

PROPER of the MASS
THE VIGIL OF PENTECOST



The Descent of the Holy Ghost, by *Duccio*, 1310.

FIRST PART : THE PROPHECIES

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.

Genesis 22 PROPHECY THE FIRST

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 praeceperat 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, fili? 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 aedificavit 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 caelo clamavit, dicens: Abraham, Abraham. Qui respondit: Adsum. Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam: nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Le-

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 a holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two 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 shown him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him 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 any thing to him: now I know that

PREFACE OF PENTECOST

VERE dignum et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ägere: Dömine sancte, Pater omnipotens æterne Deus: per Christum Döminum nostrum: Qui ascendens super omnes cælos, sedensque ad dexteram tuam, promissum Spiritum Sanctum hodierna die in filios adoptiönis effudit, Quapröpter profüsüs gaudiis, totus in orbe terrarum mundus exsultat. Sed et supérnæ Virtutes, atque angélicæ Potestates, hymnum glöriæ tuæ concinunt, sine fine dicentes:

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 and everlasting God; through Christ our Lord. Who ascending above all the heavens, 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 great joy; the hosts above and also the angelic powers join in singing the hymn to Thy glory, saying without ceasing:

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

HANC IGITUR: *This oblation, therefore, of our bounden duty and that of Thy whole family we beseech Thee, O Lord, graciously to accept, 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, giving them remission of all their sins; and to order our days...*

John 7. 37-39

COMMUNION

ULTIMO festivitatis die dicebat Jesus: Qui in me credit, flumina de ventre ejus fluent aquæ vivæ: hoc autem dixit de Spiritu quem accipituri 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: now this He said of the Spirit Which they should receive who believed in Him, alleluia, alleluia.

POSTCOMMUNION

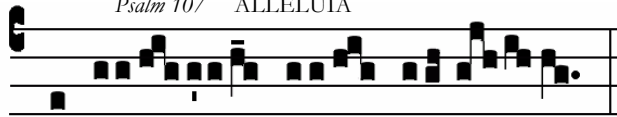
SANCTI Spiritus, Domine, corda nostra mundet infusio: et sui roris intima aspersione fecundet. Per Dominum.

May the infusion of the Holy Ghost, O Lord, cleanse our hearts, and render them fruitful by the inward sprinkling of His dew. Through our Lord.

8

A

Lle- lú- ia.



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

Psalm 117

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

John 15. 15-21

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.

Psalm 103. 30, 31

EMITTE Spiritum tuum et creabuntur, et renovabis faciem terræ: sit gloria Domini in sæcula, alleluia.

MUNERA, quæsumus, Domine, oblata sanctifica: et corda nostra Sancti Spiritus illustratione emunda. Per Dominum.

Alleluia. V. Give thanks to the Lord, for He is good: and His mercy endureth forever.

TRACT

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

GOSPEL

At that time: Jesus said unto 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 orphanos, 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

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.

SECRET

Sanctify, O Lord, we beseech Thee, the gifts we offer Thee; and cleanse our hearts by the light of the Holy Ghost. Through our Lord.

vavit 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 peperisti 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.

After this and the other Prophecies the Response Deo Gratias is not made: then the Priest says:

thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the angel of the Lord called 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 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

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.

Exodus 14. 15

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 currum, ferebanturque in profundum. Dixerunt ergo Ægyptii: Fugiamus Israëlem: 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 extendis-

PROPHECY THE SECOND

In those days: It came to pass that in the morning watch the Lord looked upon the Egyptian army through the pillar of fire and of the cloud, and 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

set Moyses manum contra mare, reversum est primo diluculo ad priorem locum: fugientibusque Ægyptiis occurrerunt aquæ, et involvit eos Dominus in mediis fluctibus. Reversæque sunt aquæ, et operuerunt currus et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec unus quidem superfit ex eis. Filii autem Israël perrexerunt per medium sicci maris, et aquæ eis erant quasi pro muro a dextris et a sinistris: liberavitque Dominus in die illa Israël 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 Israël carmen hoc Domino, et dixerunt:

Exodus 15

CANTEMUS Domino: gloriose enim honorificatus est, equum et ascensorem projecit in mare: adiutor 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.

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 Israël privilegium merito fidei consecutæ, Spiritus tui participatione regenerentur. Per Dominum.

had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: And the Lord delivered Israel on that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord: and said:

TRACT

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.

COLLECT

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.

FOURTH PART : THE VIGIL MASS

Here, the Kyrie eleison is sung as usual at Mass. Meanwhile the Priest with his Ministers in white vestments approaches the Altar: and having said the Psalm, Give sentence with me, O God, with Glory be, he makes the Confession: then going up, he kisses the Altar, and censures it in the usual manner; and after the Choir has finished the Kyrie eleison, he solemnly intones Gloria in excelsis, and the bells are rung; the congregation, who have been kneeling through the Litany, now may stand. The candles used by the congregation may now be extinguished.

<i>Kyrie, eleison.</i>	<i>Lord, have mercy.</i>
<i>Kyrie, eleison.</i>	<i>Lord, have mercy.</i>
<i>Kyrie, eleison.</i>	<i>Lord, have mercy.</i>
<i>Christe, eleison.</i>	<i>Christ, have mercy.</i>
<i>Christe, eleison.</i>	<i>Christ, have mercy.</i>
<i>Christe, eleison.</i>	<i>Christ, have mercy.</i>
<i>Kyrie, eleison.</i>	<i>Lord, have mercy.</i>
<i>Kyrie, eleison.</i>	<i>Lord, have mercy.</i>
<i>Kyrie, eleison.</i>	<i>Lord, have mercy.</i>

COLLECT

PRÆSTA, quæsumus, omnipotens Deus, ut claritatis tuæ super nos splendor effulgeat; et lux tuæ lucis corda eorum, qui per gratium tuam renati sunt, Sancti Spiritus illustratione confirmet. Per Dominum.

Grant, we beseech Thee, Almighty God: that the splendour of Thy brightness may shine forth among us; and that the light of Thy light may, by the illumination of the Holy Spirit, strengthen the hearts of them who through Thy grace are born again. Through our Lord.

Acts 19

LESSON

IN diebus illis: 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 baptismo 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. Ingressus autem synagogam, cum fiducia loquebatur per tres menses, disputans et suadens de regno Dei.

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 ye 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 exhorting concerning the kingdom of God.

Ut domnum Apostolicum et omnes
ecclesiasticos ordines in sancta
religione conservare digneris,
Ut inimicos sanctæ Ecclesiæ humil-
iare digneris,
Ut regibus et principibus christianis
pacem et veram concordiam don-
are digneris,
Ut nosmetipsos in tuo Sancto ser-
vitio confortare et conservare
digneris,
Ut omnibus benefactoribus nostris
sempiterna bona retribuas,
Ut fructus terræ dare et conservare
digneris,
Ut omnibus fidelibus defunctis req-
uiem 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,
miserere nobis.

Christe, audi nos. *Christe, exaudi nos.*

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
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.*

Deuteronomy 31

IN diebus illis: Scripsit Moyses canti-
cum, et docuit filios Israël.
Præcepitque Dominus Josue filio
Nun, et ait: Confortare, et esto ro-
bustus: tu enim introduces filios
Israël in terram, quam pollicitus
sum, et ego ero tecum. Postquam
ergo scripsit Moyses verba legis
hujus in volumine, atque complevit,
præcepit Levitis, qui portabant ar-
cam fœderis Domini, dicens: Tollite
librum istum, et ponite eum in latere
arcæ fœderis 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 mor-
tuo fuero? Congregate ad me om-
nes majores natu per tribus vestras,
atque doctores, et loquar audien-
tibus eis sermones istos, et invocabo
contra eos cælum et terram. Novi
enim quod post mortem meam in-
ique agetis, et declinabitis cito de
via, quam præcepi vobis: et occur-
rent vobis mala in extremo tempore,
quando feceritis malum in con-
spectu Domini, ut irritis eum per
opera manuum vestrarum. Locutus
est ergo Moyses, audiente universo
cœtu Israël, verba carminis hujus, et
ad finem usque complevit.

Deuteronomy 32

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 no-
men Domini invocabo. V. Date
magnitudinem Deo nostro: Deus,
vera opera ejus, et omnes viæ ejus
judicia. V. Deus fidelis, in quo non
est iniquita: justus et sanctus Domi-
nus.

PROPHECY THE THIRD

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 car-
ried the ark of the covenant of the Lord.
saying: Take this book, and put it in the
side of the ark of the covenant of the Lord
your God: that it may be there for a testi-
mony against thee. For I know thy obsti-
nacy, 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 Is-
rael, the words of this canticle, and fin-
ished it even to the end.

TRACT

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 magnifi-
cence 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.

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.

Isaias 4

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 exsultatio his qui salvati fuerint de Israël. 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 iudicii, 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 æstu, et in securitatem et absconsionem a turbine et a pluvia.

Isaias 5

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

COLLECT

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.

PROPHECY THE FOURTH

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 blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

TRACT

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

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,
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,
Per mortem perpetuam,
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, *te rogamus, audi nos.*
Ut nobis parcas,
Ut Ecclesiam tuam sanctam regere et conservare digneris,

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,
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.*
That Thou wouldst spare us,
That Thou wouldst vouchsafe to govern and preserve Thy holy Church,

Then he pours Holy Chrism into the water in the shape of the Cross, saying:

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

Then he takes both the vials of the Oil of Catechemens and the Holy Chrism, and pours them both into the water three times in the shape of the Cross, saying:

COMMIXTIO Chrismatis sanctificationis, et Olei unctionis, et aquæ baptismatis, pariter fiat in nomine Patris, et Filii, et Spiritus Sancti. R. Amen.

He then mixes the Oil and Chrism with the water. If there are any to be baptized, the Sacrament of Baptism here follows in the usual manner.

THIRD PART : THE LITANY OF THE SAINTS

Then as the Priest and Ministers return to the Altar, the Litany is sung by two Cantors, and the Choir repeat it also together, as is directed below.

All kneel for the Litany. The congregation remain kneeling until the bells finish ringing during the *Gloria in excelsis*.

[But where there is no baptismal font, when the last Prophecy with its Collect is ended, the Celebrant lays aside his Chasuble, and with the Ministers lies prostrate before the Altar; and all kneeling, the Litany is chanted by two Cantors in the midst of the Choir, and both sides of the Choir respond together.]

When they come to the V. We sinners, 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. At the end of the Litany, Kyrie eleison is sung solemnly, and repeated, as is usual at Mass.

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

May the infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the Name of the Holy Trinity. R. Amen.

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

Lord, have mercy. *Christ, have mercy.*
Lord, have mercy on us.
Christ, hear us. *Christ, graciously bear 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,

COLLECT

OMNIPOTENS sempiternæ 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.

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.

Baruch 3

AUDI, Israël, mandata vitæ: auribus percipe, ut scias prudentiam. Quid est, Israël, quod in terra inimicorum es? Inveterasti in terra aliena, coinquinatus es cum mortuis, deputatus es cum descenditibus 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 ipsorum longe facta est; non est audita in terra Chanaan, neque visa est in Theman.

PROPHECY THE FIFTH

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

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 Israël, 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 lætata sunt: vocata sunt, et dixerunt: 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 Israël dilecto suo. Post hæc in terris visus est, et cum hominibus conversatus est.

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 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

O God, Who by the mouths of the Prophets hast commanded us to leave things temporal, and to strive after things eternal:

DEUS, qui nobis per Prophetarum ora præcipisti temporalia relinquere, atque ad æterna festinare; do famulis

Jordane in te baptizatus est. Qui te una cum sanguine de latere 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.

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

He changes his voice and proceeds in the tone of the Lesson.

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

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

He breathes on the water three times in the shape of the Cross.

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

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

He lowers the Paschal candle into the water, and sings in the tone of the Preface:

DESCENDAT in hanc plenitudinem fontis, virtus Spiritus Sancti.

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

Withdrawing the candle from the water, he lowers it again to a greater depth and repeats in a higher tone Descendat in hanc. Withdrawing it yet again, he again lowers it to the bottom of the vessel, repeating in yet a higher tone Descendat in hanc. Then breathing upon the water three times in the form of the Greek letter μ (mu) he repeats the following verse three times:

TOTAMQUE hujus aquæ substantiam, regenerandi fœcundet effectum.

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

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

HIC 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 infantium renascatur. Per Dominum nostrum Jesum Christum Filium tuum: Qui venturus est judicare vivos et mortuos, et sæculum per ignem. R. Amen.

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

Then one of the clerics [or a server] withdraws some of the blessed water into a vessel, which will be used for the sprinkling of the faithful after the renewal of baptismal vows, and for the sprinkling of homes and other places. If there is to be no Sacrament of Baptism or Confirmation at this time, then the Font is incensed, after which the Litany begins. Otherwise, the celebrant who blessed the water pours the Oil of Catechumens into the water in the shape of the Cross, saying in an audible voice:

SANCTIFICETUR et fœcundetur fonte Oleo salutis renascentibus ex eo, in vitam æternam. R. Amen.

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

Here the celebrant, with outstretched hand, divides the water in the form of a cross, and wiping his hand with a towel, says:

QUI hanc aquam, regenerandis hominibus præparatam, arcana sui numinis admixtione fecundet: 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 hoc 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 nequitia 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 the Sign of the Cross over the water three times, and continues:

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.

Here he divides the water and casts some toward the four corners of the earth, saying:

QUI te paradisi fonte manare fecit, et in quatuor fluminibus totam terram rigare præcepit. Qui te in deserto amaram, suavitate indita, fecit esse potabilem, et sitienti 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 ambulavit: et a Joanne in

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

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

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

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

tuis: ut, quæ a te jussa cognovimus, implere cælesti inspiratione valeamus. Per Dominum nostrum.

Ezekiel 37

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 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 succerere 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 Israël 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

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.

PROPHECY THE SIXTH

In those days: The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophecy concerning these bones; and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of

Israël. 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.

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 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.

These ended, the Celebrant receives a violet cope, and, while the Priest and his ministers descend to the Font, the following is sung:

Psalm 42

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

TRACT

Like as the hart desireth the water-brooks: so longeth my soul after Thee, O God. V. My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God? V. My tears have been my meat day and night, while they daily say unto me: Where is now thy God?

SECOND PART: BLESSING OF THE BAPTISMAL WATERS

Then the Priest says near the Font:

V. Dominus vobiscum.
R. *Et cum spiritu tuo.*

V. The Lord be with you.
R. *And with your spirit.*

COLLECT

CONCEDE, quæsumus, omnipotens Deus: ut, qui solemnitatem doni Sancti Spiritus colimus, cælestibus desideriis accensi, fontem vitæ sitiamus. Per Dominum.

Grant, we beseech Thee, Almighty God: that we, who observe the solemnity of the gift of the Holy Ghost, being inflamed with heavenly desires, may thirst after the fountain of life. Through our Lord.

Then he proceeds to the blessing of the Font, saying:

V. Dominus vobiscum.
R. *Et cum spiritu tuo.*

V. The Lord be with you.
R. *And with your spirit.*

COLLECT

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 gendum est ministerio, virtutis tuæ impleatur effectus. Per Dominum.

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

Then raising his voice to the tone of the Preface, he proceeds with joined hands:

V. Per omnia sæcula sæculorum.
R. *Amen.*
V. Dominus vobiscum.
R. *Et cum spiritu tuo.*
V. Sursum corda.
R. *Habemus ad Dominum.*
V. Gratias agamus Domino Deo nostro.
R. *Dignum et justum est.*

V. World without end.
R. *Amen.*
V. The Lord be with you.
R. *And with thy spirit.*
V. Lift up thy hearts.
R. *We have them lifted up to the Lord.*
V. Let us give thanks to the Lord our God.

R. It is meet and just so to do.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens, æternæ 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 ablens, regenerationis speciem in ipsa diluvii effusione signasti: ut, unius ejusdemque elementi mysterio, et finis esset vitii, et origo virtutibus. Respice, Domine, in faciem Ecclesiæ tuæ, et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas civitatem tuam: fontemque baptismatis aperis toto orbe terrarum gentibus innovandis: ut, tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu Sancto.

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