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

**N**os autem gloriari opertet in Cruce Domini nostri Jesu Christi: in quo est salus, vita et resurrectionis nostra: per quem salvati et liberati sumus.

**B**ut 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.

**N**os autem . . .

Nos autem . . .

**N**os autem . . .

Nos autem . . .

Nos autem . . .

**N**os autem . . .

**N**os autem . . .

**N**os autem . . .

**N**os autem . . .

The bells are rung and the organ is played for the Glória in excésis, but from now onwards they are silent until the Glória in excésis 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)

TOLLAT UNUSOISQUE AGRUM PER FAMILIAS ET DOMOS SUAS. EX 12:3

TUS Sacerdos in aeternum secundum orinem Melchisedechi. Ps 109:4

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 pænam, et confessionis sua latro præmium sumpsit, concedebus tuae propitiationis effectum: ut, sicut in passione sua Jesus Christus, Dominus noster, diversa utrisque intulit stipendia meritorum; ita nobis, ablatô vestitatis errore, resurrectionis suae gratiam 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.

EPHESUS.

1 Cor 11: 20-32


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-

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

G R A D U A L. Phil 2: 8-9

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

Christ became obedient for us unto death, even the death of the cross. ὑ. 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

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.

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 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.

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:

F I R S T  A N T I P H O N.  John 13: 34


NEW 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


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


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? Responsít Jesu et dixit ei: Si non lávero tibi pedes, non habébis partem mecum.

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.


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

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

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

S i ego, Dóminus et Magister vester, lavi vobis pedes: quantō magis débétis alter altērius lavāre pedes? (Ps 48: 2) Audíté hæc, omnes gentes: áuribus per- cípite, qui habitátis orbem. Si ego, Dóminus . . .

I f I, being your Lord and Mas- ter, have washed your feet, how much the more ought you to wash one another’s feet? (Ps 48: 2) Hear these things, all ye na- tions: give ear, all ye inhabitants of the world. If I, being your . . .

**SIXTH ANTIPHON.**  *John 13: 35*

I n hoc cognóscent omnes, quia discípuli mei estis, si dilec- tionem habuéritis ad invicem. Ὡ. Dixit Jesus discípulis suis. *In hoc cognóscent . . .*

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

**SEVENTH ANTIPHON.**  *1 Cor 13: 13*


E ver may there remain in you, faith, hope, charity, these three things; but the greater of these is charity. Ὡ. 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*

U bi cáritas et amor, Deus ibi est.

Ѱ. Congregávit nos in unum Christi amor.

Ѱ. Exsultémus et in ipso jucundémur.

W here are charity and love, God is there.

Ѱ. The love of Christ hath gathered us together.

Ѱ. Let us exult and be joyful in Him.
Holy Thursday

℣. 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.

℟. Ubi cáritas et amor, Deus ibi est.
℟. Where are charity and love, God is there.

℣. Simul ergo cum in unum congregáムur:
℣. Being, therefore, assembled together.

℣. Ne nos mente dividámur, caveáムus.
℣. Let us beware of being divided in mind.

℣. Cessent júrgia maligna, 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.

℟. Ubi cáritas et amor, Deus ibi est.
℟. Where are charity and love, God is there.

℣. Simul quoque cum Beáたis videáムus.
℣. Together with the blessed, too, may we see.

℣. Gloriánter vultum tuum, Christe Deus:
℣. Thy face in glory, O Christ, God.

텡. Gáudium, quod est imménsum atque probum.
℣. Which is infinitely noble joy.

℟. Sǽcula per infinita sæculórum. 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 inducáム in tentatió∙
℣. And lead us not into temptation.
R. Sed liberat nos a malo.

R. Tu mandasti mandata tua, Domine.

R. Custodiri nimis.

R. Tu lavasti pedes discipulorum tuorum.

R. Opera manuum tuarum ne despicias.

R. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

R. But deliver us from evil.

R. Thou hast given us Thy commandments, O Lord.

R. To be exactly observed.

R. Thou didst wash the feet of Thy disciples.

R. Despise not the work of Thy hands.

R. O Lord, hear my prayer.

R. And let my cry come unto Thee.

R. The Lord be with you.

R. And with thy spirit.

Orémus.

A
desto, Domine, quæsumus, officio servitutis nostræ: et quia tu discipulis tuis pedes lavare dignatus es, ne despicias opera manuum tuarum, quæ nobis retinenda mandasti: ut, sicut hic nobis et a nobis exteriöra ablúuntur inquinaménta; sic a te omnium nostrum interiöra laventur peccáta. Quod ipsa praestare dignérís, qui vivis et regnas Deus: per omnia sæcula sæculorum. R. Amen.

Let us pray.

B
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. R. Amen.
OFFERTORY.  Ps 117: 16, 17

Déxtéra Dómini fecit virtútem, déxtéra Dómini exaltátvit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me; I shall not die, but live, and shall declare the works of the Lord.

SECRET.

Ipse tibi, quæsumus, Dómine sancte, Pater omnipotens, ætérne Deus, sacrificium nostrum reddat accéptum, qui discípulis suis in sui commemoratiónem hoc fieri hodiérna traditióne monstrávit, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum.

We beseech Thee, O holy Lord, almighty Father, eternal God, that He may render our sacrifice acceptable to Thee, Who, by giving it to His disciples on this day, taught them that it is done in commemoration of Him, Jesus Christ, Thy Son, our Lord, 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.

Communicantès et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est tràditus: sed et memóriam venerántes, in primis gloriósæ semper Virginis Maríae, Generícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beáti Joseph, ejúsdem Virginis Sponsi, et beatórum Apostólórum ac Mártyrum tuórum, HAVING communion with, and celebrating that most sacred day on which our Lord Jesus Christ was for us betrayed; venerating, moreover, the memory, first of all, of the ever glorious Virgin Mary, mother of the same our God and Lord Jesus Christ, also of blessed Joseph, her Spouse; and likewise of Thy blessed apostles

...Hanc igitur oblatiónem servitúsis nostræ, sed et cunctæfamiliae tuae, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidi discípulis suis Córporis et Sánguinis sui mystériā celebrānda: quæsumus, Dómine, ut placátus accípias díésque nos-tros in tua pace dispónas, atque ab ætérna damnatióne nos éripí et in electórum tuórum júbeas grege numerári. Per eúmdem Christum, Dóminum nostrum. Amen.

...Quam oblatiónem tu, De-us, in omnibus, quæsumus, bene dictam, adscrip tam, ra tam, rationábilem acceptabilémenque fá cere dignéris: ut nobis Cor pus, et San guis fiat dilectíssimi Filii 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 snatchéd away from eternal damnation and numbered in the fold of Thine elect. Through Christ our Lord. Amen.

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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, accépit panem in sanctas ac veneráveis manus suas, et elevátis oculis in cælum ad te Deum, Patrem suum omnipoténtem, tibi grátias agens, bene ☩ dixit, fregit, dedítque discípulis suis, dicens: Accipite, et manducáte ex hoc omnes.

Hoc est enim Corpus meum. For this is My Body.

ho, on the day before 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:

And so on as at the Canon of the Mass. At the Agnus Dei, the response each time is: miserére 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

ÓMINUS JESUS, postquam cenávit cum discípulis suis, lavit pedes eórum, et ait illis: Scitis, quid fécerim vobis ego, Dóminus et Magister? Exémplum dedit vobis, ut et vos ita faciátis.

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 pásquæ ibi me collocavit.
2. Super aquam refectionis educavit me: ánimam meam convertit.
3. Dedúxit me super sémitas justitiae: propter nomen suum.
4. Nam, et si ambulávero in médio umbræ mortis, non tímēbo mala: quóniam tu mecum es.
5. Virga tua, et báculus tuus: ipsa me consoláta sunt.
6. Parásti in conspéctu meo mensam, adversus eos, qui tribulant me.
7. Impinguásti in óleo caput meum: et calix meas inébrians quam præclárus est!
8. Et misericórdia tua subsecuértur me ómnibus diébus vitae meæ.
9. Et ut inhábitem in domo Dómini, in longitúdinem diérum.

The antiphon Dóminus Jesus is repeated.

Psalm 71

1. Deus, judícia tuum regi dä: 1. Give to the king Thy judgment,
et justítiam tuam fílio regis. O God: and to the king’s son Thy justice:


4. Judicábit páuperes pópuli, et salvos fáciet fílios páuperum: et humíliábit calumniatórem. 4. He shall judge the poor of the people, and he shall save the children of the poor: and he shall humble the oppressor.

5. Et permanébit cum sole, et ante lúnum, in generatione et generationem. 5. And he shall continue with the sun, and before the moon, throughout all generations.

6. Descéndet sicut plúvia in velus: 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 auferátur 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 Æthiopes: et inimíci ejus terram lingent. 9. Before him the Ethiopians shall fall down: and his enemies shall lick the ground.

10. Reges Tharsis, et insulæ múnera offerent: 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
12. Quia liberábit páuperem a poténte: et páuperem, cui non erat adjútor.
15. Et vivet, et dábuit ei de auro Arábæ, et adorábunt de ipso semper: tota die benédícent ei.
17. Sit nomen ejus benédíctum in sǽcula: ante solem pérmanet no- men ejus.
18. Et benédícántur in ipso omnes tribus terræ: omnes Gentes mag-nificábunt eum.
20. Et benédíctum nomen majes-tátis ejus in ætérnum: et replébi-

adore him: all nations shall serve him.
12. For he shall deliver the poor from the mighty: and the needy that had no helper.
13. He shall spare the poor and needy: and he shall save the souls of the poor.
14. He shall redeem their souls from usuries and iniquity: and their names shall be honourable in his sight.
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. 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. Let his name be blessed for evermore: his name continueth before the sun.
18. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.
19. Blessed be the Lord, the God of Israel, who alone doth wonderful things.
20. And blessed be the name of his majesty for ever: and the
tur majestàte ejus omnis terrae
fiat, fiat.

The antiphon Domínus Jesus is repeated.

Psalm 103

1. Bénedic ánima mea, Dómino;
Dómine, Deus meus, magnificatus es veheménter.

2. Confessiónem, et decórem induísti: amíctus lúmine sicut
vestímentó.

3. Exténdens caelum sicut pellem:
qui tegis aquis superióra ejus.

4. Qui ponis nubem ascénsum
tuum: qui ámbulas super pennas
ventórum.

5. Qui facis ángelos tuos, spíritus:
et ministros tuos ignem uréntem.

6. Qui fundásti terram super sta-
bilitátem suam: non inclinábitur
in sǽculum sǽculi.

7. Abýssus, sicut vestímentum,
amíctus ejus: super montes sta-
bunt aquæ.

8. Ab increpatióne tua fúgient: a
voce tonitrui tui formidábunt.

9. Ascéndunt montes: et descéndunt
campi in locum, quem
fundásti eis.

whole earth shall be filled with
his majesty. So be it. So be it.

1. Bless the Lord, O my soul: O
Lord my God, Thou art exceed-
ingly great.

2. Thou hast put on praise and
beauty: And art clothed with
light as with a garment.

3. Who stretchest out the heaven
like a pavilion: Who coverest the
higher rooms thereof with water.

4. Who makest the clouds Thy
chariot: who walkest upon the
wings of the winds.

5. Who makest Thy angels spirits:
and Thy ministers a burning fire.

6. Who hast founded the earth
upon its own bases: it shall not
be moved for ever and ever.

7. The deep like a garment is its
clothing: above the mountains
shall the waters stand.

8. At Thy rebuke they shall flee:
at the voice of Thy thunder they
shall fear.

9. The mountains ascend, and
the plains descend into the place
which Thou hast founded for
them.
10. Térmínun posuísti, quem non transgrediéntur: neque conver-téntur operíre terram.

11. Qui émittis fontes in conválli-bus: inter médium móntium per-transíbunt aquæ.


14. Rigans montes de supern-íoribus suis: de fructu óperum tuórum satíabitur terra:

15. Prodúcens fœnum juméntis: et herbam servítúti hóminum:

16. Ut edúcas panem de terra: et vinum lætificet cor hóminis:

17. Ut exhílaret fáciem in óleo: et panis cor hóminis confirmet.


19. Heródii domus dux est éorum: montes excélsi cervís: petra refú-
gium herinacíis.


22. Cátuli leónum rugiéntes, ut rápiant: et quærant a Deo escam sibi.


24. Exíbit homo ad opus suum: et ad operationem suam usque ad vésperum.

25. Quam magníficáta sunt ópera tua, Dómine! ómnia in sapiéntia fecísti: impléta est terra posses- sióne tua.


27. Animália pusilla cum magnis: ilíc naves pertransíbunt.


29. Dante te illis, cólligent: aperiénte te manum tuam, óm-

are a refuge for the harts, the rock for the ichins.

20. He hath made the moon for seasons: the sun knoweth his going down.

21. Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about:

22. The young lions roaring after their prey, and seeking their meat from God.

23. The sun ariseth, and they are gathered together: and they shall lie down in their dens.

24. Man shall go forth to his work, and to his labour until the evening.

25. How great are Thy works, O Lord? Thou hast made all things in wisdom: the earth is filled with Thy riches.

26. So is this great sea, which stretcheth wide its arms: there are creeping things without number:

27. Creatures little and great. There the ships shall go.

28. This sea dragon which Thou hast formed to play therein. All expect of Thee that Thou give them food in season.

29. What Thou givest to them they shall gather up: when Thou
nia implébuntur bonitáte.


32. Sit glória Dómini in sæculum: lætábitur Dóminus in opéribus suis:

33. Qui réspicit terram, et facit eam trémere: qui tangit montes, et fúmigant.

34. Cantábo Dómino in vita mea: psallam Deo meo, quàmdiu sum.

35. Jucúndum sit ei élóquium meum: ego vero delectábor in Dómino.

36. Deficient peccatóres a terra, et iníqui ita ut non sint: bénedic, ánima mea, Dómino.

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. Thou shalt send forth Thy spirit, and they shall be created: and Thou shalt renew the face of the earth.

32. May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

33. He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.

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. Let my speech be acceptable to him: but I will take delight in the Lord.

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 Dóminus Jesus is repeated.*

Psalm 150

1. Laudáte Dóminum in sanctis

1. Praise ye the Lord in his holy
ejus: laudáte eum in firmaménto
virtútis ejus.

2. Laudáte eum in virtútibus ejus:
laudáte eum secúndum multitú-
dinem magnítudinis ejus.

3. Laudáte eum in sono tubáé:
laudáte eum in psáltério, et cíth-
ara.

4. Laudáte eum in týmpano, et
choro: laudáte eum in chordis, et
órgano.

5. Laudáte eum in cýmbalis bene-
sonántibus: laudáte eum in cým-
balis jubilatiónis: omnis spíritus
laudet Dóminum.

places: praise ye him in the fir-
mament of his power.

2. Praise ye him for his mighty
acts: praise ye him according to
the multitude of his greatness.

3. Praise him with sound of
trumpet: praise him with psal-
tery and harp.

4. Praise him with timbrel and
choir: praise him with strings
and organs.

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.*

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**POSTCOMMUNION.**

REFÉCTI vitálibus alimén-
tis, quǽsumus, Dómine,
Deus noster: ut, quod
tém-pore nostræ mortalitá-
tis exsé-químur, immor-
talitátis tuae múneré consequám-
mur. 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
Sanctissimum 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 cōrporis férculum, Dedit et trīstitibus sānguīnis póculum._ (Thomas Aquinas)

During the procession the following hymn is sung:

3. P


2. Unto us He was given, He was born unto us of a Virgin untainted and pure;
Virgine, Et in mundo conversá-tus, Sparso ver-
bi sémi-ne, Su-i moras inco-lá-tus Mi-ro clausit
órdine. 3. In suprémæ nocte cenæ Recúmbens
cum frátribus, Observá-ta lege plene Ci-bis in
legá-li-bus, Cibum turbæ du-odénæ Se dat su-
má-nibus. 4. Verbum ca-ro panem verum Verbo
carnem éffi-cit, Fitque sanguis Christi merum, Et,

He dwelt among us in the world, sowing the seeds of God's word;
and He ended the time of His stay on earth in the most wondrous of fashions.
3. On His last night at supper, reclining at table in the midst of His brethren,
He fully observed the Ancient Law and partook of the Passover meal; and then,
with His own hands, He gave Himself up as food for the group of the Twelve.
4. The Word made flesh, by a simple word,
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 súf-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.

Tantum 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 supplementum Sén-su-um de-féctu-
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 jubilá-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 Sanctissimum 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**

Divisérunt sibi vestiménta mea: et super vestem meam misérunt sortem. They parted my garments amongst them, and upon 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 dérelíquisti? 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

Longe a salúte mea verba delic-tórum meórum.

2. Deus meus, clamábo per diem,
et non exáudies: et nocte, et non
ad insipiéntiam mihi.

3. Tu autem in sancto hábitas: laus Israēl.

4. In te speráverunt patres nostri:
speráverunt, et liberásti eos.

5. Ad te clamáverunt, et salvi fac-
ti sunt: in te speráverunt, et non
sunt confúsī.

6. Ego autem sum vermis, et non
homo: opprōbrium hōminum, et
abjéctio plebis.

7. Omnes vidéntes me derisérunt
me: locúti sunt lábiis, et mové-
runt caput.

8. Sperávit in Dómino, eripiát
eum: salvum fáciat eum, quó-
niam vult eum.

9. Quóniam tu es, qui extráxísti
me de ventre: spes mea a ubéri-
bus matris meæ. In te projectus
sum ex útero.

10. De ventre matris meæ Deus
meus es tu, ne discésseris a me :
11. Quóniam tribulátio próxima est: quóniam non est qui ádjuvet.

12. Circumdedérunt me vítuli multi: tauri pingues obsedérunt me.

13. Aperuértunt super me os suum: sicut leo rápiens et rúgiens.


15. Factum est cor meum tamquam cera liquéscens: in médio ventris mei.


17. Quóniam circumdedérunt me canes multi: concílium malignán- tum obsédit me.

18. Fodérunt manus meas et pedes meas: dinumerávérunt ómnia ossa mea.


20. Tu autem, Dómine, ne elongáveris auxílium tuum a me: ad defensionem meam cónspice.

21. Erue a frámea, Deus, ániman meam: et de manu canis únican meam.

11. For tribulation is very near: for there is none to help me.

12. Many calves have surrounded me: fat bulls have besieged me.

13. They have opened their mouths against me, as a lion ravening and roaring.

14. I am poured out like water; and all my bones are scattered.

15. My heart is become like wax melting in the midst of my bowels.

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. For many dogs have encompassed me: the council of the malignant hath besieged me.

18. They have dug my hands and feet. They have numbered all my bones.

19. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots.

20. But Thou, O Lord, remove not Thy help to a distance from me; look towards my defence.

21. Deliver, O God, my soul from the sword: my only one from the hand of the dog.
22. Salva me ex ore leonis: et a cornibus unicornium humili-
tatem meam.
22. Save me from the lion’s mouth; and my lowness from the horns of the unicorns.

23. Narrabo nomen tuum fra-
tribus meis: in medio Ecclésiae
laudabo te.
23. I will declare Thy name to my brethren: in the midst of the church will I praise Thee.

24. Qui timetis Dóminum, laudáte eum: universum semem
Jacob, glorificáte eum.
24. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him.

25. Timeat eum omne semem Is-
raël: quóniam non sprevit, neque
despexit deprecationem páuperis.
25. Let all the seed of Israel fear Him: because He hath not slighted nor despised the supplication of the poor man.

26. Nec avértit fáciem suam a
me: et cum clamárem ad eum, exaudívít 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 eccléssia
magna: vota mea reddam in con-
spéctu 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 requírunt 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 universi fines
terrae:
29. All the ends of the earth shall remember, and shall be converted to the Lord.

30. Et adorábunt in conspéctu
ejus universæ fálmiliae 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. Manducáverunt et adoráve-

runt omnes pingues terrae: in conspectu ejus cadent omnes qui descendunt in terram.

33. Et anima mea illi vivet: et semen meum serviet Ipsa.

34. Annuntiabitur Domino generatione venturae: et annuntiabitur caeli justitiam ejus populo qui nascetur, quem fecit Dominus.

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

**ANTIPHON. Ps 21: 19**

D divisérunt sibi vestimenta mea: et super vestem meam misérunt sortem.

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

They then return to the sacristy.

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

This 2018 hymnal has been welcomed by informed critics across the globe: [CCWATERSHED.ORG/HYMN](http://CCWATERSHED.ORG/HYMN)