

SATURDAY THE VIGIL OF PENTECOST

Semidouble

Station at S. John Lateran

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 on the Altar remaining unlighted until the beginning of 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 Let us bow the knee.

Prophecy the First

Gen. 22, 1—19

IN those days: God did tempt Abraham, and said unto him: Abraham. And he said: Behold, here I am. And he said: Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass: and took two of his young men with him, and Isaac his son. And clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off: and Abraham said unto his young men: Abide ye here with the ass: and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son: and he took the fire in his hand, and a knife. And they went both of them together. And Isaac spake unto Abraham his father, and said: My father. And he said: Here am I, my son. And he said: Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said: My son, God will provide himself a lamb for a burnt offering. So they went both of them together: and they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order: and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said: Abraham, Abraham: And he said: Here am I. And he said: Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh. As it is said to this day: In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, And said: By myself have I sworn, saith the Lord: for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will

multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies, And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

After this and the other Prophecies the Response Thanks be to God **is not made: then the Priest says:**

Let us pray.

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. **℟.** Amen.

Prophecy the Second

Exod. 14, 24—31 and 15, 1

IN those days: It came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians: and took off their chariot wheels, that they drave them heavily. So that the Egyptians said: Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses: Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength: and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left: thus the Lord saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians dead upon the sea shore, and Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying:

Tractus. Exod. 15, 1—2. Cantemus Dómino: glorióse enim honorificátus est: equum, et ascensórem projéctit in mare: adjútor et protéctor factus est mihi in Salutem. **℣.** Hic Deus meus, et honorificábo eum: Deus patris mei, et exaltábo eum. **℣.** Dóminus cóterens bella: Dóminus nomen est illi.

Tract. Exod. 15, 1—2. We will sing unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea: the Lord is my strength and song, and he is become my salvation, **℣.** He is my God, and I will prepare him an habitation: my father's God, and I will exalt him. **℣.** The Lord is a man of war: the Lord is his name.

Let us pray.

Collect

O GOD, who by the light of thy new Covenant has 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...in the unity of the same. *℟* Amen.

Prophecy the Third

Deut. 31, 22–30

IN those days: Moses wrote this song, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said: Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished: That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying: Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck. Behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Tractus. Deut. 32, 1–4. Atténde cælum et loquar: et áudiat terra verba ex ore meo. *℣* Expectétur sicut plúvia elóquium meum: et descéndant sicut ros verba mea. *℣* Sicut imber super gramen, et sicut nix super foenum: quia nomen Dómini invocábo. *℣* Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viæ ejus judícia. *℣* Deus fidélis, in quo non est iníquitas: justus, et sanctus Dóminus.

Tract. Deut. 32, 1–4. Give ear, ye heavens, and I will speak: and hear, O earth, the words of my mouth, *℣* My doctrine shall drop as the rain: my speech shall distil as the dew. *℣* As the small rain upon the tender herb, and as the showers upon the grass: because I will publish the Name of the Lord: *℣* Ascribe ye greatness unto our God: he is the rock, his work is perfect, for all his ways are judgment: *℣* A God of truth and without iniquity: just and right is the Lord.

Let us pray.

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 everlasting remedy. Through. **℞** Amen.

Prophecy the Fourth

Is. 4, 1–6

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, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass: That he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Tractus. Is. 5, 1–2. Vinea facta est dilécto in cornu, in loco úberi. **℣** Et maceriam circumdedit, et circumfódit: st plantávit vínám Sorec, et ædificávit turrím in médio ejus. **℣** Et tórcular fodit in ea: vénea enim Dómini Sábaoth, domus Israël est.

Tract. Is. 5, 1–2. My well-beloved hath a vineyard in a very fruitful hill: **℣** And he fenced it and gathered out the stones thereof: and planted it with the choicest vine, and built a tower in the midst of it. **℣** And also made a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray.

Collect

ALMIGHTY and everlasting God, who through thy only Son has 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...in the unity of the same. **℞** Amen.

Prophecy the Fifth

Baruch 3, 9–38

HEAR, Israel, the commandments of life: give ear to understand wisdom. How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art denied with the dead, that thou art counted with them that go down into the grave? Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place? or who hath come into her treasures? Where are the princes of the heathen become, and such as ruled the beasts upon the earth; they that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting? For they that wrought in silver, and were so careful, and whose works are unsearchable. They are vanished and gone down to the grave, and others are come up in their steads. Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known, nor understood the paths thereof, nor laid hold of it: their children were far off from that way. It hath not been heard of in Canaan, neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths. O Israel, how great is the house of God! and how large is the place of his possession! Great, and hath none end; high, and unmeasurable. There were the giants famous from the beginning, that were of so great stature, and so expert in war. Those did not the Lord choose, neither gave he the way of knowledge unto them: but they were destroyed, because they had no wisdom, and perished through their own foolishness. Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea, and found her, and will bring her for pure gold? No man knoweth her way, nor thinketh of her path. But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with four-footed beasts: He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear. The stars shined in their watches, and rejoiced: when he calleth them, they say: Here we be; and so with cheerfulness they shewed light unto him that made them. This is our God, and there shall none other be accounted of in comparison of him. He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved. Afterward did he shew himself upon earth, and conversed with men.

Let us pray.

Collect

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. **℟**: Amen.

Prophecy the Sixth

Ezek. 37, 1–14

IN those days: The hand of the Lord was upon me, and carried me out in the spirit of the Lord: and set me down in the midst of the valley which was full of bones: and caused me to pass by them round about: and, behold, there were very many in the open valley, and, lo, they were very dry. And he said unto me: Son of man, can these bones live? And I answered: O Lord God, thou knowest. Again he said unto me: Prophesy upon these bones: and say unto them: O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin: and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking: and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them: and the skin covered them above; but there was no breath in them. Then said he unto me: Prophesy unto the wind, prophesy, son of man, and say to the wind: Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me: and the breath came into them, and they lived: and stood up upon their feet, an exceeding great army. Then he said unto me: Son of man, these bones are the whole house of Israel: behold, they say: Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them: Thus saith the Lord God: Behold, my people, I will open your graves, and cause you to come up out of your graves: and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves: and shall put my spirit in you, and ye shall live, and I shall place you in your own land: saith the Lord Almighty.

Let us pray.

Collect

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. **℟**: Amen.

These ended, the Celebrant receives a violet Cope, and, when he descends to the Font, the following is sung:

Tractus. Ps. 41, 2–4. Sicut cervus desiderat ad fontes aquarum: ita desiderat anima mea ad te, Deus. *✠* Sitivit anima mea ad Deum vivum: quand veniam, et apparebo ante faciem Dei? *✠* Fuerunt mihi lacrimae meae panes die ac nocte, dum dicitur mihi per singulos dies: Ubi est Deus tuus?

Tract. Ps. 42, 1–3. Like as hart desireth the water-brooks: so longeth my soul after thee, O God. *✠* My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God? *✠* My tears have been my meat day and night, while they daily say unto me: Where is now thy God?

Then the Priest, before he enters for the blessing of the Font, says near the Font:

✠ The Lord be with you. *✠* And with thy spirit.

Let us pray.

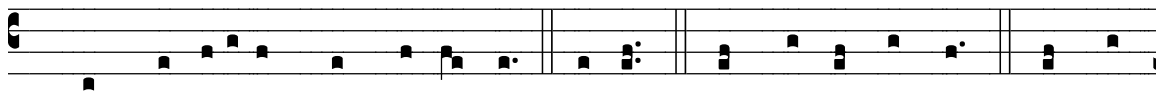
GRANT, we beseech thee, almighty God: that we, who observe the solemnity of the gift of the Holy Ghost, being inflamed with heavenly desires, may thirst after the fountain of life. Through...in the unity of the same. *✠* Amen.

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

✠ The Lord be with you. *✠* And with thy spirit.

Let us pray.

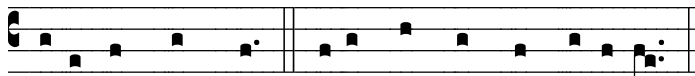
ALMIGHTY and everlasting God, be present at the mysteries, be present at the sacraments of thy great goodness: and send forth the spirit of adoption for the regenerating of the new peoples whom the font of Baptism doth bring forth unto thee; that what is to be done by our humble ministry, may be effectually fulfilled by thy power. Through.



Throughout all ages, world without end. *✠* Amen. *✠* The Lord be with you. *✠* And with



thy spirit. *✠* Lift up your hearts. *✠* We lift them up unto the Lord. *✠* Let us give thanks



unto our Lord God. *✠* It is meet and right so to do.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee: O Lord holy, Father Almighty, everlasting God: Who by thy invisible power dost wondrously give effect to the work of thy sacraments: And though we be unworthy to perform mysteries so great: yet thou dost not leave us destitute of the gifts of thy grace, but mercifully inclinest thine ears even unto these our supplications. O God, whose Spirit in the first beginnings of the world moved over the waters: that even the nature of water might conceive the virtue of sanctification. O God who didst wash away in the waters the iniquities of a sinful world, and didst, even in the outpouring of the flood, shew forth in a figure our regeneration: that by the mystery of this same element there should be an end to sin and likewise a beginning of virtue. Look, O Lord, upon the face of thy Church, and multiply in her the power of thy regeneration, for thou dost by the streams of thine abundant grace make glad thy city: and openest the fount of baptism throughout the whole world for the renewing of nations: that by the command of thy majesty she may receive from the Holy Ghost the grace of thine only begotten Son.

The Priest divides the water in the form of a cross, saying:

May he, by the secret mingling of his divine power, make fruitful this water prepared for the regeneration of mankind: that, having received sanctification, and being born again a new creature, there may come forth an offspring of heaven from the spotless womb of this divine fountain: that all, whether sex divide them in body, or age in time, may alike be brought forth into one childhood by grace, their mother. Far hence, O Lord, at thy command let every unclean spirit depart: Far hence be all the wickedness of the craft of the devil: let no power of the enemy here have place or portion: let it not ensnare and compass us around: let it not waylay us in secret: let it not taint us with corruption.

He touches the water with his hand.

May this holy and undefiled creature be free from every assault of the enemy, and purified by the departure of all iniquity. May it be a living fountain, water that doth regenerate, a purifying stream: that all who shall be washed in this laver of salvation may, by the operation of the Holy Ghost within them, obtain grace of purification.

He makes three crosses over the Font, saying:

Wherefore I bless thee, O creature of water, by the living ✠ God, by the true ✠ God, by the holy ✠ God: by God who in the beginning through his word divided thee from the dry land: whose spirit moved upon thee.

Here he divides the water and scatters it toward the four quarters of the world, saying:

Who made thee to flow from the fountain of paradise, and commanded thee to water the whole earth with thy four rivers. Who in the desert bestowed upon thee sweetness when thou wast bitter, that men might drink, and brought thee forth from the rock for the thirsting people. I bless

✠ thee also by Jesus Christ his only Son, or Lord: who in Cana of Galilee by a wondrous miracle did change thee through his power into wine. Who walked upon thee with his feet: and was baptized in thee by John in Jordan. Who brought the forth together with blood from his side: and commanded his disciples that believing they should be baptized in thee saying: Go ye, 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:

DO thou, almighty God, mercifully assist us, who keep these thy commandments: do thou graciously breathe upon us.

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

Do thou with thy mouth bless this element of water: that as by nature it hath power to cleanse and wash the body, so also it may be effectual for the purifying of the soul.

Here the Priest lowers the Candle into the water a little way: and resuming the tone of the preface, says:

May the power of the Holy Ghost descend upon the fullness of this font.

Then withdrawing the Candle from the water, he again dips it more deeply, and repeats in a somewhat higher voice, May the power. Then he again withdraws the Candle from the water, and the third time dips it to the bottom, repeating in a still higher voice: May the power, as above.

Then breathing three times on the water in this form Ψ he proceeds:

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

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

Here may the stains of every sin be blotted out: here may nature, created in thine image, be restored to the honour of its first estate, and cleansed from all defilement of its old condition: that every man who cometh to this sacrament of regeneration may be born again unto the new childhood of true innocence.

He says that which follows in the reading voice:

Through Jesus Christ thy Son, our Lord: Who shall come to judge the quick and the dead, and the world by fire. R . Amen.

Then some of the water that has been blessed is sprinkled by the assisting Priests over the people. And meantime one of the ministers takes some of the water in a vessel, for sprinkling in houses and other places. Which done, the Priest who is blessing the Font, pours some of the Oil of the Catechumens into the water in the form of a cross, saying in an audible voice:

May this font be sanctified and made fruitful by the Oil of salvation, for such as shall be born again therefrom, unto life everlasting. R . Amen.

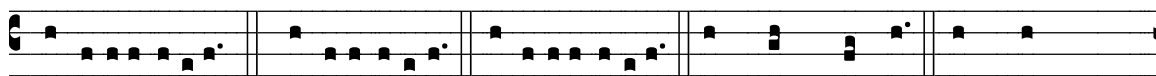
Then, in the same manner, he pours in some of the Chrism, saying:

May this in-pouring of the Chrism of our Lord Jesus Christ, and of the Holy Ghost, the Paraclete, be wrought in the name of the holy Trinity. *℞* Amen.

Lastly he takes both phials of the said holy Oil and the Chrism and pours in some of both together in the form of a cross, saying:

May this comingling of the Chrism of sanctification and of the Oil of unction and of the Water of baptism be likewise wrought in the name of the ✠ Father, and of the ✠ Son, and of the Holy ✠ Ghost. *℞* Amen.

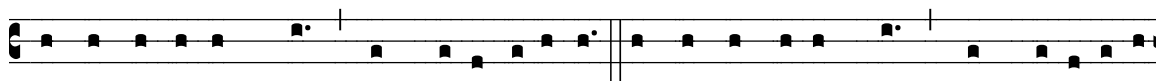
Then he mingles the Oil itself with the water, and with his hand spreads it over the whole Font. If there be any to be baptized, he baptizes them in the usual manner. Then as the Priest and Ministers return to the Altar, the Litany is sung by two Cantors, and the Choir repeat it also together. But when they come to the *∩* We sinners, the Priest and his Ministers rise, and proceed to the sacristy, where they put on red 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.



Ký-ri-e e-lé-ison. Christe e-lé-ison. Ký-ri-e e-lé-ison. O Christ, hear us. O Christ,



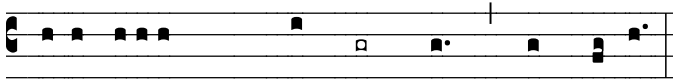
graciously hear us. O God the Father of heaven, have mercy upon us. O God the Son,



Redeemer of the world, have mercy upon us. O God the Holy Ghost, have mercy upon

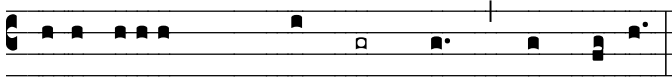


us. Holy Trinity, One God, have mercy upon us. Holy Mary, pray for us.



Holy Mother of **God**, pray *for us*.
Holy Virgin of **Vir-** gins, pray *for us*.
Holy **Mi-** chael, pray *for us*.
Holy **Ga-** bri- el, pray *for us*.
Holy **Ra-** pha- el, pray *for us*.

All ye holy Angels and Archangels, pray *for us*.
All ye holy orders of blessed **s**pirits, pray *for us*.
Holy John **B**aptist, pray *for us*.
Holy **J**oseph, pray *for us*.
All ye holy Patriarchs and **P**ro-phets, pray *for us*.
Holy **P**eter, pray *for us*.
Holy **P**aul, pray *for us*.
Holy **A**ndrew, pray *for us*.
Holy **J**ohn, pray *for us*.
All ye holy Apostles and **E**vangelists, pray *for us*.
All ye holy Disciples of the **L**ord, pray *for us*.
Holy **S**tephen, pray *for us*.
Holy **L**awrence, pray *for us*.
Holy **V**incent, pray *for us*.
All ye holy **M**artyrs, pray *for us*.
Holy **S**ylvester, pray *for us*.
Holy **G**regory, pray *for us*.
Holy **A**ugustine, pray *for us*.
All ye holy Bishops and **C**onfessors, pray *for us*.
All ye holy **D**octors, pray *for us*.
Holy **A**ntony, pray *for us*.
Holy **B**enedict, pray *for us*.
Holy **D**ominic, pray *for us*.
Holy **F**rancis, pray *for us*.
All ye holy Priests and **L**evites, pray *for us*.
All ye holy Monks and **H**ermits, pray *for us*.



Holy Mary **Mag-** da- len, pray *for us*.

Holy **A**gnes, pray *for us*.

Holy Cecilia, pray *for us*.

Holy **A**gatha, pray *for us*.

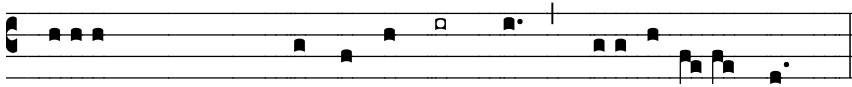
Holy Anastasia, pray *for us*.

All ye holy Virgins and **W**idows, pray *for us*.

All ye holy men and women Saints of **G**od, intercede *for us*.



Be thou merciful, spare us O Lord. Be thou merciful, graciously hear us O Lord.



From *äll* e- vil, deliver us O Lord.

From *äll* **s**in, deliver us O Lord.

From *ev- er-* **las-**ting death, deliver us O Lord.

By the mystery of thy holy *I*ncarnation, deliver us O Lord.

By *thine* **A**dvent, deliver us O Lord.

By *thy* **N**ativity, deliver us O Lord.

By thy Baptism and *holy* **F**asting, deliver us O Lord.

By thy *Cross and* **P**assion, deliver us O Lord.

By thy *Death and* **B**urial, deliver us O Lord.

By thy holy *Resurrection*, deliver us O Lord.

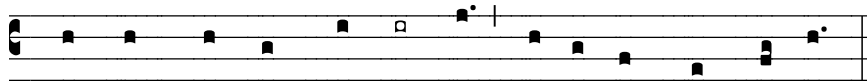
By thy wonderful *Ascension*, deliver us O Lord.

By the coming of the Holy *Ghost, the* **P**araclete, deliver us O Lord.

In the *Day of* **J**udgement, deliver us O Lord.



We sinners, beseech thee, hear us.



That thou wouldest spare us, we beseech thee, hear us.

That it may please thee to govern and preserve thy holy Church, we beseech thee, hear us.

That it may please thee to preserve our apostolic lord and all orders of the Church in holy religion, we beseech thee, hear us.

That it may please thee to humble the enemies of holy Church, we beseech thee, hear us.

That it may please thee to give to Christian Kings and rulers true peace and concord, we beseech thee, hear us.

That it may please thee to strengthen and preserve us in thy holy service, we beseech thee, hear us.

That it may please thee to reward all our benefactors with everlasting blessings, we beseech thee, hear us.

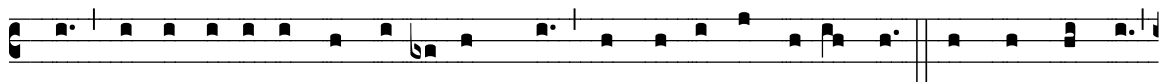
That it may please thee to give and preserve the fruits of the earth, we beseech thee, hear us.

That it may please thee to grant to all the faithful departed rest eternal, we beseech thee, hear us.

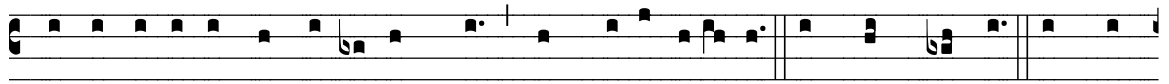
That it may please thee graciously to hear us, we beseech thee, hear us.



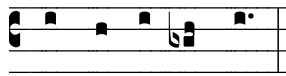
O Lamb of God, that takest away the sins of the world, spare us, O Lord. O Lamb of



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



that takest away the sins of the world, have mercy upon us. O Christ, hear us. O Christ,



graciously hear us.

Ký-ri-e * e- lé-ison. *ij.* Christe

e- lé-ison. *ij.*



Ký-ri-e e- lé- ison. *ij.* Ký-ri- e * e- lé- ison.

Meanwhile the Priest with the Ministers in red 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 censes it in the usual manner: and after the Choir has finished Kyrie, eléison, he solemnly intones Glória in excélsis, and the bells are rung.

All remain standing while the Ministers recite Glória, then sit when they sit.

GLORIA in excélsis Deo, et in terra pax homínibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad déxteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Jesu Christe. Cum Sancto Spírítu, ✠ in glória Dei Patris. Amen.

GLORY be to God on high. And in earth peace good will towards men. We praise thee. We bless thee. We worship thee. We glorify thee. We give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father almighty. O Lord, the only-begotten Son Jesu Christ. O Lord God, Lamb of God, Son of the Father. That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art Holy. Thou only art the Lord. Thou only, O Jesu Christ, with the Holy Ghost, ✠ art Most High in the glory of God the Father. Amen.

All stand, then the Priest sings:

∴ The Lord be with you. Ɀ And with thy spirit.

Let us pray.

GRANT, we beseech thee, almighty God: that the splendour of thy glory may shine forth upon 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... in the unity of the same. Ɀ Amen.

All sit for the Lesson.

The Lesson from the Acts of the Apostles.

Acts 19, 1–8.

IN those days: It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them: Have ye received the Holy Ghost since ye believed? And they said unto him: We have not so much as heard whether there be any Holy Ghost. And he said unto them: Unto what then were ye baptized? And they said: Unto John's baptism. Then said Paul: John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. Ɀ Thanks be to God.

Allelúja. ∴ Ps. 106, 1. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

Tract. Ps. 116. Laudáte Dóminum, omnes gentes: laudáte eum, omnes pópuli. ∴ Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in ætérnum.

Alleluia. ∴ Ps. 107, 1. O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Tract. Ps. 117. O Praise the Lord, all ye heathen: praise him, all ye nations. ∴ For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever.

All stand for the Gospel; lights are not carried, but incense only.

∴ The Lord be with you. Ɀ And with thy spirit.

John 14, 15–21.

✠ The Continuation of the holy Gospel according to John. Ɀ Glory be to thee, O Lord.

AT that time: Jesus said unto his disciples: If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not,

neither knoweth him. But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more. But ye see me, because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye 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. **℟** Praise be to thee, O Christ.

℣ The Lord be with you. **℟** And with thy spirit. **℣** Let us pray.

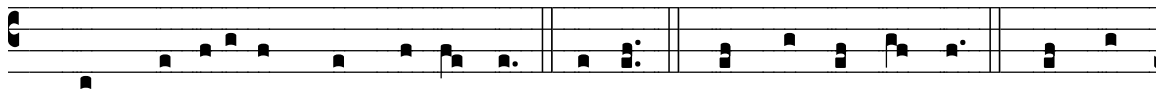
Offertorium. Ps. 103, 30–31. Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terræ: sit glória Dómini in sæcula, allelúja.

Offertory. Ps. 104, 30–31. O send forth thy Spirit, and they shall be made, and thou shalt renew the face of the earth: the glorious majesty of the Lord shall endure for ever, alleluia.

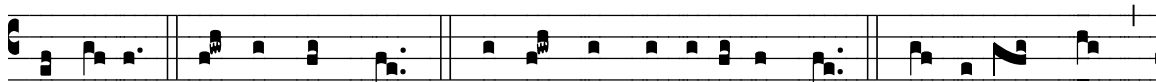
Then follows a Hymn, found on the Insert.

Secret

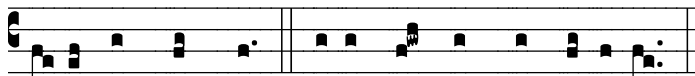
SANCTIFY, we beseech thee, O Lord, these our oblations: and cleanse our hearts by the enlightening of thy Holy Spirit. Through...in the unity of the same.



Throughout all ages, world without end. **℟** Amen. **℣** The Lord be with you. **℟** And with



thy spirit. **℣** Lift up your hearts. **℟** We lift them up unto the Lord. **℣** Let us give thanks



unto our Lord God. **℟** It is meet and right so to do.

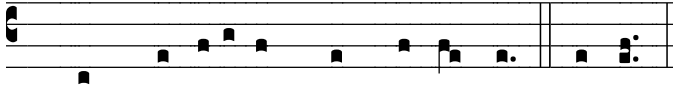
IT is very meet, right, and our bounden duty, that we should, at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God: Through Christ our Lord. Who, ascending above all heavens and sitting at thy right hand, poured forth as on this day the promised Holy Ghost upon the sons of adoption. Wherefore with exceeding joy the whole round world exulteth. The heavenly Virtues also and the Angelic Powers together sing the majesty of thy glory, evermore praising thee, and saying:

All remain standing while the Ministers recite Sanctus, then kneel when they kneel.

SANCTUS, Sanctus, Sanctus, Dóminus
Deus Sábaoth. Pleni sunt cæli et terra
glória tua. Hosánna in excélsis. Benedíctus
qui venit in nómine Dómini. Hosánna in
excélsis.

HOLY, holy, holy, Lord God of Hosts.
Heaven and earth are full of Thy Glory.
Hosanna in the highest. Blessed is He that
cometh in the Name of the Lord. Hosanna in
the highest.

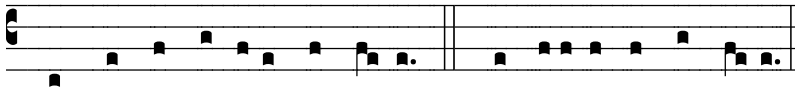
Then all kneel for the Canon of the Mass which follows, which concludes:



Throughout all ages, world without end. **℞** Amen.

Let us pray: Commanded by saving precepts, and taught by divine institution, we are bold to say:

OUR Father, who art in heaven: hallowed be thy Name: Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us:

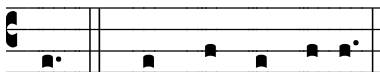


And lead us not into temptation. **℞** But deliver us from e-vil.

The Priest recites the Prayers at the Fraction and breaks the consecrated Host, concluding:



Throughout all ages, world without end. **℞** Amen. **∇** The peace of the Lord be always with



you. **℞** And with thy spirit.

Agnus Dei, qui tollis peccáta mundi:
miserére nobis.

O Lamb of God, that takest away the sins of
the world: have mercy upon us.

Agnus Dei, qui tollis peccáta mundi:
miserére nobis.

Agnus Dei, qui tollis peccáta mundi:
dona nobis pacem.

O Lamb of God, that takest away the sins of
the world: have mercy upon us.

O Lamb of God, that takest away the sins of
the world: grant us thy peace.

Then bowing, with hands joined upon the Altar, he says secretly the Prayers after the fraction; and giving the Kiss of Peace to the Deacon, he says:

Pax tecum. *℞* Et cum spírítu tuo.

Peace be with you. *℞* And with thy spirit.

The Deacon then gives the Kiss of Peace to the Subdeacon, and he in turn to the others in Choir. Meanwhile, the Celebrant continues the Prayers after the fraction; and communicates himself. Then, taking the Ciborium and one particle, which he holds somewhat raised above it: and turning to the people in the midst of the Altar, he says:

℣ Behold the Lamb of God, behold him who taketh away the sins of the world. *℞* Lord, I am not worthy, that thou shouldest come under my roof: but speak the word only, and my soul shall be healed. [Repeated a second and third time]

Communio. Joann. 7, 37–39. Ultimo festivitátis die dicébat Jesus: Qui in me credit, flúmina de ventre ejus fluent aquæ vivæ: hoc autem dixit de Spírítu, quem acceptúri erant credéntes in eum, allelúja, allelúja.

Communion. John 7, 37–39. In the last day of the feast, Jesus said: He that believeth on me out of his belly shall flow rivers of living water: but this spake he of the Spirit, which they that believe on him should receive, alleluia, alleluia.

Then follows a Hymn, found on the Insert. This completed, all stand, and the Celebrant sings:

℣ The Lord be with you. *℞* And with thy spirit.

Let us pray.

POUR thy Holy Spirit upon us, O Lord, and cleanse our hearts: that by the inward sprinkling of his dew they may bring forth fruit unto thee. Through...in the unity of the same. *℞* Amen.

At the Dismissal:

℣ The Lord be with you. *℞* And with thy spirit.



I- te, míssa est. *℞* De-o gráti-as.

All kneel at the Blessing:

May Almighty God bless you, the Father the Son, ✠ and the Holy Ghost. 🙏 Amen.

All stand for the Last Gospel:

🙏 The Lord be with you. 🙏 And with thy spirit.

John 1, 1–14.

✠ The Beginning of the holy Gospel according to John. 🙏 Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was not anything made that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **He genuflects, saying:** And the Word was made flesh, **And rising proceeds:** and dwelt among us: and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth. 🙏 Thanks be to God.

Then follows a Hymn, found on the Insert.

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