



HOLY SATURDAY

EASTER VIGIL

INTRODUCTION

he Christ on the Cross, Good Friday, is covered in malediction for us; having died on an infamous gibbet, Who was left as guilty to the irrevocable justice of God, and no less to the wrath of hell and to the hatred of His enemies. He is dead, and all of humanity is dead with Him, for which, as death came in the beginning to original justice and innocence through the contamination of Adam's sin, so now in Christ and through Christ sin and the old Law die, making themselves, by means of the Faith, participants of the expiation and of the Sacrifice of Jesus. Therefore, He is dead, as the Apostle teaches, because of our sins, and is Risen in order to destroy its effects, reestablishing us in grace, in justice and in the rights of the Glory of Heaven. The Easter of Jesus, therefore is our Easter, because if in the evening of the Parasceve all of us die with Him on the Cross, this night in Him we rise to new life according to God.

The tradition of keeping the vigil from Saturday evening to the Sunday morning of Easter is very ancient. Tertullian speaks of it as a law above all else, so that no one could be excused from it. It was only in the late Middle Ages that the ceremonies were finally anticipated in the afternoon, and then to the morning of Holy Saturday until finally being brought back to the evening.

The most ancient description of the Easter Vigil occurs in St. Justin Martyr in his *Apology*, in which Baptism and the Mass that followed are identical to the rites described here. They followed a solemn and public fast, by both the Catachumens and the entire Christian community. A fast that in that time, could not be identified with anything other than that fast which preceding the Solemnity of the Lord's Resurrection.

The sacred ceremony which is about to unfold before our eyes, express with astonishing brilliance and colors the tremendous sacred reality of Christ Resurrection and of the Church, and consists of five distinct parts: the Blessing of the New Fire and the Grains of Frankincense; the Paschal Candle; the Prophecies; the Litany and the Solemn Mass of the Easter Vigil.

Originally, except for Baptism, the ordinary *Pannuchis* (Vigil), which in the 3rd century sanctified weekly the night between Saturday and Sunday, did not have to include rites very different from what the Roman Missal prescribes for the Easter Vigil. Before the 5th century when monastic piety created what is now know to us as the Night Office or Matins in the Breviary, only the Vigil Office of the Solemnity of the Easter was used in vigils for Sunday, anniversaries of Martyrs in the cemetery crypts, and in the Titular Churches of Rome. Therefore the ceremonies that are today found in the Missal for the *Easter Vigil* represent and preserve intact the primitive form of the Night Office or Matins according to ancient Roman usage.

HOLY SATURDAY

The Easter Vigil

PART I: THE NEW FIRE & THE GRAINS OF INCENSE

BRIEF HISTORY

The first part of today's ceremony focuses on the blessing of the fire and then of the Paschal Candle. It is, however, nothing but an alteration of the primitive Eucharistía lucernáris, which was introduced in the Roman liturgy in the Carolingian era.

It was customary of the first centuries to obtain fire from a flint every day before Vespers, for the purpose of lighting the lamps and the candles that would burn during the Office, and would remain lit in the church until Vespers of the following day. The Church of Rome practiced this custom with greater solemnity on the morning of Holy Thursday; on that day the new fire received a special blessing. Following an instruction which Pope St. Zechariah sent by letter to Saint Boniface, Archbishop of Mainz in the eighth century, three lamps were lit by the fire, which were then carefully guarded in a secret place. Then from these would come the light to be used on the night of Holy Saturday. That light, lit at the beginning of the Sunday vigil in memory of the Resurrection of Jesus, immediately suggested the idea that the shining lamp symbolized Christ. In the following century, under Pope St. Leo IV, in 847, the Church of Rome extended the custom of the other days of the year also to Holy Saturday, which consisted in obtaining new fire from a stone.

It is therefore right that this mysterious fire, destined to provide light to the Paschal Candle, and later to the altar itself, receives a special blessing and is to be received triumphantly by the Christian people.

The extinguishing of every light, at this moment, signifies the abrogation of the ancient Law, which ceased when the veil of the Temple was torn in two; the stone from which the new fire is derived is Christ, which in many places of Scripture is called "stone," from which they came out - because of the hard and obstinate hearts of the Jews who struck him until he died - of the fiery furnaces of love, which were his five Wounds, from which a "new fire" comes, a symbol of the merciful promulgation of the new Law that Jesus Christ has brought, dissolving all shadows of the First Covenant.

It followed, although later, that the light became more closely united to the offering of incense suggested by Psalm 140, destined by the early Christians for the evening Office, where the vespertine sacrifice of Golgotha is compared to the vapor of incense rising to the throne of God.

In essence, it is a Jewish ceremony which since the first Christian faithful has acquired a subtle Christian meaning, that of Christ's resurrection from death and dispelling the darkness of humanity; in fact, the vespertine syntax has been the starting point of all Christian ritual, when in Jerusalem the Apostles, after the afternoon sacrifice in the Temple, at the decline of the day, gathered at the house of one of the more affluent members, and there, lighting the ritualistic lamps, preached, prayed and celebrated together the Eucharist Agape.

With the passage of time and the definitive triumph of the Roman Liturgy, the rite of the ancient lighting of lamps (Lucerna) disappeared surviving only in the Easter Vigil.

Before the start of the function, outside of the church, or if the weather doesn't permit, in the vestibule, a table is covered with a white cloth and on it is placed a white dalmatic, maniple and stole, and a missal covered with purple, taper and splinter of wood or some paper. Also something to place the blessed coals into the thurible. (The rubrics of this particular Mass prescribes that a new fire be lit to bless, stating: "Interim excútitur ignis de lápide foris ecclésiam, et ex eo accendúntur carbónes." Likewise the Memoriále Rituum (Chapter VI, chap. II § 1, No. 1) states: "Extra ecclésiam excútitur novus ignis and sílice, et accendúntur carbónes in fóculo." Also in the first prayer, with which the new fire is blessed, the words "prodúctum e sílice, .. novum hunc ignem sanctífica ").

Near the table, the trident reed is adorned with flowers, at the top of which there are three white candles, at first being united and then branched outward.

At the appointed hour, the Celebrant and the Sacred Ministers vest in purple vestments without maniple; the Suddeacon takes up the Cross, while two Acolytes carry the holy water vessel and the tray with the grains of incense, and then all process for the blessing of the new fire. The Celebrant and the Deacon stand with their hands clasped and with heads covered. The celebrant says with hands joined, and without singing; Dóminus vobíscum and the three following Prayers ordered for the blessing of the fire. This blessing can not be left out. At the end of each Prayer, all answer Amen.

COMMENTARY

The light, the heat of the *fire*, especially the *fire*, this force so necessary for life, so beautiful, yet so terrible, was considered among the ancient peoples to be the symbol of, or even divinity itself. God speaks to Moses through a burning bush; the fire of Yahweh descends from heaven at the prayers of Elijah and consumes the victim on the altar; in the case of Prophets, *fire* forms almost a wall of defense around the throne of God; the Cherubs of Ezekiel and the Angels of Daniel are of *fire*; flames, lightning and thunder make up the terrible seat of the meek Lamb of God, who in the Apocalypse, is immolated for the sins of the world. God is "a devouring *fire*", the Scripture tells us, and like His word, so everything around Him take part in nature, so much so that not only are the Angels described as flames of *fire*, but even Moses' face is irradiated by the divine splendors on Sinai, as a consequence of the long conversation with God.

The *stone* from which the new fire is made is a symbol of Christ, whose Passion had already been glimpsed by the Psalmist, when he wrote that "the *stone*, rejected by the builders, would become the head of the corner" (cf Ps. 117,22). Jesus during his Passion was "rejected" by the Jewish people who did not accept Him as the true Messiah and Redeemer, but rather put Him cruelly to death outside the walls of the city of Jerusalem. But then, with his glorious Resurrection, he became the "corner *stone*," Conqueror of death and the invisible Head of His Church.

The word *stone* (rock) reminds us also of those other words from Holy Scripture spoken by the divine Savior, when, turning to St. Peter in the region of Caesarea Philippi, he says: "And I tell you: you are Peter and on this rock I will build My church and the gates of hell shall not prevail against it" (Mt 16:18). The stone, therefore, reminds us of the birth of the Church, on which it rests and from which the sacraments spring forth, like darts infused with love.

This most high symbolism, in which the infinite holiness of Yahweh is represented, could not be neglected in the golden centuries of the primitive Catholic liturgy.

- R. Et cum spíritu tuo.

Orémus. Oratio

Deus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuæ ignem fidélibus contulísti: prodúctum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctí fica: et concéde nobis, ita per hæc festa paschália cœléstibus desidériis inflammári; ut ad perpétuæ claritátis, puris méntibus, valeámus festa pertíngere. Per eúndem Christum. Dóminum nostrum.

R. Amen.

Orémus. Oratio

Dómine Deus, Pater omnípotens, lumen indefíciens, qui es cónditor ómnium lúminum: béne A dic 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 Ægýpto, ita illúmines corda, et sensus nostros; ut ad vitam, et lucem ætérnam perveníre mereámur. Per Christum Dóminum nostrum.

R. Amen.

Orémus. Oratio

Dómine sancte, Pater omnípotens, ætérne Deus: benedicéntibus nobis hunc ignem in nómine tuo, et unigéniti Fílii tui, Dei ac Dómini nostri Iesu Christi, et Spíritus Sancti, cooperári dignéris; et ádiuva nos contra igníta tela inimíci, et illústra grátia cælésti: Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu Sancto, Deus: per ómnia sæcula sæculórum.

 \mathbb{R} . Amen.

℣. The Lord be with you.

R. And with thy spirit.

Let us pray.

Prayer

God, Who through Thy Son, the cornerstone, hast given to Thy faithful the fire of Thy brightness, sancti fy this new fire, produced out of a flint-stone, to be serviceable for our uses; and grant unto us to be so fired with heavenly aspirations though these paschal festivities, that with pure hearts we may be able to attain to the festivities of perpetual brightness. Through the same Christ our Lord.

R. Amen.

Let us pray.

Prayer

Lord God, Father almighty, light unfailing, Who art the Creator of all lights, bless It is light, which hath been sanctified and blessed by Thee, Who dost enlighten the whole world, that we may be kindled by that light and enlightened by the fire of Thy brightness; and as Thou didst enlighten Moses when he went forth out of Egypt, so do Thou enlighten our hearts and our senses, that we may be worthy to come to the light eternal. Through Christ our Lord.

R. Amen.

Let us pray.

Prayer

Holy Lord, eternal Father, almighty God, vouchsafe Thy co-operation with us while we bless this fire in Thy name, and the name of Thine only-begotten Son, our God and Lord Jesus Christ, and of the Holy Spirit; and aid us against the fiery darts of the enemy, and illuminate us with Thy heavenly grace. Who livest and reignest with the same, Thine Only-begotten and the Holy Spirit, God, forever and ever.

R. Amen.

The celebrant blesses the five grains of incense to be placed in the Candle, and says the fourth prayer without singing, while the thurifer places blessed coals in the censer.

COMMENTARY

In addition to the new fire, Holy Church today also blesses incense. This incense represents the perfumes that Magdalene and other holy women had prepared to embalm the body of the Redeemer. It is in five grains, recalling the five wounds of the Savior. The Prayer that the Celebrant pronounces on these grains of incense teaches us about the relationships they has with the light; while at the same time instructing us on the power of these different sacred elements against the insidious snares of the spirits of darkness.

Véniat, quésumus, omnípotens Deus, super hoc incénsum larga tuæ bene Adictiónis infúsio: et hunc noctúrnum splendórem invisíbilis regenerátor accénde; ut non solum sacrifícium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; sed in quocúmque loco ex huius sanctificatiónis mystério áliquid fúerit deportátum, expúlsa diabólicæ fraudis nequítia, virtus tuæ maiestátis assístat. Per Christum Dóminum nostrum.

R. Amen.

Jon this incense, we beseech Thee, O almighty God, may there come a plenteous outpouring of Thy benediction ★ and do Thou, O invisible Regenerator, kindle this splendor of the night, that not only the sacrifice, happily consummated this night, may be refulgent with the secret mingling of Thy light, but into whatsoever place anything be brought from the mystery of this sanctification, the malice of the diabolical deceits may be driven thence, and the power of Thy majesty may be present. Tbrough Christ our Lord.

R. Amen.

After the Prayer is over, the Celebrant places the incense in the thurible as usual. Then he sprinkles the five grains of incense and the fire three times with holy water, saying:: Aspérges me, Dómine, without singing or saying the Psalm. Meanwhile the lights of the church are extinguished, so that they may be lit, from the new fire. After the Celebrant has incensed the five grains of incense and the fire, the first Acolyte lights the small candle from the blessed fire.

The Deacon puts off the purple vestments and, wearing a white dalmatic, takes the trident reed with two hands, at the end of which three separate candles are placed in a triangle, symbol of the Three Divine Persons. The thurifer leads, who lightly swings the thurible, having on his right the second Acolyte, carrying the tray with the five grains of incense; followed by the Subdeacon with the Cross and the Choir standing two by two; then comes the Deacon with the trident reed, having on his left the first Acolyte with the lighted candle; and finally the Celebrant, with his hands joined, and the Master of Ceremonies near him. All go with heads uncovered, except the Celebrant. When the Celebrant enters the church, the Deacon lowers the trident reed and the first Acolyte lights, with the new fire, one of the three candles on the reed. Then the Deacon, raising the trident reed, kneels on one knee, with all doing likewise, except for the Subdeacon who carries the Cross; as the Celebrant, genuflects he will uncover his head. The Deacon then sings Lumen Christi and everyone answers, Deo grátias. After that all rise and the procession moves forward.

COMMENTARY

The Deacon vests in a white dalmatic, which seems to contrast the purple cope of the Celebrant. This ornament of joy is explained by the function, so full of joy, with which the Deacon is charged.

The reed is a reminder of the Savior's Passion and the weakness of nature to which he has deigned to unite with the Incarnation. It is capped by a triple candle which is called to signify the glorious Trinity in which the Incarnate Word participates.

V. Lumen Christi.

R. Deo grátias.

℣. Light of Christ.℞. We thank thee, O God.

COMMENTARY

This first apparition of light proclaims the divinity of the Father who has manifested himself to us through Jesus Christ: "No one knows the Father - Jesus said - except the Son and he to whom it shall please the Son to reveal him" (Mt 11:27).

The Deacon advances to the center of the church, he lights the second candle placed on the reed, and kneeling again as above, sings in a higher tone:

\[
\bar{V}\]

. Lumen Christi.

R. Deo grátias.

♥. Light of Christ.№. We thank thee, O God.

COMMENTARY

This second exposition of light speaks to us of the divinity of the Son who manifested himself to men in the Incarnation, revealing to them his equality of nature with the Father.

For the third time the Deacon advances to the Altar, he lights the third candle, and, kneeling as before, sings with an even higher tone:

R. Deo grátias.

♥. *Light of Christ*.№. We thank thee, O God.

COMMENTARY

This third exposition of light proclaims the divinity of the Holy Spirit revealed to us by Jesus Christ when he imposed on the Apostles the solemn precept which the Church is about to put into practice this night: "Go and teach all nations, baptizing them in the name of the Father. and of the Son and of the Holy Spirit" (Mt 28:19). Through the Son who is "the light of the world," men have known the Most Holy Trinity.

PART II: THE PASCHAL CANDLE

Brief History

The lighting of the vigil candle is the office of the deacon; therefore the declamation which, accompanies this symbolic rite of the sabbatical sunset is reserved to him. Needless to say that this rite of the *Lucernario* derives from the practice in the Synagogue.

This diaconal office has a very special character, and the liturgical tradition wanted the text to be recited from a scroll of parchment, which the Deacon unrolled little by little from above the ambo. It was generally decorated with depicted scenes, which were turned upside down, so that, while unrolling the scroll, they could be seen by the people.

The majesty of this rite is so great that Holy Church employs all the magnificence of its inspired language, so to excite devotion within the faithful.

In the fifth century, Pope Saint Zosimus extended the privilege of blessing this Candle to all churches in the city of Rome, although Baptism was administered only at the baptistery of the Lateran. It is by the same privilege that the ceremony of the Paschal Candle can be performed today in all churches, even in those that do not possess a baptismal font.

The Deacon hands the reed to the first Acolyte, who in the meantime has extinguished his candle, and goes to the Epistle corner, allowing the Celebrant to pass going up to the Altar. The Celebrant kisses the altar in the middle moving to the Epistle side. Then the Deacon, receiving the Missal from the MC and genuflecting on the edge of the predella, without saying the *Munda cor meum*, asks for the Blessing from the Celebrant as at the Gospel, although with kissing his hand. Then the Celebrant says:

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

The Lord be in thy heart and on thy lips, that thou mayest worthily and competently declare His paschal proclamation, in the name of the Father and the Son, **A and the Holy Ghost. Amen.

The Deacon ascends the pulpit (or lectern) in the Gospel corner, places the missal there and incenses it. To the right of the Deacon stand the Subdeacon with the Cross and the Thurifur; on his left the two Acolytes: the one carrying the reed and the other holding a tray with the five grains of incense. All rise, standing as for the Gospel, while the Deacon sings the *Exúltet* with folded hands. The Candle will have already been placed prior to this on the Gospel side, where the *Exúltet* will be sung.

COMMENTARY

This large "torch" in the shape of a column represents Christ. Before being lit, it symbolized the column of cloud that enveloped the Jews at their departure from Egypt, and Christ in the tomb, dead and buried. When it receives the flame, we will see in it the

pillar of fire that will illuminate the steps of the holy people: it is the likeness of Christ, radiant with the splendor of his Resurrection. In fact, as in the Candle there is the wick, the wax and the light, so is found in Christ the soul, the body and the divinity.

The Candle is placed in an prominent spot to signify that the Lord has reached eternal life supra all mortality; it is lit to show that He is alive in Glory; it is blessed, because by its nature alone it could not signify the risen Christ.

The Deacon, in the moment when he sings *Exsúltet*, represents Mary Magdalen and the other pious women, who first had the honor of being meet by Jesus after his Resurrection and were commissioned by him, in spite of the inferiority of their sex, to tell the Apostles that He had come forth from the tomb and would preceded them to Galilee.

EXSULTET

🗖 xsúltet iam Angélica turba cæló $oldsymbol{\mathsf{L}}$ rum: exsúltent ďivína mystéria: et pro tanti Regis victória, tuba ínsonet salutáris. Gáudeat et tellus tantis irradiáta fulgóribus: et ætérni Regis splendóre illustráta, totíus orbis se séntiat amisísse calíginem. Lætétur et mater Ecclésia, tanti lúminis adornáta fulgóribus: et magnis populórum vócibus hæc áula resúltet. Quaprópter adstántes vos, fratres caríssimi, ad tam miram huius 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 infundens. Cérei huius laudem implére perfíciat. Per Dóminum nostrum Iesum Christum Fílium suum: qui cum eo vivit et regnat in unitate Spíritus Sancti Deus.

Per ómnia sæcula sæculórum.

- R. Amen.
- R. Et cum spíritu tuo.
- R'. Habémus ad Dóminum.
- ♥. Grátias agámus Dómino Deo nostro.
- R. Dignum et iustum est.

Now, let the angelic host of heaven exult the mysteries divine; and for the victory of so great a King sound the trumpet of salvation. Let earth rejoice, irradiated by such mighty beams, and being lighted up with the splendor of the eternal King, let her feel the shadows gone from all her sphere. Let Mother Church also rejoice, adorned with the effulgence of so great a light; and let this place ring with the voice of many. Wherefore, do ye here present, O most dear brethren, in the wondrous brightness of this holy light, join me, I pray, in invoking the mercy of almighty God, that He, Who, for no merits of mine own, hath deigned to number me among the levites, may shed upon me the brightness of His light and make me perfectly perform the praise of this candle. Through Our Lord Jesus Christ, His Son, Who with Him liveth and reigneth in the unity of the Holy Spirit, God.

Forever and ever.

- R. Amen.
- ♥. The Lord be with you.
- Ry. And with thy spirit.
- Ŋ. Lift up your hearts.
- Ry. We have them lifted up to the Lord.
- V. Let us give thanks to the Lord, our God.
- \mathbb{R}^{n} . It is meet and just.

Vere dignum et iustum est, invisíbilem Deum Patrem omnipoténtem, Filiúmque eius unigénitum, Dóminum nostrum Iesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis æterno Patri Adæ débitum solvit: et véteris piáculi cautiónem pio cruóre detérsit. Hæc sunt enim festa paschália, in quibus verus ille Agnus occiditur, cuius sánguine postes fidélium consecrántur. Hæc nox est, in qua primum patres nostros fílios Israël edúctos de Ægýpto, Mare Rubrum sicco vestígio transíre fecísti. Hæc ígitur nox est, quæ peccatórum ténebras, colúmnæ illuminatióne purgávit. Hæc nox est, quæ hódie per univérsum mundum in Christo credéntes, a vítiis sæculi, et calígine peccatórum segregátos, reddit grátiæ, 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, Fílium tradidísti! O certe necessárium Adæ peccátum, quod Christi morte delétum est! O felix culpa, quæ talem ac tantum méruit habére Redemptórem! O vere beáta 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 delíciis meis. Huius ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis, et mæstis lætítiam. Fugat ódia, concórdiam parat, et curvat impéria.

It is truly meet and just, that with all the powers of heart and mind, uplifting, too, our voices, we sing the God invisible, that Father almighty, and His only begotten Son, Our Lord Jesus Christ; Who paid for us unto the eternal Father the debt of Adam, and hath wiped out with His dear blood the reckoning of the ancient offense. For these are the paschal rites wherein the true Lamb is slain with Whose blood the door-posts of the faithful are consecrated. This the night on which Thou didst cause our fathers, the children of Israel, to cross drysod the Red Sea, leading them out of the land of Egypt. This, then, is the night that hath purged away the darkness of sins with the illumination of the pillar of fire. This is the night which now, throughout all the world, doth separate believers in Christ from the iniquities of the world and the gloom of sins, doth restore them to grace, and join them unto holiness. This is the night on which, bursting the bonds of death, Christ came victorious from the grave. profited us nothing to be Born except that we might be redeemed. O wondrous condescension of thy great kindness in our regard! O inestimable affection of charity: to redeem the slave, Thou didst give up the Son! O truly necessary sin of Adam, that is wiped out by the death of Christ! O happy fault, that was worthy to have such and so great a redeemer! O truly blessed night, that alone was worthy to know that time and the hour when Christ rose again from the dead. This is the night of which it is written: And the night shall be enlightened like day; and the night is my enlightening in my pleasures. The sanctification of this night, therefore, driveth away evil deeds, cleanseth offences, restoring innocence to the fallen and gladness to the mournful. driveth out hatred, it produceth concord and curbeth tyrannies.

The Deacon places in the Paschal Candle the five grains of blessed incense, in the form of a cross, following this order:



The Clergy sit, but not the Celebrant.

COMMENTARY

The number of these grains of incense, fixed as they are in the wax, represents the five wounds of Christ on the Cross; and at the same time indicates the use of the perfumes that Mary Magdalen and her companions had prepared, while Jesus lay in the tomb.

In huius ígitur noctis grátia, súscipe, sancte Pater, incénsi huius sacrificium vespertínum: quod tibi in hac Cérei oblatióne solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia. Sed iam colúmnæ huius præcónia nóvimus, quam in honórem Dei rútilans ignis accéndit.

In thanksgiving, then, for this night, O holy Father, receive the evening sacrifice of this incense, which most holy Church rendereth to Thee by the hands of her ministers, in this solemn oblation of wax, from the labors of the bees. And now we know the glories of this column which the flickering fire both kindle in God's honor.

The Deacon goes to light the Candle with one of the three candles of the reed, then returns, and the chant continues.

COMMENTARY

This symbolic act reproduces the instant of the Resurrection of Christ, when the divine virtue suddenly came to reanimating his body, re-uniting His most holy soul which death had separated. The torch is now inaugurated, as an image of Christ the Light. Holy Church rejoices at the thought that soon she will see her heavenly Spouse who is the triumphant victor over death.

The Deacon stops while the first Acolyte lights his candle either from the reed or the Paschal Candle. The lights of the church are turned on (and all the other lights). This lighting takes place after that of the Easter Candle, because the knowledge of the Resurrection of the Savior spread later, until all the faithful were enlightened. This sequence shows us that, after having died like Our Lord in the tomb, our resurrection will be the continuation and imitation of Jesus Christ, who re-opened the way to immortality.

Qui licet sit divísus in partes, mutuáti tamen lúminis detriménta non novit. Alitur enim liquántibus ceris, quas in substántiam pretiósæ huius lámpadis, apis mater edúxit. Which fire, though it be divided into parts, yet knoweth no diminution of its light. For it is nourished by the fluid wax which the mother bee hath produced for the material of this precious torch.

The lamps are lit, then the Deacon continues the chant.

O vere beáta nox, quæ exspoliávit Ægýptios, ditávit Hebræos! Nox, in qua terrénis cæléstia, humánis divína iungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis

O truly blessed night that despoiled the Egyptians and enriched the Hebrews! Night in which heavenly are joined with earthly things, divine with human! We therefore pray Thee, O Lord, that this candle, consecrated consecrátus, ad noctis huius calíginem destruéndam, indefíciens persevéret. Et in odórem suavitátis accéptus, supérnis lumináribus misceátur. Flammas eius lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínferis, humáno géneri serénus illúxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beátissimo Papa nostro N. et Antístite nostro N., quiéte témporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre, et conserváre dignéris. * Per eúndem Dóminum nostrum Iesum Christum, Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. R. Amen

to the honor of Thy name, may preserve without failing in breaking up the gloom of this night. And, being accepted for an odor of sweetness, may it be mingled with the heavenly luminaries. May the daystar of the morning come upon its flame: That daystar which knoweth no setting: He Who, returning from the grave, hath shed His serene light upon the human race. We therefore beseech Thee, O Lord, that, granting peace in these paschal joys to us Thy servants, and all Thy clergy, and Thy most devout people, together with our most blessed Pope N. and our bishop N., Thou wouldst deign to direct us with Thy watchful protection, to govern and preserve us. Through the same Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God, world without end. ₽. Amen.

PART III: THE PROPHECIES

BRIEF HISTORY

Having finished the *Eucharistia lucernáris*, which corresponded in part, in its meaning and likeness of a canonical hour, to the prelude of Vespers, which immediately follows the Vigil, while during the first three centuries at Rome it consisted exclusively of a series of scriptural passages, interspersed with *Collects* and responsorial chants of the Psalms. Only later, did monastic influence give a completely different structure and format to the Divine Office.

Also a most ancient tradition reserved to the morning Office was the singing of a series of Prophetic odes derived from the Synagogue and this is the reason why today, in the Easter Vigil, after the lessons, the responsorial chants are not taken from the Psalter, but rather from the ancient collection of morning odes. Definitively, the Easter Vigil described in the Roman Missal is of paramount importance, since it still retains almost wholly intact the primitive form of a Roman Sunday Vigil, followed by the Eucharistic Sacrifice, as it was done in the early centuries of the Church.

St. Gregory reduced the number of the *Lessons* or *Prophecies* to six; but after some time the ancient traditional twelve readings of the Gelasian Sacramentary, which was so widespread in France and Italy, also prevailed in Rome. The Collects that follow the *Lessons* are very important, do to there sculpturesque brevity in expressing there mystical meaning.

^{*}The words regarding the Roman Emperor are left out. (Decr. 1827, II, et 3103, III).

At the end of the blessing of the Paschal candle, the Deacon lays aside the white dalmatic to resume the purple vestments, takes his place next to the Celebrant, who, after removing the cope, puts on the maniple and the violet chasable. The Prophecy now begins without title and without answering Deo grátias at the end. The Celebrant reads these in a low voice, at the Altar, from the Epistle side. While the Prophecies are sung, the Clergy sits, and rising at the Prayers sung by the Celebrant, with his hands outstretched, in the ferial tone. The Prophecies must be completely sung.

COMMENTARY

The whole function presents a air of austere gravity: the hour when Christ will resurrect us, his faithful, has not yet struck. The frequent genuflections dark color of the sacred vestments continue to contrast with the splendor of the mysterious Paschal Candle, which silently spreads its light on the assembly, still stirred by the Deacon's triumphant declaration, eager to see the hour when Christ will rise. The Prophecies are twelve, recalling the twelve Apostles who preached this doctrine; they are said without title because our Head and Redeemer has not yet risen from death.

* * *

The first Prophecy is taken from Genesis, and in it the work of creation is described. The cosmos is the masterpiece of the Wisdom of God, and all things are beautiful because they have come forth from His hands. The world therefore has become an immense temple that God Himself has erected for His glory, and we, being given use of the inferior creatures by God, must do so with great care and respect using all things in accordance with the end in which God has intended.

The redemption can be compared to a second creation, since by it man, who had become a slave to the devil, has been returned to his original dignity of a child of God.

PROPHETIA PRIMA Gen. 1,1-31 et 2,1-2

Tn princípio creávit Deus cælum, et Lterram. Terra autem erat inánis, et vácua, et ténebræ erant super fáciem abýssi: et Spíritus Dei ferebátur super aguas. Dixítque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divísit lucem a ténebris. Appellavítque lucem Diem, et ténebras Noctem: factúmque est véspere et mane, dies unus. Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et dívidat aguas ab aguis. Et fecit Deus firmaméntum, divisítque aquas, quæ erant sub firmaménto, ab his, quæ erant super firmaméntum. Et factum est ita. Vocavítque Deus firmaméntum Cælum: et factum est véspere, et mane, dies secúndus. Dixit vero Deus: Congregéntur aquæ, quæ sub cælo sunt, in

FIRST PROPHECY *Gn.* 1,1-31; 2,1-2

Tn the beginning God created heaven **I** 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 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.

locum unum: et appáreat árida. Et factum est ita. Et vocávit Deus áridam. Terram: congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum iuxta genus suum, cuius semen in semetípso sit super terram. Et factum est ita. Et prótulit 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 dívidant diem, ac noctem, et sint in signa, et témpora, et dies, et annos: ut lúceant in firmaménto cæli, et illúminent terram. Et factum est ita. Fecítque Deus duo luminária magna: lumináre maius, ut præésset diéi: et lumináre minus, ut præésset nocti: et stellas. Et pósuit eas in firmaménto cæli, ut lucérent super terram, et præéssent diéi ac nocti, et divíderent 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 aguas maris: avésque multiplicéntur super terram. Et factum est véspere, et mane, dies quintus. Dixit quoque Deus: Prodúcat terra ánimam vivéntem in génere suo: iuménta et reptília, et béstias terræ secúndum spécies suas. Factúmque est ita. Et fecit Deus béstias terræ

And God called the dry land, Earth; and the gathering together of the waters, he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: To shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night: and the stars. And he set them in the firmament of heaven to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: *Increase and multiply, and fill the waters* of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image and

iuxta spécies suas, et iuménta, et omne réptile terræ in génere suo. Et vidit Deus quod esset bonum, et ait: Faciámus hóminem ad imáginem, et similitúdinem nostram: et præsit píscibus maris, et volatílibus cæli, et béstiis, universæque terræ, omníque réptíli, 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 subiícite eam, et dominámini píscibus maris, et volatílibus 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, omníque vólucri cæli, et 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 véspere, et mane, dies sextus. Igitur perfécti sunt cæli, et terra, et omnis ornátus eórum. Complevítque Deus die séptimo opus suum, quod fécerat: et requiévit die séptimo ab univérso ópere quod patrárat.

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 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.

The reading finished, the Celebrant says: *Orémus*; the Deacon: *Flectámus génua*; and the Subdeacon: *Leváte*. And in like manner for the other prayers.

Orémus.

Flectámus génua.

₽. Leváte.

Oratio

Deus, qui mirabíliter creásti hóminem, et mirabílius redemísti: da nobis, quæsumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad ætérna gáudia perveníre. Per Dóminum nostrum.

Let us pray..

Let us Kneel.

R. Arise.

Prayer

God, Who hast wonderfully created man and more wonderfully redeemed him, grant us, we beseech Thee, to withstand by strength of spirit the allurements of sin, that we may be worthy to reach everlasting joys. Through our Lord.

COMMENTARY

The second Prophecy is intimately related to the first, and therefore with the work of Redemption. As in the beginning God had drawn the universe out of nothing, so now, through Noah's ark, He recreates it, though a conserved reserve of creation. As the ark of the patriarch Noah renewed the life of the whole world, so now holy Baptism comes to submerge and put to an end an intolerable state of affairs, inaugurating the New Testament of peace and of love.

PROPHETIA SECUNDA

Gen. 5; 6; 7 et 8

Noë vero cum quingentórum esset annórum, génuit Sem, Cham et Iapheth. Cumque cœpissent hómines multiplicári super terram, et fílias procreassent, vidéntes fílii Dei fílias hóminum, quod essent pulchræ, accepérunt sibi uxóres ex ómnibus, quas elégerant. Dixítque Deus: Non permanébit spíritus meus in hómine in ætérnum, quia caro est: erúntque dies illíus centum vigínti annórum. Gigántes autem erant super terram in diébus illis. Postquam enim ingréssi sunt fílii Dei ad fílias hóminum illæque genuérunt, isti sunt poténtes a século viri famósi. Videns autem Deus, quod multa malítia hóminum esset in terra, et cuncta cogitátio cordis inténta esset ad malum omni témpore, pænítuit eum, quod hóminem fecísset in terra. Et tactus dolóre cordis intrínsecus: Delébo, inquit, hóminem, quem creávi, a fácie terræ, ab hómine usque ad animántia, a réptili usque ad vólucres cæli; pœnitet enim me fecisse eos. Noë vero invénit grátiam coram Dómino. Hæ sunt generatiónes Noë: Noë vir iustus atque perféctus fuit in generatiónibus suis, cum Deo ambulávit. Et génuit tres fílios, Sem, Cham, et Iapheth. Corrúpta est autem terra coram Deo, et repléta est iniquitáte. Cumque vidísset Deus terram esse corrúptam (omnis quippe caro corrúperat viam suam super terram), dixit ad Noë: Finis univérsæ car-

SECOND PROPHECY

Gn 5; 6; 7; 8;

↑ nd Noe, when he was five hundred A years old, begot Sem, Cham, and Japh-And after that men began to be multiplied upon the earth, and daughters were born to them, The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,) He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them,

nis venit coram me: repléta est terra iniquitate a facie eórum, et ego dispérdam eos cum terra. Fac tibi arcam de lignis lævigátis: mansiúnculas in arca fácies, et bitúmine línies intrínsecus et extrínsecus. Et sic fácies eam: Trecentórum cubitórum erit longitúdo arcæ, quinquagínta cubitórum latitúdo, et triginta cubitórum altitúdo illíus. Fenéstram in arca fácies, et in cúbito consummábis summitátem eius: óstium autem arcæ pones ex látere: deórsum cœnácula et trístega fácies in ea. Ecce ego addúcam aquas dilúvii super terram, ut interfíciam omnem carnem, in qua spíritus vitæ est subter cælum. Universa quæ in terra sunt, consuméntur. Ponámque fœdus meum tecum: et ingrediéris arcam tu, et fílii tui, uxor tua, et uxóres filiórum tuórum tecum. Et ex cunctis animántibus univérsæ carnis bina indúces in arcam, ut vivant tecum: masculíni sexus, et feminíni. De volúcribus iuxta genus suum, et de iuméntis in génere suo, et ex omni réptili terræ secúndum genus suum: bina de ómnibus ingrediéntur tecum, ut possint vívere. Tolles ígitur tecum ex ómnibus escis, quæ mandi possunt, et comportábis apud te: et erunt tam tibi, quam illis in cibum. Fecit ígitur Noë ómnia, quæ præcéperat illi Deus. Erátque sexcentórum annórum, quando dilúvii aguæ inundavérunt super terram. Rupti sunt omnes fontes abýssi magnæ, et cataráctæ cæli apértæ sunt: et facta est plúvia super terram quadragínta diébus, et quadragínta nóctibus. In artículo diéi illíus ingréssus est Noë, et Sem, et Cham, et Iapheth, fílii eius, uxor illíus, et tres uxóres filiórum eius cum eis in arcam: ipsi, et omne ánimal secúndum genus suum, universáque iuménta in génere suo, et omne, quod movétur super terram in génere suo, cunctúmque voláti-

and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which the Lord had commanded him. And he was six hundred years old, when the waters of the flood overflowed the earth. 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 selfsame day Noe, and Sem, and Cham, and Japheth his sons: his wife, and the three wives of his sons with them, went into the ark: They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and

le secúndum genus suum. Porro arca ferebátur super aquas. Et aquæ prævaluérunt nimis super terram: opertique sunt omnes montes excélsi sub univérso cælo. Quíndecim cúbitis áltior fuit aqua super montes, quos operúerat. Consumptáque est omnis caro, quæ movebátur super terram, vólucrum, animántium, bestiárum, omniúmque reptílium, quæ reptant super terram. Remánsit autem solus Noë, et qui cum eo erant in arca. Obtinuerúntque aquæ terram centum quinquaginta diébus. Recordátus autem Deus Noë, cunctorúmque animántium et ómnium iumentórum, quæ erant cum eo in arca, addúxit spíritum super terram, et imminútæ sunt aquæ. Et clausi sunt fontes abýssi, et cataráctæ cæli: et prohíbitæ sunt plúviæ de cælo. Reversæque sunt aquæ de terra eúntes, et redeúntes: et cœpérunt mínui post centum quinquaginta dies. Cumque transissent quadragínta dies, apériens Noë fenéstram arcæ, quam fécerat, dimísit corvum, qui egrediebátur, et non revertebátur, donec siccaréntur aquæ super terram. Emísit quoque colúmbam post eum, ut vidéret, si iam cessássent aquæ super fáciem terræ. Quæ cum non invenísset ubi requiésceret pes eius, revérsa est ad eum in arcam: aquæ enim erant super univérsam terram: extendítque manum, et apprehénsam íntulit in arcam. Exspectátis autem ultra septem diébus áliis, rursum dimísit colúmbam ex arca. At illa venit ad eum ad vésperam, portans ramum olívæ viréntibus fóliis in ore suo. Intelléxit ergo Noë, quod cessássent aquæ super terram. Exspectavítque nihilóminus septem álios dies: et emísit colúmbam, quæ non est revérsa ultra ad eum. Locútus est autem Deus ad Noë, dicens: Egrédere de arca, tu, et uxor tua, fílii tui, et uxóres

every fowl 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 other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go

filiórum tuórum tecum. Cuncta animántia, quæ sunt apud te, ex omni carne, tam in volatílibus, quam in béstiis, et univérsis reptílibus, quæ reptant super terram, educ tecum, et ingredímini super terram: créscite, et multiplicámini super eam. Egréssus est ergo Noë, et fílii eius, uxor illíus et uxóres filiórum eius cum eo. Sed et ómnia animántia. iuménta, et reptília, quæ reptant super terram, secúndum genus suum, egréssa sunt de arca. Ædificávit autem Noë altáre Dómino: et tollens de cunctis pecóribus, et volúcribus mundis, óbtulit holocáusta super altáre. Odoratúsque est Dóminus odórem suavitátis.

Orémus.

Flectámus génua. R. Leváte.

Oratio

Deus, incommutábilis virtus, et lumen ætérnum: réspice propítius ad totíus Ecclésiæ tuæ mirábile sacraméntum, et opus salútis humánæ, perpétuæ dispositiónis efféctu tranquíllius operáre; totúsque mundus experiátur et vídeat, deiécta érigi, inveteráta renovári, et per ipsum redíre ómnia in íntegrum, a quo sumpsére princípium: Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit.

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

Let us pray.

Let us kneel. R. Arise

Prayer

God, unchangeable virtue, and light eternal, look mercifully upon the wonderful sacrament of Thy whole Church, and perform in peace the work of human salvation, and let the whole world feel and see the things lifted up that were cast down, the worn out things renewed, and that all things are made whole through Him from Whom they had their origin, Our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth.

COMMENTARY

The third *Prophecy* tells us the moving events of Abraham who sacrifices his son Isaac, and who, for his faith merits to become the prototype and the Patriarch of an immense people of believers. The sacrifice of Isaac symbolizes that of Jesus, whom the Eternal Father delivers to death for love of us.

PROPHETIA TERTIA Gen. 22,1-19

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham,

THIRD PROPHECY Gn 22,1-19

A fter these things, God tempted Abraham, and said to him; Abraham, Abraham. And he answered him: Here I am. He said to him: Take

Abraham. At ille respóndit: Adsum. Ait illi: Tolle fílium tuum unigénitum, quem díligis, Isaac, et vade in terram visiónis: atque ibi ófferes eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravit ásinum suum: ducens secum duos iúvenes, et Isaac filium suum. Cumque concidísset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus. Die autem tértio, elevátis óculis, vidit locum procul: dixítque ad púeros suos: Exspectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac filium suum: ipse vero portábat in mánibus ignem, et gládium. Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holocáusti, fili mi. Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi, quod times Deum, et non pepercísti unigénito fílio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum aríetem inter vepres hæréntem córnibus, quem assúmens óbtulit holocáustum pro fílio. Appellavítque nomen loci illíus, Dóminus videt. Unde usque hódie dícitur: In monte Dóminus vidébit. Vo-

thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together. And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword, to sacrifice his son. 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 thy 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

cávit autem Angelus Dómini Abraham secúndo de cælo, dicens: Per memetípsum iurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti fílio tuo unigénito propter me: benedícam tibi, et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in líttore maris: possidébit semen tuum portas inimicórum suórum, et benedicéntur in sémine tuo omnes gentes terræ, quia obædísti voci meæ. Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

Orémus.

Flectámus génua.

R. Leváte.

Oratio

Deus, fidélium Pater summe, qui in toto orbe terrárum, promissiónis tuæ fílios diffúsa adoptiónis grátia multíplicas: et per paschále sacraméntum, Abraham púerum tuum universárum, sicut iurásti, géntium éfficis patrem; da pópulis tuis digne ad grátiam tuæ vocatiónis introíre. Per Dóminum nostrum.

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 thy 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.

Let us pray.

Let us kneel.

R. Arise.

Prayer

God, the supreme Father of the faithful, Who dost multiply Thy children throughout the world by spreading abroad the grace of adoption, and Who, through the paschal sacrament, dost make Thy servant Abraham the Father of all the nations, as Thou didst swear, grant that Thy people may worthily enter into the grace of Thy vocation. Through Our Lord.

COMMENTARY

The fourth *Prophecy*, taken from Exodus, was placed here, both as a preface to the Canticle of Moses, which in ancient times was part of the Odes to be sung in the Morning Office, and also because of the prodigious passage of the Israelites through the Red Sea being one of the symbols of holy baptism, since it recalls the most precious Blood of the Divine Redeemer, through whom man has been saved.

PROPHETIA QUARTA Ex. 14,24-31 et 15,1

In diébus illis: Factum est in vigília matutína, et ecce, respíciens Dóminus super castra Ægyptiórum per colúmnam ignis, et nubis, interfécit exércitum eórum: et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt ergo Ægýptii: Fugiámus I-

FOURTH PROPHECY *Ex* 14,24-31; 15,1

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

sraélem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móvsen: Exténde manum tuam super mare, ut revertantur aquæ ad Ægýptios super currus et équites eórum. Cumque extendísset Móvses manum contra mare, revérsum est primo dilúculo ad priórem locum: fugientibúsque Ægýptiis occurrérunt aquæ, et invólvit eos Dóminus in médiis flúctibus. Reversæque sunt aquæ, et operuérunt currus, et équites cuncti exércitus Pharaónis, qui sequéntes ingréssi fúerant mare: nec unus quidem supérfuit ex eis. Fílii autem Israël perrexérunt per médium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinístris: liberavítque Dóminus in die illa Israël de manu Ægyptiórum. Et vidérunt Ægýptios mórtuos super littus maris, et manum magnam, quam exercúerat Dóminus contra eos: timuítque pópulus Dóminum, et credidérunt Dómino, et Móysi, servo eius. Tunc cécinit Móyses, et fílii Israël carmen hoc Dómino, et dixérunt:

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 Pharao, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: And the Lord delivered Israel on that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord: and said:

COMMENTARY

The famous Canticle of Moses follows, intoned as the Jewish people came forth from the Red Sea. The terrible hand of God manifested itself against the idolatrous and obstinate Egyptians, while He maintained a truly maternal tenderness towards the people entrusted to Him.

Tractus Exodi 15,1 et 2
Cantémus Dómino: glorióse enim
honorificátus est: equum, et ascensórem proiécit in mare: adiútor, et protéctor factus est mihi in salútem.

Hic Deus meus, et honorificábo eum:
Deus patris mei, et exaltábo eum.

Dóminus cónterens bella: Dóminus no-

Orémus.

men est illi.

Flectámus génua. R. Leváte.

Tract Exodus 15,1; 2

Let us sing to the Lord: for he is gloriously magnified: the horse and the rider He hath thrown into the sea: He is become my helper and protector unto salvation. V. He is my God, and I will glorify Him: the God of my Father, and I will exalt Him. V. The Lord crushing wars; the Lord is His name.

Let us pray.

Let us kneel.

R. Arise.

Oratio

eus, cuius antíqua mirácula étiam nostris séculis coruscáre sentímus: dum, quod uni pópulo, a persecutióne Ægyptíaca liberándo, déxteræ tuæ poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris: præsta; ut in Abráhæ fílios, et in israëlíticam dignitátem, totíus mundi tránseat plenitúdo. Per Dóminum nostrum

Praver

God, of Whose wondrous works of old we feel the splendor even in our days, when Thou dost perform for the salvation of all peoples, through the water of regeneration, that which Thou didst for one people, delivering it from the Egyptian persecutions by the power of Thy right hand, grant that the fullness of all the world be shared by the sons of Abraham and with the dignity of Israel. Through Our Lord.

COMMENTARY

The fifth Prophecy is taken from Isaiah and refers to the vocation of the Gentiles, thanks to the faith and the baptismal washing. To attain it, it is not necessary, as in the Old Testament, to observe legal justice and consanguinity with Israel, but only the living faith in Christ the Redeemer suffices

PROPHETIA OUINTA Is. 54.17 et 55.1-11

Hæc est heréditas servórum Dómini: et iustítia eórum apud me, dicit Dóminus. Omnes sitiéntes, veníte ad aguas: et qui non habétis argéntum, properáte, émite, et comédite: veníte, émite absque argénto, et absque ulla commutatione, vinum, et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitáte? Audite audientes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclináte aurem vestram, et veníte ad me: audíte, et vivet ánima vestra, et fériam vobíscum pactum sempitérnum, misericórdias David fidéles. Ecce testem pópulis dedi eum, ducem, ac præceptórem géntibus. Ecce gentem, quam nesciébas, vocábis: et gentes, quæ te non cognovérunt, ad te current propter Dóminum Deum tuum, et sanctum Israël, quia glorificávit te. Quærite Dóminum, dum inveníri potest: invocáte eum, dum prope est. Derelínquat ímpius viam suam, et vir iníquus cogitationes

FIFTH PROPHECY Is. 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 breed, 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

suas, et revertátur ad Dóminum, et miserébitur eius, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meæ, cogitatiónes vestræ: neque viæ vestræ viæ meæ, dicit Dóminus, Quia sicut exaltántur cæli a terra, sic exaltátæ sunt viæ meæ a viis vestris, et cogitatiónes meæ a cogitatiónibus vestris. Et quómodo descéndit imber, et nix de cælo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre eam facit, et dat semen serénti. et panem comedénti; sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciet, quæcúmque vólui, et prosperábitur in his, ad quæ misi illud: dicit Dóminus omnípotens.

Orémus.

Flectámus génua. R. Leváte.

Oratio

Omnípotens sempitérne Deus, multíplica in honórem nóminis tui, quod patrum fídei spopondísti: et promissiónis fílios sacra adoptióne diláta; ut, quod prióres sancti non dubitavérunt futúrum, Ecclésia tua magna iam ex parte cognóscat implétum. Per Dóminum nostrum.

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 heaven's are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: So shall my word be, which shall go forth from my mouth: it shall not return to me void. but it shall do whatsoever I please, and shall prosper in the things for which I sent it; saith the Lord almighty.

Let us pray.

Let us kneel. Ry. Arise.

Praver

A lmighty, eternal God, for the honor of Thy name multiply what Thou didst promise to the faith of the fathers, and increase by holy adoption the sons of promise, that, what the saints of old did not doubt would be, Thy Church may know to have been already in great part fulfilled. Through Our Lord.

COMMENTARY

The sixth *Prophecy* is taken from Baruch and is among the most profound pages of the Bible. It is like a careful examination of conscience. What has Israel gained by relying on power, glory, and the pagan nations? It has collapsed.

PROPHETIA SEXTA Bar. 3,9-38

Audi, Israël, mandáta vitæ: áuribus pércipe, ut scias prudéntiam. Quid est, Israël, quod in terra inimicórum es? Inveterásti in terra aliéna, coinquinátus es cum mórtuis: deputátus es cum de-

SIXTH PROPHECY Bar. 3,9-38

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou are in thy enemies' land? Thou art grown old in a strange country: thou art

scendéntibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelléctus: ut scias simul ubi sit longitúrnitas vitæ, et victus, ubi sit lumen oculórum, et pax. Quis invénit locum eius? et quis intrávit in thesáuros eius? Ubi sunt príncipes géntium, et qui dominántur super béstias, quæ sunt super terram? qui in ávibus cæli ludunt, qui argéntum thesaurízant, et aurum, in quo confídunt hómines, et non est finis acquisitiónis eórum? qui argéntum fábricant, et sollíciti sunt, nec est invéntio óperum illórum? Extermináti sunt, et ad ínferos descendérunt, et álii loco eórum surrexérunt. Iúvenes vidérunt lumen, et habitavérunt super terram: viam autem disciplínæ ignoravérunt, neque intellexérunt sémitas eius, neque fílii eórum suscepérunt eam, a fácie ipsórum longe facta est: non est audíta in terra Chánaan, neque visa est in Theman. Fílii quoque Âgar, qui exquírunt prudéntiam, quæ de terra est, negotiatóres Merrhæ, et Theman, et fabulatóres, et exquisitóres prudéntiæ, et intellegéntiæ: viam autem sapiéntiæ nesciérunt, neque commemoráti sunt sémitas eius. O Israël, quam magna est domus Dei, et ingens locus possessiónis eius! Magnus est, et non habet finem: excélsus, et imménsus. Ibi fuérunt gigántes nomináti illi, qui ab inítio fuérunt, statúra magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplínæ invenérunt: proptérea periérunt. Et quóniam non habuérunt sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in cælum, et accépit eam, et edúxit eam de núbibus? Ouis transfretávit mare, et invénit illam? et áttulit illam super aurum eléctum? Non est qui possit scire vias eius, neque qui ex-

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. 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 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 preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths: But he that knoweth all things, knoweth

quírat sémitas eius: sed qui scit univérsa, novit eam, et adinvénit eam prudéntia sua: qui præparávit terram in ætérno témpore, et replévit eam pecúdibus, et quadrupédibus: qui emíttit lumen, et vadit: et vocávit illud, et obœdit illi in tremóre. Stellæ autem dedérunt lumen in custódiis suis, et lætátæ sunt: vocátæ sunt, et dixérunt: Adsumus: et luxérunt ei cum iucunditáte, qui fecit illas. Hic est Deus noster, et non æstimábitur álius advérsus eum. Hic adinvénit omnem viam disciplínæ, et trádidit illam Iacob púero suo, et Israël dilécto suo. Post hæc in terris visus est, et cum homínibus conversátus est.

Orémus.

Flectámus génua. R. Leváte.

Oratio

Deus, qui Ecclésiam tuam semper géntium vocatione multiplicas: concéde propítius; ut, quos aqua baptísmatis ábluis, contínua protectione tueáris. Per Dóminum nostrum.

her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced: They were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.

Let us pray.

Let us kneel. R. Arise

Praver

God, Who dost ever multiply Thy Church by the calling of the nations, mercifully grant that those whom Thou dost wash with the water of baptism may be guarded by Thy continual protection. Through Our Lord.

COMMENTARY

The seventh *Prophecy* describes the tragic vision of Ezekiel. God through the Prophet will infuse movement, spirit and life on those skeletons and build up a huge army that will form the new people of his predilection: the people of God. This change has an entirely spiritual meaning: God will restore the ruins of Zion through the Gentiles, who in Baptism will receive the grace of the Holy Ghost and reassemble the spiritual seed of Abraham. This mystical resurrection of peoples, due to the outpouring of the gift of the Paraclete, in turn overshadows the miracle of the final resurrection of the dead.

PROPHETIA SEPTIMA

Ez. 37,1-14

In diébus illis: Facta est super me manus Dómini, et edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi,

SEVENTH PROPHECY

Ez. 37.1-14

In those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon

síccaque veheménter. Et dixit ad me: Fili hóminis, putásne vivent ossa ista? Et dixi: Dómine Deus, tu nosti. Et dixit ad me: Vaticináre de óssibus istis: et dices eis: Ossa árida, audíte verbum Dómini. Hæc dicit Dóminus Deus óssibus his: Ecce ego intromíttam in vos spíritum et vivétis. Et dabo super vos nervos, et succréscere fáciam super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia ego Dóminus. Et prophetávi sicut præcéperat mihi: factus est autem sónitus prophetánte me, et ecce commótio: et accessérunt ossa ad ossa, unumquódque ad iunctúram suam. Et vidi, et ecce super ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre, fili hóminis, et dices ad spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni, spíritus, et insúffla super interféctos istos, et revivíscant. Et prophetávi sicut præcéperat mihi: et ingréssus est in ea spíritus, et vixérunt: steterúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: Fili hóminis, ossa hæc univérsa, domus Israël est: ipsi dicunt: Aruérunt ossa nostra, et périit spes nostra, et abscíssi sumus. Proptérea vaticináre, et dices ad eos: Hæc dicit Dóminus Deus: Ecce ego apériam túmulos vestros, et edúcam vos de sepúlcris vestris, pópulus meus: et indúcam vos in terram Israël. Et sciétis, quia ego Dóminus, cum aperúero sepúlcra vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis, et vixéritis, et requiéscere vos fáciam super humum vestram: dicit Dóminus omnípotens.

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: Prophesy 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: Prophesy to the spirit, prophesy, 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 prophesy, 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; saith the Lord almighty.

Orémus.

Flectámus génua.

R⁄. Leváte.

Oratio

Deus, qui nos ad celebrándum paschále sacraméntum, utriúsque Testaménti páginis ínstruis: da nobis intellígere misericórdiam tuam; ut ex perceptióne præséntium múnerum, firma sit exspectátio futurórum. Per Dóminum nostrum.

Let us pray.

Let us kneel.

R. Arise.

Prayer

Ogod, Who dost instruct us in the pages of both testaments how to celebrate the paschal sacrament, grant us to understand Thy mercy, that by the reception of the present gifts, our expectation of those to come may be confirmed. Through Our Lord.

COMMENTARY

The eighth Prophecy, taken from Isaiah, deals with the repudiation of the Old Covenant, and the promulgation of the New. The Lord will punish Israel, provoking and destroying the Kingdom, when the many nations begin to unite with a single Bridegroom, Jesus Christ. God will restore in a spiritual sense the ruins of the ancient dominion of Judah. He will wash the stains of his believers, and with the fire of the Holy Ghost he will purify them. With this, in expressive terms, Baptism and Confirmation are announced.

PROPHETIA OCTAVA Is. 4.1-6

A pprehéndent septem mulíeres vi-Arum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos. aufer oppróbrium nostrum. In die illa erit germen Dómini in magnificéntia, et glória, et fructus terræ sublímis, et exsultátio his, qui salváti fúerint de Israël. Et erit: Omnis qui relíctus fúerit in Sion, et resíduus in Ierúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Ierúsalem. Si ablúerit Dóminus sordes filiárum Sion, et sánguinem Ierúsalem láverit de médio eius, in spíritu iudícii, 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.

EIGHTH PROPHECY Is. 4.1-6

Tn that day, seven women shall take hold $oldsymbol{I}$ 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 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.

COMMENTARY

Here follows the Canticle of Isaiah concerning the vineyard of the Lord, a sterile and ungrateful vineyard, which, thanks to the diligence of the wine-maker in cultivating it, has responded by producing thorns and fruits of bitterness. This vineyard of reprobation is the house of Israel, but, in a broad sense, it can also be applied to every unfaithful soul.

Tractus Is. 5,1 et 2

Vínea facta est dilécto in cornu, in loco úberi.

*\vec{V}\$. Et macériam circúmdedit, et circumfódit: et plantávit víneam Sorec, et ædificávit turrim in médio eius.

*\vec{V}\$. Et tórcular fodit in ea: vínea enim Dómini Sábaoth, domus Israël est.

Orémus.

Flectámus génua.

R. Leváte.

Oratio

Deus, qui in ómnibus Ecclésiæ tuæ fíliis, sanctórum Prophetárum voce manifestásti, in omni loco dominatiónis tuæ, satórem te bonórum séminum, et electórum pálmitum esse cultórem: tríbue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum, et tribulórum squalóre resecáto, digna efficiántur fruge fecúndi. Per Dóminum nostrum.

Tract Is. 5: 1- 2

The beloved had a vineyard on a hill, in a fruitful place. V. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it. V. And he dug a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray.

Let us kneel.

R. Arise.

Prayer

God, Who by the voice of the holy prophets hast manifested, in all the Church and in every region where Thou dost hold sway, that Thou art a sower of good seed and dost make choice branches to grow, grant unto Thy people, who are reckoned before Thee both as vines and as cornfields, that, the disorder of thorns and brambles being cleared away, they may be made to bring forth worthy fruit. Through our Lord.

COMMENTARY

In the ninth *Prophecy* is described the mosaic rites of the immolation of the lamb and of the Easter banquet. The lamb symbolizes Jesus, who washes in his blood the sins of the world. The lamb is sacrificed and prepared in a religious banquet, signifying our incorporation and union with the Redeemer in the grace of the Sacrament. The attitude of the Jews, while they ate the lamb, was likened to those who were about to embark on a long journey, because the Eucharist is the *viaticum* of this mortal pilgrimage, which crosses the earth to reach Heaven.

PROPHETIA NONA Ex. 12.1-11

In diébus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægýpti: Mensis iste, vobis princípium ménsium: primus erit in ménsibus anni.

NINTH **P**ROPHECY *Ex.* 12,1-11

In those days, the Lord said to Moses and Aaron in that land of Egypt: This month shall be to you the begining of months: it shall be the first months of the year.

Loquímini ad univérsum cœtum filiórum Israël, et dícite eis: Décima die mensis huius tollat unusquísque agnum per famílias et domos suas. Sin autem minor est númerus, ut suffícere possit ad vescéndum agnum, assúmet vicínum suum, qui iunctus est dómui suæ, iuxta númerum animárum, quæ suffícere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: iuxta quem ritum tollétis et hædum. Et servábitis eum usque ad quartam décimam diem mensis huius: immolabítque eum univérsa multitúdo filiórum Israël ad vésperam. Et sument de sánguine eius, ac ponent super utrúmque postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus eius et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum: Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

Orémus.

Flectámus génua.

R. Leváte.

Oratio

Omnípotens sempitérne Deus, qui in ómnium óperum tuórum dispensatióne mirábilis es: intélligant redémpti tui, non fuísse excelléntius quod inítio factus est mundus, quam quod in fine sæculórum Pascha nostrum immolátus est Christus: Qui tecum vivit.

Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and 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 any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the Passage) of the Lord.

Let us pray.

Let us kneel. R. Arise.

Prayer

A lmighty, eternal God, Who art wonderful in the ordering of all Thy works, let them Thou hast redeemed understand that to have made the world in the beginning was no greater work than to have immolated in the end of the ages Christ, our Passover, Who liveth with Thee.

COMMENTARY

The tenth *Prophecy*, from the book of Jonah, is identical to the Lesson at Mass on Monday after Passion Sunday. Jonah, as was revealed by Jesus himself in the Gospel, is the symbol of the Savior buried in the heart of the earth, and then returned to life and light again. Jonah preaches penance to the Ninevites, who, believing the words of the Prophet, proclaim a collective fast, for the animals as well as the citizens. This paradoxical style is typical of the Semitic soul. However, it reveals to us that not only the individual but also the nation, must socially express their devotion to God; which is accomplished most excellently by means of the sacred Liturgy.

PROPHETIA DECIMA Ion. 3,1-10

In diébus illis: Factum est verbum Dómini ad Ionam Prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et prædica in ea prædicatiónem, quam ego loquor ad te. Et surréxit Ionas, et ábiit in Níniven iuxta verbum Dómini. Et Nínive erat cívitas magna itínere trium diérum. Et cœpit Ionas introíre in civitátem itínere diéi unius: et clamávit, et dixit: Adhuc quadragínta dies, et Nínive subvertétur. Et credidérunt viri Ninivítæ in Deum: et prædicavérunt ieiúnium, et vestíti sunt saccis a maióre usque ad minórem. Et pervénit verbum ad regem Nínive: et surréxit de sólio suo, et abiécit vestiméntum suum a se, et indútus est sacco, et sedit in cínere. Et clamávit, et dixit in Nínive ex ore regis et príncipum eius, dicens: Hómines, et iuménta, et boves, et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur saccis hómines, et iuménta, et clament ad Dóminum in fortitúdine, et convertatur vir a via sua mala, et ab iniquitáte, quæ est in mánibus eórum. Quis scit, si convertátur et ignóscat Deus: et revertátur a furóre iræ suæ, et non períbimus? Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: et misértus est pópulo suo, Dóminus, Deus noster.

TENTH PROPHECY Jonas 3,1-10

In those days the word of the Lord came **I** to Jonas the second time, saying, Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. And Ionas 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 the Lord our God had mercy upon His people.

Orémus.

Flectámus génua.

R⁄. Leváte.

Oratio

Deus, qui diversitátem géntium in confessióne tui nóminis adunásti: da nobis, et velle, et posse, quæ præcipis; ut, pópulo ad æternitátem vocáto, una sit fides méntium et píetas actiónum. Per Dóminum nostrum.

Let us pray.

Let us kneel.

R. Arise.

Prayer

God, Who hast joined together the diversity of the peole in the confession of Thy name, grant us both to desire what Thou commandest and the power to perform it, that they may be one faith in the hearts, and one piety in the deeds, of the people called to eternal life. Through Our Lord.

COMMENTARY

The Eleventh *Prophecy* contains a type of testament of Moses in which he seems to reject the Hebrew people because of their unfaithfulness to the Lord. He makes this protest in a very solemn way, in the presence of the elders and the scribes, and against them he curses every sort of evil. But what horrible crime had the Jewish people been guilty of? The whole scene is symbolic. Moses declares that he knows that infidelity will happen after his death, or rather, *in extrémo témpore*, that is, in the distant age of the world, when the Jews would deny Jesus Christ, the Prophet par excellence announced by Moses, who commanded Israel to listen to Him, just as they had listened to himself.

PROPHETIA UNDECIMA Deut. 31.22-30

In diébus illis: Scripsit Móyses canticum, et dócuit fílios Israël. Præcepítque Dóminus Iósue, fílio Nun, et ait: Confortáre, et esto robústus: tu enim introdúces fílios Israël in terram. quam pollícitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis huius in volúmine, atque complévit: præcépit Levítis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum, et pónite eum in látere arcæ fœderis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cérvicem tuam duríssimam. Adhuc vivénte me, et ingrediénte vobíscum, semper contentióse egístis contra Dóminum: quanto magis cum mórtuus fúero? Congregáte ad me omnes maióres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermónes istos, et invocábo contra eos

ELEVENTH PROPHECY Dt. 31,22-30

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

cælum et terram. Novi enim, quod post mortem meam iníque agétis et declinábitis cito de via, quam præcépi vobis: et occúrrent vobis mala in extrémo témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiénte univérso cœtu Israël, verba cárminis huius, et ad finem usque complévit.

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.

COMMENTARY

Here following the famous Mosaic canticle of Deuteronomy, which in the Jewish liturgy was destined for sabbatical solemnity. Moses calls on heaven and earth to witness to his curses, so as not to be in solidarity with a people who are about to commit deicide.

Tractus Deut. 32,1-4

Atténde, cælum, et loquar: et áudiat terra verba ex ore meo. V. Exspectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. V. Sicut imber super gramen, et sicut nix super fænum: quia nomen Dómini invocábo. V. Date magnitúdinem Deo nostro: Deus, vera ópera eius, et omnes viæ eius iudícia. V. Deus fidélis, in quo non est iníquitas: iustus et sanctus Dóminus nostrum.

Orémus.

Flectámus génua. R. Leváte.

Oratio

Deus, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen, púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fíeret étiam nostra diréctio: éxcita in omnem iustificatárum 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.

Tract Dt. 32.1-4

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth. \mathbb{V} . Let my speech be expected like rain; and my words descend like dew. \mathbb{V} . As a shower upon the grass, and like snow upon hay: because I will invoke the name of the Lord. \mathbb{V} . Give ye magnificence to our God: God's works are true, and all His ways are judgments. \mathbb{V} . God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray.

Let us kneel. Ry. Arise.

Prayer

God, the exaltation of the lowly and the strength of the just, Who wast pleased so to teach Thy people, through Moses, Thy holy servant, by the chanting of Thy sacred hymn, that this repetition of the law might become our instruction also, put forth Thy power upon the whole body of the justified nations, and give them joy by allaying their fear, so that all their sins being wiped out by Thy forgiveness, that which was proclaimed for vengeance may turn into salvation. Through our Lord.

COMMENTARY

The twelfth *Prophecy* tells the story of the three children thrown into the furnace at Babylon for not having worshiped the golden statue of Nebuchadnezzar. The scene was very familiar to the artists of the catacombs, who reproduced it on the sarcophagi, because it symbolized the heroic strength of the Martyrs. The three children, freed from the flames, also symbolize the baptized, freed from the odor of concupiscence who, swearing fidelity to God through baptism, will be protected in danger, just like the three

young men in the furnace.
PROPHETIA DUODECIMA

Dan. 3.1-24

Tn diébus illis: Nabuchodónosor rex Lefecit státuam áuream, altitúdine cubitórum sexagínta, latitúdine cubitórum sex, et státuit eam in campo Dura provínciæ Babylónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, magistrátus, et iúdices, duces, et tyránnos, et præféctos, omnésque príncipes regiónum, ut convenírent ad dedicatiónem státuæ, quam eréxerat Nabuchodónosor rex. Tunc congregáti sunt sátrapæ, magistrátus, et iúdices, duces, et tyránni, et optimátes, qui erant in potestátibus constitúti, et univérsi príncipes regiónum, ut convenírent ad dedicationem statuæ, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuæ, quam posúerat Nabuchodónosor rex, et præco clamábat valénter: Vobis dícitur pópulis, tríbubus, et linguis: In hora, qua audiéritis sónitum tubæ, et fístulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et univérsi géneris musicórum, cadéntes adoráte státuam áuream, quam constítuit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardéntis. Post hæc ígitur statim ut audiérunt omnes pópuli sónitum tubæ, fístulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et omnis géneris musicórum, cadéntes omnes pópuli, tribus et linguæ adoravé-

TWELFTH PROPHECY Dn. 3,1-24

T n those days, King Nabuchodonosor **I** 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, 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. 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 all kind of music: all the nations, tribes, and languages fell down and

runt státuam áuream, quam constitúerat Nabuchodónosor rex. Statímque in ipso témpore accedéntes viri Chaldéi accusavérunt Iudéos, dixerúntque Nabuchodónosor regi: Rex, in ætérnum vive: tu, rex, posuísti decrétum, ut omnis homo, qui audierit sónitum tubæ, fístulæ, et cítharæ, sambúcæ, et psaltérii, et symphóniæ, et univérsi géneris musicórum, prostérnat se, et adóret státuam áuream: si quis autem non prócidens adoráverit, mittátur in fornácem ignis ardéntis. Sunt ergo viri Iudéi, quos constituísti super ópera regiónis Babylónis, Sidrach, Misach et Abdénago: viri isti contempsérunt, rex, decrétum tuum: deos tuos non colunt, et státuam áuream, quam erexísti, non adórant. Tunc Nabuchodónosor in furóre et in ira præcépit ut adduceréntur Sidrach, Misach et Abdénago: qui conféstim addúcti sunt in conspéctu regis. Pronuntiánsque Nabuchodónosor rex, ait eis: Veréne, Sidrach, Misach et Abdénago, deos meos non cólitis, et státuam áuream, quam constítui, non adorátis? Nunc ergo si estis paráti, quacúmque hora audiéritis sónitum tubæ, fístulæ, cítharæ, sambúcæ, et psaltérii, et symphóniæ, omnísque géneris musicórum, prostérnite vos et adoráte státuam, quam feci: quod si non adoravéritis, eádem hora mittémini in fornácem ignis ardéntis: et quis est Deus, qui erípiet vos de manu mea? Respondéntes Sidrach, Misach et Abdénago, dixérunt regi Nabuchodónosor: Non opórtet nos de hac re respóndere tibi. Ecce enim, Deus noster, quem cólimus, potest erípere nos de camíno ignis ardéntis, et de mánibus tuis, o rex, liberáre. Quod si nolúerit, notum sit tibi; rex, quia deos tuos non cólimus, et státuam áuream, quam erexísti, non adorámus. Tunc Nabu-

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 Iews 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 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 the hands, O king. But if he will not, be it know to thee, O king, that we will not worship thy gods, nor adore the golden stature which thou hast set up. Then was

chodónosor replétus est furóre, et aspéctus faciéi illíus immutátus est super Sidrach, Misach et Abdénago, et præcépit, ut succenderétur fornax séptuplum, quam succéndi consuéverat. Et viris fortíssimis de exércitu suo iussit, ut, ligátis pédibus Sidrach, Misach et Abdénago, mítterent eos in fornácem ignis ardéntis. Et conféstim viri illi vincti, cum braccis suis, et tiáris, et calceaméntis, et véstibus, missi sunt in médium fornácis ignis ardéntis: nam iússio regis urgébat: fornax autem succénsa erat nimis. Porro viros illos, qui míserant Sidrach, Misach et Abdénago, interfécit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach et Abdénago, cecidérunt in médio camíno ignis ardéntis colligáti. Et ambulábant in médio flammæ laudántes Deum, et benedicéntes Dómino.

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. 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 Flectámus génua is not said, but only Orémus.

Orémus.

Oratio

Omnípotens sempitérne Deus, spes única mundi, qui Prophetárum tuorum præcónio præséntium témporum declarásti mystéria: auge pópuli tui vota placátus; quia in nullo fidélium, nisi ex tua inspiratióne, provéniunt quarúmlibet increménta virtútum. Per Dóminum nostrum.

Prayer

A lmighty, eternal god, only hope of the world, Who, by the mouth of Thy prophets hast shown forth the mysteries of the present time, be pleased to give increase to the desires of Thy people, for in none of the faithful do any virtues bear fruit but by Thy inspiration. Through our Lord.



PART VI: THE LITANY

BRIEF HISTORY

In ancient times, during the long ceremony of Baptism, tthe congregation remained in church with the lower clergy and the Cantors, because there was not sufficient room in the baptistery. Moreover, since Baptism was administered by immersion, a certain reserve was required so that Christian modesty would not be offended. To sanctify the time, the Litanies were chanted three times. The first time each invocation was repeated seven times, then five and then finally three. This is the reason why even today, upon the return of the procession from the baptistery, the Litanies are sung, repeating each invocation twice.

The text of these *Litanies*, here described in the Missal, is somewhat shorter than that for the Rogations. The reason - besides the great liturgical freedom which, reigned in the Church until the thirteenth century - is that the *Litany* of Rogation is a genuine popular processional chant with refrains which can be lengthened in proportion to the duration of the procession, while the *Litany* of Holy Saturday, which even today the sacred Ministers recite prostrate on the ground before the Altar, is a real *supplicátio litánica*, and therefore ordinarily is not too verbose.

Where there is no baptismal font, after the last Prophecy and its Prayer, the Celebrant lays the chasuble aside and, with his Ministers, prostrates himself before the Altar, where three purple cushions have been placed at equal distance on the edge of the predella or on the second step of the altar. All the others kneel, while the two cantors in the middle of the choir sing the Litanies of the Saints in a double rite (that is, the Clergy repeating all that the Cantors say, until the end). At the words *Peccatóres*, the Celebrant and the Ministers stand up and, having given due reverence to the Cross, go to the sacristy, where they don white vestments to solemnly celebrate Mass.

LITANY

Kýrie, eléison.

Lord, have mercy.

11,110, 010100111	region of concern
Christe eléison.	Christe, eléison.
Kýrie, eléison.	Kýrie, eléison.
Christe, áudi nos.	Christe, áudi nos.
Christe, exáudi nos. Ch	ıriste, exáudi nos.
Pater de cælis, Deus,	miserére nobis.
Fili, Redémptor mundi, Deus,	
1	miserére nobis.
Spíritus Sancte, Deus,	miserére nobis.
Sancta Trínitas, unus Deus,	
	miserére nobis.
Sancta María,	ora pro nobis.
Sancta María, Sancta Dei Génetrix,	ora pro nobis. ora.
Sancta Dei Génetrix,	•
,	ora.
Sancta Dei Génetrix, Sancta Virgo vírginum,	ora. ora.
Sancta Dei Génetrix, Sancta Virgo vírginum, Sancte Míchaël,	ora. ora. ora.

Kýrie, eléison.

Christ, have mercy. Lord, have mercy. Christ, have mercy. Lord, have mercy. Christ hear us. Christ hear us. Christ graciously hear us. Christ graciously hear us. have mercy on us. God the Father of heaven God, the Son, Redeemer of the world, have mercy on us. have mercy on us. *God the Holy Ghost,* Holy Trinity one God, have mercy on us. Holy Mary pray for us. Holy Mother of God, Holy Virgin of virgins, St. Michael, St. Gabriel. St. Raphael,

Lord, have mercy.

Omnes sancti Angeli et Archángeli,	All ye holy angels and archangels,
oráte pro nobis.	pray for us.
Omnes sancti beatórum	All ye holy orders of blessed spirits,
Spirítuum órdines, oráte.	
Sancte Ioánnes Baptísta, ora pro nobis.	St. John the Baptist,
Sancte Ioseph, ora.	St. Joseph,
Omnes sancti Patriárchæ et Prophétæ,	All ye holy patriarchs and prophets,
oráte.	- 11ti ye noiy puirturens una propriets,
	Ct Datas
Sancte Petre, ora.	St. Peter,
Sancte Paule, ora.	St. Paul,
Sancte Andréa, ora.	St. Andrew,
Sancte Ioánnes, ora.	St. John,
Omnes sancti Apóstoli et Evangelístæ,	All ye holy apostles and evangelists,
oráte.	
Omnes sancti Discípuli Dómini,	All ye holy disciples of Our Lord,
oráte.	
Sancte Stéphane, ora.	St. Steven,
Sancte Laurénti, ora.	St. Lawrence,
Sancte Vincénti, ora.	St. Vincent,
Omnes sancti Mártyres, oráte.	All ye holy martyrs,
	1
Sancte Silvéster, ora.	St. Silvester,
Sancte Gregóri, ora.	St. Gregory,
Sancte Augustíne, ora.	St. Augustine,
Omnes sancti Pontífices et Confessóres,	All ye holy bishops and confessors,
oráte.	
Omnes sancti Doctóres, oráte.	All ye holy Doctors,
Sancte Antóni, ora.	St. Anthony,
Sancte Benedícte, ora.	St. Benedict,
Sancte Domínice, ora.	St. Dominic,
Sancte Francisce, ora.	St. Francis,
Omnes sancti Sacerdótes et Levítæ,	All ye holy priest and levites,
oráte.	3 31
Omnes sancti Monáchi et Eremítæ,	All ye holy monks and hermits,
oráte.	<i>g g</i>
Sancta María Magdaléna, ora.	St. Mary Magdalen,
Sancta Agnes, ora.	St. Agnes,
Sancta Cæcília, ora.	St. Cecily,
Sancta Agatha, ora.	St. Agatha,
Sancta Anastásia, ora.	St. Anastasia,
Omnes sanctæ Vírgines et Víduæ,	All ye holy virgins and windows,
oráte.	A 11
Omnes Sancti et Sanctæ Dei,	All ye holy men and women, saints
intercédite pro nobis.	of God, Intercede for us.
Propítius esto, parce nos, Dómine.	Be merciful to us, Spare us, O Lord.
Propítius esto, exáudi nos, Dómine.	Be merciful to us, Hear us, O Lord.
Ab omni malo, líbera nos, Dómine.	From all evil, O Lord, deliver us.
Ab omni peccáto, líbera.	From all sin,
A morte perpétua, líbera.	From everlasting death,

Per mystérium sanctæ incarnatiónis tuæ, Through the mystery of Thy holy incarnation, líbera. O Lord, deliver us. Per advéntum tuum. líhera. Through Thy coming, líbera. Through Thy nativity, Per nativitátem tuam, Through Thy baptism and holy fasting, Per baptísmum et sanctum ieiúnium tuum. líhera. Per crucem et passiónem tuam, líbera. Through Thy cross and passion, Per mortem et sepultúram tuam, líbera. Through Thy death and burial, Per sanctam resurrectiónem tuam. Through Thy holy resurrection, líhera. Per admirábilem ascensiónem tuam. Through Thine admirable ascension, líhera. Per advéntum Spíritus Sancti Parácliti, Through the coming of the Holy Ghost the líbera. Comforter, In die iudícii, líbera. In the day of judgment, te rogámus, áudi nos. Peccatóres. We sinners, beseech Thee, hear us. Ut nobis parcas, te rogámus. That Thou spare us, Ut Ecclésiam tuam sanctam régere *That Thou vouchsafe to rule and preserve* et conserváre dignéris, te rogámus. Thy holy Church, Ut domnum apostólicum et omnes ec-That Thou vouchsafe to preserve our clesiásticos órdines in sancta religióne apostolic prelate and all ecclesiastical orders conserváre dignéris, in holy religion, te rogámus. Ut inimícos sanctæ Ecclésiæ That Thou vouchsafe to humble the enemies humiliáre dignéris, te rogámus. of Thy holy Church, Ut régibus et princípibus christianis That Thou vouchsafe to grant peace and pacem et veram concórdiam true concord to Christian kings and princes, donáre dignéris, te rogámus. Ut nosmetípsos in tuo sancto That Thou vouchsafe to confirm and servítio confortáre et conserváre preserve us in Thy holy service, dignéris, te rogámus. Ut ómnibus benefactóribus nostris sem-That Thou render eternal good things to all pitérna bona retríbuas, te rogámus. our benefactors, Ut fructus terræ dare et conserváre That Thou vouchsafe to give and preserve the fruits of the earth, dignéris. te rogámus. Ut ómnibus fidélibus defúnctis That Thou vouchsafe to give eternal rest to réquiem ætérnam donáre dignéris, all the faithful departed, te rogámus. Ut nos exaudíre dignéris, te rogámus. That Thou vouchsafe graciously to hear us, Lamb of God, Who takest away the sins of Agnus Dei, qui tollis peccáta mundi, spare us, O Lord. parce nobis, Dómine. the world. Agnus Dei, qui tollis peccáta mundi, Lamb of God, Who takest away the sins of graciously hear us, O Lord. exáudi nos, Dómine. the world, Lamb of God, Who takest away the sins of Agnus Dei, qui tollis peccáta mundi, miserére nobis. the world. have mercy on us. Christe, áudi nos. Christe, áudi nos. Christ hear us. Christe, exáudi nos. Christe, exáudi nos. Christ graciously hear us.

PART V: THE MASS

BRIEF HISTORY

In ancient times this Mass was celebrated at midnight, because it was thought that this was the time when Jesus had risen from the dead. The Fathers also called it the "Mass of the Catechumens," because the neophytes had been baptized shortly before. White vestments are used to conform to the purity of the baptized Catechumens and also because of the angel dressed in white as described in the Gospel.

Unlike all other Masses, this Mass does not have an Introit. (The Introit as a standard feature of Mass was introduced in Rome around the time of Celestine I, when Mass was no longer ordinarily preceded by the Office of the Vigil). Today, after the litany and the morning hymn *Glória in excélsis* - which at Rome had a very clear Easter meaning - the Celebrant immediately sings the Collect, which serves as the natural conclusion of the whole preceding Vigil rite. All that follows is no longer of a Catechetical nature, but formally a Eucharistic one. Since the original relationship between the twelve Vigil Lessons and the two brief Epistle and Gospel passages no longer exists, those two passages were added, by the 7th century, to the Collect.

The echo of the *Alleluia* returns, which for so many centuries was entirely particular to the Easter solemnity in Rome. At the time of the fifth century Christian historian Sozomen, one who did not come to hear the Easter Alleluia was considered cursed. St. Augustine attests that in his time the *Alleluia* was repeated throughout all fifty days of Easter, up to Pentecost. In Rome it was probably St. Gregory the Great that extended this chant to all Sundays outside Lent. It is possible, however, that in the fourth century, even in Rome, the *Alleluia* followed the chanting of the Gospel, just like the Greeks, and that St. Gregory moved it to just after the Epistle, thanks to his evangelical homilies.

The *Offertory* is not sung, because the Mass on Easter Vigil is much older than the introduction of this chant at Rome; although the Host and the Chalice are prepared on the corporal, with the usual rites of incensation over the Oblation.

Neither the *Agnus Dei* nor the *Psalm* for *Communion* are recited, since they are of later origin. The absence of the verse *dona nobis pacem*, in the late Middle Ages, must have contributed to the suppression of the Kiss of Peace before Communion which had always, according to the Roman Rite, been applied to the Sacra Mensa.

Once the *Litanies* are finished, the *Introit* is not said, but rather the Cantors begin the solemn *Kýrie*, which is repeated three times. Meanwhile, the Celebrant with the Ministers, in white vestments, goes to the Altar and recites the Psalm *Iúdica me*, adding the *Glória Patri;* then, after having incensed the altar, he solemnly intones the *Glória in excélsis*, during which the bells are rung and the organ is simultaneously played. The sacred images within the church are then uncovered, if this can be done in a convenient way; otherwise they will be uncovered after Mass.

- R. Et cum spíritu tuo.

Orémus.

Oratio

Deus, qui hanc sacratíssimam noctem glória Domínicæ Resurrectiónis illústras: consérva in nova famíliæ tuæ progénie adoptiónis spíritum, quem dedísti; ut, córpore et mente renováti, puram tibi exhíbeant servitútem. Per eúndem Dóminum nostrum.

LECTIO EPISTOLÆ BEATI PAULI APOSTOLI AD COLOSSENSES Col. 3.1-4

Fratres: Si consurrexístis cum Christo, quæ sursum sunt quærite, ubi Christus est in déxtera Dei sedens: quæ sursum sunt sápite, non quæ super terram. Mórtui enim estis, et vita vestra est abscóndita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

♥. The Lord be with you.

R. And with thy Spirit.

Let us pray. Prayer

God, Who dost illuminate this most sacred night with the glory of the Lord's resurrection, preserve in the new offspring of Thy family the spirit which Thou hast given, that, being renewed in body and mind, they may render Thee pure service. Through the same.

LESSON OF THE EPISTLE OF ST. PAUL THE APOSTLE TO THE COLOSSIANS Col. 3.1-4

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

When the Epistle ends, the Celebrant begins the *Alleluia* singing it three times, each time raising the tone; the Choir, standing, in turn repeats it in the same tone as the Celebrant. Then the Choir continues singing the *Confitémini*.

COMMENTARY

The *Alleluia*, which means "Praise God", is a song of jubilation and is repeated six times, to give praise to each of the Three Divine Persons, first by the Celebrant and then by the people. The reason for such joy is shown in the verse *Confitémini* which follows the *Alleluia*.

- Ÿ. Allelúia, Ŋ. Allelúia.

- V. Ps. 117,1 Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia eius.
- ♥. Alleluia, R. Alleluia.
- V. Alleluia, R. Alleluia.
- V. Alleluia, R. Alleluia.

Then the Choir sings the Tract.

COMMENTARY

The *Tract*, which has a melancholic significance, shows us that although we must rejoice in the new joy that the Alleluia expressed, nevertheless in this life we cannot have a sincere tranquility, which we will enjoy only in Paradise. It can also be said that the *Alleluia* refers to the women who saw the Risen Christ, while the *Tract* to the Apostles who remained doubtful for some time after the Resurrection.

Tractus *Ps.* 116,1-2

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

Tract Ps. 116,1-2

O praise the Lord, all ye nations; and praise Him together, all ye people. \$\tilde{\nabla}\$. For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

Candlesticks are not carried for the Gospel but only incense; the rest as usual.

COMMENTARY

The candles are not brought for the Gospel, to which liturgists in the medieval period have attributed a symbolic meaning. It is certain that whatever the origin may be, the Paschal Candle, erected alongside the ambo, excused the need for other candles this night. However, the absence of Gospel candles also demonstrates how the Resurrection of the Lord has not yet been made public and that the women have come to the tomb with perfumes, but the faith of the Resurrection does not yet shine in their souls. The incense, in fact, represents their perfumes, while the absence of the torches means that they still did not possess this faith; though it was from the women that the Apostles received the first announcement of the Resurrection of the Lord. And this was good and just that this preference be accorded to those pious women for their affection and loyalty. In fact, since the woman had been the first to cry after the sin, so she had to be the first to enjoy; she, who had brought the announcement of death to Adam, had to be the first herald of the Resurrection to the Church.

SEQUENTIA SANCTI EVANGELII SECUNDUM MATTHÆUM Matth. 28,1-7

Véspere autem sábbati, quæ luce scit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlcrum. Et ecce terræmótus factus est magnus. Angelus enim Dómini descéndit de cælo: et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus eius sicut fulgur: et vestiméntum eius sicut nix. Præ ti-

OF THE GOSPEL ACCORDING TO ST. MATTHEW Mt. 28,1-7

Aind 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

móre autem eius extérriti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte timére vos: scio enim, quod Iesum, qui crucifíxus est, quæritis: non est hic: surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dícite discípulis eius, quia surréxit: et ecce, præcédit vos in Galilæam: ibi eum vidébitis. Ecce prædíxi vobis.

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

The Creed is not said. Once the Gospel is over, the Celebrant says: *Dóminus vobíscum* and *Orémus*, does not read the Offertory and at the *Lavabo* adds the *Glória Patri*.

COMMENTARY

The *Creed* is not said because not all the followers of Jesus Christ believed, as yet, in his divinity; rather they were hidden for fear of the Jews. The *Offertory* is also omitted, because the women had gone to the tomb in silence to anoint their Master and because, after already being in that place, they could not anoint him and offer him their ointments, since he was Risen.

Secreta

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

Secret

Receive, we beseech Thee, O Lord, the prayers of Thy people, with the offerings of sacrifices, that the sacred mysteries begun with these sacraments of Easter may avail us under grace a remedy unto life everlasting. Through Our Lord.

The celebrant sings the Preface of Easter, says the *Pax Dómini sit semper vobíscum*, but does not give the kiss of peace. The *Agnus Dei* is not said or the Communion Antiphon.

COMMENTARY

In a custom that goes back to apostolic times, the faithful, before approaching the Body and Blood of the Lord, reciprocally exchanged the fraternal kiss, uttering the words: "Peace be with you." In this first Easter Mass this custom is omitted, because it was on the evening of the day of the Resurrection that Jesus addressed those words to the gathered disciples. Holy Church, always obedient to the least circumstances of the life of her heavenly Spouse, loves to reproduce them in her gestures. For this same reason the Agnus Dei is omitted today, which, besides, was not included before the seventh century, and which presents the words "Give us peace" on the third repetition.

Once the Communion is over, the *Allelúia* Antiphon is sung, followed by the chanting of Psalm 116. The *Allelúia* Antiphon is repeated and then, immediately, the Antiphon *Véspere autem sábbati* is sung with the *Magnificat*, at the end of which the Antiphon *Véspere autem sábbati* is repeated.

VESPERS

Ant.: Allelúia, allelúia, allelúia.

Psalmus 116

Laudáte Dóminum omnes gentes: * laudáte eum omnes pópuli.

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

Glória Patri, et Fílio, * et Spirítui Sancto.

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

Amen.

Ant.: Allelúia, allelúia, allelúia.

Ant.: Alleluia, alleluia, alleluia.

Psalm 116

O 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.

Neither the Chapter, the Hymn nor the Versicle are said; but immediately the Celebrant intones the Antiphon to the *Magnificat*. During the *Magnificat*, the Celebrant incenses the Altar.

Ant.: Véspere autem sábbati, * quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María, vidére sepúlcrum, allelúia.

Magnifícat † ánima mea Dóminum:

Et exsultávit spíritus meus * in Deo, salutári meo.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

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

Et misericórdia eius a progénie in progénies * timéntibus eum.

Fecit poténtiam in brácchio suo: * dispérsit supérbos mente cordis sui.

Ant.: But, in the evening 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.

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility, of his handmaid: for behold form henceforth all generations 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 generation unto generation, to them that fear him.

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

Depósuit poténtes de sede, * et exaltávit húmiles.

Esuriéntes implévit bonis: * et divítes dimísit inánes.

Suscépit Israël púerum suum, * recordátus misericórdiæ suæ:

Sicut locútus est ad patres nostros, * Abraham, et sémini eius in sæcula.

Glória Patri, et Fílio, * et Spirítui Sancto.

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

Amen.

Ant.: Véspere autem sábbati, * quæ lucéscit in prima sábbati, venit María Magdaléne, et áltera María, vidére sepúlcrum, allelúia.

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 his seed forever.

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.: But, in the evening 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.



The Magnificat Antiphon is repeated by the choir, the Celebrant then goes in the middle, kissing the Altar, and says *Dóminus vobíscum*, and then sings the following Oration:

R. Et cum spíritu tuo.

Orémus. Oratio píritum nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte eiúsdem.

R. Et cum spíritu tuo.

♥. The Lord be with you.

Ry. And with thy spirit.

Prayer

Pour upon us, O Lord, the spirit of Thy love, to make us on one heart, whom, by Thy tender mercy, Thou hast filled with Thy paschal sacrament. Though Our Lord.

℣. The Lord be with you.

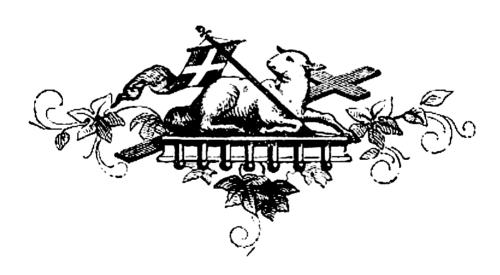
R. And with thy spirit.

The Deacon sings the *Ite, missa est* with double *Allelúia*, and finally the Celebrant, having said the *Pláceat tibi, Sancta Trínitas*, gives the Blessing as usual and reads the Gospel of St. John, *In principle*.

COMMENTARY

The Easter Vigil is the symbol of the expectation of the Divine Judge. He has warned us that he will come as a thief in the night, and since the most important affair of our life is at stake - our eternal salvation - no precaution is to be considered excessive when it comes to disposing us to that tremendous instant on which our eternity depends. The ancients, during the Easter Vigil, awaited the fulfillment of the longed for *parousia* of the Redeemer.

We know nothing about the time when it will come; we only know that it will come when we least expect it. Though it is not only the *parousia* that is sudden; during a Christian's day, Jesus comes to us so many times, suddenly, with His graces: what misery to let them go unnoticed! They pass and do not return. A grace that God offers us today, and which we allow to go to waste, will be like a precious treasure that - because of our lack of response - is lost forever.



When Vigil liturgy is help late in the evening and it is foreseen that Holy Mass will not finish until after midnight Lauds should be used to replace Vespers.



Once the Communion is over, the *Allelúia* Antiphon is sung, followed by the chanting of Psalm 150. The *Allelúia* Antiphon is repeated and then, immediately, the Antiphon *Et valde mane* is sung with the *Benedictus*, at the end of which the Antiphon *Et valde mane* is repeated.

LAUDS

Ant.: Allelúia, allelúia, allelúia.

Psalmus 150

Laudáte Dóminum in sanctis eius: * laudáte eum in firmaménto virtútis eius.

Laudáte eum in virtútibus eius, * laudáte eum secúndum multitúdinem magnitúdinis eius.

Laudáte eum in sono tubæ, * laudá-te eum in psaltério, et cíthara.

Laudáte eum in týmpano, et choro: * laudáte eum in chordis et órgano

Laudáte eum in cýmbalis beneso-nántibus: † laudáte eum in cýmbalis iubilatiónis: * omnis spíritus laudet Dóminum.

Glória Patri, et Fílio, * et Spirítui Sancto.

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

Amen.

Ant.: Allelúia, allelúia, allelúia.

Ant.: Alleluia, alleluia, alleluia.

Psalm 150

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 trumpet: 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.

Neither the Chapter, the Hymn nor the Versicolare said; but immediately the Celebrant intones the Antiphon to the *Benedictus*. During the *Benedictus*, the Celebrant incenses the Altar.

Ant.: Et valde mane * una sabbatórum, véniunt ad monuméntum, orto iam sole, allelúia.

B* enedíctus † Dóminus, Deus quia visitávit et fecit redemptiónem plebis suæ:

Et eréxit cornu salútis nobis, * in domo David púeri sui.

Sicut locútus est per os sanctórum, * qui a sæculo sunt, prophetárum eius:

Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos.

Ad faciéndam misericórdiam cum pátribus nostris: * et memorári testaménti sui sancti.

Iusiurándum, quod iurávit ad Abraham patrem nostrum, * datúrum se nobis:

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi:

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

Et tu, puer, Prophéta Altíssimi vocáberis: * præíbís enim ante fáciem Dómini paráre vias eius:

Ad dandam sciéntiam salútis plebi eius, * in remissiónem peccatórum eórum:

Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos, óriens ex alto:

Illumináre his qui in ténebris et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Glória Patri, et Fílio, * 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 iam sole, allelúia.

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

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

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

As He spoke by the mouth of His holy prophets, * who are from the beginning.:

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

To preform mercy to our fathers * and to remember His holy testament.

The oath, which He swore to Abraham our father, * that He would grant to us,

That, being delivered from the hand of our enemies, * we may serve Him without fear,

In holiness and justice before Him * all our days.

And thou, child, shall be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways,

To give knowledge of salvation to His people * unto the remission o f their sins.

Through the bowels of the mercy of our God, * in which the Orient from on high hast visited us,

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

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

The *Benedictus* Antiphon is repeated by the choir, the Celebrant then goes in the middle, kissed the Altar, and says *Dóminus vobíscum*, and then sings the following Oration:



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