

Him, He heard me.

My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the Lord that seek Him: their heart shall live for ever.

All the ends of the earth shall remember and turn unto the Lord.

And all the kindreds of the nations shall worship before Him.

For the kingdom is the Lord's: and He has dominion among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall fall down before Him.

My soul also shall live unto Him; and my seed shall serve Him.

The generation to come shall tell it unto the Lord: and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

Ant. Ps. 21. 19. They parted my garments amongst them: and upon my vesture they cast lots.

Israel, * quóniam non spreuit, neque despéxit deprecationem páuperis.

Nec avérit fáciem suam a me: * et cum clamárem ad eum, exaudivit me.

Apud te laus mea in ecclésia magna: * voce mea reddam in conspéctu timéntium eum.

Edent páuperes, et satura-búntur: et laudábunt Dómi-num, qui requirunt eum: * vivent corda eórum in saéculum saéculi.

Reminiscéntur et conver-téntur ad Dóminum * univér-si fines terrae.

Et adorábunt in conspéctu ejus * univérsae fámliae géntium.

Quóniam Dómini est reg-num: * et ipse dominábitur géntium.

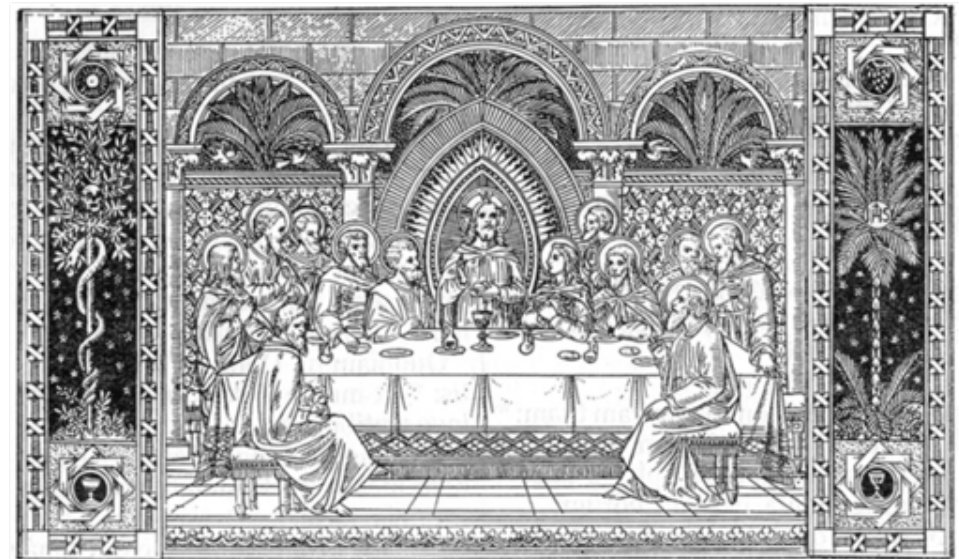
Manducavérunt, et adoravérunt omnes pingues terrae: * in conspéctu ejus cadent omnes qui descéndunt in terram.

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

Annuntiábitur Dómino generátio ventúra: et annun-tiábunt caeli justítiam ejus, pópulo qui nascétur, * quem fecit Dóminus.

Ant. Ps. 21. 19. Divisérunt sibi vestiménta mea: et super vestem meam misérunt sortem.

HOLY THURSDAY



MASS, PROCESSION, VESPERS & STRIPPING OF ALTARS

At the end, all stand. The priests and his ministers depart in silence.

PLEASE LEAVE THIS BOOKLET IN CHURCH



Holy Thursday

(White)

Station at St. John Lateran

Introit: Galatians 6. 14

But it behoves 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. Ps. 66. 2. 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 behoves us . . .

Nos autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurrectione nostra: per quem salváti, et liberáti sumus. Ps. 66.2. Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem . . .

The Gloria is now sung; the organ is played and the bells are rung, after which they are silent until Holy Saturday.

Collect

God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant us the effect of Thy clemency: that as our Lord Jesus Christ in His passion gave to each a different

Deus, a quo et Judas reátus sui poenam, et confessiónis suae latro praémium sumpsit, concede nobis tuae propitiatiónis effectum; ut, sicut in passióne sua Jesus Christus Dóminus noster diversa

discésseris a me:

Quóniam tribulatio próxima est, * quóniam non est qui adjuvet.

Circumdedérunt me vítuli multi: * tauri pingues obsedérunt me.

Aperuérunt super me os suum, * sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum; * et dispérsa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquéscens, * in médio ventris mei.

Aruit tamquam testa virtus mea, et lingua mea adhaésit fáucibus meis: * et in púlverem mortis deduxisti me.

Quóniam circumdedérunt me canes multi: * concílium malignántium obsédit me.

Fodérunt manus meas, et pedes meos: * dinumeravérunt ómnia ossa mea.

Ipsi vero consideravérunt, et inspexérunt me: divisérunt sibi vestiménta mea, * et super vestem meam misérunt sortem.

Tu autem, Dómine, ne elongáveris auxiliúm tuum a me; * ad defensióem meam cónspice.

Erue a frámea, Deus, ánimam meam: * et de manu canis únicam meam.

Salva me ex ore leónis: * et a cór nibus unicórnium humili-tátem meam.

Narrábo nomen tuum frátribus meis: * in médio ecclésiæ laudábo te.

Qui timétis Dóminum, laudáte eum: * univérsum semen Jacob glorificáte eum.

Timeat eum omne semen

For trouble is near: for there is none to help.

Many bulls have compassed me: strong bulls have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint.

Mine heart is like melting wax in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: and Thou hast brought me into the dust of death.

For many dogs have compassed me: the assembly of the wicked have enclosed me.

They pierced mine hands and my feet: they have told all my bones:

They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me; O Lord, haste Thee to save me.

O God, deliver my soul from the sword: my darling from the power of the dog.

Save me from the lion's mouth; and mine affliction from the horns of the unicorns.

I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee.

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him;

Let all the seed of Israel fear Him. For He hath not despised nor abhorred the prayer of the poor;

Neither hath He hid His face from me: but when I cried unto

the torment of the Cross.

The rest silently: Who with Thee liveth and reigneth, in the unity of the Holy Spirit, one God, world without end.

subire torméntum:

Et sub silentio concluditur

Qui tecum vivit et regnat in unitate Spíritus Sancti Deus per ómnia sæcula sæculórum.

The Stripping of the Altars

After Vespers, the priest and his ministers proceed to strip the altars, whilst reciting the antiphon Diviserunt and Ps. 21. All stand while the antiphon is sung and sit after the Psalm is intoned.

Ant. Ps. 21. 19. They parted my garments amongst them: and upon my vesture they cast lots.

My God, my God, look upon me: why hast Thou forsaken me? the voice of mine offenses keepeth Thy deliverance far from me.

O my God, I cry in the daytime, and Thou hearest not: and in the night-season and still it is not foolishness in me.

But Thou dwellest in holiness, O Thou Praise of Israel!

Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded

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

All they that see me laugh me to scorn: they shoot out the lip, and shake their head:

He trusted in the Lord, let Him rescue him: let Him deliver him, seeing He delighteth in him.

But Thou art He that took me out of the womb: Thou art mine hope from my mother's breasts.

I was cast upon Thee from the womb. Thou art my God from my mother's belly. Be not far from me:

Ant. Ps. 21. 19. Diviserunt sibi * vestiménta mea: et super vestem meam miserunt sortem.

Deus, Deus meus, respice in me: quare me dereliquisti? * longe a salute mea verba delictórum meórum.

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

Tu autem in sancto habitas, * laus Israel.

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

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

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

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

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

Quoniam tu es, qui extraxisti me de ventre: * spes mea ab uberibus matris meae.

In te projectus sum ex utero: de ventre matris meae Deus meus es tu: * ne

utrisque intulit stipéndia meritorum; ita nobis, ablato vestustatis errore, resurrectionis suae grátiam largiatur. Qui tecum vivit . . .

recompense according to his merits, so may He deliver us from our old sins and grant us the grace of His resurrection. Who liveth and reigneth . . .

Epistle: I Corinthians 11. 20-32

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios:

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

Fratres: Conveniéntibus vobis in unum, jam non est Dominicam coenam manducare. Unusquisque enim suam coenam praesúmit ad manducandum. Et álius quidem ésurit: álius autem ébrius est. Numquid domos non habétis ad manducandum, et bibendum? Aut ecclésiám Dei contémnitis, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino, quod et tradidi vobis, quoniam Dóminus Jesus, in quo nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. Similiter et cálicem, postquam coenávit, dicens: Hic calix novum testaméntum est in meo sanguine: hoc fácite, quotiescúmque bibétis in meam commemoratióem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis: mortem Dómini annutiábitis donec véniat. Itaque quicúmque manducáverit _____

Brethren: When you come 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 also I 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 delivered 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 of 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.

panem hunc, vel bíberit cálicem Dómini indigne, reus erit córporis et ságuinis Dómini. Probet autem seípsum homo, et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat, et bibit indigne, júdicium sibi mandúcat et bibit: non dijúdicans corpus Dómini. Ideo inter vos multi infirmi et imbecíles, et dórmunt multi. Quod si nosmetípsos dijudicáremus, non útique judcarémur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

Gradual: Philippians 2. 8-9

Christ became obedient for us unto death, even to the death of the cross. V. For which cause, God also hath exalted Him and hath given Him a name which is above all names.

Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. V. Propter quod et Deus exaltávit illum : et dedit illi nomen, quod est super omne nomen.

Gospel: John 13. 1-15

✠ 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

✠ Sequéntia sancti Evangélíi secúndum Joánnem:

An te diem festum Pashae, sciens Jesus quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem: cum dilexísset suos, qui erant in mundo, in finem diléxit eos. Et coena facta, cum diábolus jam misisset in cor, ut tráderet eum Judas Simónis Iscariótæ: sciens quia ómnia

humiliáta.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Cor mundum crea in me, Deus: * et spíritum rectum ínnova in viscéribus meis.

Ne proícias me a fácie tua: * et spíritum sanctum tuum ne áuferas a me.

Redde mihi lætítiam salutáris tui: * et spíritu principáli confírma me.

Docébo iníquos vias tuas: * et impíi ad te converténtur.

Líbera me de sanguínibus, Deus, Deus salútis meæ: * et exsultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam si voluísset sacrificium, dedissem útique: * holocáustis non delectáberis.

Sacrificium Deo spiritus contribulátus: * cor contritum, et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justitiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Oratio

Réspice, quæsumus, Dómine, super hanc familiam tuam, pro qua Dóminus noster Jesus Christus non dubitávit máni-bus tradi nocéntium, et crucis

To my hearing Thou shalt give joy and gladness: * and the bones that have been humbled shall rejoice.

Turn away Thy face from my sins, * and blot out all my iniquities.

Create a clean heart in me, O God: * and renew a right spirit within my bowels.

Cast me not away from Thy face; * and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation, * and strengthen me with a perfect spirit.

I will teach the unjust Thy ways: * and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation: * and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: * and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: * with burnt offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: * a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will with Sion; * that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations and whole burnt offerings: * then shall they lay calves upon Thy altar.

Prayer

Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer

He hath filled the hungry with good things; * and the rich He hath sent empty away.

He hath received Israel His servant, * being mindful of His mercy.

As He spoke to our fathers, * to Abraham and to his seed for ever.

Ant. And, as they were eating Jesus took bread, and blessed, and broke it, and gave to His disciples.

All kneel for the conclusion.

Christus factus est pro nobis obédiens usque ad mortem.

Pater noster in secreto.

Psalmus 50

Miserere mei, Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccáto meo munda me.

Quóniam iniquitatem meam ego cognosco: * et peccátum meum contra me est semper.

Tibi soli peccávi, et malum coram te feci: * ut justificeris in sermónibus tuis, et vincas cum iudicáris.

Ecce enim, in iniquitatibus concéptus sum: * et in peccátis concépit me mater mea.

Ecce enim, veritatem dilexisti: * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérge me hyssópo, et mundabor: * lavábis me, et super nivem dealbabor.

Auditui meo dabis gáudium et lætítiam: * et exsultábunt ossa

Suscépit Israël púerum suum: * recordátus misericórdiæ suæ.

Sicut locútus est ad patres nostros: * Ábraham, et sémini ejus in sæcula.

Ant. Cenántibus autem illis accépit Jesus panem, et benedixit, ac fregit, deditque discíplis suis.

Christ became obedient for us unto death.

Our Father is said silently

Psalm 50

Have mercy on me, O God, * according to Thy great mercy.

And according to the multitude of Thy tender mercies * blot out my iniquity.

Wash me yet more from my iniquity, * and cleanse me from my sin.

For I know my iniquity, * and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee: * that thou mayst be justified in thy words, and mayst overcome when thou art judged.

For behold I was conceived in iniquities; * and in sins did my mother conceive me.

For behold Thou hast loved truth: * the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: * thou shalt wash me, and I shall be made whiter than snow.

dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit: surgit a coena, et ponit vestimenta sua: et cum accepisset linteam, praecinxit se. Deinde mittit aquam in pelvim, et coepit lavare pedes discipulorum, et extergere linteo, quo erat praecinctus. 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 aetérnum. Respóndit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simón 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 tráderet eum: propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accépit vestimenta sua: cum recubuisset iterum, dixit eis: Scitis quid fécerim vobis? Vos vocátis me Magíster, et Dómine: et bene dicitis: sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster : et vos debítis alter altérius lavare pedes. Exémplum enim dedi vobis, ut quemádmódum ego feci vobis, ita et vos faciátis.

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 answerd and said to him: What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to Him: Thou shalt never was 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 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.

The Credo is said.

Offertory: Psalm 117. 16, 17

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.

Déxtera Dómini fecit virtutem, dēxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Secret

We beseech Thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ Thy Son may make our sacrifice acceptable to Thee, who on this day commanded His disciples to do this in remembrance of Him. Who liveth and reigneth . . .

Ipse tibi, quaesumus, Dómine sancte, Pater omnipotens, aetérne Deus, sacrificium nostrum reddat accéptum, qui discipulis suis in sui commemorationem hoc fieri hodiérna traditione monstrávit, Jesus Christus Filius tuus Dóminus noster. Qui tecum . . .

Preface of the Holy Cross

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty and everlasting God. Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and that He who overcame by the tree might also be overcome on the tree : through Christ our Lord. Through whom the Angels praise Thy majesty, the Dominions worship it, and the Powers stand in awe. The Heavens and the Heavenly Hosts, and the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our voices also, while we say with lowly praise : Holy...

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubique grátias ágere : Dómine sancte, Pater omnipotens, aetérne Deus : Qui salutem humáni géneris in ligno Crucis constituísti : ut unde mors oriebátur, inde vita resúrgeret : et qui in ligno vincébat, in ligno quoque vincerétur : per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Caeli, caelórúmque Virtútes ac beáta Séraphim, sócia exsultatíone concélebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecámur, súplici confessiône dicéntes : Sanctus...

Périit fuga a me, * et non est qui requírat ánimam meam.

Clamávi ad te, Dómine, * dixi: Tu es spes mea, pórtio mea in terra vivéntium.

Inténde ad deprecationem meam: * quia humiliátus sum nimis.

Libera me a persecuéntibus me: * quia confortáti sunt super me.

Educ de custódia ánimam meam ad confiténdum nómini tuo: * me expéctant justí, donec retribuas mihi.

Ant. Considerábam ad dēxeram, et vidébam, et non erat

I cried to Thee, O Lord: * I said: Thou art my hope, my portion in the land of the living.

Attend to my supplication: * for I am brought very low.

Deliver me from my persecutors; * for they are stronger than I.

Bring my soul out of prison, that I may praise Thy name: * the just wait for me, until Thou reward me.

Ant. I looked on my right hand and beheld: but there was no man that would know me.

The Magnificat: Luke 1:46-55

All stand for the Magnificat and its antiphon.

Ant. Cenántibus autem illis * accépit Jesus panem, et benedíxit, ac fregit, deditque discipulis suis.

Magnificat † * ánimá mea Dóminum.

Et exsultávit spíritus meus: * in Deo, salutári meo.

Quia respéxit humilitátem ancillæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

Quia fecit mihi magna, qui potens est: * et sanctum nomen ejus.

Et misericórdia ejus, a progénie in progénies: * tíméntibus eum.

Fecit poténtiam in bráccio suo: * dispérsit supérbos mente cordis sui.

Depósuit poténtes de sede: * et exaltávit húmiles.

Esuriéntes implévit bonis: * et dívites dimísit inánes.

Ant. And, as they were eating * Jesus took bread, and blessed, and broke it, and gave to His disciples.

My soul † * doth magnify the Lord.

And my spirit hath rejoiced * in God my Savior.

Because He hath regarded the humility of His handmaid; * for behold from henceforth all generations shall call me blessed.

Because He that is mighty, hath done great things to me; * and holy is His name.

And His mercy is from generation unto generations, * to them that fear Him.

He hath shewed might in His arm: * He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, * and hath exalted the humble.

against the things with which they are well pleased: * their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed: * as when the thickness of the earth is broken up upon the ground.

Our bones are scattered by the side of hell. * But to Thee, O Lord, Lord, are my eyes: in Thee have I put my trust, take not away my soul.

Keep me from the snare, which they have laid for me, * and from the stumbling blocks of them that work iniquity.

The wicked shall fall in his net: * I am alone until I pass.

Ant. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

Ant. I looked * on my right hand and beheld: but there was no man that would know me.

Psalm 141

I cried to the Lord with my voice: * with my voice I made supplication to the Lord.

In His sight I pour out my prayer, * and before Him I declare my trouble.

When my spirit failed me, * then Thou knewest my paths.

In this way wherein I walked, * they have hidden a snare for me.

I looked on my right hand, and beheld, * and there was no one that would know me.

Flight hath failed me: * and there is no one that hath regard to my soul.

icórdia, et increpábit me: * óleum autem peccatóris non impinguet caput meum.

Quóniam adhuc et orátio mea in beneplácitis eórum: * absórpti sunt juncti petræ júdices eórum.

Audient verba mea quóniam potuérunt: * sicut crassitúdo terræ erúpta est super terram.

Dissipáta sunt ossa nostra secus inférnum: * quia ad te, Dómine, Dómine, óculi mei: in te sperávi, non áuferas ánimam meam.

Custódi me a láqueo, quem statuérunt mihi: * et a scándalis operántium iniquitátem.

Cadent in retiáculo ejus peccatóres: * singuláriter sum ego donec tránseam.

Ant. Custódi me a láqueo, quem statuérunt mihi, et a scándalis operántium iniquitátem.

Ant. Considerábam * ad dexteram, et vidébam, et non erat qui cognósceret me.

Psalmus 141

Voce mea ad Dóminum clamávi: * voce mea ad Dóminum deprecátus sum.

Effúndo in conspéctu ejus oratiónem meam, * et tribulationem meam ante ipsum pronúntio.

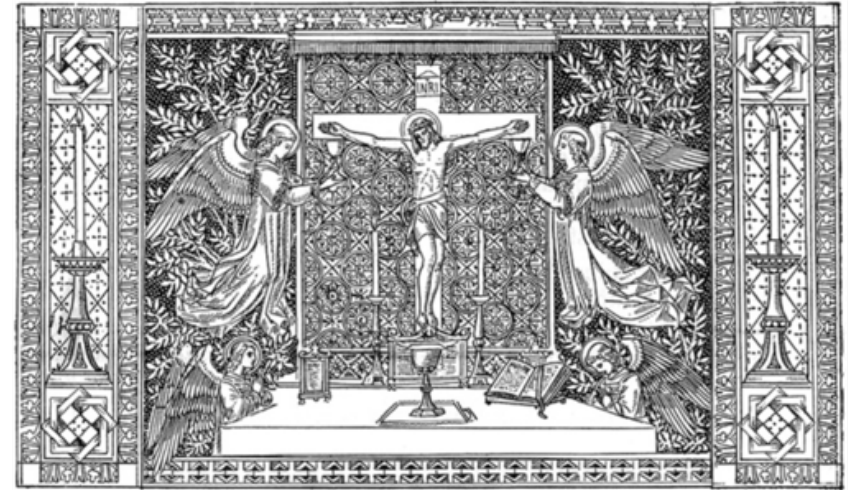
In deficiéndo ex me spiritum meum, * et tu cognovísti sémitas meas.

In via hac, qua ambulábam, * abscondérunt láqueum mihi.

Considerábam ad dexteram, et vidébam: * et non erat qui cognósceret me.

The Canon of the Mass

The first part of the Canon of the Mass takes a special form on this day, and so it is included here.



We therefore humbly pray and beseech Thee, O most merciful Father, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these ✠ gifts, these ✠ offerings, these ✠ holy and unblemished sacrifices.

Which in the first place, we offer up to Thee for Thy holy Catholic Church, that it may please Thee to grant her peace, to protect, unite and govern her throughout the world, together with Thy servant *N.* our Pope, *N.* our Bishop, and all true believers and professors of the Catholic and Apostolic Faith.

Be mindful, O Lord, of Thy servants and handmaids *N.* and *N.* and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves and all those dear to them, for the redemption of their souls, the hope of their safety and salvation: who now pay their vows to Thee, the eternal, living and true God.

In communion with and celebrating the most sacred day on which our Lord Jesus Christ was delivered up for us: and venerating also in the first place the memory of the glorious ever

Virgin Mary, Mother of the same Jesus Christ our Lord and God ; also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints ; by whose merits and prayers grant that we may be defended in all things by the help of Thy protection. Through the same Christ our Lord. Amen.

We therefore beseech Thee, O Lord, graciously to accept this offering of our service, and that of Thy whole family, which we make to Thee in memory of the day on which our Lord Jesus Christ gave to His disciples the mysteries of His Body and Blood to be celebrated, and to order our days in Thy peace and bid us to be delivered from eternal damnation and numbered among the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to bless ✠, approve ✠, ratify ✠, make worthy and acceptable: that it may become for us the Body ✠ and Blood ✠ of Thy most beloved Son our Lord Jesus Christ

Who, the day before He suffered for the salvation of us and of all men, that is, on this day, took bread into His holy and venerable hands, and with His eyes lifted up to heaven, unto Thee, God, His almighty Father, giving thanks to Thee, He blessed ✠, broke and gave it to His disciples, saying: take and eat ye all of this, FOR THIS IS MY BODY.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed ✠ and gave it to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. As often as ye shall do these things, ye shall do them in remembrance of Me.

The rest of the Canon, Wherefore, O Lord, and so on.

desidério meo peccatóri: * cogitavérunt contra me, ne derelínquas me, ne forte exalténtur.

Caput circúitus eórum: * labor labiórú ipsórum opériet eos.

Cadent super eos carbónes, in ignem deícies eos: * in misériis non subsistent.

Vir linguósus non dirigétur in terra: * virum injústum mala cápient in intéritu.

Cognóvi quia fáciét Dóminus júdicium inopis: * et vindíctam páuperum.

Verúntamen jústi confitebúntur nómini tuo: * et habitábunt recti cum vultu tuo.

Ant. Ab homínibus iníquis líbera me, Dómine.

Ant. Custódi me * a láqueo, quem statuérunt mihi, et a scándalis operántium iniquitátem.

Psalmus 140

Dómine, clamávi ad te, exáudi me: * inténde voci meæ, cum clamávero ad te.

Dirigátur orátio mea sicut incénsum in conspéctu tuo: * elevátio mánuum meárum sacrificium vespertínium.

Pone, Dómine, custódiam ori meo: * et óstium circumstántiæ lábiis meis.

Non declínes cor meum in verba malitíæ, * ad excusándas excusatióes in peccátis.

Cum homínibus operántibus iniquitátem: * et non comunicábo cum eléctis eórum.

Corrípiet me jústus in miser-

Give me not up, O Lord, from my desire to the wicked: * they have plotted against me; do not Thou forsake me, lest they should triumph.

The head of them compassing me about: * the labor of their lips shall overwhelm them.

Burning coals shall fall upon them; Thou wilt cast them down into the fire: * in miseries they shall not be able to stand.

A man full of tongue shall not be established in the earth: * evil shall catch the unjust man unto destruction.

I know that the Lord will do justice to the needy, * and will revenge the poor.

But as for the just, they shall give glory to Thy name: * and the upright shall dwell with Thy countenance.

Ant. O Lord, preserve me from the wicked man.

Ant. Keep me * from the snare which they have laid for me, and the gins of the workers of iniquity.

Psalm 140

I have cried to Thee, O Lord, hear me: * hearken to my voice, when I cry to Thee.

Let my prayer be directed as incense in Thy sight; * the lifting up of my hands, as evening sacrifice.

Set a watch, O Lord, before my mouth: * and a door round about my lips.

Incline not my heart to evil words; * to make excuses in sins.

With men that work iniquity: * and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me: * but let not the oil of the sinner fatten my head.

For my prayer also shall still be

lips, * and a deceitful tongue.

What shall be given to thee, or what shall be added to thee, * to a deceitful tongue?

The sharp arrows of the mighty, * with coals that lay waste.

Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: * my soul hath been long a sojourner.

With them that hated peace I was peaceable: * when I spoke to them they fought against me without cause.

Ant. With them that hate peace I was peaceable; when I spoke unto them they fought against me without a cause.

Ant. O Lord, preserve me * from the wicked man.

Psalm 139

Deliver me, O Lord, from the evil man: * rescue me from the unjust man.

Who have devised iniquities in their hearts: * all the day long they designed battles.

They have sharpened their tongues like a serpent: * the venom of asps is under their lips.

Keep me, O Lord, from the hand of the wicked: * and from unjust men deliver me.

Who have proposed to supplant my steps: * the proud have hidden a net for me.

And they have stretched out cords for a snare: * they have laid for me a stumbling block by the wayside.

I said to the Lord: Thou art my God: * hear, O Lord, the voice of my supplication.

O Lord, Lord, the strength of my salvation: * Thou hast overshadowed my head in the day of battle.

a lábiis iniquis, * et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi * ad linguam dolosam?

Sagittae potentis acutae, * cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar: * multum incola fuit anima mea.

Cum his, qui odérunt pacem, eram pacificus: * cum loquebar illis, impugnabant me gratis.

Ant. Cum his, qui odérunt pacem eram pacificus: dum loquebar illis, impugnabant me gratis.

Ant. Ab hominibus * iniquis libera me, Domine.

Psalmus 139

Éripe me, Domine, ab homine malo: * a viro iniquo éripe me.

Qui cogitaverunt iniquitates in corde: * tota die constituébant praelia.

Acuerunt linguas suas sicut serpentis: * venenum aspidum sub labiis eorum.

Custodi me, Domine, de manu peccatoris: * et ab hominibus iniquis éripe me.

Qui cogitaverunt supplantare gressus meos: * absconderunt superbi laqueum mihi.

Et funes extendérunt in laqueum: * juxta iter scandalum posuerunt mihi.

Dixi Domino: Deus meus es tu: * exáudi, Domine, vocem deprecationis meae.

Domine, Domine, virtus salutis meae: * obumbrásti super caput meum in die belli.

Ne tradas me, Domine, a

Communion: John 13. 12, 13, 15

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I, your Lord and Master, have done to you? I have given you an example, that you also may do likewise.

Dominus Jesus, postquam coenavit cum discipulis suis, lavit pedes eorum, et ait illis: Scitis quid fécerim vobis ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciátis.

Postcommunion

We beseech Thee, O Lord our God, that being nourished with this life-giving food, we may receive by the gift of Thy immortality what we celebrate in this mortal life. Through our Lord . . .

Refecti vitalibus alimentis, quaesumus, Domine Deus noster : ut, quod tempore nostrae mortalitatis tuae munere consequamur. Per Dominum . . .

The Ite Missa est is said and the blessing given, followed by the Gospel of St. John, at the beginning of which the priest does not make the sign of the cross on the altar but only on himself.

Immediately after Mass, the celebrant removes his chasuble and vests in a white cope; and incenses the chalice containing the reserved Host, which is carried in procession to the altar of repose. During the procession to the altar of repose, the hymn Pange lingua is sung.

Pange Lingua

*Sing, my tongue, the Saviour's glory,
Of His Flesh the mystery sing;
Of His Blood, all price exceeding,
Shed by our immortal King,
Destined for the world's redemption,
From a noble womb to spring.*

Pange lingua gloriósi,
Córporis mystérium,
Sanguinisque pretiósi,
Quem in mundi prétium
Fructus ventris generósi
Rex effudit géntium.

*Of a pure and spotless Virgin,
Born for us on earth below,
He, as Man with man conversing,
Stayed the seeds of truth to sow.*

Nobis datus, nobis natus
Ex intácta Virgine,
Et in mundo conversátus
Sparso verbi sémine,

Sui moras incolátus
Miro clausit ordine. *Then He closed in solemn order
Wondrously His life of woe.*

In supræmae nocte coenae,
Recumbens cum fratribus
Observata lege plene
Cibis in legálibus,
Cibum turbae duodénæ
Se dat suis manibus. *On the night of that last supper,
Seated with His chosen band,
He, the Paschal Victim eating,
First fulfils the Law's commands;
Then as food to all His brethren
Gives Himself with His own Hand.*

Verbum caro, panem
verum,
Verbo carnem efficit,
Fitque sanguis Christi
merum,
Et si sensus deficit,
Ad firmandum cor
sincërum
Sola fides sufficit. *Word made Flesh, the bread of
nature,
By His Word to Flesh He turns;
Wine into His Blood He changes;
What though sense no change
discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.*

(Here all kneel.)

Tantum ergo Sacramentum *Down in adoration falling,*
Veneremur cernui; *Lo! the sacred Host we hail,*
Et antiquum documentum *Lo! o'er ancient forms departing*
Novo cedat ritui; *Newer rites of grace prevail;*
Praestet fides supplementum *Faith for all defects supplying,*
Sensuum defectui. *Where the feeble senses fail.*

Genitori, Genitôque *To the everlasting Father,*
Laus et jubilatio; *And the Son who reigns on High*
Salus, honor, virtus quoque *With the Holy Ghost proceeding*
Sit et benedictio: *Forth from each eternally,*
Procedenti ab utrôque *Be salvation, honour, blessing,*
Compar sit laudatio. *Might and endless majesty.*

Amen. *Amen.*

At the conclusion of the Pange Lingua, the priest places the Blessed Sacrament in an urn or tabernacle at the altar of repose. He, along with his ministers, makes a double genuflection and departs to the sacristy to prepare for Vespers and the Stripping of Altars. While the Blessed Sacrament is at the altar of repose, all reverence It by a double genuflection (kneeling briefly on both knees and bowing the head) when arriving or leaving. The faithful may stay until midnight (the hour of our Lord's arrest in the garden) in adoration.

Vespers of Holy Thursday

At the main altar, the clergy assemble to recite the Evening Hour of the Divine Office. All stand while the first antiphon and the Psalm in toned, then they are seated.

Ant. Cálicem * salutáris accípiam et nomen Dómini invocábo.

Psalmus 115

Crédidi, propter quod locútus sum: * ego autem humiliátus sum nimis.

Ego dixi in excéssu meo: * Omnis homo mendax.

Quid retribuam Dómino, * pro ómnibus, quæ retribuit mihi?

Cálicem salutáris accípiam: * et nomen Dómini invocábo.

Vota mea Dómino reddam coram omni pópulo ejus: * pretiôsa in conspéctu Dómini mors sanctórum ejus.

O Dómine, quia ego servus tuus: * ego servus tuus, et filius ancillæ tuæ.

Dirupísti vincula mea: * tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

Vota mea Dómino reddam in conspéctu omnis pópuli ejus: * in átriis domus Dómini, in médio tui, Jerúsalem.

Ant. Cálicem salutáris accípiam et nomen Dómini invocábo.

Ant. Cum his, * qui odérunt pacem eram pacíficus: dum loquébar illis, impugnábant me gratis.

Psalmus 119

Ad Dóminum cum tribulárer clamávi: * et exaudivit me.

Dómine, libera ánimam meam

Ant. I will take the cup of salvation; * and call upon the Name of the Lord.

Psalm 115

I have believed, therefore have I spoken; * but I have been humbled exceedingly.

I said in my excess: * Every man is a liar.

What shall I render to the Lord, * for all the things that He hath rendered to me?

I will take the chalice of salvation; * and I will call upon the name of the Lord.

I will pay my vows to the Lord before all His people: * precious in the sight of the Lord is the death of His saints.

O Lord, for I am Thy servant: * I am Thy servant, and the son of Thy handmaid.

Thou hast broken my bonds: * I will sacrifice to Thee the sacrifice of praise, and I will call upon the name of the Lord.

I will pay my vows to the Lord in the sight of all His people: * in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Ant. I will take the cup of salvation; and call upon the Name of the Lord.

Ant. With them * that hate peace I was peaceable; when I spoke unto them they fought against me without a cause.

Psalm 119

In my trouble I cried to the Lord: * and He heard me.

O Lord, deliver my soul from wicked