MAUNDY THURSDAY

THE MASS AND HOLY COMMUNION

On Maundy Thursday the ancient tradition of the Roman Church should be observed whereby all the priests and clerics assist at the sacrifice in Cena Domini, where it is fitting that they should receive Holy Communion. (Cf. C. J. C. can. 862).

Yet where pastoral reasons demand it, the local Ordinary may allow, besides the principal Mass in Cena Domini, one or two low Masses in each public church or oratory, and one only in semi-public oratories. But, if for some reason, the principal Mass in Cena Domini cannot be celebrated even with the simple rite, the Ordinary, for pastoral reasons, may allow two low Masses in public churches and oratories and one in semi-public oratories. The object of this is to make it possible for all the faithful on this holy day to be present at the sacrifice of the Mass and to receive the Body of Christ. These Masses are allowed during the same hours as the solemn Mass in Cena Domini.

On Maundy Thursday, Holy Communion may be given to the people only during the evening Masses or immediately afterwards; except in the case of the sick, to whom Holy Communion may be taken in the morning or afternoon.

TIME OF THE MASS

Mass must be celebrated in the evening, at the most convenient hour; not beginning, however, before four o’clock, nor after nine o’clock.
Maundy Thursday

The last Supper

Double of the First Class

THE SOLEMN EVENING MASS

OF THE LAST SUPPER

Station at St John Lateran

1. If there is a tabernacle on the high altar, it must be quite empty: a ciborium (or several ciboria) containing enough hosts for the communion of the clergy and people to-day and to-morrow must be placed on the altar to be consecrated at this Mass.

2. If there are not enough priests and clerics, the Mass is celebrated according to the usual rites of a sung Mass: the altar may be censed as at High Mass.

3. If there are enough clergy, it is extremely fitting for them to assist at the solemn evening Mass in choir.

4. The clergy will be in choir habit; and priests and deacons with a white stole also. The celebrant and sacred ministers wear white vestments as usual for Mass.

5. When everyone is ready, the procession comes through the church to the altar; meanwhile the schola sings the Introit.

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. 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. Gal. 6, 14; Ps. 66, 2.

sá-lus, ví-ta, et re-surré-cți- o nó-stra: per quem
Maundy Thursday

salvá-ti, et li-be-rá-ti su-mus. Ps. Dé-us mi-se-
re-á-tur nóstri, et bene-dí-cat nóbis: * illúminet vútum
sú-um super nos, et mi-se-re-á-tur nóstri. Nos
au-tem.

VERSES AD LIBITUM

2. That we may know
thy way upon earth,
thy salvation among
all nations.

Ut cognoscámus in térра vi-am
tú-am: * in ómnibus géntibus sa-lu-tá-re tú-um. Nos...

3. Let the peoples
praise thee, O God;
let all the peoples
praise thee.

Confí-te-ántur tí-bi pó-pu-li, Dé-us: *
confí-te-ántur tíbi pó-pu-li ómnes. Nos au-
tem.

In churches where the Mass of the Holy Oils has been sung in the morning,
Kyrie IX may be sung at the evening Mass.

6. When the celebrant has reached the altar with the ministers [or servers],
he recites the introductory prayers with the Confiteor, goes up the steps and
kisses the altar in the middle and censes it in the usual way even at a simple
sung Mass.
The evening Mass

7. After censing the altar the celebrant reads the Introit and Kyrie, cléison and intones the Glória in excélsis. The bells are rung and the organ is played, but from now onwards they are silent until the Glória in excélsis of the mass of the Easter Vigil.

Collect

Deus, a quo et Judas réatus suí pœnæm, et confessionís sueæ latró praemiúm sumpsit, concéde nobis tuæ propitiatio-nís efféctum: ut sicut in passióne sua Jesus Christus, Dóminus nostèr, divírsa utriúque intulit stipéndia meritéorum; íta nobis, ablátò vetustatíis errore, resurrectiónís sueæ grátiámar-lgiátur: Qui tecum vivít et regnat.

O God, who didst doom Judas to a punishment befitting his wickedness, and on the good thief didst bestow the happiness he, by confessing thee, had earned: show mercy to us whom thou hast reconciled to thee; and even as in his passion Jesus Christ our Lord dealt according to their deserts with the one and the other, so to us whom he has freed from the stain of past sin, may he vouchsafe the grace to rise to a new life with him. Who lives and reigns.

If Mass is sung, in the simple rite a reader, wearing a surplice, may read or sing the Epistle; while the celebrant stands at the altar and listens.

Lectio Epistolae beati Pauli apostoli ad Corinthios
The institution of the Holy Eucharist. 1 Cor. 11, 20-32.

The first Christians offered the holy Sacrifice after a common meal known as the Agapé (charity), in order to imitate our Lord, who had instituted the Eucharist at the end of the Passover meal of the old Law. As a result of abuses (of which St. Paul here complains), the custom disappeared.

Brethren, when you come together therefore 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 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 to 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
Maundy Thursday


Grad. v

Hrí-stus * fáctus est pro nó-

bis obé-di-ens us-que

ad mórt-tem, mórt-tem autem crú-cis.

scrição, 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.

Christ 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. Epistle of Palm Sunday.

The only congregational hymnal for the Traditional Latin Mass: CCWATERSHED.ORG/CAMPION
The evening Mass

li nó̱men, quod est super ómne nó̱men.

+ Sequentia sancti Evangelii secundum Joannem


A Nte diem festum Paschae, sciens Jesus quia venit hora ejus, ut tráneat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dílexit eos. Et cena facta, cum diábolus jam misisset in cor, ut tráderet eum Judas Simónis Iscariótæ: sciens quia ómnia dedit ei Pater in manus, et quia a Deo exivit et ad Deum vadit: surgit a cena, et ponit vestiménta sua; et cum accepeeisset linteum, praecínxit se. Dénde mittit aquam in pelvim, et cepit laváre pedes discíplórum, et extérgeré linteó, quo erat praecinctus.

enim quisnam esset qui tráderet eum : prop térea dixit : Non estis mundi omnes.


Then after he had washed their feet, and taken his garments, being sat down again, he said to them, Know ye 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.

13. 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 of the Order of Priests, and also the commandment (mandatum) of Our Lord about fraternal charity.

Let the faithful be instructed about Our Lord’s love for men, shown by his institution “on the day before He suffered” of the Holy Eucharist, which is both sacrifice and sacrament, the perpetual memorial of His Passion, to be celebrated for all time by the ministry of priests.

Let the faithful also be invited to come and give their due adoration to the Blessed Sacrament after Mass.

Lastly, where the rite of the Washing of the feet takes place in church, let the faithful be instructed about its deep meaning as the sign of Our Lord’s commandment of fraternal charity, and let them be encouraged to practice abundantly this day works of Christian charity.

14. To-day the Credo is omitted.

THE MANDATUM OR WASHING OF THE FEET

15. Where it is desirable for pastoral reasons, the Washing of the feet takes place after the sermon.

16. In the sanctuary or the nave, benches are prepared face to face for the twelve men whose feet will be washed : everything necessary will be prepared on a table at a suitable time.

17. Meanwhile the deacon and subdeacon [or the two principal servers] bring the twelve men two by two to the place prepared for them, during which time the schola or the clergy begin to sing or recite the antiphons, psalms and verses indicated below.

The twelve men who are chosen, having genuflected to the altar and bowed to the celebrant sitting in the sanctuary, take their places on the seats prepared ; the sacred ministers [or servers] help the celebrant. All take off their maniples, and the celebrant his chasuble, putting a towel around his waist.
When the washing of the feet is nearly ended the 8th antiphon Ubi cáritas with its verses is begun. If necessary, some of the preceding antiphons may be omitted, but never this antiphon Ubi cáritas.

18. The antiphons, psalms and verses to be sung or recited are these.

I

Ant. III

M

Andátum nóbüm do vôbis: *

ut di-ligá-tis ínvicem, sicut di-léxi vos, di-cit Dóminus. Ps. Be-á-ti im-

maculá-ti in ví- a: * qui ámbu-lant in lé- ge Dómi-ni.

The antiphon Mandátum nóbüm is repeated.

The following seven Antiphons are each repeated after the Psalm or Versicle. Only the first verse of the Psalm is said in each case.

II

Ant. IV

P

Ostquam surréxit Dóminus *

a céna, mí-sit áquam in pél-vim: cœpit laváre pédes di-

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. Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain. John 13, 4, 5 and 15, and Ps. 47, 2.
scipu-ló-rum : hoc exéemplum re-líquit é-is. Ps. Má-

gnus Dóminus, et laudá-bi-lis nimis : * in ci-vi-táte Dé-i

nóstri, in mónte sáncto é-jus. Postquam.

III

Ant. II

D

Omi-nus Jésus, * postquam

cená-vit cum discípu-lis sú-is,
lávit pédes e-órum, et á-it il-lis :

«Scí-tis quid féce-rim vó-bis, égo Dómi-nus et

Magíster? Exéemplum dé-di vó-bis, ut et vos i-ta

fa-ci- á-tis». Ps. Bene-díxísti, Dómine, térram tú-am : *
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a-vertísti captivi-tá-tem Já-cob. Dómi-nus.

IV

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. V. He cometh therefore to Simon Peter: and Peter saith to him. Lord... V. What I do, thou knowest not now; but thou shalt know hereafter. John 13, 6-7 and 8.

non habébis pártém mé-cum». V. Vénit ergo ad Simónem Pétrum, * et díxit é-i Pétrus. Dómi-ne. V. «Quod égo fá-

ci-o, tu néseis modo : * scí-es autem póste-a». Dómi-ne.

V

If I, being your Lord and Master, have washed your feet: how much the more ought you to wash one another's feet? Ps. Hear these things, all ye nations: give ear, all ye inhabitants of the world. John 13, 14 and Ps. 48, 2.
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to ma-gis vos-debé-tis álter álter-ri-us lavá-re pé-
des? Ps. Audí-te haec, ómnes géntes:* dúribus percípi-te,
qui habi-tá-tis órbem. Si égo.

VI

Ant. vii

N hoc cognóscent ómnes,*
qui-a mé-i éstis discípu-li, si di-le-
cti-ónem habu-é-ri-tis ad ínvi-cem ». V. Dí-xit Jésus di-
scí-pu-lis sú-is. In hoc.

VII

Ant. vii

M Ane-ant in vô-bis * fídes,
spes, cá-ri-tas, trí-a haec : májor au-

By this shall all men know that ye are my disciples, if you have love one for another. V. Jesus said unto his disciples: By this shall...

John 13, 35.

May there remain in you, faith, hope, charity, these three things; but the greatest of these is charity. V. And now there remain faith, hope, charity, these
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three things; but the greatest of these is charity. 1 Cor. 13, 13.

tem hó-rum est cá-ri-tas. ἕ. Nune au-

tem má-nent fídes, spes, cá-ri-tas, trí-a haec: * má-jor au-

tem hó-rum est cá-ri-tas. Má-ne-ant in vé-bis.

VIII

*The following must never be omitted. It is begun towards the end of the Feet-washing, omitting if necessary some of the preceding pieces.

Ant. vi

U-bi cá-ri-tas et álmor, Dé-us i-bi est. ἕ. Congregá-

vit nos in ún-um Chrísti álmor. ἕ. Exsultémus, et in ípsó


V. Et ex córde di-ligámus nos sin-cé-ro.

Ant. Where are charity and love, God is there.

V. It is Christ’s love that has gathered us together.

V. In him let us rejoice and be glad.

V. Fearing and loving the living God.

V. In sincerity of heart let us also love one another.
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Ant. Ubi cá-ri-tas et ámor, Dé-us ibi est. V. Simul quoque cum be-á-tis vide-ámus. V. Glo-ri-ánter vúltum tú-um, Chríste Dé-us. V. Gáudi-um quod est im-ménsum, atque próbum: V. Saécu-la per infini-ta saécu-

Ant. Where are charity and love, God is there.
V. Wherefore when we gather together in one place.
V. We must heed lest in heart we be sundered one from the other.
V. May ill-feeling and all strife pass away.
V. So that in our midst be Christ who is God.

Ant. Where are charity and love, God is there.
V. With the blessed in joy may we one day see.
V. Thy countenance, O Christ our God.
V. Happiness measureless yet most sure.
V. Knowing no end for evermore. Amen.
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ló-rum. Amen.

20. When the feet-washing is finished, the celebrant washes and dries his hands, saying nothing. He takes off the towel; all put on their maniples and the celebrant, his chasuble. They return to the middle of the altar, and stand turned towards the people. The celebrant says:

Pá-ter nóster. in silence.

V. Et ne nos inducas in tenta-ti-ó-nem.
R. Sed líbera nos a má-lo.

V. Tu mandásti mandáta túa, Dómine.
R. Custodíri nimís.

V. Tu lavásti pédes discípu-lórum tuórum.
R. Opera mánuum tuárum ne despícias.

V. Dómine, exáudi oratiónem méam.
R. Et clámor méus ad te véniat.

V. Dóminus vobís-cum.
R. Et cum spíritu túo.

Orémus

Adésto, Dómine, quaësumus, offició servítútis nostrae: † et quia tu discípulis tuís pedès laváre dignátus es, ne despícias ópera mánuum tuárum, quae nobis retínénda mandásti: * ut, sicut hic nobis et a nobis exte-rióra ablúuntur inquináménta; † sic a te ómnium nostrum inte-rióra lavéntur peccáta. Quod ípsé praestáre dignérís, qui vivis et regnas Deus: * per ómnia sae-cula saeculórum. R. Amen.

Favourably regard, we beseech thee, O Lord, the performance by us, thy servants, of this lowly duty. Thou who didst vouchsafe to wash the feet of thy disciples, despise not the work of thine own hands, concerning which thou didst command us to do as thou hadst done. Moreover, even as we ourselves cleanse our bodies from outward defilement, so do thou wash from the soul of each one of us, all inward stain of sin. Do thou vouchsafe to grant this, who livest and reignest, God, world without end. R. Amen.
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After the prayer, the twelve men, first genuflecting to the altar and bowing to the celebrant, are conducted back to their places, either in choir, if they are clergy, or to the special places assigned them, if laity.

21. Where the feet-washing takes place apart from the solemn Mass, the same rite is followed as above; but beginning with the singing of the Gospel Ante diem festum Paschæ with the usual ceremonies. The celebrant wears a white cope.

22. After the washing of the feet (or, where it does not take place, after the sermon) the Mass is continued in the usual way.

Offert. II

D

Exterra Domini *

fe- cit vir- tum, dextera Domini exaltavit me: non moriar,

sed vivam, et narrabo opera Domini.

Secret

Ipsi tibi, quaesumus, Domine, sancte Pater, omnipotens aeternæ Deus, sacrificium nostrum reddat accéptum, qui discipulis suis in sui commemorationem hoc fieri hodiéna traditóinem monstravit, Jesus Christus, Filius tuus, Domínus noster: Qui tecum vivit.


† For certain dioceses, special preface, p. 801.
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IN THE CANON

The Canon of the Mass is said with the modifications customary on this day.


Hanc igitur oblatiónem servitúte nostræ, sed et cunctæ famíliæ tuæ, quam tibi offerimus ob diem, in qua Dominus noster Jesus Christus tradidit discipulis suis Córporis et Sanguinis sui mystéria celebrandæ: quæsumus, Dómine, ut placátus accipias; diésque nostræ in tua pace dispónas, atque ab aeterno damnatione nos éripí, et in electórum tuórum júbeas grege numerári. Per eúmdem Christum Dominum nostrum. Amen.

Quam oblatiónem tu, Deus, in omnibus, quæsumus, bene + dictam, adscri + ptam, ra + tam, rationálem, acceptálemque fáceré dignériss: ut nobis Cor + pus, et San+ guis fiat dilectíssimi Filii tui Domini nostri Jesu Christi.

And moreover do thou, O God, in all ways vouchsafe to bless this same oblation, to take it for thy very own, to approve it, to perfect it and to render it well-pleasing to thyself, so that, on our behalf, it may be changed into the Body and Blood of Jesus Christ, thy most dear Son, our Lord.
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27. The censing of the Blessed Sacrament customary at High Mass is performed to-day in a simple Sung Mass by acolytes [or servers].

Qui pridie, quam pro nostra omniumque saluté pateretur, hoc est, hodie, accépit panem in sanctas ac venerabiles manus suas, et elevátis óculis in caelum ad te Deum, Patrem suum omnipótentem, tibi grárias agens, benédixit, fregit, de-dítque discipulís suis, dicens: Accípite, et manducáte ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

Who, the day before he suffered for our salvation and that of all men, that is, to-day, took bread into his holy a 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, 17.

28. At the Agnus Dei, the response each time is: miserére nobis.
The kiss of peace is omitted to-day, as well as the first of the three prayers: Dómine Jesu Christe, qui dixisti.

The Confiteor and absolution also are omitted.

29. After receiving the Precious Blood, the celebrant says Ecce Agnus Dei and three times, Dómine, non sum dignus; then he gives Holy Communion in the usual way.

The sacred ministers receive first, then the priests, deacons, and other clerics in order; then the servers.

All come to the foot of the altar, two or four at a time; and, having genuflected, go to the top step, and kneeling, receive Christ’s Body with all reverence; then they return to their place in the same order.

The faithful receive at the communion-rail.

But if the number of communicants is great, other priests in surplice and white stole may distribute Communion, either with the celebrant at the rail or in some other suitable place; taking care, however, that the good order and devotion of the faithful is not disturbed.

If a bishop distributes Holy Communion, the faithful do not kiss his ring before receiving it.

30. The Communion antiphon can be sung by the schola while the celebrant distributes the sacred hosts.

Com. II

D Omi-nus Jé-sus, * postquam cená-vit cum discípu-lis sú-is,

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them, Do you know what I, your Lord and Master, have done for you? I have given you
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\[ \text{Gospel.} \]

\[ \text{magister? Exemplum dedi vos bis, ut et vos ita faciatis.} \]

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

**Psalm 22** (New psalter, p. 2038)

Our Lord is the good Shepherd

1. Dóminus régit me, et nihilo míhi dé-erit: * in loco pascu-ae i-bi me collocá-vit. 2. Super...
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7. Impinguásti in óleo cáput méum : * et cálix méus iné-brians quam praecráurus est!
8. Et misericórdia túa subsequétur me * ómnibus diébus vitae méae :

The antiphon Dóminus Jesús is repeated.

Psalm 71 (New psalter, p. 2039)
Christ’s kingdom is a kingdom of justice

I. JUSTNESS OF GOD’S ANOINTED KING

1. Dé-us, júdí-ci-um tú-um régi da : *


II. HIS EVERLASTING UNIVERSAL REIGN

5. Et permanébit cum sóle, et ante lúna, * in generatione et generationem.
8. Et dominábitur a mári usque ad märe : * et a flúmine usque ad términos orbis tér-rárum.

5. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!
8. And thy mercy will follow me all the days of my life.
9. And that I may dwell in the house of the Lord unto length of days.

1. Give to the king thy judgment, O God: and to the king’s son thy justice:

2. To judge thy people with justice, and thy poor with judgment.

3. Let the mountains receive peace for the people: and the hills justice.
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. And he shall continue with the sun, and before the moon, throughout all generations.
6. He shall come down like rain upon the fleece: and as showers falling gently upon the earth.
7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.
8. And he shall rule from sea to sea: and from the river unto the ends of the earth.
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III. HOMAGE OF ALL NATIONS

11. Et adorábunt éum ómnes régés térrae : * ómnes géntes sérvient ēi : 9. Before him the Ethiopians shall fall down: and his enemies shall lick the ground.
10. The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts.
11. And all kings of the earth shall adore him: all nations shall serve him.

IV. SAVIOUR OF THE POOR

12. Quia liberábit páuperem a poténte : * et páuperem, cui non erat adjútor.
15. Et vivet, et dábitur ēi de áuro Arábiae, † et adorábunt de ipso sémper : * tótá die benedicént ēi.
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.

V. PROSPERITY OF HIS REIGN

16. Et érit firmaméntum in térra in súmmis móntium, † supérextollétur super Libánum frúctus éjus : * et florébunt de civitáte sicut fénum térrae.
17. Sit nómen éjus benedicéctum in saécula : * ante sólem permanét nómen éjus.
18. Et benedicéntur in ipso ómnes tríbus térrae : * ómnes géntes magnificábunt éum.
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.

VI. DOXOLOGY

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

The antiphon Dóminus Jésus is repeated, as above.
Psalm 103 (New psalter, p. 2040)
Hymn to our Creator

I. THE SKY

1. Bénedic, ánima mé-a, Dómino : *

Dónine, Dé-us mé-us, magni-fíc-tus es vehemé-n-ter.

Flex : dux est e-ó- rum : †

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 maketh the clouds thy chariot : who waketh upon the wings of the winds.
5. Who maketh thy angels spirits : and thy ministers a burning fire.

II. THE EARTH

8. Ab incrépatione túa fúgiant : * a vocé tonítrui túi formidábunt.

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.
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10. Términum posuísti, quem non transgrediéntur: * neque converténtur operie térram.

10. Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth.

III. streams and rivers

11. Qui emíttis fóntes in conválíibus: * inter médium món-tium pertransíbunt áque.

11. Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.
12. All the beasts of the field shall drink: the wild asses shall expect in their thirst.
13. Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

IV. vegetation

14. Rígans móntes de su-perióribus súis: * de frúctu ópe-rum tuórum satiábitur térra:
15. Prodúcens fénus ju-méntis, * et hérbam servítúri hóminum:
16. Ut édúcas pánem de térra: * et vínum láetificet cor hóminis:
17. Ut exhílaret fáciem in óleo: * et pánis cor hóminis con-firmet.
19. Heródii dómus dux est eórum; † móntes excélsi cér-vis: * pétra refúgium heri-náciis.

14. Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:
15. Bringing forth grass for cattle, and herb for the service of men.
16. That thou mayst bring bread out of the earth: and that wine may cheer the heart of man.
17. That he may make the face cheerful with oil: and that bread may strengthen man’s heart.
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. The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the ichins.

V. seasons and days


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.
The only congregational hymnal for the Traditional Latin Mass: CCWATERSHED.ORG/CAMPION

SOLESMES MONASTERY • Mass & Vespers (1957)

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Maundy Thursday

24. Exibit hómino ad ópus súum: * et ad operatiónem súam usque ad vésperum.

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

VI. Wonders of the Sea

25. Quam magnificáta sunt ópera túa, Dómine! ♩ ómnia in sapiéntia fecísti: * impléta est térra possessióne túa.


27. Animália pusílla cum mágnis: * illic náves pértransfunt.

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.

VII. The Gift of Life


29. Dántte te illis, cólligen: * aperiént te mánum tiam, ómnia implebántur bonitáte.


32. Sit glória Dómini in saéculum: * laetábitur Dóminus in opéribus suis.

33. Qui réspicit térram, et fácit éam trémere: * qui tángit móntes, et fúmigant.

34. Cantábo Dómino in víta méa: * psállem Dóeo méo quamdiúm sum.

35. Jucúndum sit éi elóquium méum: * égo vero delectábor in Dómino.

36. Deficient peccatóres a térra, et iniqui ita ut non sint: * bénedic, ánima méa, Dómino.

The antiphon Dóminus Jésus is repeated, as above.
The evening Mass

Psalm 150 (New psalter, p. 2041)
A solemn chorus of the praise of God

1. Laudá-te Dóminum in sánctis

é- jus : * laudáte é-um in firmáménto virtú-tis é- jus.

Flex : benesonántibus : †

2. Laudáte éum in virtútibus éjus : * laudáte éum secúndum multitúdinem magnítúdinis éjus.


5. Laudáte éum in cýmbalis benesonántibus : † laudáte éum in cýmbalis jubilatiónis : *

ómnis spíritus lăudet Dóminum.

The same antiphon Dóminus Jesus is repeated at the end.

32. When all have received Communion, the ciboria are placed on the corporal. If there are several of these, and the altar has a tabernacle, one only is left on the corporal and the others are put in the tabernacle; they will be taken to the place of reservation after the altars are stripped. The celebrant now purifies the chalice and his fingers, saying the usual prayers.

33. After this, Mass is continued in the usual way, but the celebrant genuflects each time he goes to or from the middle of the altar or crosses in front of the Blessed Sacrament. When he says Dóminus vobiscum he turns to the people, not from the middle but from the Gospel side, to avoid turning his back on the Blessed Sacrament.

Postcommunion

R Efécti vitálibus alímentís, quaésumus, Dómine Deus noster : ut, quod tém pore nostrae mortalitátis exésequímur, immortálitátis tuae múneré con-

seqúámur. Per Dóminum.

S Tréngthened with the bread of life, we beseech thee, O Lord our God, that the great mystery we in the days of our flesh thus celebrate, we may enjoy in its fulness in thine unending kingdom. Through Jesus Christ...
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Maundy Thursday

34. Instead of Ite missa est, to-day Benedicámus Dómino is sung; the celebrant says Plácet tibi, sancta Trinitas, and kisses the altar; but the blessing and last Gospel are omitted.

He and the sacred ministers genuflect, go down to the altar steps and at the foot of the altar genuflect on both knees. They go to the sedilia: take off their maniple and the celebrant changes his chasuble for a white cope.

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THE SOLEMN TRANSLATION AND RESERVATION OF THE BLESSED SACRAMENT

AND THE STRIPPING OF THE ALTARS

1. Immediately after Mass there takes place the solemn translation and reservation of the Blessed Sacrament, which is kept in a ciborium for Holy Communion the next day.

2. A suitable place for the solemn reservation will be prepared in a chapel or on an altar in the church, as is prescribed by the Roman Missal, and it will be adorned as worthy as possible with curtains and lights.

In conformity with the decrees of the Sacred Congregation of Rites about avoiding or removing abuses in preparing this altar of Repose, an austerity in keeping with the liturgy of these days is strongly recommended.

3. The translation and reservation of the Blessed Sacrament takes place as follows:

The torches are lit, and the procession forms up in the usual way.

If possible a second fully vested subdeacon carries the cross; otherwise a cleric [server] does so.

The celebrant, standing at the foot of the altar, puts incense in two thuribles without a blessing (one thurible in the simple rite). Then kneeling, he censes the Blessed Sacrament three times.

He then puts on a white humeral veil, goes up the altar steps in the middle, genuflects, and receives standing 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 [or two servers] cense the Blessed Sacrament continuously until the altar of Repose is reached.

The sacred ministers [or the servers] walk on each side of the celebrant.

During the procession the hymn Páinge, lingua, gloriósi Córpóris mystérium is sung until the verse Tantum ergo exclusive; if necessary, the hymn is repeated from the second verse. If the procession is very long, other hymns, psalms or canticles may be sung.

**Hymn.** Páinge, lingua. p. 818.

4. When the altar of Repose is reached, the celebrant (helped by the deacon if necessary) puts down the ciborium on the altar. He then kneels, puts incense in the thurible and censes the Blessed Sacrament: meanwhile the Tantum ergo is sung.

Then the deacon [or the celebrant himself] puts the ciborium into the tabernacle or casket.
The evening Mass

5. All then kneel and silently adore the Blessed Sacrament for a little while. When the sign is given, the celebrant and the sacred ministers [and the servers] rise, genuflect on both knees and bow, and then return to the sacristy, where the celebrant and the sacred ministers take off their white vestments. The celebrant and the deacon put on purple stoles.

6. If several ciboria need to be transferred, the celebrant (or another priest or deacon, vested in a surplice, a white stole and a white humeral veil) carries them to the altar of Repose before the stripping of the altars is begun. He should do this in a simple way i. e. with two acolytes [servers] carrying lighted candles and another holding the ombrellino.

7. Then the celebrant and the sacred ministers [and the servers] go to the high altar, bow, rise and begin the stripping of the altars as follows.

The celebrant says the following antiphon in a clear voice:

Divisérunt sibi vestímenta mea: et super vestem meam misérunt sortem.

They parted my garments among them: and upon my vesture they cast lots. (Ps. 21, 19).

Adding the intonation of the same psalm.

1. Deus, Deus meus, respice in me: quare me dereliquisti?

If there are enough clergy, they continue the recitation of this psalm until the stripping of the altars is completed; otherwise the celebrant with the servers recites the antiphon and the first verse of the psalm before stripping the principal altar; after the last altar is stripped, he repeats the antiphon in front of the principal altar.

longe a salúte mea verba delictórum meórum.

℣. 2 and foll., p. 613.

Or, according to the new psalter:

Ant. Dividunt sibi vestímenta mea, et de veste mea mittunt sortem.

Ps. Deus meus, Deus meus, quare me dereliquisti?

The celebrant and the sacred ministers [or servers] strip all the altars in the church except the one where the Blessed Sacrament is solemnly adored.

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

Divisérunt sibi vestímenta mea: et super vestem meam misérunt sortem.

They return to the sacristy.

To-day Vespers is omitted.

8. Compline is recited in choir immediately afterwards; the candles are not lit and the office is not sung.

9. Public adoration of the Blessed Sacrament takes place at the altar of Repose from the end of the Mass in Cena Dómini. It should continue at least until midnight, when the memory of our Lord's passion and death takes the place of the liturgical commemoration of the Holy Eucharist.

¹ The cross, with a purple veil, and candlesticks must remain on the high altar when it has been stripped. (S. R. C. 18 June 1956).
Maundy Thursday

AT COMPLINE

The Jube, domne, the Short Lesson, the V. Adjutórium, and the Pater noster are all omitted. Compline begins with the Confiteor, Misereátur and Indulgéntiam. Then, the Ps. Cum invocárem is recited, with the other Psalms of Sunday, p. 227 (new psalter, p. 2035), with the Canticle Nunc dimíttis, p. 234 (new psalter, p. 2036).

Then, all kneeling, is said:

Christus factus est pro nobis obédienti usque ad mótem. On Good Friday is added: Mortem autem crucis.

Pater noster, in silence. Then is said aloud.

VISita, quæsumus, Dómine, habitatiónae ístam, et omnes insídiás inimíci ab ea longe repélle: Angéli tuí sancti hábitent in ea, qui nos in pace custódiant, et benédictio tua sit super nos semper. but Per Dóminum. is said in silence and all retire.

GOOD FRIDAY

THE HOLY COMMUNION

On Good Friday, Holy Communion may be given solely during the afternoon liturgy; except in the case of those in danger of death.