



SABBATO IN VIGILIA PENTECOSTES

Saturday Vigil of Pentecost

None having been said in Choir, the Priest and Ministers, clad in vestments of violet colour, go up to the Altar and make a reverence and the Priest kisses it in the middle. Then the Prophecies are read without title, the candles of the Altar remaining unlighted until the beginning of the Mass, as on Holy Saturday. The Priest reads them in a low voice at the Epistle corner of the Altar. At the end of the Prophecies, the Collects are said without Flectamus genua.

FIRST PROPHECY Genesis 22:1-19

The offering of Abraham is a figure of the Sacrifice of the Cross. Faith and obedience of Abraham.

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. At illi: Tolle filium 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, stravitá sinum suum: ducens secum duos júvenes, 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 pueros suos: Expectáte hic cumá sino: 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 sue: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus

In those days, God tempted Abraham, and said to him, Abraham, Abraham: and he answered, Here I am. He said to him, Take 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 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

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 filium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret filium 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 filio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum arietem inter vepres hæréntem córnis, quem assúmens obtulit holocáustum pro filio. Aprellavítque nomen loci illíus, Dóminus Videt. Unde usque hódie dicitur: In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham secúndo de cæla, dicens: Per memetípsum jurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti filio 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 obedísti voci mesa. Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

COLLECT

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

SECOND PROPHECY Exodus 14:24-15:1

As Moses freed the Israelites from the captivity of Egypt, so Christ by baptism reserves the catechumens from the yoke of satan.

In diébus illis: Factum est in vígilia matutína, et ecce respíciens Dóminus super castra Ægyptiórum per coluḿnam ignis, et nubis, interfécit Exércitum eórum: et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt ergo Ægypti: Fugiámus Isr?lem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Extende manum tuam super mare, ut revertántur aqua ad Ægyptios super currus, et

said, God will provide Himself a victim for a holocaust, my son. So they went on together; and they came to the place which God had showed him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood; and he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying, Abraham, Abraham; and he answered, Here I am. And he said to him, Lay not thy hand upon the boy, neither do thou anything 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 briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord Seeth. Whereupon even to this day it is said, in the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying, By My own self have I sworn, saith the Lord; because thou hast done this thing, and hast not spared 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 seashore; thy seed shall possess the gates of their enemies, and in thy seed shall all 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.

O God, Who in the deed of Abraham Thy servant hast given a pattern of obedience to mankind: grant us so to conquer the perversity of our desires, that we may in all things fulfil the righteousness of Thy commandments. Through our Lord.

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, 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

équites eórum. Cumque extendisset Móyses manum contra mare, revérsum est primo dilúculo ad priórem locum: fugientibúsq̃ue Ægyptiis occurrérunt aquæ, et invólvit eos Dóminus in médiis flúctibus. Reversæque sunt aqua, et operuérunt currus, et équites cuncti exércitus Pharaónis, qui sequéntes ingrési fúerant mare: nec unus quidem supérfit ex eis. Fílii autem Israél perrexérunt per médium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinístris: liberavítque Dóminus in die illa Israél de manu Ægyptiórum. Et vidérunt Ægyptios mórtuos super littus maris, et manum magnum, quam exercúerat Dóminus contra eos: timuitque pópulus Dóminum, et credidérunt Dómino, et Móysi servo ejus. Tunc cécinit Móyses et Fílii Israél carmen hoc Dómino, et dixerunt:

TRACT Exodus 15:1, 2

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

COLLECT

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

stretched forth his hand toward 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 Pharaο, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the seashore, 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 magnified, the horse and the rider he hath thrown into the sea. The Lord is my strength and song and He is become my salvation. V. He is my God and I will glorify him: the God of my father, and I will exalt him. V. The Lord is as a man of war: the Lord is his name.

O God, Who by the light of Thy new Covenant hast made manifest Thy wonders wrought in former times, shewing in the Red Sea a pattern of the sacred font, and in the deliverance of Thy people from bondage in Egypt foreshadowing the sacraments of Thy Christian people: grant that all nations, being admitted by the merit of their faith to the privilege of Israel, may be regenerated by the partaking of Thy Holy Spirit. Through our Lord.

THIRD PROPHECY Deuteronomy 31:22-30

We who have been baptized must, like the Israelites led by Moses, recall to mind the precepts of God and His munificence.

IN diebus illis: Scripsit Moyses canticum, et docuit filios Israél. Præcepitque Dominus Josue filio Nun, et ait: Confortare, et esto robustus: tu enim introduces filios Israél in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine, atque complevit, præcepit Levitis, qui portabant arcam fœderis Domini, dicens: Tollite librum istum, et ponite eum in latere arcæ fœderis Domini Dei vestri: ut sit ibi contra te in

In those days: Moses therefore wrote the canticle and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses 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:

testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar audientibus eis sermones istos, et invocabo contra eos cælum et terram. Novi enim quod post mortem meam inique agetis, et declinabitis cito de via, quam præcepi vobis: et occurrent 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 Israël, verba carminis hujus, et ad finem usque complevit.

TRACT Deuteronomy 32:1-4

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

COLLECT

DEUS, gloricifatio 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 nostrum.

FOURTH PROPHECY Isaiah 4:1-6

Our Lord Jesus Christ, after cleansing our souls in Baptism, will take us under His protection.

Apprehendent septem mulieres virum unum in die illa, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur: tantummodo invocetur nomen tuum super nos, aufer opprobrium nostrum. In die illa erit germen Domini in magnificentia, et gloria, et fructus terræ sublimis, et exultatio his, qui salvati fuerint de Israël. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Jerúsalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerúsalem. Si abluerit Dominus sordes filiarum

that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck, While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth. V. Let my doctrine gather as the rain, let my speech distil as the dew, as a shower upon the herb, and as drops upon the grass. V. Because I will invoke the name of the Lord: V. Give ye magnificence to our God. The works of God are perfect, and all his ways are judgments: V. God is faithful and without any iniquity, he is just and right.

O God, the glory of the faithful and the life of the just, Who through Moses Thy servant hast instructed us also in the chanting of Thy sacred song: accomplish in all nations the work of Thy mercy, granting them felicity, and delivering them from terror; that those things which were uttered for punishment may be turned into an everlasting remedy. Through our Lord.

In that day, seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel only let us be called by thy name; take away our reproach. In that day, the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in 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

Sion, et ságuinem Jerúsalem láverit de médio ejus, in spíritu judícii, et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum et spendórem 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.

TRACT *Isaias 5: 1, 2*

Vínea facta est dilécto in cornu, in loco úberi. V. Et macériam circúmdedit, et circumfódit: et plantávit víneam Sorec, et ædificávit turrin in médio ejus. V. et Tórclar fodit in ea: vínea enim Dómini Sábaoth, domus Israël est.

COLLECT

OMNIPOTENS sempiternus 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 afferat 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 Sancti Deus

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.

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 wine-press therein: for the vineyard of the Lord of hosts is the house of Israel.

Almighty and everlasting God, Who through Thy only Son, hast revealed Thyself to be the husbandman of Thy Church, Who dost mercifully purge every branch that bringeth forth fruit in the true vine, even the same Thy Christ, to the intent that it may bring forth more fruit: let not the thorns of sin prevail against Thy faithful people whom by the Font of baptism Thou hast brought like a vine out of Egypt; that being fortified by the sanctifying power of Thy Spirit, they may be enriched with everlasting fruit. Through the same Lord... in the unity of the same.

FIFTH PROPHECY Baruch 3: 9-38

We shall enjoy everlasting peace in heaven, if we observe the lessons of life and wisdom which the prophet (the Church) teaches us.

Audi Israël mandáta vita: áuribus pércipe, ut scias prudéntiam. Quid est, Israël, quod in terra inimicórum es? Inveterásti in terra aliéna, coinquinátus es cum mórtuis; deputátus es cum descendéntibus 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 vita, et victus, ubi sit lumen oculórum et pax. Quis invénit locum ejus? et quis intrávit in thesáuros ejus? Ubi sunt principes géntium, et qui dominántur super béstias, quæ sunt super terram? qui inávibus cæli ludunt, qui argéntum thesaurízant, et aurum, in quo confidunt hómines, et non est finis acquisitionis eórum? qui argéntum fábricant et solliciti sunt, nec est invéntio óperum illórum? Extermináti sunt, et ad inferos

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country: thou art defiled with the dead; thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom; for if thou hadst walked in the way of God thou hadst surely dwelt in peace forever. 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

descendérunt, et álii loco córum surrexérunt. Júvenes vidérunt lumen, et habitavérunt super terram: viam autem disciplinæ ignoravérunt, neque intellexérunt sémitas ejus, neque filii eórum, suscepérunt eam, a facie ipsórum longe facta est: non est audíta in terra Chánaan, neque visa est in Theman. Fílii quoque Agar, qui exquírunť prudéntiam, quæ de terra est, negotiatóres Merrhæ, et Theman, et fabulatóres, et exquisitóres prudéntiæ, et intelligéntiæ: viam autem sapiéntiæ nesciérunt, neque comemoráti sunt sémitas ejus. O Israél, quam magna. est domus Dei, et ingens locus possessiónis ejus! Magnus est, et non habet finem: excélsus, et imménsus. Ibi fuérunt gigántes nomináti illi, qui ab initio fuérunt, státura magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplinæ invenérunt: proptérea periérunt. Et quóniam non habuérunt sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in cælum, et accépit eam, et edúxit eam de núbibus? Quis transfretávit mare, et invénit illam? Et áttulit illam super aurum eléctum? Non est qui possit scire vias ejus, neque qui exquírat sémitas ejus: 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 obédit illi in tremóre. Stellæ autem dedérunt lumen in custódiis suis, et lætátæ sunt: vocátæ sunt, et dixerunt: Adsumus: et luxérunt ei cum jucunditáte, qui fecit illas. Hic est Deus noster, et non æstimábitur álius advérsus eum. Hic adinvénit omnem viam disciplinæ, et trádedit illam Jacob púero suo, et Israél dilécto suo. Post hæc in terris visus est, et cum homínibus conversátus est.

COLLECT

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

SIXTH PROPHECY Ezechiel 37: 1-14

The prophet tells us of the resurrection of men. The Sacrament of Baptism infuses new life into our souls.

In diébus illis: Facta est super me manus Dómini, et edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus

are risen up in their place. Young men have seen the light, and dwelt upon the earth, but the way of knowledge they have not known; nor have they understood the paths thereof, neither have their children received it; it is far from their face. It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of His possession! It is great, and hath no end; it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge; therefore did they perish. And because they had not wisdom they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? 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 forevermore, 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 with Him. He found out all the way of knowledge, and gave it to Israel His servant, and to Israel His beloved. Afterwards He was seen upon earth and conversed with men.

O God, Who by the mouths of the Prophets hast commanded us to leave things temporal, and to strive after things eternal: grant unto Thy servants; that we, knowing the things which Thou commandest, may by Thy heavenly inspiration be enabled to perform the same. Through our Lord.

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

óssibus: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi, sícque veheménter. Et dixit ad me: Fíli hómínis, 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 fáciem 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 commótió: et accessérunt ossa ad ossa, unumquódque ad junctúram suam. Et vidi, et ecce supper 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 hómínis, et dices ad spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni spíritus, et insúffa super interféctos istos, et revivíscant. Et prophetávi sicut præcéperat mihi: et ingrèssus est in ea spíritus, et vixérunt: steterúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: Fíli hómínis, ossa hæc univérso, domus Israél 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 Israél. Et sciétis, quia ego Dóminus, cum aperúero sepúlcrá vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis, et vixéritis, et requiércere vos fáciem super humum vestram: dicit Dóminus omnípotens.

COLLECT

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

The Celebrant puts on a violet cope to bless the font, or if there be no font, he removes the chasuble and with the Sacred Ministers lays prostrate before the Altar whilst the Litanies are sung:

Kyrie, eleison. Christe, eleison.
Kyrie, eleison.

of bones; and He led me about through them on every side: now there were very many upon the face of the plain, and they were exceeding dry. And He said to me, Son of man, dost thou think these bones shall live? And I answered, O Lord God, Thou knowest. And He said to me, 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, arid 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, I will open your graves, and will bring you out of your sepulchres, O My people, and will bring you out 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.

O Lord God of hosts, Who restorest those things that are broken down, and preservest those things that Thou restorest: increase the peoples that shall be regenerated in the sanctification of Thy Name; that all who are washed in holy baptism may ever be guided by Thy inspiration. Through our Lord.

*Lord, have mercy. Christ, have mercy.
Lord, have mercy on us.*

Christe, audi nos. Christe, exaudi nos.
Pater de caelis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus,
Spiritus Sancte, Deus,
Sancta Trinitas, unus Deus,
Sancta Maria, ora pro nobis.
Sancta Dei Genetrix,
Sancta Virgo virginum,
Sancte Michael,
Sancte Gabriel,
Sancte Raphael,
Omnes sancti Angeli et Archangeli,
orate pro nobis.
Omnes sancti beatorum Spirituum
ordines, orate pro nobis.
Sancte Joannes Baptista, ora pro nobis.
Sancte Joseph,
Omnes sancti Patriarchæ et
Prophetæ, orate pro nobis.
Sancte Petre, ora pro nobis.
Sancte Paule,
Sancte Andrea,
Sancte Joannes,
Omnes sancti Apostoli et Evangelistæ, orate pro
nobis.
Omnes sancti discipuli Domini,
Sancte Stephane, ora pro nobis.
Sancte Laurenti,
Sancte Vincenti,
Omnes sancti martyres, orate pro
nobis.
Sancte Sylvester, ora pro nobis.
Sancte Gregori,
Sancte Augustine,
Omnes sancti Pontifices et Confessores, orate
pro nobis.
Omnes sancti Doctores,
Sancte Antoni, ora pro nobis.
Sancte Benedicte,
Sancte Dominice,
Sancte Francisce,
Omnes sancti Sacerdotes et Levitæ,
orate pro nobis.
Omnes sancti Monachi et Eremitæ,
Sancta Maria Magdalena, ora pro
nobis.
Sancta Agnes,
Sancta Cæcilia,
Sancta Agatha,

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

All ye holy orders of blessed Spirits,

St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,

St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,

All ye holy Disciples of the Lord,
St. Stephen,
St. Lawrence,
St. Vincent,
All ye holy Martyrs,

St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy Bishops and Confessors,

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

All ye holy Monks and Hermits,
St. Mary Magdalen,

St. Agnes,
St. Cecilia,
St. Agatha,*

Sancta Anastasia,
Omnes sanctæ Virgines et Viduæ,
orate pro nobis.

Omnes Sancti et Sanctæ Dei, intercedite pro nobis.

Propitius esto, parce nos, Domine.
Propitius esto, exaudi nos, Domine.
Ab omni malo, libera nos, Domine
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 judicii,
Peccatores, te rogamus, audi nos.

*St. Anastasia,
All ye holy Virgins and Widows,*

All ye holy Saints of God, intercede for us.

*Be merciful, spare us, O Lord.
Be merciful, graciously hear us, O Lord.
From all evil, O Lord, deliver us, O Lord.
From all sin,
From everlasting death,
Through the mystery of Thy holy
Incarnation,
Through Thy Coming,
Through Thy Birth,
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 judgment.
We sinners, we beseech Thee, hear us.*

*the Priest and his Ministers rise, and proceed to the sacristy, where they put on white
vestments for the solemn Mass, and meanwhile the candles on the Altar are lighted*

Ut nobis parcas,
Ut Ecclesiam tuam sanctam regere
et conservare digneris,
Ut domnum Apostolicum et omnes
ecclesiasticos 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 confortare
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,
Ut nos exaudire digneris,
Agnus Dei, qui tollis peccata mundi,
parce nobis, Domine.
Agnus Dei, qui tollis peccata mundi,
exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi,

*That Thou wouldst spare us,
That Thou wouldst vouchsafe to govern and
preserve Thy holy Church,
That Thou wouldst vouchsafe to preserve
our Apostolic Prelate, and all orders of the
Church in holy religion,
That Thou wouldst humble the enemies of
the Church,
That Thou wouldst vouchsafe to give peace
and true concord to Christian kings and
princes,
That Thou wouldst vouchsafe to confirm
and preserve us in Thy holy service,
That Thou wouldst render eternal blessings
to all our benefactors,
That Thou wouldst vouchsafe to give and
preserve the fruits of the earth,
That Thou wouldst vouchsafe to grant
eternal rest to all the faithful departed,
That Thou wouldst vouchsafe graciously to
hear us,
Lamb of God, who take away the sins of the
world, spare us, O Lord.
Lamb of God, who take away the sins of the*

miserere nobis.

Christe, audi nos. Christe, exaudi nos.

world, graciously hear us, O Lord.

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

Christ, hear us. Christ, graciously hear us.

If the Prophecies and blessing of the font are omitted the following is Introit is said;

INTROIT *Ezekiel 36: 23-26*

Cum sanctificátus fúero in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum, allelúja, allelúja. (Ps. 33: 2) Benedícam Dóminum in omni témpore: semper laus ejus in ore meo v. Gloria Patri et Filio et Spiritui Sancti sicut erat in principio et nunc, et semper, et saecula saeculorum. Amen.

Repeat Cum sanctificátus...

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) I will bless the Lord at all times: His praise shall be ever in my mouth. v. 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. Repeat When I shall be sanctified...

COLLECT

Præsta, quæsumus omnípotens Deus: ut claritátis tuæ super nos splendor effúlgeat; et lux tuæ lucis corda eórum, qui per grátiam tuam renáti sunt, sancti Spíritus illustratióne confirmet. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, Per omnia saecula saeculorum. R. Amen.

Grant, we beseech, O almighty God, that the splendor of Thy brightness may shine upon us, and that the light of Thy light may strengthen with the enlightenment of the Holy Spirit the hearts of those who, through Thy grace, have been born again. Through our Lord Jesus Christ, Thy Son, Who livest and reignest with Thee in the unity of the Holy Ghost, one God Forever and ever. R.Amen.

EPISTLE *Acts 19:1-8*

Léctio Actuum Apostolorum. In diébus illis: Factum est, cum Apóllo esset Corínthi, ut Paulus peragrátis superiórius pártibus veníret Ephesum, et inveníret quosdam discípulos: dixítque ad eos: Si Spíritum Sanctum accepístis credéntes? At illi dixérunt ad eum: Sed neque si Spíritus Sanctus est, audívimus. Ille vero sit: In quo ergo baptizáti estis? Qui dixérunt: In Joánnis baptísmate. Dixit autem Paulus: Joánnes baptizávit baptísmo pĀniténtiæ pópulum, dices: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Jesum. His audítis, baptizáti sunt in nómine Dómini Jesu. Et cum imposuísset illis manus Paulus, venit Spíritus Sanctus super eos, et loquebántur linguis, et prophetábant. Erant autem omnes viri fere duódecim. Introgréssus autem synagógam, cum fidúcia loquebátur per tres menses, dísputans, et suádens de regno Dei.

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

Allelúja. (Ps: 106, 1) Confitémini Dómino, *Alleluia. (Ps. 106: 1) Give praise to the Lord,*
quóniam bonus: quóniam in sæculum *for He is good; for His mercy endureth forever.*
misericórdia ejus

TRACT Ps. 116: 1-2 Laudáte Dóminum *Praise the Lord, all ye nations; and praise Him*
omnes gentes: et collaudáte eum omnes pópuli. *together all ye people. Because His mercy is*
V. Quóniam confirmáta est super nos *confirmed upon us: and the truth of the Lord*
misericórdia ejus: et véritas Dómini manet in *remaineth forever.*
æténum.

GOSPEL St. John 14: 15-21

In illo témpore: Dixit Jesus discíplis suis: "Si *love Me, keep My commandments; and I will*
diligitis Me: mandáta Mea serváte. Et Ego *ask the Father, and He shall give you another*
rogábo Patrem, et álium Paráclitum debíto vobis, *Paraclete, and He may abide with you forever,*
et maneat vobíscum in æténum, Spíritum *the Spirit of truth, Whom the world cannot*
veritátis, quern mundus non potest accípere, *receive, because it seeth Him not, nor knoweth*
quia non videt eum, nec scit eum. Vos autem *Him; but you shall know Him, because He shall*
cognoscétis eum; quia apud vos manébit, et in *abide with you, and shall be in you.. I will not*
vobis erit. Non relínquam vos órphanos; veniam *leave you orphans; I will come to you. Yet a*
ad vos. Adhuc módicum: et mundus me jam non *little while, and the world seeth Me no more;*
videt. Vos autem vidétis me, quia Ego vivo, et *but you see Me, because I live, and you shall*
vos vivétis. In illo die vos cognoscétis quia Ego *live. In that day you shall know that I am in My*
sum in Patre Meo, et vos in Me, et ego in vobis. *Father, and you in Me, and I in you. He that*
Qui habet mandáta Mea, et servat ea: ille est, *hath My commandments, and keepeth them, he*
qui diligit Me. Qui autem diligit Me, diligétur a *it is that loveth Me. And he that loveth Me shall*
Patre Meo: et Ego diligam eum, et manifestábo *be loved of My Father; and I will love him, and*
ei Meipsum."

OFFERTORY Psalm 103: 30, 31

Emitte spíritum tuum, et creabúntur, et *Send forth Thy Spirit, and they shall be created;*
renovábis fáciem terræ: sit glória Dómini in *and Thou shalt renew the face of the earth; may*
sæcula, allelúja. *the glory of the Lord endure for ever, alleluia.*

SECRET

Múnera, quæsumus, Dómine, obláta sanctífica: *Sanctify, we beseech Thee, O Lord, the gifts we*
et corda nostra Sancti Spíritus illustratióne *offer, and cleanse our hearts with the*
emúnda. Per Jesum Christum Fílium tuum, qui *enlightenment of the Holy Spirit. Through Jesus*
tecum vivit et regnat in unitáte ejúsdem Spíritus *Christ, Thy Son, Our Lord, Who liveth and*
Sancti, Deus, Per omnia saecula saeculorum. R. *reigneth with Thee in the unity of the same Holy*
Amen. *Ghost, God, Forever and ever. R. Amen.*

PREFACE OF PENTECOST

Vere dignum et justum est, æquum et salutáre, *It is truly meet and just, right and for our*
nos tibi semper, et ubíque grátias ágere: Dómine *salvation, that we should at all times, and in all*
sancte, Pater omnípotens, æténe Deus, per *places, give thanks unto Thee, O holy Lord,*
Christum Dóminum nostrum. Qui ascéndens *Father almighty, everlasting God: through*
super omnes cǼlos sedénsque ad dexteram *Christ our Lord. Who, ascending above all the*
tuam, promíssum Spíritum sanctum (hodiérna *heavens and sitting at Thy right hand, poured*
die) filios adoptiόνis effúdit. Qua própter *out on (this day) the promised Holy Spirit upon*
profúsis gáudiis, totus in orbe terrárum mundus *the children of adoption. Wherefore the whole*
exsúltat. Sed et supérnæ Virtútes, atque *world doth rejoice with overflowing joy and the*
angélicæ Potestátes, hymnum glóriæ tuæ *heavenly hosts also and the angelic Powers sing*
cóncinunt, sine fine dicéntes: *together the hymn of Thy glory, evermore*
saying:

COMMUNICANTES FOR PENTECOST

Communicantes, et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus Apóstolis, innúmeris línguis apparuit: sed et memóriam venerantes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis ejusdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolorum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis: et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiánis: et ómnium Sanctórum tuórum; quorum méritis, precibúsq; concédas, ut in ómnibus protectionis tuæ muniámur auxilio. Per eúndem Christum Dóminum Nostrum. Amen.

Communicating with, and keeping the most holy day of Pentecost, whereon the Holy Ghost appeared to the Apostles in countless tongues and also reverencing the memory, first, of the glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, through whose merits and prayers, grant that we may in all things be defended by the help of Thy protection. (He joins his hands.) Through the same Christ our Lord. Amen.

Hanc igitur oblatiónem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offérimus pro his quoque, quos regenerare dignátus es ex aqua, et Spíritu Sancto, tribuens eis remissionem ómnium peccatórum, quæsumus Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electorum tuórum júbeas grege numerári: Per Christum Dóminum nostrum. Amen.

We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, which we make unto Thee on behalf of these whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, granting them remission of all their sins: and to dispose our days in Thy peace, preserve us from eternal damnation and rank us in the number of Thine Elect. Through Christ our Lord. Amen.

COMMUNION ANTIPHON *John 7: 37, 39*

Ultimo festivitátis die dicébat Jesus: Qui in me credit, flúmina de ventre ejus fluent aquæ vivæ: Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum, allelúja, allelúja.

Blessed is that servant, whom when his lord cometh he shall find watching: Amen I say to you, he shall place him over all his goods. Alleluia.

POSTCOMMUNION COLLECT

Sancti Spíritus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersione fÁ“cúndet. Per Dominum nostrum Jesum Christum, Filium Tuum, Qui Tecum vivit et regnat in unitate Spiritus Sancti, Deus, Per omnia saecula saeculorum. R. Amen.

May the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful by the inward watering with His heavenly dew. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God Forever and ever. R. Amen.

TODAY'S REFLECTIONS

The Vigil of Pentecost resembles that of Easter. The Mass for Pentecost, formerly celebrated during the night, has, like the Mass of Easter, since been anticipated. There are six prophecies preceding the Mass, interspersed with Prayers and Tracts; formerly the catechumens, who had not been baptized at Easter, received the Sacrament on Whitsunday. The baptismal font is blessed, too and the Litany is sung, as on Holy Saturday. It seems as though this Vigil were modeled on that of Easter. As on Holy Saturday, a vigil was kept during' the night of Pentecost Saturday to prepare for Baptism. The prayers following the, prophecies, however, and the composition of the Mass show us that the chief object of this solemnity is to celebrate the Descent of the Holy Ghost on the Apostles

gathered together in the cenacle. The term Whitsunday is an allusion to the white vestments of the neophytes. The feast of Whitsun is as ancient as that of Easter, and the Saturday following begins the liturgical season called Season After Pentecost.

On this Saturday before Whitsunday the ceremonies are similar to those on Holy Saturday. The holy water font is blessed and the Litany of the Saints sung exactly as on Holy Saturday; afterwards the clergy change their purple or violethued vestments for others of red, assigned to Masses of the Holy Ghost, in allusion to the fiery tongues of Pentecost. As on Holy Saturday, the Introit is omitted from the high Mass of Whitsun-Eve and the church bells are rung at the Gloria in excelsis.

Before high Mass the officiating priest, attended by his deacon and subdeacon, vested in violet chasubles, the altarcandles remaining unlighted, reads six prophecies of those which were read on Holy Saturday. At the end of each he chants a Prayer. But after the word Oremus ("Let us pray") the deacon does not say Flectamus genua ("Let us kneel").

Peter is the leader around whom gathers the little flock of Sion on this first Christian Pentecost, and he inaugurates today his pontifical primacy when he announces for the first time the Gospel message to the representatives of the various nations, without distinction of race or nationality, of country or State.

On this day Christ, risen from the grave and seated at the right hand of the Father, communicates His own divine life to the members of His Mystical Body through the outpouring of the Holy Ghost. So the Church having attained its full development, now first appears before the world.

To appreciate the Introit it should be heard with the majestic and joyful melody which the ancient Gregorian music has allotted to it.

The Sequence, Veni, Sancte Spiritus, attributed to Innocent III, replaced under St. Pius V an older one of great beauty. This Sequence is repeated daily throughout the Octave.

The Holy Ghost descends in power to vindicate the innocence of Jesus by filling the Church with such surpassing sanctity that it becomes, as it were, a fire prefiguring the final judgment on the enemies of God. The faithful kneel at the Invocation of the Holy Spirit, Who at the last day requires the restoration of the Christian soul to the body which has been His mystical temple.

