

Holy Thursday

Solemn Evening Mass of the Lord's Supper

I Classis – Station at St. John Lateran

INTROIT. Gal 6: 14 & Ps 66: 2-4

NOS AUTEM gloriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus.

ŷ. Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereá-tur nostri. *Nos autem . . .*

ŷ. Ut cognoscámus in terra viam tuam: in ómnibus géntibus salu-táre tuum. *Nos autem . . .*

ŷ. Confiteántur tibi populi, Deus: confiteántur tibi populi omnes. *Nos autem . . .*

BUT IT BEHOOVES us to glory in the cross of our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered.

ŷ. May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us. *But it behooves us . . .*

ŷ. That we may know Thy way upon earth, Thy salvation among all nations. *But it behooves us . . .*

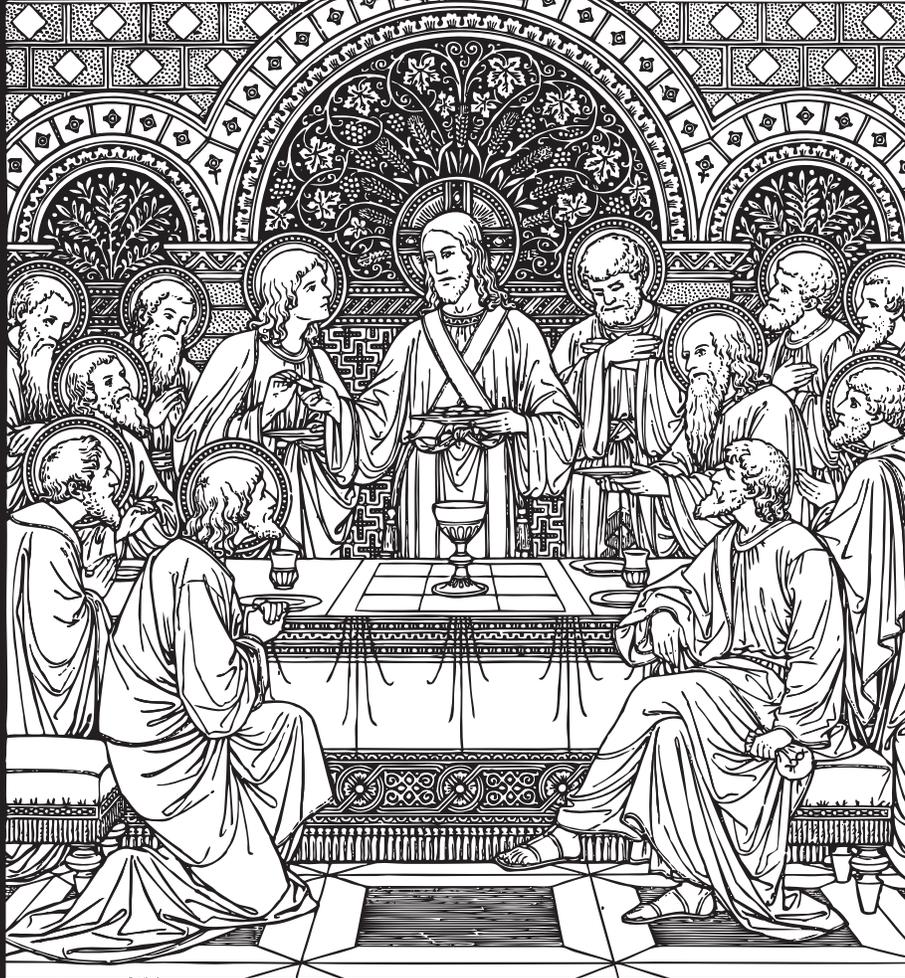
ŷ. Let the peoples praise Thee, O God; let all the peoples praise Thee. *But it behooves us . . .*

The bells are rung and the organ is played for the Glória in excélsis, but from now on-wards they are silent until the Glória in excélsis of the Easter Vigil Mass.

THE LORD HATH SWORN, AND HE WILL NOT REPENT: THOU ART A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHISEDECH. (Ps 109: 4)



TU ES SACERDOS IN AETERNUM SECUNDUM ORDINEM MELCHISEDECH. Ps 109: 4



TOLLAT UNUSQUISQUE AGNUM PER FAMILIAS ET DOMOS SUAS. Ex 12: 3



SAY TO THEM: ON THE TENTH DAY OF THIS MONTH LET EVERY MAN TAKE A LAMB BY THEIR FAMILIES AND HOUSES. (Ex 12: 3)

COLLECT.

Deus, a quo et Judas reatus sui pœnam, et confessiõnis suæ latro præmium sumpsit, concede nobis tuæ propitiatiõnis effectum: ut, sicut in passiõne sua Jesus Christus, Dõminus noster, diversa utrísque intulit stipendia meritõrum; ita nobis, ablato vultustatis errore, resurrectiõnis suæ grãtiam largiatur: Qui tecum.

O God, from Whom Judas received the punishment of his crime, and the thief the reward of his confession, grant us the effect of Thy clemency, that, as Jesus Christ, our Lord, in His passion dealt according to their deserts with the one and the other, so, putting away from us the error of the past, He may bestow upon us the grace of His resurrection. Who with Thee liveth.

EPISTLE. *1 Cor 11: 20-32*

Lectio Epistolæ beati Pauli Apóstoli ad Corínthios.

Fratres: Conveniéntibus vobis in unum, jam non est Dominicam cenam manducare. Unusquisque enim suam cenam præsumit ad manducandum. Et alius quidem esurit: alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? aut ecclesiam Dei contemnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dõmino quod et tradidi vobis, quóniam Dõminus Jesus, in qua nocte tradébatur, accépit panem, et grãtias agens fregit, et dixit: Accípite, et manducate: hoc est corpus meum, quod pro vobis tradétur: hoc facite in meam commemo-

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren, When you come therefore together into one place, it is not now to eat the Lord's supper. For every one taketh, before, his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: This is My Body, which shall be de-

rationem. Similiter et calicem, postquam cenavit, dicens: Hic calix novum Testamentum est in meo sanguine: hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc et calicem bibetis: mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo: et sic de pane illo edat et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit: non diiudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos diiudicemus, non utique iudicemur. Dum iudicamur autem, a Domino corripiamur, ut non cum hoc mundo damnemur.

judged, we are chastised by the Lord, that we be not condemned with this world.

GRADUAL. *Phil 2: 8-9*

Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. *℣*. Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super omne nomen.

livered for you. This do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood. This do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and the Blood of the Lord. But let a man prove himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord. Therefore are there many infirm and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are

Chris became obedient for us unto death, even the death of the cross. *℣*. Wherefore God also hath exalted Him, and hath given Him a name which is above every name.

G O S P E L. *John 13: 1-15*

✠ *Sequētia sancti Evangēlii secūndum Joānnem.*

Ante diem festum Paschæ, sciens Jesus, quia venit hora ejus, ut trānseat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilēxit eos. Et cena facta, cum diābolus jam misisset in cor, ut trāderet eum Judas Simónis Iscariótæ: sciens, quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit: surgit a cena et ponit vestimēta sua: et cum accepisset línteum, præcínxit se. Deínde mittit aquam in pelvim, et cæpit lavare pedes discipulórum, et extérgere línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Jesus et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in ætérnum. Respóndit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus et caput. Dicit ei Jesus: Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciébat enim, quisnam esset, qui trāderet eum: proptérea dixit: Non estis mundi

✠ *Continuation of the Holy Gospel according to St. John.*

Before the festival-day of the Pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end. And when supper was done (the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray Him), knowing that the Father had given Him all things into His hands and that He came from God and goeth to God: He riseth from supper and layeth aside His garments and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now: but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Jesus

omnes. Postquam ergo lavit pedes eórum et accépit vestiménta sua: cum recubuisset íterum, dixit eis: Scitis, quid fécerim vobis? Vos vocátis me Magíster et Dómine: et bene dícitis: sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster: et vos debétis alter altérius laváre pedes. Exémplum enim dedi vobis, ut quemádmódu ego feci vobis, ita et vos faciátis.

your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him; therefore He said: You are not all clean. Then after He had washed their feet and taken His garments, being set down again, He said to them: Know you what I have done to you? You call Me Master and Lord. And you say well; for so I am. If then I being

It is most suitable to have a brief sermon after the Gospel to explain the principal mysteries which this Mass recalls, i.e. the institution of the Holy Eucharist and the Order of Priests, and also the commandment (mandatum) of our Lord about fraternal charity. Today the Credo is omitted.

WASHING OF THE FEET

Where it is desirable for pastoral reasons, the Washing of the feet takes place after the sermon. As this is being done, the following chants are sung:

FIRST ANTIPHON. *John 13: 34*

MANDÁTUM novum do vobis: ut diligátis ínvicem, sicut diléxi vos, dicit Dóminus. (Ps 118: 1) Beáti immaculáti in via: qui ámbulant in lege Dómini. *Mandátum novum . . .*

ANEW commandment I give unto you: That you love one another, as I have loved you, saith the Lord. (Ps 118: 1) Blessed are the undefiled in the way: who walk in the law of the Lord. *A new commandment . . .*

SECOND ANTIPHON. *John 13: 4, 5, 15*

Postquam surrēxit Dóminus a cena, misit aquam in pelvim, et cæpit lavare pedes discipulorum suorum: hoc exēplum reliquit eis. (Ps 47: 2) Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. *Postquam surrēxit . . .*

When the Lord rose from supper He poured water into a basin and began to wash the feet of His disciples: this was the example He gave unto them. (Ps 47: 2) Great is the Lord and exceedingly to be praised in the city of our God in His holy mountain. *When the Lord rose . . .*

THIRD ANTIPHON. *John 13: 12, 13, 15*

Dóminus Jesus, postquam cenávit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis, quid fécerim vobis ego, Dóminus et Magíster? Exēplum dedi vobis, ut et vos ita faciátis. (Ps 84: 2) Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. *Dóminus Jesus . . .*

The Lord Jesus after He had supped with His disciples washed their feet and said to them: Know ye what I your Lord and Master have done to you? I have given you an example that so you do also. (Ps 84: 2) Lord, Thou hast blessed Thy land; Thou hast turned away the captivity of Jacob. *The Lord Jesus . . .*

FOURTH ANTIPHON. *John 13: 6-7, 8*

Dómine, tu mihi lavas pedes? Respondit Jesus et dixit ei: Si non lávero tibi pedes, non habébis partem mecum.

☩. Venit ergo ad Simónem Petrum, et dixit ei Petrus. *Dómine, tu mihi . . .*

☩. Quod ego fácio, tu nescis modo: scies autem póstea. *Dómine, tu mihi . . .*

Lord, dost Thou wash my feet? Jesus answered and said to him: If I wash not thy feet, thou shalt have no part with Me.

☩. He cometh therefore to Simon Peter, and Peter said to Him: *Lord, dost Thou wash . . .*

☩. What I do, thou knowest not now; but thou shalt know hereafter. *Lord, dost Thou wash . . .*

FIFTH ANTIPHON.

Si ego, Dóminus et Magíster vester, lavi vobis pedes: quanto magis debétis alter altérius laváre pedes? (Ps 48: 2) Audíte hæc, omnes gentes: áuribus percípite, qui habitátis orbem. *Si ego, Dóminus . . .*

If I, being your Lord and Master, have washed your feet, how much the more ought you to wash one another's feet? (Ps 48: 2) Hear these things, all ye nations: give ear, all ye inhabitants of the world. *If I, being your . . .*

SIXTH ANTIPHON. *John 13: 35*

In hoc cognóscant omnes, quia discípuli mei estis, si dilectiónem habuéritis ad ívicem. *ŷ. Dixit Jesus discípulis suis. In hoc cognóscant . . .*

By this shall all men know that ye are My disciples, if you have love one for another. *ŷ. Said Jesus to His disciples. By this shall all men know . . .*

SEVENTH ANTIPHON. *1 Cor 13: 13*

Máneant in vobis fides, spes, cáritas, tria hæc: major autem horum est cáritas. *ŷ. Nunc autem manent fides, spes, cáritas, tria hæc: major horum est cáritas. Máneant in vobis . . .*

Ever may there remain in you, faith, hope, charity, these three things; but the greater of these is charity. *ŷ. And now there remain faith, hope, and charity, these three; but the greatest of these is charity. Ever may . . .*

The following antiphon and its verses are never omitted. It is begun towards the end of the Washing of the Feet; some of the preceding antiphons may be omitted.

ANTIPHON. *C.f. 1 John*

Ubi cáritas et amor, Deus ibi est.

ŷ. Congregávit nos in unum Christi amor.

ŷ. Exsultémus et in ipso jucundémur.

Where are charity and love, God is there.

ŷ. The love of Christ hath gathered us together.

ŷ. Let us exult and be joyful in Him.

☩. Timeámus et amémus Deum vivum.	☩. Let us fear and love the living God.
☩. Et ex corde diligámus nos sincéro.	☩. And let us love one another with sincere hearts.
Ⲁ. Ubi cáritas et amor, Deus ibi est.	Ⲁ. Where are charity and love, God is there.
☩. Simul ergo cum in unum congregámur:	☩. Being, therefore, assembled together.
☩. Ne nos mente dividámur, caveámus.	☩. Let us beware of being divided in mind.
☩. Cessent júrgia máligna, cessent lites.	☩. Let malicious upbraidings cease, let wranglings cease.
☩. Et in médio nostri sit Christus Deus.	☩. And may Christ, our God, be in the midst of us.
Ⲁ. Ubi cáritas et amor, Deus ibi est.	Ⲁ. Where are charity and love, God is there.
☩. Simul quoque cum Beátis videámus.	☩. Together with the blessed, too, may we see.
☩. Gloriánter vultum tuum, Christe Deus:	☩. Thy face in glory, O Christ, God.
☩. Gáudium, quod est imménsium atque probum.	☩. Which is infinitely noble joy.
☩. Sæcúla per infiníta sæculórum. Amen.	☩. Through endless ages of ages. Amen.

When the Washing of the Feet is finished, the Celebrant washes his hands, saying nothing. All put on their maniples and the Celebrant, his chasuble. Returning to the middle of the altar, facing the people, the Celebrant says:

Pater noster, etc. (*secreto*)

Our Father, etc. (*inaudibly*)

☩. Et ne nos indúcas in tentatió-
nem.

☩. And lead us not into tempta-
tion.

℞. Sed líbera nos a malo.	℞. But deliver us from evil.
ŷ. Tu mandásti mandáta tua, Dómine.	ŷ. Thou hast given us Thy com- mandments, O Lord.
℞. Custodíri nimis.	℞. To be exactly observed.
ŷ. Tu lavásti pedes discipulórum tuórum.	ŷ. Thou didst wash the feet of Thy disciples.
℞. Opera mánuum tuárum ne despicias.	℞. Despise not the work of Thy hands.
ŷ. Dómine, exáudi oratiónem meam.	ŷ. O Lord, hear my prayer.
℞. Et clamor meus ad te véniat.	℞. And let my cry come unto Thee.
ŷ. Dóminus vobíscum.	ŷ. The Lord be with you.
℞. Et cum spírítu tuo.	℞. And with thy spirit.

Orémus.

Adésto, Dómine, quæsumus, officio servitútis nostræ: et quia tu discípulis tuis pedes laváre dignátus es, ne despicias ópera mánuum tuárum, quæ nobis retinénda mandásti: ut, sicut hic nobis et a nobis exterióra abluúntur inquinaménta; sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse præstáre dignéris, qui vivis et regnas Deus: per ómnia sæcula sæculórum. ℞. Amen.

Let us pray.

Be present, O Lord, we beseech Thee, at the office of our service, and, because Thou didst deign to wash the feet of Thy disciples, despise not the work Thine own hands performed, and which Thou didst command us to perpetuate, so that, as external defilements are here washed away for us and by us, the inward sins of us all may be washed by Thee. Which do Thou Thyself vouchsafe to do for us, Who livest and reignest, God forever and ever. ℞. Amen.

OFFERTORY. *Ps 117: 16, 17*

Déxtera Dómini fecit virtútem, The right hand of the Lord hath
 déxtera Dómini exaltávit me: wrought strength, the right hand
 non móriar, sed vivam, et nar- of the Lord hath exalted me; I
 rábo ópera Dómini. shall not die, but live, and shall
 declare the works of the Lord.

SECRET.

Ipse tibi, quæsumus, Dómine **W**e beseech Thee, O holy
 sancte, Pater omnípotens, ætér- Lord, almighty Father,
 ne Deus, sacrificium nostrum eternal God, that He may render
 reddat accéptum, qui discípulis our sacrifice acceptable to Thee,
 suis in sui commemoratióne Who, by giving it to His disciples
 hoc fieri hodiérna traditióne on this day, taught them that it is
 monstrávit, Jesus Christus, Fílius done in commemoration of Him,
 tuus, Dóminus noster: Qui te- Jesus Christ, Thy Son, our Lord,
 cum. Who with Thee.

The Preface of the Holy Cross (page 686) follows the Secret.

IN THE CANON

The Canon of the Mass is said with the modifications customary on Holy Thursday.

Communicántes et diem **H**aving communion with,
 sacratíssimum celebrán- and celebrating that
 tes, quo Dóminus noster most sacred day on
 Jesus Christus pro nobis est trádi- which our Lord Jesus Christ
 tus: sed et memóriam venerántes, was for us betrayed; venerating,
 in primis gloriósæ semper Vír- moreover, the memory, first of
 ginis Mariæ, Genetrícis ejúsdem all, of the ever glorious Virgin
 Dei et Dómini nostri Jesu Christi: Mary, mother of the same our
 sed et beáti Joseph, ejúsdem Vír- God and Lord Jesus Christ, also
 ginis Sponsi, et beatórum Apos- of blessed Joseph, her Spouse; and
 tolórum ac Mártyrum tuórum, likewise of Thy blessed apostles

Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. Per eúmdem Christum, Dóminum nostrum. Amen.

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidit discíplis suis Córporis et Sánguinis sui mystéria celebránda: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi et in electórum tuórum júbeas grege numerári. Per eúmdem Christum, Dóminum nostrum. Amen.

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem acceptabilémque fácere dignéris: ut nobis Cor ✠ pus, et San ✠ guis fiat dilectíssimi Fílii

and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints; to whose merits and prayers do Thou grant that in all things we may be fortified by the aid of Thy protection. Through the same Christ our Lord. Amen.

This oblation, therefore, of our servitude, as also of all Thy household's, which we offer Thee for the day on which our Lord Jesus Christ committed to His disciples the mysteries of His body and blood to celebrate, we beseech Thee, O Lord, graciously to accept, and to dispose our days in Thy peace, and command us to be snatched away from eternal damnation and numbered in the fold of Thine elect. Through Christ our Lord. Amen.

Which oblation, we beseech, O God, do Thou vouchsafe to make in all ways blessed ✠, ascribed ✠, ratified, reasonable ✠, and acceptable, that it may become unto us the body ✠ and

tui, Dómini nostri Jesu Christi. blood ✠ of Thy most beloved Son, our Lord Jesus Christ.

Qui pridie, quam pro nostra omniumque salute pateretur, hoc est hodie, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, tibi gratias agens, bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Hoc est enim Corpus meum.

Who, on the day before He suffered for our salvation and the salvation of all, that is on this day, took bread into His holy and venerable hands and having lifted up His eyes to heaven, to Thee God, His almighty Father, giving thanks to Thee, blessed it ✠, broke it, and gave it to His disciples, saying, Take ye, and eat ye all of this:

For this is My Body.

And so on as at the Canon of the Mass. At the Agnus Dei, the response each time is miserere nobis. The Kiss of Peace is not given; of the three prayers usually said in preparation for Communion, the priest omits the first.

AT HOLY COMMUNION

The Communion antiphon is sung by the schola while the Celebrant distributes holy Communion:

COMMUNION. *John 13: 12, 13, 15*

DÓMINUS JESUS, postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis, quid fecerim vobis ego, Dóminus et Magíster? Exemplum dedi vobis, ut et vos ita faciatis.

THE LORD JESUS, after He had supped with His disciples, washed their feet, and saith to them, Do you know what I, your Lord and Master, have done for you? I have given you an example, that so you do also.

During the distribution of holy Communion the following psalms may be sung:

Psalm 22

- | | |
|---|--|
| 1. Dóminus regit me, et nihil mihi déerit: in loco páscuæ ibi me collocávit. | 1. The Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture. |
| 2. Super aquam refecti6nis educávit me: ánimam meam convértit. | 2. He hath brought me up, on the water of refreshment: He hath converted my soul. |
| 3. Dedúxit me super sémitas justítiæ: propter nomen suum. | 3. He hath led me on the paths of justice, for his own name's sake. |
| 4. Nam, et si ambulávero in médio umbræ mortis, non timébo mala: quóniam tu mecum es. | 4. For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me. |
| 5. Virga tua, et báculo tuus: ipsa me consoláta sunt. | 5. Thy rod and Thy staff, they have comforted me. |
| 6. Parásti in conspéctu meo mensam, advérsus eos, qui tríbulant me. | 6. Thou hast prepared a table before me against them that afflict me. |
| 7. Impinguásti in óleo caput meum: et calix meus inébrians quam præclárus est! | 7. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it! |
| 8. Et misericórdia tua subsequétur me ómnibus diébus vitæ meæ. | 8. And Thy mercy will follow me all the days of my life. |
| 9. Et ut inhábitem in domo Dómini, in longitúdinem diérum. | 9. And that I may dwell in the house of the Lord unto length of days. |

The antiphon Dóminus Jesus is repeated.

Psalm 71

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|---------------------------------|-----------------------------------|
| 1. Deus, júdicium tuum regi da: | 1. Give to the king Thy judgment, |
|---------------------------------|-----------------------------------|

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| et justítiam tuam filio regis. | O God: and to the king's son Thy justice: |
| 2. Judicáre pópulum tuum in justítia, et páuperes tuos in iudí-
cio. | 2. To judge Thy people with jus-
tice, and Thy poor with judg-
ment. |
| 3. Suscípant montes pacem pó-
pulo: et colles justítiam. | 3. Let the mountains receive
peace for the people: and the hills
justice. |
| 4. Judicábit páuperes pópuli, et
salvos fáciet filios páuperum: et
humiliábit calumniatórem. | 4. He shall judge the poor of the
people, and he shall save the chil-
dren of the poor: and he shall
humble the oppressor. |
| 5. Et permanébit cum sole, et
ante lunam, in generatióne et
generatióne. | 5. And he shall continue with
the sun, and before the moon,
throughout all generations. |
| 6. Descéndet sicut plúvia in vel-
lus: et sicut stillicídia stillántia
super terram. | 6. He shall come down like rain
upon the fleece; and as showers
falling gently upon the earth. |
| 7. Oriétur in diébus ejus justítia,
et abundántia pacis: donec aufer-
átur luna. | 7. In his days shall justice spring
up, and abundance of peace, till
the moon be taken sway. |
| 8. Et dominábitur a mari usque
ad mare: et a flúmine usque ad
términos orbis terrárum. | 8. And he shall rule from sea to
sea, and from the river unto the
ends of the earth. |
| 9. Coram illo prócident Æthíopes:
et inimíci ejus terram lingent. | 9. Before him the Ethiopians
shall fall down: and his enemies
shall lick the ground. |
| 10. Reges Tharsis, et ínsulæ mú-
nera ófferent: reges Arabum et
Saba dona addúcent. | 10. The kings of Tharsis and the
islands shall offer presents: the
kings of the Arabians and of Saba
shall bring gifts: |
| 11. Et adorábunt eum omnes reges | 11. And all kings of the earth shall |

- | | |
|---|--|
| terræ: omnes Gentes sérvient ei: | adore him: all nations shall serve him. |
| 12. Quia liberábit páuperem a poténte: et páuperem, cui non erat adjútor. | 12. For he shall deliver the poor from the mighty: and the needy that had no helper. |
| 13. Parcet páuperi et ínopi: et ánimas páuperum salvas fáciét. | 13. He shall spare the poor and needy: and he shall save the souls of the poor. |
| 14. Ex usúris et iniquitáte rédimet ánimas eórum: et honorábile nomen eórum coram illo. | 14. He shall redeem their souls from usuries and iniquity: and their names shall be honourable in his sight. |
| 15. Et vivet, et dábitur ei de auro Arábiæ, et adorábunt de ipso semper: tota die benedícet ei. | 15. And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day. |
| 16. Et erit firmaméntum in terra in summis móntium, superextolletur super Líbanum fructus ejus: et florébunt de civitáte sicut fænum terræ. | 16. And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth. |
| 17. Sit nomen ejus benedíctum in sæcula: ante solem pérmanet nomen ejus. | 17. Let his name be blessed for evermore: his name continueth before the sun. |
| 18. Et benedicéntur in ipso omnes tribus terræ: omnes Gentes magnificábunt eum. | 18. And in him shall all the tribes of the earth be blessed: all nations shall magnify him. |
| 19. Benedíctus Dóminus, Deus Israél, qui facit mirabília solus. | 19. Blessed be the Lord, the God of Israel, who alone doth wonderful things. |
| 20. Et benedíctum nomen majestátis ejus in ætérnum: et replébi- | 20. And blessed be the name of his majesty for ever: and the |

tur majestáte ejus omnis terra: whole earth shall be filled with
fiat, fiat. his majesty. So be it. So be it.

The antiphon Dóminus Jesus is repeated.

Psalm 103

- | | |
|---|---|
| 1. Bénedic ánima mea, Dómino:
Dómine, Deus meus, magnificá-
tus es veheménter. | 1. Bless the Lord, O my soul: O
Lord my God, Thou art exceed-
ingly great. |
| 2. Confessióem, et decórem
induísti: amíctus lúmíne sicut
vestiménto. | 2. Thou hast put on praise and
beauty: And art clothed with
light as with a garment. |
| 3. Exténdens cælum sicut pellem:
qui tegis aquis superióra ejus. | 3. Who stretchest out the heaven
like a pavilion: Who coverest the
higher rooms thereof with water. |
| 4. Qui ponis nubem ascénsu
tuum: qui ámbulas super pennas
ventórum. | 4. Who makest the clouds Thy
chariot: who walkest upon the
wings of the winds. |
| 5. Qui facis ángelos tuos, spíritus:
et minístros tuos ignem uréntem. | 5. Who makest Thy angels spirits:
and Thy ministers a burning fire. |
| 6. Qui fundásti terram super sta-
bilitátem suam: non inclinábitur
in sæculum sæculi. | 6. Who hast founded the earth
upon its own bases: it shall not
be moved for ever and ever. |
| 7. Abýssus, sicut vestiméntum,
amíctus ejus: super montes sta-
bunt aquæ. | 7. The deep like a garment is its
clothing: above the mountains
shall the waters stand. |
| 8. Ab increpatióe tua fúgient: a
voce tonítrui tui formidábunt. | 8. At Thy rebuke they shall flee:
at the voice of Thy thunder they
shall fear. |
| 9. Ascéndunt montes: et descén-
dunt campi in locum, quem
fundásti eis. | 9. The mountains ascend, and
the plains descend into the place
which Thou hast founded for
them. |

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|---|---|
| 10. Términum posuísti, quem non transgrediéntur: neque conver-téntur operíre terram. | 10. Thou hast set a bound which they shall not pass over; neither shall they return to cover the earth. |
| 11. Qui emíttis fontes in convállibus: inter médium móntium pertransíbunt aquæ. | 11. Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass. |
| 12. Potábunt omnes béstiæ agri: exspectábunt ónagri in siti sua. | 12. All the beasts of the field shall drink: the wild asses shall expect in their thirst. |
| 13. Super ea vólucres cæli habítábunt: de médio petrárum dabunt voces. | 13. Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices. |
| 14. Rigans montes de superióri-bus suis: de fructu óperum tuórum satiábitur terra: | 14. Thou waterest the hills from Thy upper rooms: the earth shall be filled with the fruit of Thy works: |
| 15. Producens fænum juméntis: et herbam servitúti hóminum: | 15. Bringing forth grass for cattle, and herb for the service of men. |
| 16. Ut edúcas panem de terra: et vinum lætíficet cor hóminis: | 16. That Thou mayst bring bread out of the earth: And that wine may cheer the heart of man. |
| 17. Ut exhíla-ret fáciem in óleo: et panis cor hóminis confirmet. | 17. That he may make the face cheerful with oil: and that bread may strengthen man's heart. |
| 18. Saturabúntur ligna campi, et cedri Líbani, quas plantávit: illic pásseres nidificábunt. | 18. The trees of the field shall be filled, and the cedars of Libanus which he hath planted: There the sparrows shall make their nests. |
| 19. Heródii domus dux est eórum: montes excélsi cervis: petra refú- | 19. The highest of them is the house of the heron. The high hills |

gium herináciis.	are a refuge for the harts, the rock for the irchins.
20. Fecit lunam in témpora: sol cognóvit occásum suum.	20. He hath made the moon for seasons: the sun knoweth his going down.
21. Posuísti ténebras, et facta est nox: in ipsa pertransíbunt omnes béstiæ silvæ.	21. Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about:
22. Cátuli leónum rugiéntes, ut rápíant: et quærant a Deo escam sibi.	22. The young lions roaring after their prey, and seeking their meat from God.
23. Ortus est sol, et congregáti sunt: et in cubílibus suis collocabúntur.	23. The sun ariseth, and they are gathered together: and they shall lie down in their dens.
24. Exíbit homo ad opus suum: et ad operatióem suam usque ad vésperum.	24. Man shall go forth to his work, and to his labour until the evening.
25. Quam magnificáta sunt ópera tua, Dómine! ómnia in sapiéntia fecísti: impléta est terra possessi óne tua.	25. How great are Thy works, O Lord? Thou hast made all things in wisdom: the earth is filled with Thy riches.
26. Hoc mare magnum, et spatiósum mánibus: illic reptília, quorum non est númerus.	26. So is this great sea, which stretcheth wide its arms: there are creeping things without number:
27. Animália pusílla cum magnis: illic naves pertransíbunt.	27. Creatures little and great. There the ships shall go.
28. Draco iste, quem formásti ad illudéndum ei: ómnia a te exspéciant ut des illis escam in témpore.	28. This sea dragon which Thou hast formed to play therein. All expect of Thee that Thou give them food in season.
29. Dante te illis, cólligent: aperiénte te manum tuam, óm-	29. What Thou givest to them they shall gather up: when Thou

- nia implebuntur bonitate. openest Thy hand, they shall all be filled with good.
30. Avertente autem te faciem, turbabuntur: auferes spiritum eorum, et deficient, et in pulverem suum revertentur. 30. But if Thou turnest away Thy face, they shall be troubled: Thou shalt take away their breath, and they shall fail, and shall return to their dust.
31. Emittes spiritum tuum, et creabuntur: et renovabis faciem terrae. 31. Thou shalt send forth Thy spirit, and they shall be created: and Thou shalt renew the face of the earth.
32. Sit gloria Domini in saeculum: laetabitur Dominus in operibus suis: 32. May the glory of the Lord endure for ever: the Lord shall rejoice in his works.
33. Qui respicit terram, et facit eam tremere: qui tangit montes, et fumigant. 33. He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.
34. Cantabo Domino in vita mea: psallam Deo meo, quamdiu sum. 34. I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.
35. Jucundum sit ei eloquium meum: ego vero delectabor in Domino. 35. Let my speech be acceptable to him: but I will take delight in the Lord.
36. Deficiant peccatores a terra, et iniqui ita ut non sint: benedic, anima mea, Domino. 36. Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless Thou the Lord.

The antiphon Dominus Jesus is repeated.

Psalm 150

1. Laudate Dominum in sanctis 1. Praise ye the Lord in his holy

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|---|---|
| ejus: laudáte eum in firmaménto virtútis ejus. | places: praise ye him in the firmament of his power. |
| 2. Laudáte eum in virtútibus ejus: laudáte eum secúndum multitudinem magnitúdinis ejus. | 2. Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness. |
| 3. Laudáte eum in sono tubæ: laudáte eum in psaltério, et cíthara. | 3. Praise him with sound of trumpet: praise him with psaltery and harp. |
| 4. Laudáte eum in týmpano, et choro: laudáte eum in chordis, et órgano. | 4. Praise him with timbrel and choir: praise him with strings and organs. |
| 5. Laudáte eum in cýmbalis benesonántibus: laudáte eum in cýmbalis jubilatiónis: omnis spíritus laudet Dóminum. | 5. Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. |

The antiphon Dóminus Jesus is repeated.

POSTCOMMUNION.

REFÉCTI vitálibus aliméntis, quæsumus, Dómine, Deus noster: ut, quod tēmpore nostræ mortalitátis exsé-
quimur, immortalitátis tuæ múnere consequámur. Per Dóminum.

REFRESHED with life-giving nourishment, we beseech Thee, O Lord, our God, that what we perform in the time of our mortality, we may attain by the gift of Thine immortality. Through our Lord.

Instead of Ite, Missa est, the Benedicámus Dómino is sung. The blessing and last Gospel are omitted.

Solemn Translation & Reservation of the Blessed Sacrament. The Celebrant changes his chasuble for a white cope. Kneeling at the foot of the altar, he incenses the Sanctíssimum three times. Putting on a white humeral veil, he goes up the altar steps and receives the ciborium from the Deacon: the latter then covers it with the ends of the humeral veil. The Celebrant then comes down from the altar and goes forward under a canopy: two thurifers incense the Blessed Sacrament continuously until the Altar of Repose is reached.



He gave to the weak His Body as food, and He gave to the sad the cup of His Blood.

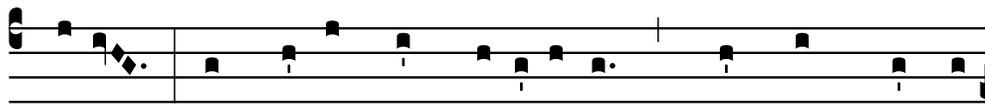


Dedit fragilibus córporis férculum, Dedit et trístibus sánguinis póculum. (Thomas Aquinas)

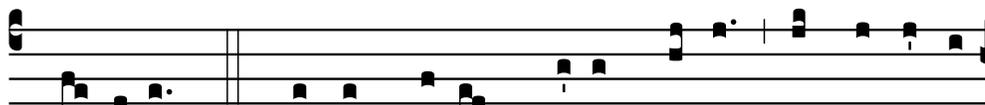


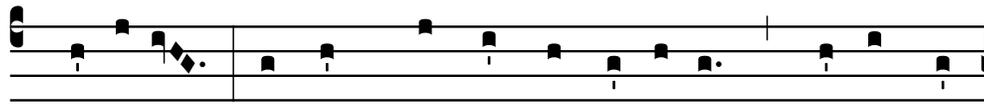
During the procession the following hymn is sung:

3. 
Pange, lingua, glo-ri-ó-si Córpo-ris mysté-
Sing, O my tongue, and praise the mystery of the glorious Body


ri-um, Sangui-nísque pre-ti-ó-si, Quem in mundi
and the most precious Blood, shed to save the world


pre-ti-um Fructus ventris gene-ró-si Rex effú-dit
by the King of the nations, the fruit of a noble womb.


génti-um. 2. Nobis da-tus, nobis na-tus Ex intácta
2. Unto us He was given, He was born unto us of a Virgin untainted and pure;



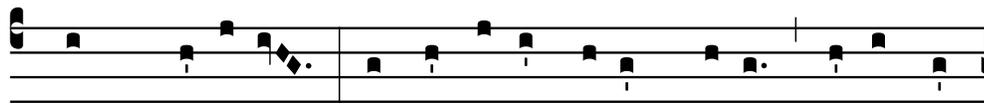
Vírgine, Et in mundo conversá-tus, Sparso ver-
He dwelt among us in the world, sowing the seeds of God's word;



bi sémi-ne, Su-i moras inco-lá-tus Mi-ro clausit
and He ended the time of His stay on earth in the most wondrous of fashions.



órdine. 3. In supré-mæ nocte cenæ Recúmbens
3. On His last night at supper, reclining at table in the midst of His brethren,



cum frátribus, Observá-ta lege plene Ci-bis in
He fully observed the Ancient Law and partook of the Passover meal; and then,



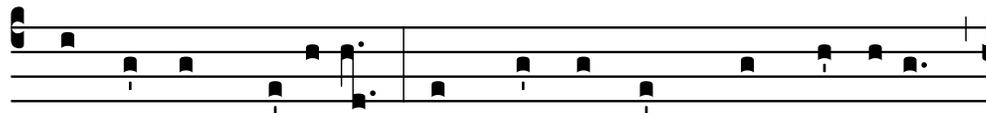
legá-li-bus, Cibum turbæ du-odénæ Se dat su- is
with His own hands, He gave Himself up as food for the group of the Twelve.



má-nibus. 4. Verbum ca-ro panem verum Verbo
4. The Word made flesh, by a simple word,

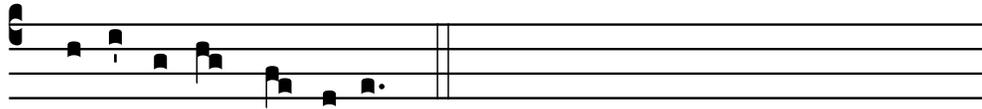


carnem éffi-cit, Fitque sanguis Christi merum, Et,
makes of His Flesh the true bread; the Blood of Christ becomes our drink;



si sensus dé-fi-cit, Ad firmándum cor sincérum

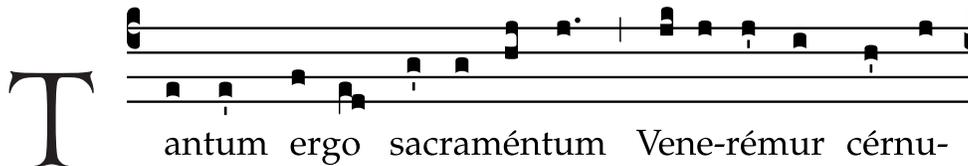
and though senses cannot perceive, for confirming pure hearts in true belief,



So-la fi-des sú-fi-cit.

faith alone suffices.

The fifth and sixth verses – TANTUM ERGO and GENITORI – are not sung until the Altar of Repose is reached and the Celebrant begins to incense the Sanctissimum. If necessary, the hymn is repeated from the second verse. If the procession is very long, other hymns, psalms or canticles may be sung.



antum ergo sacraméntum Vene-rémur cérnu-

5. In face of so great a mystery, therefore, let us bow down and worship;



i, Et antíquum documéntum Novo cedat rí-tu-

let precepts of the Ancient Law give way to the new Gospel rite;



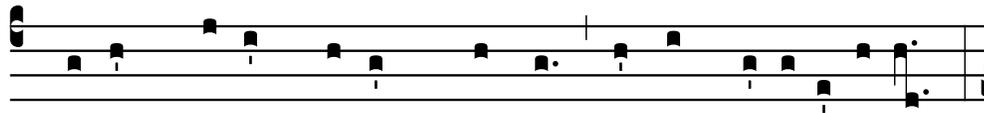
i; Præstet fides suppleméntum Sénsu-um de-fé-ctu-

and let faith assist us and help us make up for what senses fail to perceive.



i. 6. Geni-tó-ri Geni-tóque Laus et jubi-lá-ti-o,

6. Unto the Father and the Son, our praise and our joyful singing;



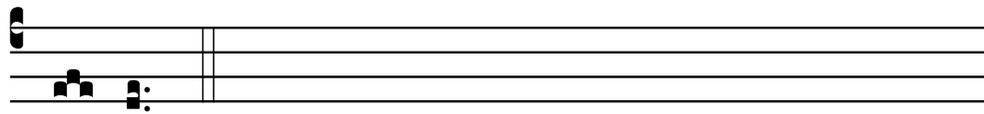
Sa-lus, honor, virtus quoque Sit et benedícti- o;

unto whom saving power, honor and might, and every holy blessing;



Procedénti ab utróque Compar sit laudá-ti- o.

and to the Spirit who proceeds from both, an equal tribute of glory.



A- men.

The Deacon places the ciborium into the tabernacle. All remain kneeling in silent adoration of the Sanctíssimum for a little while. The sign having been given, the Celebrant, ministers, and servers return to the sacristy. The Celebrant and Deacon put on violet stoles.

STRIPPING OF THE ALTARS

At the high altar, the Celebrant says in a clear voice:

ANTIPHON. Ps 21: 19

Diviserunt sibi vestimén- **T**hey parted my garments
ta mea: et super vestem amongst them, and upon
meam miserunt sortem. my vesture they cast lots.

In the same voice, the Celebrant says the first words of Psalm 21:

Deus, Deus meus, réspice in me : O God my God, look upon Me:
quare me dereliquísti? why hast Thou forsaken Me?

The rest of the psalm is recited by others, while the Celebrant and the sacred ministers (or servers) strip all the church altars except the one where the Blessed Sacrament is solemnly adored.

Psalm 21

Psalm 21

Longe a salute mea verba delictorum meorum.

Far from my salvation are the words of my sins.

2. Deus meus, clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

2. O my God, I shall cry by day, and Thou wilt not hear: and by night, and it shall not be reputed as folly in me.

3. Tu autem in sancto habitas: laus Israël.

3. But Thou dwellest in the holy place, the praise of Israel.

4. In te speraverunt patres nostri: speraverunt, et liberasti eos.

4. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them.

5. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi.

5. They cried to Thee, and they were saved: they trusted in Thee, and were not confounded.

6. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

6. But I am a worm, and no man: the reproach of men, and the outcast of the people.

7. Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput.

7. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

8. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

8. He hoped in the Lord, let Him deliver Him: let Him save Him, seeing He delighted in Him.

9. Quoniam tu es, qui extraxisti me de ventre: spes mea ab ubervis matris meae. In te projectus sum ex utero.

9. For Thou art He that hast drawn me out of the womb: my hope from the breasts of my mother.

10. De ventre matris meae Deus meus es tu, ne discesseris a me:

10. I was cast upon Thee from the womb. From my mother's womb Thou art my God: depart not from me.

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| 11. Quóniam tribulátio próxíma est: quóniam non est qui ádjuvet. | 11. For tribulation is very near: for there is none to help me. |
| 12. Circumdedérunt me vítuli multi: tauri pingues obsedérunt me. | 12. Many calves have surrounded me: fat bulls have besieged me. |
| 13. Aperuérunt super me os suum: sicut leo rápiens et rúgiens. | 13. They have opened their mouths against me, as a lion rav-ening and roaring. |
| 14. Sicut aqua effúsus sum: et dispérsa sunt ómnia ossa mea. | 14. I am poured out like water; and all my bones are scattered. |
| 15. Factum est cor meum tamquam cera liquéscens: in médio ventris mei. | 15. My heart is become like wax melting in the midst of my bow-els. |
| 16. Aruit tamquam testa virtus mea, et língua mea adhæsít fáucibus meis: et in púlverem mortis deduxísti me. | 16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and Thou hast brought me down into the dust of death. |
| 17. Quóniam circumdedérunt me canes multi: concílium malignántium obsédit me. | 17. For many dogs have encom-passed me: the council of the ma-lignant hath besieged me. |
| 18. Foderunt manus meas et pedes meos: dinumeravérunt ómnia ossa mea. | 18. They have dug my hands and feet. They have numbered all my bones. |
| 19. Ipsi vero consideravérunt et inspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. | 19. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots. |
| 20. Tu autem, Dómine, ne elongáveris auxiliúm tuum a me: ad defénsiónem meam cónspecte. | 20. But Thou, O Lord, remove not Thy help to a distance from me; look towards my defence. |
| 21. Erue a frámea, Deus, ánimam meam: et de manu canis únicam meam. | 21. Deliver, O God, my soul from the sword: my only one from the hand of the dog. |

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| 22. Salva me ex ore leónis: et a cónibus unicórnium humili-tátem meam. | 22. Save me from the lion's mouth; and my lowness from the horns of the unicorns. |
| 23. Narrábo nomen tuum frá-tribus meis: in médio Ecclésiæ laudábo te. | 23. I will declare Thy name to my brethren: in the midst of the church will I praise Thee. |
| 24. Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, glori-ficáte eum. | 24. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glo-rify Him. |
| 25. Tímeat eum omne semen Is-raël: quóniam non sprevit, neque despéxit deprecati-ónem páuperis: | 25. Let all the seed of Israel fear Him: because He hath not slight-ed nor despised the supplication of the poor man. |
| 26. Nec avértit fáciem suam a me: et cum clamárem ad eum, exaudívit me. | 26. Neither hath He turned away His face from me: and when I cried to Him He heard me. |
| 27. Apud te laus mea in ecclésia magna: vota mea reddam in conspéctu timéntium eum. | 27. With Thee is my praise in a great church: I will pay my vows in the sight of them that fear Him. |
| 28. Edent páuperes, et satura-búntur: et laudábunt Dóminum qui requírun-t eum: vivent corda eórum in sæculum sæculi. | 28. The poor shall eat and shall be filled: and they shall praise the Lord that seek Him: their hearts shall live for ever and ever. |
| 29. Reminiscéntur et convertén-tur ad Dóminum univérsi fines terræ : | 29. All the ends of the earth shall remember, and shall be convert-ed to the Lord. |
| 30. Et adorábunt in conspéctu ejus univérsæ famíliæ Géntium. | 30. And all the kindreds of the Gentiles shall adore in His sight. |
| 31. Quóniam Dómini est regnum: et ipse dominábitur Géntium. | 31. For the kingdom is the Lord's; and He shall have dominion over the nations. |
| 32. Manducavérunt et adoravé- | 32. All the fat ones of the earth |

runt omnes pingues terræ: in conspéctu ejus cadent omnes qui descéndunt in terram.

33. Et ánima mea illi vivet: et semen meum sérviet ipsi.

34. Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli justítiam ejus pópulo qui nascétur, quem fecit Dóminus.

have eaten and have adored: all they that go down to the earth shall fall before Him.

33. And to Him my soul shall live: and my seed shall serve Him.

34. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice to a people that shall be born, which the Lord hath made.

After stripping the altars they return to the high altar, and the Celebrant repeats the antiphon:

ANTIPHON. Ps 21: 19

Diviserunt sibi vestiménta mea: et super vestem meam miserunt sortem.

They parted my garments amongst them, and upon my vesture they cast lots.

They then return to the sacristy.



TE FONTS SALUTIS TRINITAS COLLAUDET OMNIS SPIRITUS
QUIBUS CRUCIS VICTORIAM LARGIRIS ADDE PRÆMIUM