltiplícas: concéde propítius;
ut, quos aqua baptismatis ábluís,
continua protectiÓne tueáris. Per
Dóminum.
God, Who by thy calling of
the nations dost increase
Thy Church, mercifully grant,
that all those whom Thou cleans-
est in the waters of baptism may
have Thy continual protection.
Through Jesus Christ.

priest divides the water in the form of a cross, to teach us that it confers grace and sanctity by the merits of Christ crucified.
2. He touches the water with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He separates it with his hand, and casts out some of it towards the four parts of the world, to instruct us that the grace of baptism, like the rivers of paradise, flows all over the earth. 5. He breathes thrice upon it in the form of a cross, desiring God to bless it with the infusion of his holy Spirit, that it may perceive the virtue of sanctifying the soul. 6. He plunges the Paschal Candle thrice into it, praying that the Holy Ghost may descend upon it, as he did at the baptism of Christ in the waters of the Jordan. 7. He mixes Holy Oil and Chrism with it, to signify that baptism consecrates us to God, and gives spiritual strength to wrestle with and overcome all the enemies of our soul.

If the Church has no baptismal font, the following blessing is omitted, and the Litany is said immediately after the prophecies. But where there is a font, the priest, with his ministers and the clergy, goes in procession to the font, singing:

TRACT
Ps. 41, 2-4

Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. *℣.* Sitivit anima mea ad Deum vivum: quando veniam, et apparebo ante faciem Dei? *℣.* Fuérunt mihi lacrimae meae 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. *℣.* My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? *℣.* My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

Before the blessing of the font, the priest says this prayer:

℣. Dóminus vobiscum.

℞. Et cum spírítu tuo.

Orémus.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

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.

The priest says, without Flectámus genua:

Orémus.

Let us pray.

PRAYER

OMNIPOTENS sempitérne almighty and everlasting
Deus, spes única mundi, God, the only hope of the
qui prophetarum tuórum præ- world who by the voice of thy
cónio, præsentium témporum prophets didst foretell the mys-
declarásti mystéria: auge pópu- teries of this present time, gra-
tui vota placátus: quia in nullo ciously strengthen the desires of
fidélium, nisi ex tua inspiratióne, thy people: for no increase of
provéniant quatumlibet virtue shall be given to any of
incrementa virtútum. Per them save only by thy holy inspi-
Dóminum. ration. Through Jesus Christ.

The blessing of the baptismal font

¶ *Before the administration of the sacrament, the baptismal font is blessed with ceremonies that are full of mysteries. 1. The*

SEVENTH PROPHECY *Ezekiel 37, 1-14*

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 they 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 up 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 these 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 people: And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I the Lord have spoken, and done it, saith the Lord God.

Orémus. Flectámus genua. Let us pray. Let us kneel.

℞. Leváte.

PRAYER

DEUS, qui nos ad celebrándum God, Who teaches us by the
paschále sacraméntum, pages of both testaments
utriusque testaménti páginis to celebrate the paschal mystery,

instruis: da nobis intelligere misericórdiam tuam; ut ex perceptiõne præsentium munerum, firma sit expectatiõ futurórum. Per Dóminum.

93
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 kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, And said to king Nabuchodonosor: O king, live 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 kind of music, shall prostrate himself, and adore the golden statue: And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore 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 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 kind 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 king Nabuchodonosor: We have no occasion

EIGHTH PROPHECY

Isaiás 4 1-6

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

TRACT

Is. 5. 1 and 2

Vinea facta est dilécto in cornu, in loco úberis. ꝑ. Et macériam circumdedit, et circumfódit: et plantávit vineam Sorec, et ædificávit turrim in médio ejus. ꝑ. Et tórcular fudit in ea: vinea enim Dómini Sábaoth domus Israëel est.

My beloved had a vineyard on a hill in a fruitful place. ꝑ. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof. ꝑ. and set up a winepress therein: for the vineyard of the Lord of host is the house of Israel.

Orémus. Flectámus génua.

Let us pray. Let us kneel.

ꝛ. Leváte.

ꝛ. Arise.

ros verba mea. ✠. Sicut imber super gramen et sicut nix super fœcabo. ✠. Date magnitudinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus júdicia. ✠. Deus fídelis, in quo non est iniquitas: justus et sanctus Dóminus.

Órémus. Flectámus génua.

℟. Leváte.

Let us pray. Let us kneel.

℟. Arise.

PRAYER

DEUS, celsitúdo humílium, et fortitúdo rectorum, qui per sanctum Móysen, púerum tuum, ita erudíre pópulum tuum sacri cármis tui decantatióne volústi, ut illa legis iterátio fieret étiam nostra diréctio: éxcita in omnem justificatarum géntium plenitúdinem poténtiam tuam, et da lætítiam, mitigándo terrórem, ut ómnium peccátis tua remissió- ne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum.

God, greatness of the humble and the strength of the righteous, who was pleased by thy holy servant Moses so to instruct thy people with the singing of thy sacred canticle that his repeating of the law should be also for our guiding, stir up thy might upon all the multitude of peoples that are justified before thee, quiet their fear and make them to rejoice; that the sins of our being blotted out by thy remission, the threatenings of thy vengeance may turn to their salvation. Through Jesus Christ.

TWELFTH PROPHECY *Daniél 3, 1-24*

KING Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain 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. Then the nobles, the magistrates, and the judges, the captains,

PRAYER

DEUS, qui in ómnibus Ecclésiæ tuæ filii, sanctórum Prophetárum voce manifestásti, in omni loco dominatiónis tuæ, sac-tórem te bonórum séminum, et electórum pálpitum esse cultórem: tríbue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resescáto, digna efficiántur fruge focúndi. Per Dóminum.

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

NINTH PROPHECY *Exodus 12, 1-11*

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 neighbor 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 blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be an 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.

Orémus. Flectámus génua.
R. Leváte.

Let us pray. Let us kneel.
R. Arise.

PRAYER

OMNIPOTENS sempitérne
Deus, qui in ómnium
óperum tuórum dispensatióne
mirábilis es: intélligant redéempti
tui, non fuisse excelléntius quod
iníto factus est mundus, quam
quod in fine seculórum Pascha
nostrum immolátus est Christus:
Qui tecum.

almighty everlasting God,
Who art wonderful in the
ordering of all Thy works, let Thy
redeemed understand that the
creation of the world at the begin-
ning was not a greater work, than
the immolation, in the fullness
of time of Christ, our passover.
Who livest and reignest.

TENTH PROPHECY *Jonah 3, 1-10*

AND 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 preach-
ing 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 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 God had mercy with regard to the
evil which he had said that he would do to them, and he did it not.

Orémus. Flectámus génua.
R. Leváte.

Let us pray. Let us kneel.
R. Arise.

PRAYER

DEUS, qui diversitátem gén-
tium in confessióne tui nó-
minis adunásti: da nobis, et velle,
et posse quæ præcipis; ut pópulo
ad æternitátem vocáto, una sit fi-
des méntium, et pías actiόνum.
Per Dóminum.

God, who hast gathered to-
gether the divers nations
of earth in the confession of thy
name; grant us both the will and
the power to keep thy command-
ments, that all those whom thou
hast called to everlasting life, may
be one in faith of mind and in
goodness of conduct. Through Je-
sus Christ.

ELEVENTH PROPHECY *Deuteronomy 31, 22-30*

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

TRACT *Deut. 32, 1-4*

Atténde, cælum, et loquar: et
áudiat terra verba ex ore meo. I speak, let the earth give ear to
þ. Exspectétur sicut plúvia eló-
quium meum: et descéndant sicut
my doctrine gather as the rain, let