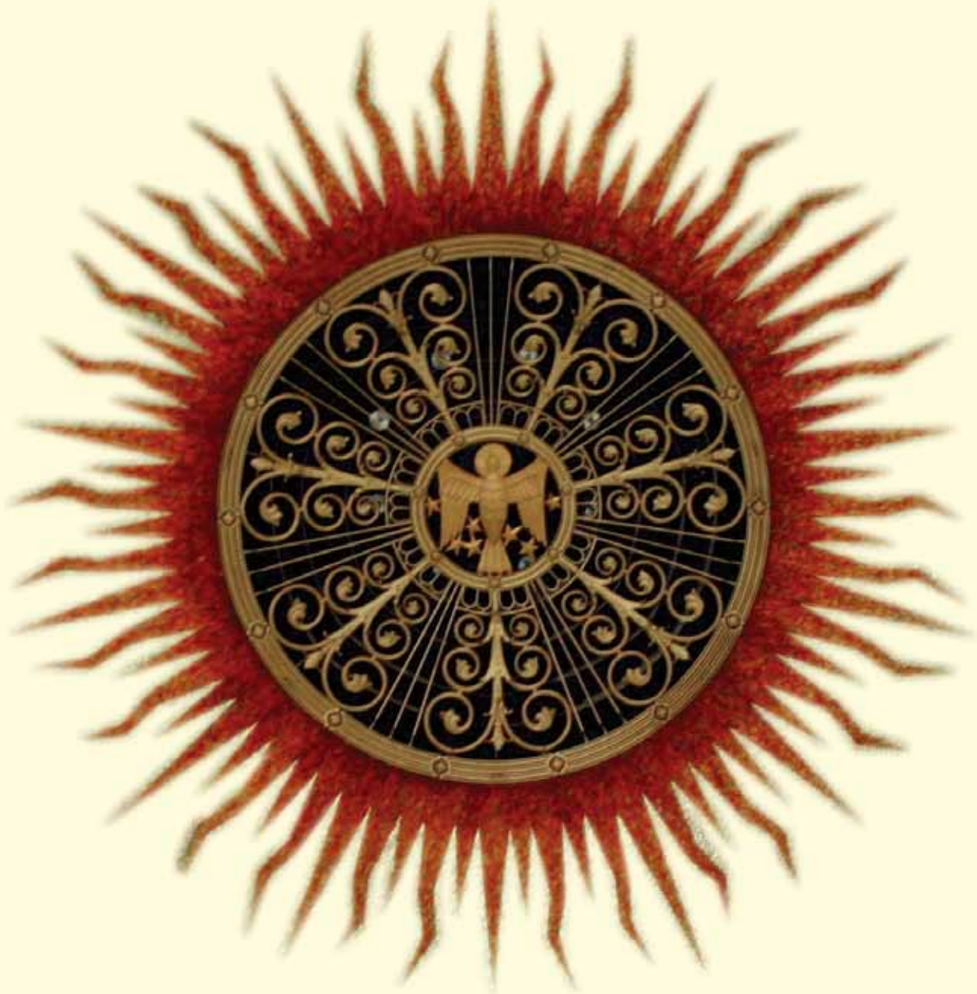


At the Vigil Mass
Extended form

This Vigil Mass may be celebrated on the Saturday evening, either before or after First Vespers (Evening Prayer I) of Pentecost Sunday.

1. In churches where the Vigil Mass is celebrated in an extended form, this may be done as follows.

2. a) If First Vespers (Evening Prayer I) celebrated in choir or in common immediately precede Mass, the celebration may begin either from the introductory verse and the hymn (Veni, creátor Spíritus) or else from the singing of the Entrance Antiphon with the procession and greeting of the Priest; in either case the Penitential Act is omitted (cf. *General Instruction of the Liturgy of the Hours*, nos. 94 and 96).

   Then the Psalmody prescribed for Vespers follows, up to but not including the Short Reading.

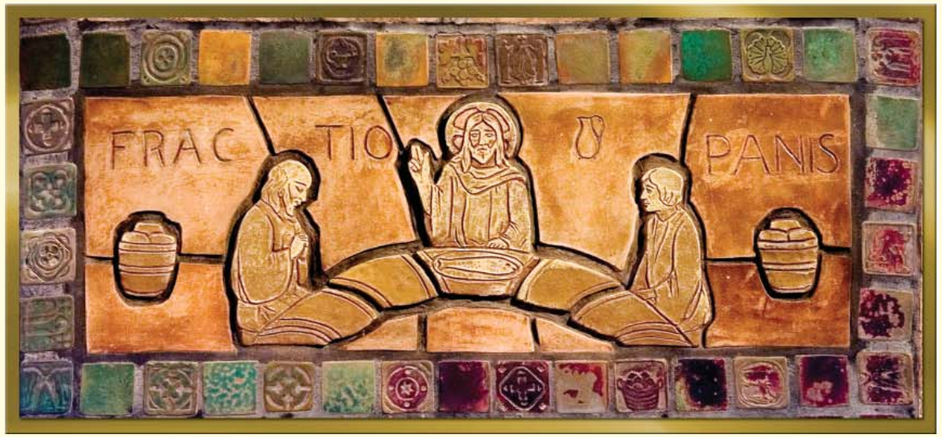
   After the Psalmody, omitting the Penitential Act, and if appropriate, the Kyrie, (Lord, have mercy), the Priest says the prayer Grant, we pray, almighty God, that the splendor, as at the Vigil Mass.

3. b) If Mass is begun in the usual way, after the Kyrie (Lord, have mercy), the Priest says the prayer Grant, we pray, almighty God, that the splendor, as at the Vigil Mass.

   Then the Priest may address the people in these or similar words:

   Dear brethren (brothers and sisters),
   we have now begun our Pentecost Vigil,
   after the example of the Apostles and disciples,
   who with Mary, the Mother of Jesus, persevered in prayer,
   awaiting the Spirit promised by the Lord;
   like them, let us, too, listen with quiet hearts to the Word of God.
   Let us meditate on how many great deeds
   God in times past did for his people
   and let us pray that the Holy Spirit,
   whom the Father sent as the first fruits for those who believe,
   may bring to perfection his work in the world.

4. Then follow the readings proposed as options in the Lectionary. A reader goes to the ambo and proclaims the reading. Afterwards a psalmist or a cantor sings or says the Psalm with the people making the response. Then all rise, the Priest says, Let us pray and, after all have prayed for a while in silence, he says the prayer corresponding to the reading. In place of the Responsorial Psalm a period of sacred silence may be observed, in which case the pause after Let us pray is omitted.

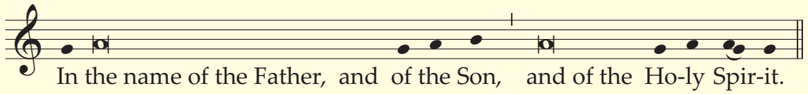


THE INTRODUCTORY RITES

1. When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

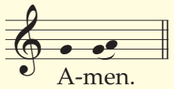
   When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

   When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:



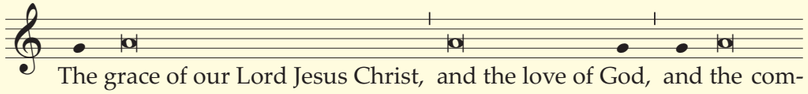
In the name of the Father, and of the Son, and of the Holy Spirit.

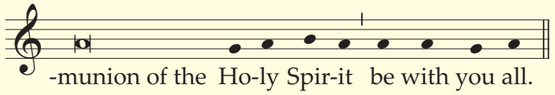
The people reply:



Amen.

2. Then the Priest, extending his hands, greets the people, saying:





The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

Entrance Antiphon

Is 61: 10

I rejoice heartily in the Lord,
in my God is the joy of my soul;
for he has clothed me with a robe of salvation,
and wrapped me in a mantle of justice,
like a bride adorned with her jewels.

The Gloria in excelsis (Glory to God in the highest) is said.

Collect

**O God, who by the Immaculate Conception of the Blessed Virgin
prepared a worthy dwelling for your Son,
grant, we pray,
that, as you preserved her from every stain
by virtue of the Death of your Son, which you foresaw,
so, through her intercession,
we, too, may be cleansed and admitted to your presence.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

The Creed is said.

Prayer over the Offerings

**Graciously accept the saving sacrifice
which we offer you, O Lord,
on the Solemnity of the Immaculate Conception
of the Blessed Virgin Mary,
and grant that, as we profess her,
on account of your prevenient grace,
to be untouched by any stain of sin,
so, through her intercession,
we may be delivered from all our faults.
Through Christ our Lord.**