

Vigil of Pentecost

Station at St John Lateran

The ancient Vigil of Pentecost is modelled after the Vigil of Easter, and similar to it it was a place for Baptisms. It consists of the reading of Old-Testament prophecies (a selection of those from the Easter Vigil), the Blessing of the Font, the Litany and Mass. In 1962 it was cut dramatically, yet the use of the full form was encouraged in 2009 by the Prefect of the Congregation for Divine Worship. Here both the full and the shortened form are given.

Purple, then Red

1 Cl. (Semiduplex)

The Vigil of Pentecost has no parallels to the blessing of the new fire or of the candle at the Easter Vigil, its full form begins immediately with the reading of the prophecies in the still dark church. These texts foreshadow the meaning of Baptism and therefore focus on God's covenant, His saving power and care for His people, and the promise of resurrection.

PROPHECY I: Gen. 22:1-29

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

In those days: God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thine only begotten son, Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains, which I will show thee. So Abraham, rising up in the night, saddled his ass; and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood; where is the victim for the holocaust? And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together; and they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an Angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy,

puerum, neque facias illi quidquam : nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres hærentem cornibus, quem assumens obtulit holocaustum pro filio. Appellavitque nomen loci illius, Dominus videt. Unde usque hodie dicitur : In monte Dominus videbit. Vocavit autem Angelus Domini Abraham secundo de cælo, dicens : Per memetipsum juravi, dicit Dominus : quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me : benedicam tibi, et multiplicabo semen tuum sicut stellas cæli, et velut arenam, quæ est in littore maris : possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terræ, quia obedisti voci meæ. Reversus est Abraham ad pueros suos, abieruntque Bersabee simul, et habitavit ibi.

neither do thou any thing to him; now I know that thou fearest God, and hast not spared thine only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briars, sticking fast by his horns, which he took and offered for an holocaust instead of his son. And he called the name of that place: The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the Angel of the Lord called to Abraham a second time from heaven, saying: By mine own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thine only begotten son for my sake; I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore. Thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

COLLECT

Deus, qui in Abrahæ famuli tui opere humano generi obedientiæ exempla præbuisti : concede nobis, et nostræ voluntatis pravitatem frangere, et tuorum præceptorum rectitudinem in omnibus adimplere. Per Dominum.

O God, who didst give to mankind an example of obedience in the action of thy servant Abraham, grant us both to break down the perversity of our wills and to fulfil in all things the righteousness of thy commands. Through our Lord.

PROPHECY II: *Exod. 14:24-31, 15:1-2*

In diebus illis : Factum est in vigilia matutina, et ecce respiciens Dominus super castra Ægyptiorum per columnam ignis et nubis, interfecit exercitum eorum : et subvertit rotas curruum, ferebanturque in profundum. Dixerunt ergo Ægyptii : Fugiamus Israel : Dominus enim pugnat pro eis contra nos. Et ait Dominus ad Moysen : Extende manum tuam super mare, ut revertantur aquæ ad Ægyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorem locum : fugentibusque Ægyptiis occurrerunt aquæ, et involvit eos Dominus in mediis fluctibus. Reversæque sunt aquæ, et operuerunt currus et equites cincti exercitus Pharaonis, qui sequentes ingressi fuerant mare : nec unus quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris, et aquæ eis erant quasi pro muro a

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

dextris et a sinistris : liberavitque Dominus in die illa Israel de manu Ægyptiorum. Et viderunt Ægyptios mortuos super littus maris, et manum magnam, quam exercuerat Dominus contra eos : timuitque populus Dominum, et crediderunt Domino, et Moysi servo ejus. Tunc cecinit Moyses, et filii Israel carmen hoc Domino, et dixerunt :

(The continuation is sung by the choir:)

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

the sea upon dry land, and the waters were to them as a wall on the right hand and on the left; and the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them; and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

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

COLLECT

Deus, qui primis temporibus impleta miracula novi testamenti luce reserasti, ut et mare Rubrum forma sacri fontis existeret, et liberata plebs ab Ægyptiaca servitute, Christiani populi sacramenta præferret : da, ut omnes gentes Israelis privilegium merito fidei consecutæ, Spiritus tui participatione regenerentur. Per Dominum ... in unitate ejusdem Spiritus.

O God, who by the light of the New Testament hast expounded the miracles wrought in the first ages of the world, so that the Red Sea was a figure of the sacred font, and the deliverance of the people out of the bondage of Egypt did represent the Christian sacraments : grant that all nations who have now obtained the birthright of Israel by the merit of faith may be born again by the participation of thy Spirit. Through the same Lord ... in unity with the same Holy Ghost.

PROPHECY III: *Dtn.* 31:22-30, 32:1-4

In diebus illis : Scripsit Moyses canticum, et docuit filios Israel. Præcepitque Dominus Josue filio Nun, et ait : Confortare, et esto robustus : tu enim introduces filios Israel in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine, atque complevit : præcepit levitis, qui portabant arcam fæderis Domini, dicens : Tollite librum istum, et ponite eum in latere arcæ fæderis Domini Dei vestri : ut sit ibi contra te in testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me et ingrediente vobiscum, semper contentiose egistis contra Dominum : quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos

In those days: Moses wrote the canticle, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore, after Moses wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book and put it in the side of the ark of the covenant of the Lord our God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord. How much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and I will call heaven and earth to witness against them. For I

cælum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam præcepi vobis : et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universo cœtu Israel, verba carminis hujus, et ad finem usque complevit.

(The continuation is sung by the choir:.)

Attende cælum, et loquar : et audiat terra verba ex ore meo. ✠ Expectetur sicut pluvia eloquium meum : et descendant sicut ros verba mea, sicut imber super gramina. ✠ Et sicut nix super fœnum : quia nomen Domini invocabo. ✠ Date magnitudinem Deo nostro : Deus, vera opera ejus, et omnes viæ ejus judicia. ✠ Deus fidelis, in quo non est iniquitas : justus et sanctus Dominus.

know that after my death you will do wickedly, and will quickly turn aside from the way that I have commanded you; and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

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

COLLECT

Deus, glorificatio fidelium, et vita justorum, qui per Moysen famulum tuum nos quoque modulatione sacri carminis erudisti : universis gentibus misericordiæ tuæ munus operare, tribuendo beatitudinem, auferendo terrorem; ut quod pronuntiatum est ad supplicium, in remedium transferatur æternum. Per Dominum.

O God, the glory of the faithful and the life of the just, who hast instructed us also by the canticle of thy servant Moses; grant to all nations the gift of thy mercy, by granting happiness, and removing fear, that the threatened punishment may turn to their eternal salvation. Through our Lord.

PROPHECY IV: Is. 4:1-6, 5:1-2

Apprehenderent septem mulieres virum unum in die illa, dicentes : Panem nostrum comedemus, et vestimentis nostris operiemur : tantummodo invocetur nomen tuum super nos, aufer opprobrium nostrum. In die illa erit germen Domini in magnificentia et gloria, et fructus terræ sublimis, et exsultatio his, qui salvati fuerint de Israel. Et erit : Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum, et splendorem ignis flammantis in nocte : super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab

And in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel; only let us be called by thy name, take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that have escaped of Israel. And it shall come to pass that every one that shall be left in Sion, and that shall remain in Jerusalem shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgement, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night; for over all the glory shall be a protection. And there shall be a

æstu, et in securitatem, et absconsionem a turbine, et a pluvia.

(The continuation is sung by the choir:)

Vinea facta est in dilecto in cornu, in loco uberi. V. Et maceriam circumdedit, et circumfodit : et plantavit vineam Sorec : et ædificavit turrin in medio ejus. V. Et torcular fodit in ea : vinea enim Domini Sabaoth, domus Israel est.

tabernacle for a shade in the day time from the heat, and for a security and covert from the whirlwind, and from rain.

My beloved had a vineyard on a hill in a fruitful place V. And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst thereof. V. And he made a wine-press in it : for the house of Israel is the vineyard of the Lord of hosts.

COLLECT

Omnipotens sempiterne Deus, qui per unicum Filium tuum Ecclesiæ tuæ demonstrasti te esse cultorem, omnem palmitem, fructum in eodem Christo tuo, qui vera vitis est, afferentem, clementer excolens, ut fructus afferet ampliores : fidelibus tuis, quos velut vineam ex Ægypto per fontem baptismi transtulisti, nullæ peccatorum spinæ prævaleant; ut Spiritus tui sanctificatione muniti, perpetua fruge ditentur. Per eundem Dominum ... in unitate ejusdem Spiritus.

O almighty and eternal God, who by thy only Son hast shown thyself the husbandman of thy Church, mercifully cultivating every branch which bringeth forth fruit in that same Christ, who is the true vine, that it may be more fruitful; let not the thorns of sin prevail against thy faithful, whom thou hast transplanted like a vineyard out of Egypt by the baptismal font; but protect them by thy holy Spirit, that they may be enriched by everlasting fruits. Through the same Lord ... in unity with the same Holy Ghost.

PROPHECY V: Baruch 3:9-38

Audi Israel mandata vitæ : auribus percipe, ut scias prudentiam. Quid est Israel quod in terra inimicorum es? Inveterasti in terra aliena, coinquinatus es cum mortuis : deputatus es cum descendentibus in infernum. Dereliquisti fontem sapientiæ. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus : ut scias simul ubi sit longiturnitas vitæ, et victus, ubi sit lumen oculorum, et pax. Quis invenit locum ejus? et quis intravit in thesauros ejus? Ubi sunt principes gentium, et qui dominantur super bestias, quæ sunt super terram? qui in avibus cæli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum? qui argentum fabricant, et solliciti sunt, nec est inventio operum illorum? Exterminati sunt, et ad inferos descenderunt, et alii loco eorum surrexerunt. Juvenes viderunt lumen, et habitaverunt super terram : viam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum susceperunt eam, a facie

Hear, O Israel, the commandments of life; give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thine enemies' land? Thou art grown old in a strange country, thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? That take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting, who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth; but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children

ipsorum longe facta est : non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam, quæ de terra est, negotiatores Merrhæ, et Theman, et fabulatores, et exquisitores prudentiæ, et intelligentiæ, viam autem sapientiæ nescierunt, neque commemorati sunt semitas ejus. O Israel, quam magna est domus Dei, et ingens locus possessionis ejus! Magnus est, et non habet finem : excelsus, et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt : propterea perierunt. Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam. Quis ascendit in cælum, et accepit eam, et eduxit eam de nubibus? Quis transfretavit mare, et invenit illam? et attulit illam super aurum electum? Non est qui possit scire vias ejus, neque qui exquirat semitas ejus : sed qui scit universa, novit eam : et adinvenit eam prudentia sua : qui præparavit terram in æterno tempore, et replevit eam pecudibus, et quadrupedibus : qui emittit lumen, et vadit : et vocavit illud, et obedit illi in tremore. Stellæ autem dederunt lumen in custodiis suis, et lætatae sunt : vocatae sunt, et exerunt : Adsumus : et luxerunt ei cum jucunditate, qui fecit illas. Hic est Deus noster, et non æstimabitur alius adversus eum. Hic adinvenit omnem viam disciplinæ, et tradidit illam Jacob puero suo, et Israel dilecto suo. Post hæc in terris visus est, et cum hominibus conversatus est.

received it: it is far from their face; it hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great and hath no end; it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her, preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths; but he that knoweth all things knoweth her, and hath found her out with his understanding. He that prepared the earth for evermore, and filled it with cattle and four-footed beasts? He that sendeth forth light, and it goeth; and hath called it, and it obeyeth him with trembling. And the stars have given light in their watches, and rejoiced; they were called, and they said: Here we are; and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth, and conversed with men.

COLLECT

Deus, qui nobis per Prophetarum ora præcepisti temporalia relinquere, atque ad æterna festinare; da famulis tuis : ut, quæ a te jussa cognovimus, implere cælesti inspiratione valeamus. Per Dominum.

O God, who hast commanded us by the mouth of the prophets to relinquish the things of time and press on to those of eternity; grant that by thy heavenly inspiration we thy servants may accomplish that we know thou hast commanded. Through our Lord.

PROPHECY VI: Ez. 37:1-14

In diebus illis : Facta est super me manus Domini, et eduxit me in spiritu Domini : et dimisit me in medio campi, qui erat plenus ossibus : et circumduxit me per ea in gyro : erant autem multa valde super faciem campi, siccaque

In those days: The hand of the Lord was upon me, and brought me forth in the Spirit of the Lord : and set me down in the midst of a plain that was full of bones; and he led me about through them on every side. Now there were very many upon the face of the

vehementer. Et dixit ad me : Fili hominis, putasne vivent ossa ista? Et dixi : Domine Deus, tu nosti. Et dixit ad me : Vaticinare de ossibus istis : et dices eis : Ossa arida, audite verbum Domini. Hæc dicit Dominus Deus ossibus his : Ecce ego intromittam in vos spiritum, et vivetis. Et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobis cutem : et dabo vobis spiritum, et vivetis, et scietis quia ego Dominus. Et prophetavi sicut præceperat mihi : factus est autem sonitus prophetante me, et ecce commotio : et accesserunt ossa ad ossa, unumquodque ad juncturam suam. Et vidi, et ecce super ea nervi, et carnes ascenderunt : et extenta est in eis cutis desuper, et spiritum non habebant. Et dixit ad me : Vaticinare ad spiritum, vaticinare, fili hominis, et dices ad spiritum : Hæc dicit Dominus Deus : A quatuor ventis veni spiritus, et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut præceperat mihi; et ingressus est in ea spiritus, et vixerunt : steteruntque super pedes suos exercitus grandis nimis valde. Et dixit ad me : Fili hominis, ossa hæc universa, domus Israel est : ipsi dicunt : Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos : Hæc dicit Dominus Deus : Ecce ego aperiam tumulos vestros, et educam vos de sepulchris vestris, populus meus : et inducam vos in terram Israel. Et scietis, quia ego Dominus, cum aperuero sepulchra vestra, et eduxero vos de tumulis vestris, popule meus : et dederò spiritum meum in vobis, et vixeritis, et requiescere vos faciam super humum vestram : dicit Dominus omnipotens.

plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophecy concerning these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me, and as I prophesied there was a noise, and behold a commotion; and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came upon them; and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon those slain, and let them live again. And I prophesied as he had commanded me : and the spirit came into them, and they lived; and they stood up upon their feet, an exceeding great army. And he said to me: Son of man, all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore, prophecy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people; and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people; and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, saith the Lord almighty.

COLLECT

Domine Deus virtutum, qui collapsa reparas, et reparata conservas : auge populos in tui nominis sanctificatione renovandos, ut omnes, qui sacro baptisinate diluuntur, tua semper inspiratione dirigantur. Per Dominum.

O Lord God of hosts, who raisest up what is fallen, and keepest up what is raised : increase the number of those who are to be renewed by the sanctification of thy holy name : that all who are washed in holy baptism may always be guided by thy inspiration. Through our Lord.

During the following TRACT the Celebrant replaces his chasuble with a purple cope, the Easter Candle is lit (without ceremonies), and a procession is formed to the entrance of the Baptistry. (If there is no font, the LITANY follows immediately, p. 11).

TRACT

Sicut cervus desiderat ad fontes aquarum : ita desiderat anima mea ad te, Deus *℣*. Sitivit anima mea ad Deum vivum : quando veniam et apparebo ante faciem Dei mei? *℣*. Fuerunt mihi lacrimæ meæ panes die ac nocte, dum dicitur mihi per singulos dies : Ubi est Deus tuus?

℣. Dominus vobiscum.

℞. Et cum spírítu tuo.

Oremus. Concede, quæsumus, omnipotens Deus : ut, qui solemnitatem doni Sancti Spiritus colimus, cælestibus desideriis accensi, fontem vitæ sitiamus. Per Dominum ... in unitate ejusdem Spiritus Sancti.

Then, the Celebrant goes to the font to begin its blessing.

℣. Dominus vobiscum.

℞. Et cum spírítu tuo.

Oremus. Omnipotens sempiternæ Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis : et ad recreandos novos populos, quos tibi fons baptismatis parturit, spiritum adoptionis emitte : ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectus. Per Dominum.

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

℣. The Lord be with you.

℞. And with thy spirit.

Grant, we beseech thee, almighty God, that we who commemorate the giving of the Holy Spirit, being inflamed with heavenly desires, may thirst after the fountain of life. Through our Lord ... in unity with the same Holy Ghost.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray. Almighty and eternal God, be present at these mysteries of thy great goodness, be present at these sacraments, and send forth the spirit of adoption to regenerate the new people, whom the font of baptism bringeth forth : that, what is to be done by the ministry of us thy servants, may be fulfilled by the effect of thy power. Through our Lord.

BLESSING OF THE FONT

Like the blessing of the Easter Candle or of the Consecration of a Church, this Blessing begins with a Preface.

℣. Dominus vobiscum.

℞. Et cum spírítu tuo.

℣. Sursum corda!

℞. Habémus ad Dóminum.

℣. °Gratias agamus Domino Deo nostro.

℞. Dignum et justum est.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Lift up your hearts.

℞. We have lifted them up unto the Lord.

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

℞. It is meet and just.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum : Et licet nos tantis mysteriis exsequendis simus indigni : Tu tamen gratiæ tuæ dona non deserens, etiam ad nostras preces, aures tuæ pietatis inclinas. Deus, cujus Spiritus super aquas, inter ipsa mundi primordia ferebatur : ut jam tunc virtutem sanctificationis aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O holy Lord, Father almighty, everlasting God. Who by thy invisible power dost wonderfully work the effect of thy sacraments : and though we are unworthy to perform so great mysteries, yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears of thy goodness, even to our prayers. O God, whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the pour-

effusione signasti : ut unius ejusdemque elementi mysterio, et finis esset vitiis, et origo virtutibus. Respice, Domine, in faciem Ecclesiae tuæ, et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam; fontemque baptismatis aperis toto orbo terrarum gentibus innovantis : ut tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu Sancto.

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

He touches the water with his hand.

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

He makes thrice the sign of the cross above the font.

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

He divides the water with his hand and sprinkles some into
 Qui te de paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita fecit esse potabilem, et sitiendi populo de petra produxit. Bene✠dico te et per Jesum Christum Filium ejus unicum, Dominum nostrum : qui te in Cana Galilææ signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambu-

ing out of the deluge didst give a figure of regeneration, that one and the same element might, in a mystery, be the end of vice and the origin of virtue. Look, O Lord, on the face of thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy, and openest the font of baptism all over the world for the renovation of the Gentiles : that by the command of thy majesty she may receive the grace of thy only Son from the Holy Ghost.

Who by a secret mixture of his divine power may render this water fruitful for the regeneration of men, to the end that those who have been sanctified in the immaculate womb of this divine font, being born again a new creature, may come forth a heavenly offspring : and that all, however distinguished either by sex in body, or by age in time, may be brought forth to the same infancy by grace, their mother. Therefore let all unclean spirits, by thy command, O Lord, depart far from hence : let all the malice of diabolical deceit be entirely banished : let no power of the enemy prevail here : let him not fly about to lay his snares : let him not creep in by his secret artifices : let him not corrupt this place with his infection.

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

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

Who made thee flow from the fountain of paradise and commanded thee to water the whole earth with the four rivers. Who, changing thy bitterness in the desert into sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless✠ thee also by our Lord Jesus Christ his only Son : who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power. Who

lavit : et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latera suo produxit : et discipulis suis jussit, ut credentes baptizarentur in te, dicens : Ite, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti.

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

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

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

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

Descendat in hanc plenitudinem fontis virtus Spiritus Sancti.

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

Totamque hujus aquæ substantiam, regenerandi fœcundet effectu.

Then, he takes the candle out of the water.

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

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

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

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

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

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

Commixtio chrismatis sanctificationis, et Olei unctionis, et aquæ baptismatis, pariter fiat, in nomine Patris, et Filii, et Spiritus Sancti. R̄. Amen.

walked upon thee dry-foot, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded his disciples that such as believed should be baptized in thee, saying: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

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

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

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

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

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

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

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

May this mixture of the Chrism of sanctification, and of the Oil of unction, and of the water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost. R̄. Amen.

After this prayer, the LITANY is begun by the singers, during which the procession returns to the choir. The Celebrant removes his cope and prostrates himself in front of the altar. Towards the end of the LITANY, he stands up to vest in a red chasuble, whilst the altar is covered in the same colour, and the candles are lit.

Kyrie eleison. Christe eleison. Kyrie eleison.	<i>Lord, have mercy. Christ, have mercy. Lord, have mercy.</i>
Christe, audi nos. R̄. Christe, exaudi nos.	<i>Christ, hear us. R̄. Christ, graciously hear us.</i>
Pater de cælis, Deus, R̄. miserere nobis.	<i>God the Father of heaven, R̄. have mercy upon us.</i>
Fili Redemptor mundi,	<i>God the Son, Redeemer of the world,</i>
Spiritus Sancte Deus,	<i>God the Holy Ghost,</i>
Sancta Trinitas, unus Deus,	<i>Holy Trinity, one God,</i>
Sancta Maria, R̄. ora pro nobis.	<i>Holy Mary, R̄. pray for us.</i>
Sancta Dei Genitrix, R̄. ora pro nobis.	<i>Holy Mother of God, R̄. pray for us.</i>
Sancta Virgo Virginum,	<i>Holy Virgin of virgins,</i>
Sancte Michael,	<i>St Michael,</i>
Sancte Gabriel,	<i>St Gabriel,</i>
Sancte Raphael,	<i>St Raphael,</i>
Omnes sancti Angeli et Archangeli, R̄. orate pro nobis.	<i>All ye holy Angels and Archangels,</i>
Omnes sancti beatorum spirituum ordines,	<i>All ye holy orders of the blessed spirits,</i>
Sancte Joannes Baptista, R̄. ora pro nobis.	<i>St John Baptist,</i>
Sancte Joseph, R̄. ora pro nobis.	<i>St Joseph,</i>
Omnes sancti Patriarchæ et Prophetæ, R̄. orate pro nobis.	<i>All ye holy Patriarchs and Prophets,</i>
Sancte Petre, R̄. ora pro nobis.	<i>St Peter,</i>
Sancte Paule,	<i>St Paul,</i>
Sancte Andrea,	<i>St Andrew,</i>
Sancte Joannes,	<i>St John,</i>
Omnes sancti Apostoli et Evangelistæ, R̄. orate pro nobis.	<i>All ye holy Apostles and Evangelists,</i>
Omnes sancti discipuli Domini,	<i>All ye holy Disciples of the Lord,</i>
Omnes sancti Innocentes,	<i>All ye holy Innocents,</i>
Sancte Stephane, R̄. ora pro nobis.	<i>St Stephen,</i>
Sancte Laurenti,	<i>St Lawrence,</i>
Sancte Vincenti,	<i>St Vincent,</i>
Omnes sancti Martyres, R̄. orate pro nobis.	<i>All ye holy Martyrs,</i>
Sancte Sylvester, R̄. ora pro nobis.	<i>St Sylvester,</i>
Sancte Gregori,	<i>St Gregory,</i>
Sancte Augustine,	<i>St Augustine,</i>
Omnes sancti Pontifices et Confessores, R̄. orate pro nobis.	<i>All ye holy Bishops and Confessors,</i>
Omnes sancti Doctores,	<i>All ye holy Doctors,</i>
Sancte Antoni, R̄. ora pro nobis.	<i>St Anthony,</i>
Sancte Benedicte,	<i>St Benedict,</i>
Sancte Dominice,	<i>St Dominic,</i>
Sancte Francisce,	<i>St Francis,</i>
Omnes sancti Sacerdotes et Levitæ, R̄. orate pro nobis.	<i>All ye holy Priests and Levites,</i>
Omnes sancti Monachi et Eremitæ,	<i>All ye holy Monks and Hermits,</i>

Sancta Maria Magdalena, R̄ ora pro nobis.
 Sancta Agnes,
 Sancta Cæcilia,
 Sancta Agatha,
 Sancta Catharina,
 Sancta Anastasia,
 Omnes sanctæ Virgines et Viduæ, R̄ oráte pro
 nobis.
 Omnes Sancti et Sanctæ Dei, R̄ intercédite pro
 nobis.

Propitius esto, R̄ parce nobis, Dómine.
 Propitius esto, R̄ exáudi nos, Dómine.
 Ab omni malo, R̄ líbera nos, Dómine.
 Ab omni peccato,
 A morte perpetua,
 Per mysterium sanctæ incarnationis tuæ,
 Per adventum tuum,
 Per nativitatem tuam,
 Per baptismum et sanctum jejunium tuum,
 Per crucem et passionem tuam,
 Per mortem et sepulturam tuam,
 Per sanctam resurrectionem tuam,
 Per admirabilem ascensionem tuam,
 Per adventum Spiritus Sancti Paracliti,

In die iudicii,

Peccatores, R̄ te rogámus, audi nos.
 Ut nobis parcas,
 Ut ecclesiam tuam sanctam regere et conser-
 vare digneris,

Ut Domnum Apostolicum et omnes ecclesias-
 ticos ordines in sancta religione conservare
 digneris,

Ut inimicos sanctæ Ecclesiæ humiliare digneris,

Ut regibus et principibus Christianis pacem et
 veram concordiam donare digneris,

Ut nosmetipsos in tuo sancto servitio confor-
 tare et conservare digneris,

Ut omnibus benefactoribus nostris sempiterna
 bona retribuas,

Ut fructus terræ dare et conservare digneris,

Ut omnibus fidelibus defunctis requiem
 æternam donare digneris,

St Mary Magdalen, R̄ pray for us.
St Agnes,
St Cecily,
St Agatha,
St Catherine,
St Anastasia,
All ye holy Virgins and Widows,

All saints of God, R̄ make intercession for us.

Be merciful, R̄ spare us, O Lord.
Be merciful, R̄ graciously hear us, O Lord.
From all evil, R̄ deliver us, O Lord,
From all sin,
From everlasting death,
Through the mystery of thy holy Incarnation,
Through thy coming,
Through thy nativity,
Through thy baptism and holy fasting,
Through thy cross and passion,
Through thy death and burial,
Through thy holy resurrection,
Through thine admirable ascension,
Through the coming of the Holy Ghost, the
Paraclete,
In the day of judgement,

We sinners, R̄ we beseech thee, hear us.

That thou wouldst spare us,
That thou wouldst vouchsafe to govern and preserve
thy holy Church,

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

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

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

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

That thou wouldst render eternal blessings to all our
benefactors,

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

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

Ut nos exaudire digneris, R̄. te rogámus, audi nos.

Agnus Dei, qui tollis peccata mundi, R̄. parce nobis, Dómine.

Agnus Dei, qui tollis peccata mundi, R̄. exáudi nos, Dómine.

Agnus Dei, qui tollis peccata mundi, R̄. miserére nobis.

Christe, audi nos, R̄. Christe, exáudi nos.

In the full form of the Vigil, there is no INTROIT and the KYRIE follows immediately. The short form begins here, with an INTROIT.

That thou wouldst vouchsafe to graciously hear us, R̄. we beseech thee, hear us.

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

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

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

Christ, hear us. R̄. Christ, graciously hear us.

INTROIT: Ez. 36:23, 24, 25-26

Cum sanctificatus fuero in vobis, congregabo vos de universis terris : et effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris : et dabo vobis spiritum novum, alleluia, alleluia. Ps. 33:2: Benedicam Dominum in omni tempore : semper laus ejus in ore meo. V̄. Gloria.

As at the Easter Vigil, bells are rung at the GLORIA.

When I shall be sanctified in you, I will gather you together out of all the countries : and I will pour upon you clean water, and you shall be cleansed from all your filthiness : and I will give you a new spirit, alleluia, alleluia. Ps. 33:2: Let God arise, and let his enemies be scattered : and let them that hate him flee from before his face. V̄. Glory.

COLLECT

Præsta, quæsumus, omnipotens Deus : ut claritatis tuæ super nos splendor effulgeat : et lux tuæ lucis corda eorum, qui per gratiam tuam renati sunt, Sancti Spiritus illustratione confirmet. Per Dominum ... in unitate ejusdem Spiritus.

Grant, we beseech thee, almighty God, that the splendour of thy glory may shine forth upon us, and the light of thy light may by the illumination of the Holy Ghost confirm the hearts of those who have been regenerated by thy grace. ... in the unity of the same Holy Ghost.

LESSON: Acts 19:1-8

Lectio Actuum Apostolorum.

Factum est, cum Apollo esset Corinthi, ut Paulus, peragratis superioribus partibus, veniret Ephesum et inveniret quosdam discipulos : dixitque ad eos : Si Spiritum Sanctum accepistis credentes? At illi dixerunt ad eum : Sed neque, si Spiritus Sanctus est, audivimus. Ille vero ait : In quo ergo baptizati estis? Qui dixerunt : In Joannis baptisate. Dixit autem Paulus : Joannes baptizavit baptismis pœnitentiæ populum, dicens : In eum, qui venturus esset post ipsum, ut crederent, hoc est in Jesum. His auditis, baptizati sunt in nomine Domini Jesu. Et cum imposuisset illis manus Paulus, venit Spiritus Sanctus super eos, et loquebantur linguis, et prophetabant. Erant autem omnes viri fere duodecim. Introgressus autem synagogam, cum

A lesson from the Acts of the Apostles.

In those days: It came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them: Have you received the Holy Ghost, since you believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who said: In John's baptism. Then Paul said: John baptized the people with the baptism of penance, saying that they should believe in him who was to come after him, that is to say in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them; and they spoke with tongues, and prophesied. And all the men were about twelve. And entering into the

fiducia loquebatur per tres menses, disputans et suadens de regno Dei.

synagogue, he spoke boldly for the space of three months, disputing, and persuading concerning the kingdom of God.

ALLELUIA: Ps. 106:1

Confitemini Domino, quoniam bonus :
quoniam in sæculum misericordia ejus.

Give praise to the Lord, for he is good : for his mercy endureth forever.

TRACT: Ps. 116:1-2

Laudate Dominum omnes gentes : et collaudate eum omnes populi. ¶ Quoniam confirmata est super nos misericordia ejus : et veritas Domini manet in æternum.

O praise the Lord, all ye nations : praise him together, all ye people. ¶ For his mercy is confirmed upon us : and the truth of the Lord endureth for ever.

GOSPEL: Jn. 14:15-21

As in the Easter Vigil, no candles are carried for the GOSPEL.

Sequentia Sancti Evangelii secundum Joannem.

Continuation of the holy Gospel according to St John.

In illo tempore : Dixit Jesus discipulis suis : Si diligitis me, mandata mea servate. Et ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in æternum; Spiritum veritatis, quem mundus non potest accipere, quia non videt eum nec scit eum. Vos autem cognoscetis eum : quia apud vos manebit et in vobis erit. Non relinquam vos orphanos : veniam ad vos. Adhuc modicum : et mundus me jam non videt. Vos autem videtis me, quia ego vivo, et vos vivetis. In illo die vos cognoscetis, quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandata mea et servat ea : ille est, qui diligit me. Qui autem diligit me, diligetur a Patre meo : et ego diligam eum, et manifestabo ei meipsum.

At that time: Jesus said to his disciples: If you love me, keep my commandments; and I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever; the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because he shall abide with you, and shall be in you. I will not leave you orphans, I will come to you. Yet a little while, and the world seeth me no more; but you see me, because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

OFFERTORY: Ps. 103:30-31, 1, 1-2, 2-3

Emitte Spiritum tuum, et creabuntur, et renovabis faciem terræ : *sit gloria Domini **in sæcula, alleluia. ¶ Benedic, anima mea, Dominum : Domine, Deus meus, magnificatus es vehementer, **in sæcula. ¶ Confessionem et decorem induisti : amictus lumen sicut vestimentum. ¶ Extendens cælum sicut pellem : qui tegis in aquis superiora ejus : qui ponis nubem ascensum tuum. *Sit gloria.

*Send forth thy Spirit, and they shall be created, and thou shalt renew the face of the earth : *may the glory of the Lord endure **for ever, alleluia. ¶ Bless the Lord, O my soul : O Lord my God, thou art exceedingly great, **for ever. ¶ Thou hast put on praise and beauty : and art clothed with light as with a garment. ¶ Who stretchest the heaven like a pavilion : who coverest the higher rooms thereof with water : who makest the clouds thy chariot. *May the glory.*

SECRET

Munera, quæsumus, Domine, oblata sanctifica :
et corda nostra Sancti Spiritus illustratione
emunda. Per Dominum ... in unitate ejusdem
Spiritus.

*Sanctify, O Lord, we beseech thee, the gifts we offer;
and cleanse our hearts by the light of the Holy Spirit.
Through our Lord ... in unity with the same Holy
Ghost.*

PREFACE

Of Pentecost

Vere dignum et justum est, æquum et salutare,
nos tibi semper, et ubique, gratias agere :
Domine sancte, Pater omnipotens, æterne
Deus : per Christum Dominum nostrum. Qui
ascendens super omnes cælos, sedensque ad
dexteram tuam, promissum Spiritum Sanctum
hodierna die in filios adoptionis effudit. Qua-
propter profusis gaudiis, totus in orbe terrarum
mundus exultat. Sed et supernæ Virtutes,
atque angelicæ Potestates hymnum gloriæ tuæ
concinunt, sine fine dicentes :

*It is truly meet and just, right and salutary, that we
should always, and in all places, give thanks to thee,
O holy Lord, Father almighty, eternal God, through
Christ our Lord. Who, going up above all the heav-
ens and sitting at thy right hand, on this day sent
forth the Holy Ghost, as he had promised, on the
children of adoption. Wherefore does the whole world
rejoice with exceeding joy all the earth over. And both
the heavenly Virtues and the angelic Powers also join
in singing the hymn of thy glory, evermore saying:*

Today, the COMMUNICANTES of the CANON begins as follows:

Communicantes, et diem sacratissimum Pente-
costes celebrantes, quo Spiritus Sanctus
Apostolis innumeris linguis apparuit : sed et
memoriam venerantes, in primis gloriosæ
semper Virginis Mariæ, Genitricis Dei et
Domino nostri Jesu Christi ...

*Communicating, and keeping the most holy day of
the Pentecost, whereon the Holy Ghost appeared to
the Apostles in countless tongues; and also venerating
the memory, first of the glorious Mary, ever a Virgin,
Mother of the our God and Lord Jesus Christ ...*

Likewise, the HANC IGITUR begins as follows:

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

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

COMMUNION: Ps. 26:6

Ultimo festivitatis die dicebat Jesus : Qui in me
credit, flumina de ventre ejus fluent aquæ vivæ.
Hoc autem dixit de Spiritu, quam accepturi
erant credentes in eum, alleluia, alleluia.

*On the last day of the festivity, Jesus said: He that
believeth in me, out of his belly shall flow rivers of
living water : but this he said of the Spirit, which
they should receive who believed in him, alleluia,
alleluia.*

POST-COMMUNION

Sancti Spiritus, Domine, corda nostra mundet
infusio : et sui roris intima aspersione fœcun-
det. Per Dominum ... in unitate ejusdem
Spiritus.

*Cleanse our hearts, O Lord, by the inpouring of the
Holy Spirit, and render them fruitful by the inward
sprinkling of his heavenly dew. Through our Lord
... in unity with the same Holy Ghost.*