



In Vigília Pentecostés



Whitsun-Eve
Vigil of Pentecost

Whitsun-Eve

The Vigil of Pentecost

THE PROPHECIES

* * *

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

PROPHETIA PRIMA

Gen. 22,1-19

In diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. Ait illi: Tolle filium tuum unigénitum, quem diligis, Isaac, et vade in terram visionis: atque ibi offeres eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravit ásinum suum: ducens secum duos iúvenes, et Isaac filium suum. Cumque concidisset ligna in holocáustum, ábiit ad locum, quem præcéperat ei Deus. Die autem tertio, elevátis óculis, vidit locum procul: dixítque ad púeros suos: Exspectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac filium suum: ipse vero portábat in mánibus

FIRST PROPHECY

Gen. 22,1-19

After these things, God tempted Abraham, and said to him; Abraham, Abraham. And he answered him: Here I am. He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshiped, 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:

ignem, et glá dium. Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holocáusti, fili mi. Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, in quo ædificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuít gládium, ut immoláret fílium suum. Et ecce Angelus Dómini de cælo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi, quod times Deum, et non pepercísti unigénito fílio tuo propter me. Levávit Abraham óculos suos, vidítque post tergum arietem inter vepres hæréntem córnibus, quem assúmens óbtulit holocáustum pro fílio. Appellavítque nomen loci illíus, Dóminus videt. Unde usque hódie dicitur: In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham secúndo de cælo, dicens: Per memetípsum iurávi, dicit Dóminus: quia fecísti hanc rem, et non pepercísti fílio tuo unigénito propter me: benedícam tibi, et multiplicábo semen tuum sicut stellas cæli, et velut arénam, quæ est in lít-tore maris: possidébit semen tuum portas inimicórum suórum, et benedícentur inséminetuo omnes gentes terræ, quia obædisti vocimeæ. Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together. And they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword, to sacrifice his son. 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 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 sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Oratio

Deus, qui in Abrahæ famuli tui Ópere, humáno géneri obediéntiæ Exémpla, præbuiſti: voluntátis prav- itátem frángere, et tuórum præcept- órum rectitúdinem in ómnibus adim- plére. Per Dóminum.

Prayer

O God, Who, in the work of Thy servant Abraham hast set before mankind ex- amples of obedience, grant us both to break the evil disposition of our own will and in all things to fulfill the observance of Thy commands. Through our Lord.

COMMENTARY

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

PROPHETIA SECUNDA

Ex. 14,24-31 et 15,1

In diébus illis: Factum est in vigília matutína, et ecce, respiciens Dómi- nus super castra Ægyptiórum per co- lúmnam ignis, et nubis, interfécit exer- citum eórum: et subvértit rotas cú- rruum, ferebantúrque in profúndum. Dixérunt ergo Ægýptii: Fugiámus I- sraélem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Mó- ysen: Exténde manum tuam super mare, ut revertántur aquæ ad Ægý- ptios super currus et équites eórum. Cumque extendísset Móyses manum contra mare, revérsus est primo dilú- culo ad priórem locum: fugientibú- que Ægýptiis occurrérunt aquæ, et invólvit eos Dóminus in médiis flúcti- bus. Reversæque sunt aquæ, et ope- ruérunt currus, et équites cuncti exer- citus Pharaónis, qui sequéntes ingrès- si fúerant mare: nec unus quidem su- pérfuit ex eis. Filii autem Israél perre- xérunt per médium sicci maris, et a- quæ eis erant quasi pro muro a dextris et a sinístris: liberavítque Dóminus in die illa Israél de manu Ægyptiórum. Et vidérunt Ægýptios mórtuos super littus maris, et manum magnam,

SECOND PROPHECY

Ex 14,24-31; 15,1

In those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of 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,

quam exercúerat Dóminus contra eos:
timuítque pópulus Dóminum, et cre-
didérunt Dómino, et Móysi, servo
eius. Tunc cécinít Móyses, et filii Israël
carmen hoc Dómino, et dixerunt:

*and the mighty hand that the Lord had used
against them: and the people feared the Lord,
and they believed the Lord, and Moses his
servant. Then Moses and the children of Israel
sung this canticle to the Lord: and said:*

COMMENTARY

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

Tractus

Exodi 15,1 et 2

Cantémus Dómino: glorióse enim
honorificátus est: equum, et ascensó-
rem proiécit in mare: adiútor, et pro-
téctor factus est mihi in salútem.
℣. *Hic Deus meus, et honorificábo eum:*
Deus patris mei, et exaltábo eum. ℣. Dó-
minus cónterens bella: Dóminus no-

Tract

Exodus 15,1; 2

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

Oratio

Deus, qui primis tempóribus
impléta mirácula novi test-
ménti luce reserásti, ut et Mare
ru-brum forma sacri fontis exsisteret,
et liberáta plebs ab Ægyptiaca
servitúte, christiáni pópuli sacraménta
præférret: da, ut omnes gentes
Israélis privilégium mérito fidei
consecútæ, Spíritus tui participatióne
regeneréntur. Per Dóminum.

Prayer

O God, Who by the light of the New Test-
ament hast explained the miracles
performed in the first ages, so that the Red
Sea should be a type of the sacred font, and
the people delivered from Egyptian bondage
should signify the sacraments of the
Christian commonwealth, grant that all the
nations, which by faith have merited the
privilege of Isreal, may be regenerated by
partaking of Thy Spirit.
Through Our Lord.

COMMENTARY

The Third *Prophecy* contains a type of testament of Moses in which he seems to reject the Hebrew people because of their unfaithfulness to the Lord. He makes this protest in a very solemn way, in the presence of the elders and the scribes, and against them he curses every sort of evil. But what horrible crime had the Jewish

people been guilty of? The whole scene is symbolic. Moses declares that he knows that infidelity will happen after his death, or rather, *in extrémó témpore*, that is, in the distant age of the world, when the Jews would deny Jesus Christ, the Prophet par excellence announced by Moses, who commanded Israel to listen to Him, just as they had listened to himself.

PROPHETIA TERTIA

Deut. 31,22-30

In diébus illis: Scripsit Móyses canticum, et dócuit filios Israë́l. Præcipítque Dóminus Iósue, filio Nun, et ait: Confortáre, et esto robústus: tu enim introduces filios Israë́l in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Móyses verba legis huius in volúmine, atque complévit: præcépit Levítis, qui portábant arcam fœderis Dómini, dicens: Tóllite librum istum, et pónite eum in látere arcæ fœderis Dómini Dei vestri: ut sit ibi contra te in testimónium. Ego enim scio contentiónem tuam, et cêrvicem tuam duríssimam. Adhuc vivénite me, et ingrediénite vobíscum, semper contentiósse egístis contra Dóminum: quanto magis cum mórtuus fúero? Congregáte ad me omnes maióres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermónes istos, et invocábo contra eos cælum et terram. Novi enim, quod post mortem meam iníque agétis et declinábitis cito de via, quam præcépi vobis: et occúrrent vobis mala in extrémó témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiénite univérso coetu Israë́l, verba cárminis huius, et ad finem usque complévit.

THIRD PROPHECY

Dt. 31,22-30

In those days, Moses wrote the canticle and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it: He commanded the Levites, who carried the ark of the covenant of the Lord. Saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck, While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

COMMENTARY

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

Tractus

Deut. 32,1-4

Attēde, cælum, et loquar: et áu-
diat terra verba ex ore meo. *℟̃. Exspe-
ctētur sicut plúvia elóquium meum: et de-
scēdant sicut ros verba mea.*
*℟̃. Sicut imber super gramen, et sicut
nix super fænum: quia nomen Dómini
invocabo. ℟̃. Date magnitúdinem Deo
nostro: Deus, vera ópera eius, et omnes
viæ eius iudícia. ℟̃. Deus fidélis, in quo
non est iníquitas: iustus et sanctus
Dóminus nostrum.*

Oratio

Deus, gloriificatio fidélium, et vita
justórum, qui per Móysen fám-
ulum tuum nos quoque modulatióne
sacri cárminis erudisti: univérsis
géntibus misericórdiæ tuæ munus
operáre, tribuendo beatitúdinem,
auferendo terrórem; ut, quod pro-
nuntiátum est ad supplicium, in
remédium transferátur æternum.
Per Dóminum.

Tract

Dt. 32,1-4

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

Prayer

O God, the glory of the faithful and the
life of the just, Who through Thy ser-
vant Moses hast taught us also sacred
songs to sin in Thy praise, do Thou spread
abroad over all the earth Thy mercy, giving
happiness, taking away fear, that what
was declared unto punishment may be
applied to aneverlasting remedy. Through
our Lord.

COMMENTARY

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

PROPHETIA QUARTA

Is. 4,1-6

Apprehéndent septem mulieres vi-
rum unum in die illa, dicētes:
Panem nostrum comedémus, et vesti-
méntis nostris operiémur: tantúm-
modo invocétur nomen tuum super nos,
aufer oppróbrium nostrum. In die illa
erit germen Dómini in magnificéntia,

FOURTH PROPHECY

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, 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

et glória, et fructus terræ sublimis, et exultatio his, qui salvati fuerint de Israël. Et erit: Omnis qui relictus fuerit in Sion, et residuus in Ierusalem, sanctus vocabitur, omnis qui scriptus est in vita in Ierusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Ierusalem laverit de medio eius, 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 aestu, et in securitatem, et absconsionem a turbine, et a pluvia.

to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

COMMENTARY

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

Tractus

Is. 5,1 et 2

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

Oratio

Omnipotens sempiterna Deus, qui per unicum Filium tuum, Ecclesiae, tuae demonstrasti te esse cultorem, omnem palmitem, fructum in eodem Christo tuo, qui vera vitis est, afferentem, clementer excolens, ut tructus afferat ampliores: fidelibus tuis, quos velut vineam ex Aegypto per fontem baptismi transtulisti, nullae peccatorum spinæ prævaleant. Spiritus tui sanctificatione muniti, perpetua fruge ditentur. Per eundem Dominum.

Tract

Is. 5: 1- 2

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

Prayer

Almighty, Eternal God, Who through Thine only Son hast shown to Thy Church that Thou art the Husbandman, gently tending every branch that bringeth forth fruit in the same Thy Christ, Who is the true vine, that it may bring forth more fruit, let no thorns of sin prevail against Thy faithful, whom, through the font of baptism, Thou hast transplanted like a vine, out of Egypt; so that, being strengthened and sanctified by Thy Spirit, they may be enriched with perpetual fruit. Through the same.

COMMENTARY

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

PROPHETIA QUINTA

Bar. 3,9-38

Audi, Israël, mandata vitæ: áuribus pèrcipe, ut scias prudéntiam. Quid est, Israël, quod in terra inimicórum es? Inveterásti in terra aliéna, coinquinátus es cum mórtuis: deputátus es cum descendéntibus in inférnum. Dereliquísti fontem sapiéntiæ. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelléctus: ut scias simul ubi sit longitúrnitas vitæ, et victus, ubi sit lumen oculórum, et pax. Quis invénit locum eius? et quis intrávit in thesaúros eius? Ubi sunt príncipes géntium, et quidominántursuperbéstias, quæ sunt super terram? qui in ávibus cæli ludunt, qui argéntum thesaurizant, et aurum, in quo confidunt hómines, et non est finis acquisitionis eórum? qui argéntum fábricant, et solliciti sunt, nec est invéntio óperum illórum? Extermináti sunt, et ad inferos descendérunt, et álíi loco eórum surrexérunt. Iúvenes vidérunt lumen, et habitavérunt super terram: viam autem disciplínæ ignoravérunt, neque intellexerunt sémitas eius, neque filii eórum suscepérunt eam, a fácie ipsórum longe facta est: non est audíta in terra Chánaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudéntiam, quæ de terra est, negotiatóres Merrhæ, et Theman, et fabulatóres, et exquisitóres prudéntiæ, et intellegéntiæ: viam autem sapiéntiæ nesciérunt, neque commemoráti sunt sémitas eius. O Israël, quam magna est domus Dei, et ingens locus possessionis eius! Magnus est, et non habet finem: excélsus, et imménsus. Ibi fuérunt gigántes nomináti illi, qui ab

FIFTH PROPHECY

Bar. 3,9-38

Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou 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 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

iníto fuérunt, statúra magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplínæ invenérunt: proptérea perierunt. Et quóniam non habuerunt sapiéntiam, interiérunt propter suam insipiéntiam. Quis ascéndit in cælum, et accépit eam, et edúxit eam de núbibus? Quis transfretávit mare, et invénit illam? et áttulit illam super aurum eléctum? Non est qui possit scire vias eius, neque qui exquirat sémitas eius: sed qui scit univér-sa, novit eam, et adinvénit eam prudéntia sua: qui præparávit terram in ætérno témpore, et replévit eam pecúdibus, et quadrupédibus: qui emittit lumen, et vadit: et vocávit illud, et obædit illi in tremóre. Stellæ autem dederunt lumen in custódiis suis, et lætátæ sunt: vocátæ sunt, et dixerunt: Adsumus: et luxérunt ei cum iucunditáte, qui fecit illas. Hic est Deus noster, et non æstimábitur álius advérsus eum. Hic adinvénit omnem viam disciplínæ, et trádedit illam Iacob púero suo, et Israël dilécto suo. Post hæc in terris visus est, et cum homínibus conversátus est.

Oratio

Deus, qui per Prophetárum ora præcepísti temporália relínquere, atque ad ætérna festináre: da fámulis tuis; ut, quæ a te iussa cognóvimus, implére cælésti inspiratióne valeámus. Per Dóminum

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 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.

Prayer

O God, Who vby the mouths of the prophets hast instructed us to turn aside from temporal things and hasten to the things that are eternal, grant to Thy servants that we may have the strength, by Thy heavenly inspiration, to fulfill what we have learned to be Thy commands. Through our Lord.

COMMENTARY

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

PROPHETIA SEXTA

Ez. 37,1-14

In diébus illis: Facta est super me manus Dómini, et edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi, síccaque veheménter. Et dixit ad me: Fili hóminis, putásne vivent ossa ista? Et dixi: Dómine Deus, tu nosti. Et dixit ad me: Vaticináre de óssibus istis: et dices eis: Ossa árida, audíte verbum Dómini. Hæc dicit Dóminus Deus óssibus his: Ecce ego intromítam in vos spíritum et vivétis. Et dabo super vos nervos, et succrésce fáciam super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia ego Dóminus. Et prophetávi sicut præcéperat mihi: factus est autem sónitus prophetánte me, et ecce commótió: et accessérunt ossa ad ossa, unumquódque ad iunctúram suam. Et vidi, et ecce super ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre, fili hóminis, et dices ad spíritum: Hæc dicit Dóminus Deus: A quátuor ventis veni, spíritus, et insúfla super interféctos istos, et revivíscant. Et prophetávi sicut præcéperat mihi: et ingræssus est in ea spíritus, et vixérunt: steterúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: Fili hóminis, ossa hæc univérsa, domus Israél est: ipsi dicunt: Aruérunt ossa nostra, et périit spes nostra, et abscíssi sumus. Proptérea vaticináre, et dices ad eos: Hæc dicit Dóminus Deus: Ecce ego apériam túmulos vestros, et edúcam vos de se-

SIXTH PROPHECY

Ez. 37,1-14

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

púlcris vestris, pópulus meus: et indúcam vos in terram Israël. Et sciétis, quia ego Dóminus, cum aperúero sepúlcrá vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis, et vixéritis, et requiércere vos fáciám super humum vestram: dicit Dóminus omnípotens.

Oratio

Dómine, Deus virtútum, qui collápsa réparas consérvas: auge pópulos in tui nóminis sanctificatióne renovándos; ut omnes, qui sacro baptísmate diluúntur, tua semper inspiratióne dirigántur. Per Dóminum

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.

Prayer

Lord, God of virtues, Who dost restore what is ruined and preserve what is restored, increase the peoples who shall be renewed by the sanctification of Thy name, that all those who are washed in holy baptism may be continually guided by Thy inspiration. Through our Lord.

In Churches that have no baptismal font, the Litany of Saints is sung immediately after the 6th Prophecy



THE BLESSING OF THE FONT



The Prophecies being ended, the officiating priest puts on the purple cope. Then he and his ministers go towards the font, the choir singing the following Tract. Before entering the baptistery the celebrant chants a prayer following.

Tractus

Ps. 41, 2-4

Sicut cervus desiderat ad fontes
aquarum: ita desiderat ánima mea
ad te, Deus. *℣.* Sitívit ánima mea
ad Dóminum vivum: quando véniam,
et apparébo ante fáciem Dei? *℣.* Fuérunt
mihi lácrymæ meæ panes die ac
nocte, dum dicitur mihi per singulos
dies: Ube est Deus tuus?

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Concède quæsumus omnípotens,
Deus: ut qui solemnitétem doni
Sancti Spíritus cólimus, cælestibus
desidériis accénsi, fontem vitæ
sitiámus. Per Dóminum.

Tract

Ps. 41, 2-4

*As the hart panteth after the fountains
of waters; so my soul panteth after Thee,
O God. ℣.* My soul hath thirsted after
the strong living God; when shall
I come and appear before the face
of God? *℣.* My tears have been my
bread day and night, whilst it is said
to me daily: Where is thy God?

℣. The Lord be with you.

℟. And with thy Spirit.

Let us pray.

Grant, we beseech Thee, O almighty God
that we, who keep with veneration the
festival of the coming of the Holy Spirit,
may be kindled with heavenly desires
and thirst after the fountain of life.
Through our Lord.

COMMENTARY

Mindful of the fact that in the beginning the Spirit of God moved over the waters and made them fruitful, the Liturgy asks God to bless the water in the Baptismal Font, out of which will arise a purely heavenly race. The officiating priest then plunges the Paschal candle three times in the water, for it is by Christ, whom the candle typifies, that the power of the Holy Ghost, by which our souls are enlightened, is infused into them.

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.

Orémus.

Omnípotens sepitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus, aquárum tuárum éxpetit fontem: et concéde propítius; ut fidei ipsíus sitis, baptísmatis mystério ánimam, compúsque sanctíficet. Per Dóminum.

℟. Amen.

Entering into the baptistery, the prist prays over the font.

℣. Dóminus vobíscum.
℟. Et cum spírítu tuo.

Orémus.

Omnípotens sepitérne Deus, adésto magnæ pietátis tuæ mystérii, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptismatis párturit spíritum adoptiÓnis emítte; ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus,

℣. The Lord be with you.
℟. And with thy Spirit.

Let us pray.

O Almighty, Eternal God, favorably regard the devotion of Thy people, who, even as the hart, seeketh after the fountain of Thy waters, grant propitiously that the thirst of faith itself may, by the mystery of baptism, sanctify soul and body. Through our Lord.

℟. Amen.

℣. The Lord be with you.
℟. And with thy Spirit.

Let us pray.

Almighty, Eternal God, be Thou present in the mysteries of Thy great Goodness; be Thou present in the sacraments; and send forth the spirit of adoption to create anew the new peoples which the font of baptism beareth unto Thee; that what is to be done by the ministry of our lowliness may be fulfilled by the effect of Thy power. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God,

He raises his voice and continues in the solemn chant appointed for the Eucharistic Preface:

℣. Per ómnia sæcula sæculorum.
℟. Amen.

℣. World without end.
℟. Amen.

℣. Dóminus vobíscum.
℞. *Et cum spírítu tuo.*
℣. Sursum corda.
℞. *Habémus ad Dóminum.*

℣. Grátias agámus Dómino Deo
nostro.
℞. *Dignum et justum est.*

Vere dignum et justum est æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus. Qui invisíbili poténtia, sacramentórum tuórum mirábiliter operáris efféctum: Et licet nos tantis mystériis exsequéndis simus indigni: Tu tamen grátiae tuæ dona non déserens, étiam ad nostras preces, aures tuæ pietátis inclinas. Deus, cujus Spírítus super aquas, inter ipsa mundi primórdia ferebátur: ut jam tunc virtútem sanctificatiónis aquárum, natúra conciperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut unius ejusdémque eleménti mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiæ tuæ, et múltiplica in ea regeneratiónes tuas, qui grátiae tuæ affluéntis impetu lætíficas civitátem tuam: fontémque baptismatis áperis toto orbe terrárum géntibus innovándis: ut tuæ majestátis império, sumat Unigéniti tui grátiam de Spiritu Sancto.

℣. *The Lord be with you.*
℞. *And with thy Spirit.*
℣. *Lift up your hearts.*
℞. *We have lifted them up to the Lord.*
℣. *Let us give thanks to the Lord our God.*
℞. *It is meet and just.*

*I*t is truly meet and just, right and profitable for us, at all times, and in all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who by a power unseen by man dost wonderfully work the effect of Thy sacraments. And although we be unworthy for the performance of so great mysteries, nevertheless, not deserting the gifts of Thy grace, Thou dost incline the ear of Thy pity even to the prayers of such as we. O God, Whose Spirit was borne upon the waters in the very first beginning of the world, that even then the nature of the waters might be impregnated with sanctifying power; O God, Who, washing out with Thy waters the guilt of an offending world, didst exhibit the form of regeneration in the very pouring forth of the flood, that by the mystery of one and the same element there might be both an end to sin and a beginning of righteousness; look, O Lord, upon the face of Thy Church, and multiply Thy regenerations in her, Thou Who dost gladden Thy city with the tide of Thine affluent grace, and dost open the fountain of baptism for the renewal of the nations throughout all the world, that, by the command of Thy majesty, she may receive from the Holy Spirit the grace of Thine only-begotten Son.

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

Qui hanc aquam regenerándis homínibus præparátam, arcána sui núminis admixtióne fœcúndet: ut sanctificatióne concépta, ab immac-

And may that same holy Spirit, by the hidden virtue of His Godhead, make fruitful this water prepared for the regeneration of men, that a heaven-

uláto dívini fontis útero, in novam renáta creatúram, progénies cœléstis emérɡat: et quos aut sexus in córpore, aut ætas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubén-te te, Dómine, omnis spíritus immúndus abscédat: procul tota nequítia diabólicæ fraudis absístat. Nihil hic loci hábeat contráriæ virtútis admixtio: non insidiándo circúmvolet: non latén-do subrépat: non inficién-do corrúmpat.

The priest touches the water with his hand.

S it hæc sancta, et innocens creatúra, líbera ab omni impugnatóris incúrsu, et totíus nequítiae purgáta discéssu. Sit fons vivus, aqua regéner-ans, unda puríficans: ut omnes hoc lavácro salutífero diluén-di, operáte in eis Spírítu sancto, perféctæ purgat-iónis indulgéntiam consequántur.

He makes a threefold sign of the cross over the water, saying:

U nde benedícto te, creatúra aquæ, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum: per Deum, qui te in princípío, verbo separávit ab árida: cujus Spírítus super te ferebátur.

Parting the water with his hand, he casts some to the north, south, east and west, saying:

Q ui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre præcépit. Qui te in desérto amáram, suavitate índita fecit esse potábilem, et sitién-ti pópulo de petra prodúxit. Bene ✠ díco te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum: qui te in Cana Galilææ signo ad mirábili, sua potén-tia convértit in vinum. Qui pédibus super te ambulávit: et a Jóá-

ly offspring, conceived in sanctification, may emerge from the immaculate womb of this divine font, reborn to newness of life, and that grace as a mother may bring forth every one, how different so ever in age or sex, into a like spiritual infancy. At Thy bidding, therefore, O Lord, may every unclean spirit depart from hence; far be removed all malice of diabolical deceit. Here let no admixture of the enemy's power have any place; let it not hover in ambush; let it not creep in unperceived; let it not corrupt with infection.

M ay this holy and innocent creature be free from every assault of the adversary and purged of every flaw of wickedness. May it be a living fountain, a regenerating water, a purifying tide, that all who shall be washed in these waters of salvation may, by the working of the Holy Spirit in them, obtain the favor of perfect cleansing.

W herefore, I bless thee, O creature of water, in the name of the living ✠ God, of the true ✠ God, of the holy ✠ God, of the God Who, in the beginning, by His word divided Thee from the dry land; Whose Spirit was borne upon thee.

H e it was Who bade thee to flow from the fountain of paradise and commanded thee to water all the earth in four rivers. Who, when thou wast bitter in the desert, put sweetness into thee, made thee good to drink, and drew thee from the rock for the thirsty people. I bless ✠ thee also in the name of Jesus Christ, His only Son, our Lord, Who, by a wonderful miracle in Cana of Galilee converted thee into wine, Who with His feet walked upon thee, and was

ne in Jordáne in te baptizátus est. Qui te una cum sángine de látere suo prodúxit: et discíplis uis iussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti.

baptized in thee by John in the Jordan. Who gave thee forth together with blood from His side, and ordered His disciples that those who believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In a lower tone of voice, he continues:

Hæc nobis præcépta servántibus, tu, Deus omnípotens, clemens adésto: tu benignus aspíra.

Do thou, O almighty God, of Thy clemency be with us while we keep these precepts; do Thou benignly inspire us.

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

Tu has simplices aquas tuo ore benedícto: ut præter naturálem emundatiónem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus effícaces.

These pure waters Thou wilt bless with Thy mouth, that, besides the natural cleansing which they can perform in the washing of bodies, they may also be efficacious for the purifying of souls.

He immerses the paschal candle three times in the water of the font, each time more deeply, while resuming the tone of the Preface, saying:

Descéndat in hanc plenitúdinem fontis, virtus Spíritus Sancti.

May the virtue of the Holy Spirit descend upon all the contents of this font.

He breathes thrice upon the water, forming the Greek letter ψ , the initial of the word in that language signifying "spirit".

Totámque hujus aquæ substátiam regenerándi foecúndet effétu.

And may it render the substance of this water fruitful with the quality of regeneration.

He then withdraws the candle from the water and proceeds:

Hic ómnium peccatórum máculæ deleántur: hic natúra ad imáginem tuam cóndita, et ad honórem sui reformáta princípíi, cunctis vetustátis squalóribus emundétur: ut omnis homo sacraméntum hoc regeneratiónis ingrèssus, in veræ inocéntiæ novam infántiam renascátur.

Here may the stains of all sins be washed away; here may nature, created to Thine image and reformed to the honorable estate of its origin, be cleansed of all the foulness of the past, that every human being, by entering into this sacrament of regeneration, may be born again into a new infancy of true innocence.

Per Dóminum nostrum Iesus Christum Fílium tuum: Qui ventúrus est iudicáre vivos et móruos, et sæculum per ignem.

R̃. Amen.

***T**hrough Our Lord Jesus Christ, Thy Son, Who shall come to judge the living and the dead, and the world, by fire.*

R̃. Amen.

Then the assistant priests sprinkle the people with this blessed water, and one of the ministers of the church reserves some of it in a vessel to sprinkle in houses and other places. After this the priest who has blessed the font pours some of the oil of catechumens into the water in the form of a cross, saying in a clear voice:

Sanctificétur, et fœcundétur fons iste oleo salútis renascéntibus ex eo, in vitam æternam.

R̃. Amen.

***M**ay this font be sanctified and made fruitful of the oil of salvation to those who are born again from it unto everlasting life.*

R̃. Amen.

He then pours some of the holy chrism into the water after the same manner, saying:

Infúσιο Chrísmatis Dómini nostri Iesu Christi, et Spíritus Sancti Parácliti, fiat in nómine sanctæ Trinitátis.

R̃. Amen.

***M**ay the infusion of the chrism of Our Lord Jesus Christ and of the Holy Spirit, the Paraclete, be made in the name of the Holy Trinity.*

R̃. Amen.

After this he takes the two phials containing the oil of catechumens and the holy chrism, and pours from both together into the water in the form of a cross, saying:

Commíxtio Chrísmatis sanctificatió-
nis, et olei unctiόνis, et aquæ
Baptismatis, páriter fiat in nómine Pa-
✠ tris, et Fí ✠ lii, et Spíritus ✠
Sancti.

R̃. Amen.

***M**ay the mizture of the chrism of sanctification, and the oil of unction, and the water of baptism, be all made in the name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠.*

R̃. Amen.

He then mingles the oil with the water and with his hand spreads it al over the font. If there are any to be baptized he baptizes them in the usual way. Then, while the priest and his ministers return to the altar, two cantors begin the Litany.

THE LITANY

Kýrie, eléison. *Kýrie, eléison.*
Christe eléison. *Christe, eléison.*
Kýrie, eléison. *Kýrie, eléison.*
Christe, áudi nos. *Christe, áudi nos.*
Christe, exáudi nos.

Christe, exáudi nos.

Pater de cælis, Deus, *miserére nobis.*
Fili, Redemptor mundi, Deus, *miserére nobis.*

Spíritus Sancte, Deus, *miserére nobis.*
Sancta Trínitas, unus Deus, *miserére nobis.*

Sancta María, *ora pro nobis.*
Sancta Dei Génatrix, *ora.*
Sancta Virgo vírginum, *ora.*
Sancte Míchaël, *ora.*
Sancte Gábríel, *ora.*
Sancte Ráphael, *ora.*

Omnes sancti Angeli et Archángeli, *oráte pro nobis.*

Omnes sancti beatórum *oráte.*
Spírituum órdenes, *oráte.*
Sancte Ioánnes Baptista, *ora pro nobis.*
Sancte Ioseph, *ora.*
Omnes sancti Patriárchæ et Prophétæ, *oráte.*

Sancte Petre, *ora.*
Sancte Paule, *ora.*
Sancte Andréa, *ora.*
Sancte Ioánnes, *ora.*
Omnes sancti Apóstoli et Evangelístæ, *oráte.*

Omnes sancti Discípuli Dómini, *oráte.*

Sancte Stéphane, *ora.*
Sancte Lauréti, *ora.*
Sancte Vincéti, *ora.*
Omnes sancti Mártýres, *oráte.*
Sancte Silvéster, *ora.*

Lord, have mercy. Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.
Christ hear us. Christ hear us.
Christ graciously hear us.

Christ graciously hear us.
God the Father of heaven have mercy on us.
God, the Son, Redeemer of the world,

have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God,

have mercy on us.
Holy Mary pray for us.

Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,

All ye holy angels and archangels,
pray for us.
All ye holy orders of blessed spirits,

St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,

St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy apostles and evangelists,

All ye holy disciples of Our Lord,

St. Steven,
St. Lawrence,
St. Vincent,
All ye holy martyrs,
St. Silvester,

Sancte Gregóri, ora.
 Sancte Augustíne, ora.
 Omnes sancti Pontífices et Confessóres,
 oráte.

Omnes sancti Doctóres, oráte.
 Sancte Antóni, ora.
 Sancte Benedícite, ora.
 Sancte Domínice, ora.
 Sancte Francísce, ora.
 Omnes sancti Sacerdótes et Levítæ,
 oráte.

Omnes sancti Monáchi et Eremítæ,
 oráte.

Sancta María Magdaléna, ora.
 Sancta Agnes, ora.
 Sancta Cæcília, ora.
 Sancta Agatha, ora.
 Sancta Anastásia, ora.
 Omnes sanctæ Vírgines et Víduæ,
 oráte.

Omnes Sancti et Sanctæ Dei,
 intercédite pro nobis.

Propítius esto, parce nos, Dómine.
 Propítius esto, exáudi nos, Dómine.
 Ab omni malo, líbera nos, Dómine.
 Ab omni peccáto, líbera.
 A morte perpétua, líbera.

Per mystérium sanctæ incarnatiónis tuæ,
 líbera.

Per advéntum tuum, líbera.
 Per nativitátem tuam, líbera.

Per baptísmum
 et sanctum ieiúnium tuum, líbera.

Per crucem et passióem tuam, líbera.
 Per mortem et sepultúram tuam, líbera.

Per sanctam resurrectióem tuam,
 líbera.

Per admirábilem ascensióem tuam,
 líbera.

Per advéntum Spíritus Sancti Parácliti,
 líbera.

In die iudícii, líbera.
 Peccatóres, te rogámus, áudi nos.

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 priest and levites,

All ye holy monks and hermits,

St. Mary Magdalen,
 St. Agnes,
 St. Cecily,
 St. Agatha,
 St. Anastasia,
 All ye holy virgins and windows,

All ye holy men and women, saints
 of God, Intercede for us.
 Be merciful to us, Spare us, O Lord.
 Be merciful to us, Hear us, O Lord.
 From all evil, O Lord, deliver us.
 From all sin,
 From everlasting death,

Through the mystery of Thy holy incarnation,
 O Lord, deliver us.

Through Thy coming,
 Through Thy nativity,
 Through Thy baptism and holy fasting,

Through Thy cross and passion,
 Through Thy death and burial,
 Through Thy holy resurrection,

Through Thine admirable ascension,

Through the coming of the Holy Ghost the
 Comforter,

In the day of judgment,
 We sinners, beseech Thee, hear us.

Ut nobis parcas, *te rogámus.*
 Ut Ecclésiám tuam sanctam régere
 et conserváre dignéris, *te rogámus.*
 Ut domnum apostólicum et omnes ec-
 clesiásticos órdenes in sancta religióne
 conserváre dignéris, *te rogámus.*
 Ut inimicos sanctæ Ecclésiæ
 humiliáre dignéris, *te rogámus.*
 Ut régibus et princípibus christiánis
 pacem et veram concórdiam
 donáre dignéris, *te rogámus.*
 Ut nosmetípsos in tuo sancto
 servítio confortáre et conserváre
 dignéris, *te rogámus.*
 Ut ómnibus benefactóribus nostris sem-
 pitérna bona retríbuas, *te rogámus.*
 Ut fructus terræ dare et conserváre
 dignéris, *te rogámus.*
 Ut ómnibus fidélibus defúntis
 réquiem ætérnam donáre dignéris,
te rogámus.
 Ut nos exaudíre dignéris, *te rogámus.*
 Agnus Dei, qui tollis peccáta mundi,
parce nobis, Dómine.
 Agnus Dei, qui tollis peccáta mundi,
exáudi nos, Dómine.
 Agnus Dei, qui tollis peccáta mundi,
miserére nobis.
 Christe, áudi nos. *Christe, áudi nos.*
 Christe, exáudi nos. *Christe, exáudi nos.*

*That Thou spare us,
 That Thou vouchsafe to rule and preserve
 Thy holy Church,
 That Thou vouchsafe to preserve our
 apostolic prelate and all ecclesiastical orders
 in holy religion,
 That Thou vouchsafe to humble the enemies
 of Thy holy Church,
 That Thou vouchsafe to grant peace and
 true concord to Christian kings and princes,*

*That Thou vouchsafe to confirm and
 preserve us in Thy holy service,*

*That Thou render eternal good things to all
 our benefactors,
 That Thou vouchsafe to give and preserve
 the fruits of the earth,
 That Thou vouchsafe to give eternal rest to
 all the faithful departed,*

*That Thou vouchsafe graciously to hear us,
 Lamb of God, Who takest away the sins of
 the world, spare us, O Lord.
 Lamb of God, Who takest away the sins of
 the world, graciously hear us, O Lord.
 Lamb of God, Who takest away the sins of
 the world, have mercy on us.
 Christ hear us.
 Christ graciously hear us.*

At the ℣. Peccatóres, Te rogámus audi nos, the priest and his assistants go to the sacristy and put on red vestments, and the candles are lit on the latar. At the end of the Litany the Krie eleison is solemnly sung, without Introit, like on Holy Saturday. At the Gloria, the bells are also rung and the organ begins being played.

THE MASS

When the baptismal font is not blessed the following Introit is used; otherwise there is not Introit, but after the *Confiteor*, the celebrant intones the *Gloria in excelsis*.

Introit.

Ez. 36

Cum sanctificátus fuéro in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mun-dam, et mundabímmini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum allelúja, allelúja. Ps. 33, 2. Benedícám Dóminum in omni témpore: semper laus ejus in ore meo. V̄. Glória Patri.

V̄. Dóminus vobíscum.

R̄. Et cum spíritu tuo.

Orémus.

Oratio

Praesta, quæsumus, omnípotens Deus: ut claritátis tuæ super nos splendor effúlgeat; et lux tuæ lucis corda eórum, qui per grátiam tuam renáti sunt, sancti Spíritus illustratione confírmet. Per ... in unitáte ejúsdem.

LECTIO ÁCTUUM APOSTOLÓRUM.

Act. 19,1-8

In diébus illis: Factum est, cum Apóllō esset Corínthi, ut Paulus peragrátis superióribus pártibus veníret Ephesum, et inveníret quosdam discípulos: dixítque ad eos: Si Spíritum Ssanctum accepístis credéntes? At illi dixérunt ad eum: Sed neque si Spíritus Sanctus est, audívimus. Ille vero ait: In quo ergo baptizáti estis? Qui dixérunt: In Joánnis baptixmate. Díit autem Paulus: Joánnes baptizávit baptísimo poeniténtiæ pópulum, dicens: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Jesum. His audítis, baptizáti sunt in nómine Dómini Jesu. Et cum imposuisset illis manus Paulus, venit Spíritus Sanctus

Introit.

Ez. 36

When I shall be sanctified in you, I will gather you together out of all the countries; and I will pour upon you clean water, and you shall be cleansed from all your filthiness; and I will give you a new spirit, alleluia, alleluia. Ps. 33, 2. I will bless the Lord at all times: His priase shall be ever in my mouth. V̄. Glory Be...

V̄. The Lord be with you.

R̄. And with thy Spirit.

Let us pray.

Prayer

Grant, we beseech, O almighty God, that the splendor of Thy brightness may shine upon us, and that the light of Thy light may strengthen with the enlightenment of the Holy Spirit the hearts of those who, through Thy grace, have been born again. Through ... in the unity of the same.

LESSON FROM THE ACTS OF THE APOSTLES

Acts 19,1-8

In those days it came ot pass, while Apollo was at Corinth, that Paul, having Passed through the upper coasts, came to Ephesus, and found certain disciples; and he said to them, Have you received the Holy Ghost, since you believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what then were you baptized? Who said, In John's baptism. Then Paul said, John baptized the people with the baptism of penance, saying That they should believe in Him Who was to come after him, that is to say in Jesus. Having heard these things, they were baptized in the nameo f 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

super eos, et loquebántur linguis, et prophetábant. Erant autem omnes viri fere duódecim. Introgréssus autem synagógam, cum fidúcia loquebátur per tres menses, dísputans, et suádens de regno Dei.

Ps. 106, 1

Allelúja. *℟̃.* Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus.

Tractus

Ps. 116,1-2

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

all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months, disputing, and persuading concerning the kingdom of God.

Ps. 106, 1

Alleluia. *℟̃.* Give praise to the Lord, for He is good; for His mercy endureth forever.

Tract

Ps. 116,1-2

O praise the Lord, all ye nations; and praise Him together, all ye people. ℟̃. For His mercy is confirmed upon us; and the truth of the Lord remaineth forever.

COMMENTARY

“By these words ‘the world’,” says St. Augustine, “Jesus means those who are filled with love of the world, a love which comes not from the Father. Love for the world, that requires so great effort on or part before it can be diminished or destroyed in us, is directly opposed to “the love of God that spreads in our hearts the Holy Spirit” that has been given us. A mundane love is desitute of those invisible eyes whereby one may see the Holy Spirit, who may not be seen except in a manner invisible. If it is not in us, we can not have the knowledge of it, but if on the contrary, we possess it, we may behold it even as we see our own conscience” (Matins).

SEQUENTIA SANCTI EVANGELII SECUNDUM JOÁNNEM *Jn. 14, 15-21*

In illo témpore: Dixit Jesus discíplis suis: Si dilígitis me: mandata mea serváte. Et ego rogábo Patrem, et álium Paráclitum dabit vobis, et máneat vobíscum in ætérnum, Spíritum veritátis, quem mundus non potest accípere, quia non videt eum, nec scit eum. Vos autem cognoscétis eum; quia apud vos manébit, et in vobis erit. Non

OF THE GOSPEL ACCORDING TO ST. JOHN *Jn. 14, 15-21*

At that time, Jesus said to His discip-
les, If you love Me, keep My comm-
andments; and I will ask the Father, and
He shall give you another Paraclete, and
He may abide with you forever, the Spirit
of truth, Whom the world cannot receive,
because it seeth Him not, nor knoweth
Him; but you shall know Him, because He
shall abide with you, and shall be in you. I
will not leave you orphans; I will come to
you. Yet a little while, and the world seeth

relinquam vos órphanos; veniam ad vox. Adhuc módicum: et mundus me jam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandáta mea, et servat ea: ille est, qui díligit me. Qui autem díligit me, díligetur a Patre meo: et ego díligam eum, et manifestábo ei meipsum.

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.

Offertorium

Ps. 103, 30-31

Emitte spíritum tuum, et creabúntur, et renovábis fáciem terræ: sit glória Dómini in sæcula, allelúja.

Offertory

Ps. 103, 30-31

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.

Secreta

Múnera, quæsumus, Dómine, obláta santífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum... in unitáte ejúsdem.

Secret

Sanctify, we beseech Thee, o Lord, the gifts we offer, and cleanse our hearts with the enlightenment of the Holy Spirit. Through... in the unity of the same.

Communio

Jn. 7, 37-39

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

Communion

Jn. 7, 37-39

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

Postcommunio

Sancti Spíritus, Dómine, corda nostra mundet infúsió: et sui roris íntima aspersióne fœcúndet. Per Dóminum... in unitáte ejúsdem.

Postcommunion

May the infusion of the Holy Spirit cleanse our hearts, O Lord, and make them fruitful by the inward watering with His heavenly dew. Through... in the unity of the same.



WWW.PRE1955HOLYWEEK.COM



Please consider making a donation to our Website to support its maintainance and to help **Preserve** and **Promote** the Traditional Pre-1955 Holy Week.

May God reward your generosity!