

## Holy Thursday

*the proper preface of the Mass of the Chrism, and have again taken this place in the restored rite.*

14. *At the three-fold Agnus Dei, "have mercy on us" is said three times. The Prayer, "Dómine Iesu Christe qui dixísti" is omitted and the Pax is not given.*

### 15. Communion Antiphon *Ps. 44, 7*

You love justice and hate wickedness: therefore God, your God, has anointed you.

### 16. Prayer after Communion

O Lord, as we leave the things of the past and turn to the new,\* may we put off our old nature and be renewed in holiness of mind. Through Jesus Christ.

17. *At the end of Mass the blessing is given in the usual way, and afterwards Sext and None are said in choir.*

18. *Local Ordinaries who have celebrated the Mass of the Chrism in the morning may also offer the solemn Mass of the Lord's Supper in the evening.*

## EVENING MASS OF THE LORD'S SUPPER

*The solemn Mass of the Lord's Supper is to be celebrated in the evening at a suitable hour, but not before four o'clock nor after nine o'clock. The celebration of other Masses of the Lord's Supper is prohibited. Where, however, a pastoral reason requires it, the Ordinary of the place may permit one or two low Masses in individual churches or public oratories; in semi-public oratories he may permit only one low Mass. The permission may be given in order that all the faithful may be present at the sacrifice of the Mass and receive the Body of Christ on this holy day. These Masses are permitted during the same hours which are assigned for the solemn Mass, as indicated above.*

*On this day holy Communion may be distributed to the faithful only within the evening Masses, or immediately after and continuously with the Masses. However, holy Communion may be brought to the sick on this day, both before and after noon.*

1. *If there is a tabernacle on the main altar, it is to be entirely empty. For the communion of the clergy and the people today and tomorrow a ciborium (or ciboria) shall be placed upon the altar with particles to be consecrated in this Mass itself.*

2. *Where there are not enough clerics and priests, Mass is celebrated according to the usual rite of high Mass.*

3. *Where clerics are present, it is most fitting that they should be present at the solemn evening Mass according to the form of choir assistance.*

*múneris induántur, quæ olim præfationem propriam Missæ chrismatis constituerant, et quæ in hoc instaurato ritu iterum locum suum obtinuerunt.*

14. *Ad triplex Agnus Dei, respondetur ter "miserére nobis." Omittitur oratio "Dómine Iesu Christe, qui dixísti;" et non datur osculum pacis.*

*Dilexísti iustítiam et odísti iniquitátem: proptérea unxit te Deus, Deus tuus.*

*Præsta, quæsumus, Dómine: ut, sicut de prætérítis ad nova transímus; ita, vetustáte depósita, sanctificátis méntibus innovémur. Per Dóminum.*

17. *In fine Missæ, datur benedictio more solito, postea in choro, dicuntur Sexta et Nona.*

18. *Locorum Ordinarii, qui Missam chrismatis mane celebraverint, possunt vespere Missam quoque solemnem in Cena domini litare.*

## Statio ad S. Ioannem in Laterano

*Missæ solemnæ in Cena Domini celebranda est vespere, hora magis opportuna, non autem ante horam quartam post meridiem, nec post horam nonam. Aliarum Missarum in Cena Domini celebratio interdicitur. Ubi vero ratio pastoralis id postulet, loci Ordinarius unam alteramve Missam lectam in singulis ecclesiis vel oratoriis publicis permittere poterit; in oratoriis autem semipublicis unam tantum Missam lectam; ea quidem de causa, ut omnes fideles hoc sacro die Missæ sacrificio interesse et Corpus Christi sumere possint. Hæc autem Missæ inter easdem diei horas permittuntur, quæ pro Missa solènni assignatæ sunt, ut supra notatur. Hoc die sacra Communio fidelibus distribui potest tantummodo inter Missas vespertinas, vel continuo ac statim ab iis expletis; infirmis vero hoc die sacra Communio deferri licet, horis ante et post meridiem.*

1. *Tabernaculum, si quod exstat in altari maiore, omnino vacuum sit; pro communicando vero clero et populo hodie et crastino die, ponatur super altare pyxis (vel pyxides) cum particulis in hac ipsa Missa consecrandis.*

2. *Ubi deest copia clericorum et sacerdotum, Missa celebratur secundum consuetum ritum Missæ cantatæ.*

3. *Ubi vero clerici adsint, maxime convenit, ut, in forma assistentiæ choralis, Missæ solènni vespertinæ intersint.*

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4. *Itaque, unusquisque suis choralibus vestimentis induitur: sacerdotes insuper accipiunt stolam; celebrans et ministri induunt vestes sacras albi coloris, ut in Missa moris est.*

5. *Omnibus sic paratis, incipit processio per ecclesiam ad altare.*

4. *Thus each cleric vests in his choir dress; in addition, priests wear stoles. The celebrant and the ministers wear the usual sacred vestments for Mass, white in color.*

5. *When all are vested, the procession goes through the church to the altar.*

### Entrance Antiphon *Gal. 6, 14*

Nos autem gloriári opórtet in cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurrectio 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.

6. *Celebrans confessionem facit more solito.*

7. *Cum celebrans incipit solemmiter Glória in excélsis Deo, pulsantur campanæ et organum, quæ, expleto hymno, silent usque ad Vigiliam paschalem.*

But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered. *Ps. 66, 2* May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. But it behooves.

6. *The celebrant makes the confession in the usual way.*

7. *When the celebrant solemnly begins Glory to God in the highest, the bells are rung and the organ is played. At the end of the hymn the bells and organ remain silent until the Easter Vigil.*

### 8. Prayer

Deus, a quo et Iudas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Iesus Christus, Dominus noster, diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiúnis suæ grátiam largiátur: Qui tecum.

*Et dicitur hæc tantum oratio.*

9. *Lectio Epístolæ beáti Pauli apóstoli ad Corínthios  
1 Cor. 11, 20–32*

Fratres: Conveniéntibus vobis in unum, iam non est dominicam cenam manducáre. Unusquisque enim suam cenam præsumit ad manducándum. Et álius quidem ésurit, álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? Aut ecclesiám Dei contémnitis, et confunditis eos, qui non habent? Quid

O God, who punished Judas for his crime and rewarded the good thief for his penitence, be merciful to us!\* Our Lord Jesus Christ in his passion gave each one recompense according to his deserts; may he deliver us from the deceitfulness of our old selves and bestow on us the grace of his resurrection: Who lives and reigns.

*This prayer alone is said.*

9. *A Reading from the Epistle of blessed Paul the Apostle to the Corinthians  
1 Cor. 11, 20–32*

Brethren: When you assemble, there is no eating the Lord's supper. At the meal everyone hurries to eat his own supper, and one goes hungry while another gets drunk. Don't you have homes where you can eat and drink? Or are you going to show contempt for the church of God and embarrass those who have nothing? What can I say

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to you? Can I praise you? Not in this matter! I received from the Lord, what I also handed on to you, that the Lord Jesus on the night in which he was betrayed, took bread and, having given thanks, broke it and said: "This is my body which is for you. Do this as a remembrance of me." In the same way, after the supper, he took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, as a remembrance of me." Every time, then, that you eat this bread and drink this cup, you proclaim the death of the Lord, until he comes. So whoever eats the bread or drinks the cup of the Lord unworthily, will have to answer for the body and the blood of the Lord. A man should first examine himself. Only then should he eat of the bread and drink of the cup. For he who eats and drinks without recognizing the body, eats and drinks a judgment against himself. This is why there are many sick and infirm among you, and why so many are falling asleep. If we were examining ourselves we would not be judged. But when we are being judged by the Lord we are being chastised, in order that we may not be condemned along with the world.

10. *Gradual Phil. 2, 8-9* Christ became obedient for us unto death, even to death on a cross. *℣.* Therefore, God also has exalted him and has given him the name that is above every name.

11. *Munda cor meum, Iube, domne (Dómine), and Dóminus sit in corde tuo (meo), are said in the usual way.*

12. ✠ A Reading from the holy Gospel according to John  
*John 13, 1-15*

Before the Passover feast, Jesus was aware that the hour had come for him to pass from this world to the Father. Having loved his own who were in this world, he now showed

*dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino, quod et trádidí vobis, quóniam Dóminus Iesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: "Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem." Simíliter et cálicem, postquam cenávit, dicens: "Hic calix novum testaméntum est in meo sáanguine: hoc fácite, quotiescúmque bibétis, in meam commemoratiónem." Quotiescúmque enim manducábítis panem hunc, et cálicem bibétis: mortem Dómini annuntiábítis donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et sáanguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim manducat et bibit indígne, iudícium sibi manducat et bibit: non diiudicans corpus Dómini. Ideo inter vos multi infirmi et imbecílles, et dórmíunt multi. Quod si nosmetípsos diiudicáremus, non útique iudicáremur. Dum iudicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.*

10. *Graduale Phil. 2, 8-9* Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. *℣.* Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

11. *Munda cor meum, Iube, domne (Dómine) et Dóminus sit in corde tuo (meo), dicuntur more solito.*

12. ✠ Sequéntia sancti Evangélii secúndum Ioánnem  
*Ioann. 13, 1-15*

Ante diem festum Paschæ, sciens Iesus quia venit hora eius, ut tránseat ex hoc mundo ad Patrem: cum

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dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cena facta, cum diábolus iam misisset in cor, ut tráderet eum Iudas Simónis Iscariótæ: sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit, surgit a cena, et ponit vestiménta sua, et cum accepisset línteam, præcínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: “Dómine, tu mihi lavas pedes?” Respóndit Iesus et dixit ei: “Quod ego fácio, tu nescis modo, scies autem póstea.” Dicit ei Petrus: “Non lavábis mihi pedes in atérnum.” Respóndit ei Iesus: “Si non lávero te, non habébis partem mecum.” Dicit ei Simon Petrus: “Dómine, non tantum pedes meos, sed et manus, et caput.” Dicit ei Iesus: “Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes.” Sciébat enim quisnam esset qui tráderet eum; proptérea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accépit vestiménta sua: cum recubúisset íterum dixit eis: “Scitis quid fécerim vobis? Vos vocátis me Magister et Dómine, et bene dicitis; sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster: et vos debétis alter altérius laváre pedes. Exémplum enim dedi vobis, ut quemádmódum ego feci vobis, ita et vos faciátis.”

13. *Valde convenit ut post Evangelium habeatur brevis HOMILIA ad illustranda mysteria potissima, quæ hac Missa recoluntur, institutio scilicet sacræ Eucharistiæ et ordinis sacerdotalis, necnon et mandatum Domini de caritate fraterna.*

14. *Credo hodie non dicitur.*

15. *Post homiliam proceditur, ubi ratio pastoralis id suadeat, ad lotionem pedum.*

his love for them to the very end. The devil had already induced Judas Iscariot, son of Simon, to hand him over. And so, during a supper, Jesus, fully aware that the Father had handed over all things to him, and that he had come forth from God and was going to God, rose from the table and took off his robe. He picked up a towel and tied it around himself. Then he poured water into a basin and began to wash his disciples' feet and dry them with the towel he had around him. So he came to Simon Peter who said to him, “Are you, Lord, going to wash my feet?” Jesus answered, “You may not realize now what I am doing, but afterwards you will understand.” Peter replied, “You shall not wash my feet—ever!” “If I do not wash you,” Jesus answered, “you will have no heritage with me.” “Lord,” Simon Peter said to him, “then not only my feet, but my hands and face too.” Jesus told him, “The man who has bathed has no need to wash except for his feet; he is clean all over. And now you people are clean, though not all of you.” (The reason he said, “Not all of you are clean,” was that he knew his betrayer.) After he had washed their feet, he put on his robe and returned to the table. Then he said to them, “Do you understand what I have done for you? You address me as ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. Now, if I washed your feet, even though I am Lord and Teacher, you too are obliged to wash one another’s feet. For it was an example that I gave you: as I have done for you, so must you do in turn.”

13. *It is very fitting that after the Gospel a brief homily be given to illustrate the principal mysteries which are celebrated in this Mass, namely, the institution of the holy Eucharist and of the Priestly Order, as well as the commandment of the Lord concerning fraternal charity.*

14. *The Creed is not said today.*

### THE WASHING OF FEET

15. *After the homily the washing of feet takes place, where a pastoral reason suggests it.*

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16. *In the center of the presbyterium or in the body of the church, benches are prepared on each side for the twelve men whose feet are to be washed. Any other things which are needed should be prepared on a small table at the proper time.*

17. *Meanwhile the deacon and subdeacon, or the first two servers, lead the twelve men who have been chosen, two by two to the place prepared for them, while the schola or the clergy assisting begin to chant or recite the antiphons, psalms, and verses.*

*The twelve men make a reverence to the altar and to the celebrant, who is seated in the presbyterium, and take their seats. Then the sacred ministers, or servers, go to the celebrant. All remove their maniples, and the celebrant removes his chasuble.*

*As the washing of the feet nears the end, antiphon 8a with its verses is begun; the other verses may be omitted if necessary.*

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

### 1

*Antiphon John 13, 34* “A new commandment I give you, that you love one another, as I have loved you,” says the Lord. *Ps. 118, 1* Happy are they whose way is blameless, who walk in the law of the lord.

*And immediately the antiphon “A new commandment” is repeated. So also the other antiphons which have psalms or verses are repeated. And only the first verse of each psalm is said.*

### 2

*Antiphon John 13, 4, 5 and 15* After the Lord had risen from supper, he poured water into a basin, and began to wash the feet of his disciples: to whom he gave this example. *Ps. 47, 2* Great is the Lord and wholly to be praised in the city of our God, his holy mountain. *Ant.* After the Lord, *etc.*

### 3

*Antiphon John 13, 12, 13 and 15* 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 to you? I have given you an example, that so you also should do.” *Ps. 84, 2* You

16. *In medio presbyterii, vel in ipsa aula ecclesiae, parata sint sedilia hinc inde pro duodecim viris, quorum lavabuntur pedes; cetera quae occurrunt, tempore opportuno, in mensula parentur.*

17. *Interim diaconus et subdiaconus, seu duo maiores ex ministrantibus, inducunt duodecim viros selectos, binos et binos, ad locum paratum, dum schola vel ipse clerus assistens incipit, cantando vel recitando, antiphonas, psalmos et versus infra-scriptos.*

*Duodecim autem viri selecti, facta reverentia altari ac celebranti, in presbyterio sedenti, disponuntur per sedilia; tunc ministri sacri, seu ministrantes, adibunt celebrantem. Omnes deponunt manipulum, celebrans vero etiam planetam.*

*Lotione pedum ad finem vergente, incipitur antiphona 8<sup>a</sup> cum suis versibus, ceteris, si opus sit, omissis.*

18. *Antiphonae vero, psalmi et versus cantandi vel recitandi, sunt:*

### 1

*Antiphona Ioann. 13, 34* “Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos,” dicit Dominus. *Ps. 118, 1* Beati immaculati in via: qui ambulat in lege Domini.

*Et repetitur immediate antiphona “Mandatum novum.” Et sic aliae antiphonae, quae habent psalmos vel versus, repetuntur. Et de quolibet psalmo dicitur tantum primus versus.*

### 2

*Antiphona Ioann. 13, 4, 5 et 15* Postquam surrexit Dominus a cena, misit aquam in pelvim, et coepit lavare pedes discipulorum: hoc exemplum reliquit eis. *Ps. 47, 2* Magnus Dominus, et laudabilis nimis: in civitate Dei nostri, in monte sancto eius.—Postquam.

### 3

*Antiphona Ioann. 13, 12, 13 et 15* Dominus Iesus, postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: “Scitis quid fecerim vobis ego, Dominus et Magister? Exemplum dedi vobis, ut

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et vos ita faciátis." *Ps. 84, 2* Benedixisti, Dómine, terram tuam: avertísti captivitátem Iacob.—Dóminus Iesus.

4

*Antiphona Ioann. 13, 6-7 et 8* "Dómine, tu mihi lavas pedes?" Respóndit Iesus, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum." *Ÿ.* Venit ergo ad Simónem Petrum, et dixit ei Petrus. *Et repetitur antiphona* "Dómine, tu mihi lavas pedes?" Respóndit Iesu, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum". *Ÿ.* "Quod ego fácio, tu nescis modo: scies autem póstea." *Tertio repetitur antiphona* "Dómine, tu mihi lavas pedes?" Respóndit Iesus, et dixit ei: "Si non lávero tibi pedes, non habébis partem mecum."

5

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

6

*Antiphona Ioann. 13, 35* "In hoc cognóscet omnes, quia discípuli mei estis, si dilectiónem habuéritis ad ínvicem." *Ÿ.* Dixit Iesus discíplis suis.—"In hoc cognóscet."

7

*Antiphona 1 Cor. 13, 13* Máneant in vobis fides, spes, cáritas, tria hæc: maior autem horum est cáritas. *Ÿ.* Nunc autem manent fides, spes, cáritas, tria hæc: maior horum est cáritas.—Máneant.

8

*Sequens antiphona cum suis versibus*

have favored, O Lord, your land; you have restored the well-being of Jacob. *Ant.* The Lord Jesus, *etc.*

4

*Antiphon John 13, 6-7 and 8* "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me." *Ÿ.* He came to Simon Peter, and Peter said to him. *The antiphon is repeated.* "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me." *Ÿ.* "What I do, you know not now; but you shall know hereafter." *The antiphon is repeated a third time.* "Lord, do you wash my feet?" Jesus answered and said to him, "If I do not wash your feet, you shall have no part with me."

5

*Antiphon* "If I, your Lord and master, have washed your feet, how much more ought you to wash one another's feet?" *Ps. 48, 2* Hear this, all you peoples; hearken, all you, who dwell in the world. *Ant.* If I, your Lord, *etc.*

6

*Antiphon John 13, 35* "By this shall all men know that you are my disciples, if you have love for one another." *Ÿ.* Jesus said to his disciples. *Ant.* "By this shall," *etc.*

7

*Antiphon 1 Cor. 13, 13* Let these three, faith, hope and charity abide in you; but the greatest of these is charity. *Ÿ.* And now there remain faith, hope and charity, these three; but the greatest of these is charity. *Ant.* Let these three, *etc.*

8

*The following antiphon with its verses is never omitted. It is*

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*begun as the washing of the feet draws to a close, the preceding antiphons being omitted if necessary.*

*Antiphon* Where charity and love are, there is God. V. The love of Christ has gathered us together. V. Let us rejoice in him and be glad. V. Let us fear and love the living God. V. And let us love one another with a sincere heart.

*The antiphon is repeated.* Where charity and love are, there is God. V. When, therefore, we are assembled together. V. Let us take heed, that we be not divided in mind. V. Let malicious quarrels and contentions cease. V. And let Christ our God dwell among us.

*The antiphon is repeated.* Where charity and love are, there is God. V. Let us also with the blessed see. V. Your face in glory, O Christ our God. V. There to possess immeasurable and happy joy. V. For infinite ages of ages. Amen.

19. *While the antiphons are being sung, the celebrant proceeds with the washing of the feet, in this way; he places a linen cloth about his waist, and kneeling before each of the twelve men in turn, he washes and dries the right foot of each one.*

*Acolytes minister the basin and water, the subdeacon holds the right foot of each man, and the deacon presents a linen cloth to dry the foot.*

19a. The duties of the deacon and subdeacon in the solemn rite are performed by the servers.

20. *After the washing of feet, the celebrant washes and dries his hands, saying nothing. Then all put on their maniples, the celebrant puts on his chasuble, and they return to the center of the altar where the celebrant, facing the people, says:*

Our Father (*silently as far as:*)

V. And lead us not into temptation.

R. But deliver us from evil.

V. You have commanded your precepts, O Lord.

R. To be observed exactly.

V. You have washed the feet of your disciples.

R. Despise not the work of your hands.

*numquam omittitur; incipitur autem, omissis, si opus sit, præcedentibus, lotionem pedum ad finem vergente.*

*Antiphona* Ubi caritas et amor, Deus ibi est. V. Congregavit nos in unum Christi amor. V. Exsultemus et in ipso iucundemur. V. Timeamus et amemus Deum vivum. V. Et ex corde diligamus nos sincero.

*Et repetitur antiphona* Ubi caritas et amor, Deus ibi est. V. Simul ergo cum in unum congregamur: V. Ne nos mente dividamur, caveamus. V. Cessent iurgia maligna, cessent lites. V. Et in medio nostri sit Christus Deus.

*Et repetitur antiphona* Ubi caritas et amor, Deus ibi est. V. Simul quoque cum beatis videamus. V. Gloriantur vultum tuum, Christe Deus. V. Gaudium, quod est immensum atque probum. V. Sæcula per infinita sæculorum. Amen.

19. *Interim celebrans procedit ad lotionem pedum, hoc modo: præcingit se linteo, et per ordinem dispositis iis, qui lavandi sunt, acolythis pelvim et aquam ministrantibus, subdiacono singulorum pedem dextrum tenente, genuflectens singulis, illorum pedem lavat et extergit, diacono præbente linteum ad abstergendum.*

19a. Officia quæ in ritu solemniori a diacono et subdiacono adimplentur, a ministrantibus peraguntur.

20. *Post lotionem celebrans lavat et abstergit manus, nihil dicens. Deinde omnes resumunt manipulum, celebrans vero etiam planetam, et redeunt ante medium altaris, ubi celebrans, versus populum, dicit:*

Pater noster, *secreto.*

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Tu mandasti mandata tua, Domine.

R. Custodiri nimis.

V. Tu lavasti pedes discipulorum tuorum.

R. Opera manuum tuarum ne despicias.

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℣. Dómine, exáudi oratióne[m] meam.  
℟. Et clamor meus ad te véniat.  
℣. Dóminus vobiscum.  
℟. Et cum spírítu tuo.

Orémus.

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

*Oratione completa, duodecim viri, facta reverentia altari et celebranti, reducuntur ad loca sua, si sint clerici in presbyterium, si sint laici in peculiarem locum ad hoc designatum.*

21. *Ubi vero contingat lotionem pedum extra Missarum solemniam peragi, observetur ordo supra descriptus, præmisso, cum solitis cæremoniis, cantu evangelii Missæ "Ante diem festum Paschæ," ut supra, n. 12, P. 287.*

22. *Post pedum lotionem, seu, ubi hæc locum non habuerit, post homiliam, proceditur in celebratione Missæ, more solito.*

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Ipse tibi, quæsumus, Dómine, sancte Pater, omnípotens ætérne Deus, sacrificium nostrum reddat accéptum, qui discipulis suis in sui commemoratióne hoc fieri hodiérna traditióne monstrávit, Iesus Christus, Filius tuus, Dóminus noster: Qui tecum.

25. *Prefatio, Sanctus et Benedictus dicuntur more consueto. Dicitur autem Prefatio de sancta Cruce.*

℣. O Lord, hear my prayer.  
℟. And let my cry come to you.  
℣. The Lord be with you.  
℟. And with your spirit.

Let us pray.

O Lord, assist us in this performance of our service.\* You condescended to wash the feet of your disciples and commanded us to follow your example; despise not the work of your hands.\* And as we wash away outward stains, may we also be cleansed by you of our inward sins.\* Grant us this, we beg you, who live and reign forever and ever. ℟. Amen.

*After the prayer the twelve men make a reverence to the altar and to the celebrant and are led back to their places, if they are clerics to their places in the presbyterium, if they are laymen to the particular place assigned to them.*

21. *Where the washing of feet is performed outside Mass, the rite described above shall be observed. It is preceded by the singing of the Gospel of the Mass "Before the Passover feast," as above, no. 12, page 287, with the usual ceremonies.*

22. *After the washing of feet or, where this does not take place, after the homily, the celebration of Mass continues in the usual way.*

### 23. Offertory Antiphon *Ps. 117, 16 and 17*

The right hand of the Lord has struck with power: the right hand of the Lord has exalted me; I shall not die, but live, and declare the works of the Lord.

### 24. Prayer over the Gifts

O Lord, holy Father, almighty and eternal God,\* may our sacrifice be acceptable to you through our Lord Jesus Christ, your Son, who on this day commanded his disciples to perform this rite in commemoration of him: Who lives and reigns.

25. *The Preface, Sanctus and Benedictus are said in the usual way. The Preface of the Holy Cross is said.*

26. During the Canon

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Iesus Christus pro nobis est tráditus: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq;ue concédas, ut in ómnibus protectiόνis tuæ muniámur auxilió. Per eúndem Christum Dóminum nostrum. Amen.

27. *Holding his hands extended over the offerings, the celebrant says:*

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi of-férimus ob diem, in qua Dóminus noster Iesus Christus trádidit discíplis suis Córporis et Sánguinis sui mystéria celebránda: quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári. *He joins his hands.* Per eúndem Christum Dóminum nostrum. Amen.

27. *Tenens manus expansas: super oblata, dicit:*

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, *he makes the sign of the cross three times over the offerings*, bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: *he makes the sign of the cross once over the host*, ut nobis Cor ✠ pus, *and once over the chalice*, et San ✠ guis fiat dilectíssimi Fílii tui *he joins his hands* Dómini nostri Iesu Christi.

## Holy Thursday

Qui pridie, quam pro nostra omniúmque salute pateretur, hoc est, hodie, *he takes the host*, accipit panem in sanctas ac venerabiles manus suas, *he raises his eyes*, et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, *he bows his head*, tibi gratias agens, *he makes the sign of the cross over the host*, bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

*Tenens ambabus manibus hostiam inter indices et pollices, profert verba consecrationis distincte et attente super hostiam, et simul super omnes, si plures sint consecrandae.*

*Holding the host in both hands between his index fingers and thumbs, the celebrant speaks the words of consecration distinctly and attentively over the host, and at the same time over all the hosts, if there are others to be consecrated.*

Hoc est enim Corpus meum.

*Quibus verbis prolatis, statim hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat: nec amplius pollices et indices disiungit, nisi quando hostia tractanda est, usque ad ablutionem digitorum. Tunc, detecto calice, dicit:*

*After these words are said, the celebrant immediately genuflects and adores the consecrated host. He rises, shows it to the people, replaces it upon the corporal, kneels and adores it again. He does not again separate his thumbs and index fingers, except when he is to touch the host, until the washing of his fingers. Then, having uncovered the chalice, he says:*

Simili modo postquam cenatum est, *he takes the chalice in both hands*, accipiens et hunc praeclearum Calicem in sanctas, ac venerabiles manus suas: item *he bows his head*, tibi gratias agens, *holding the chalice with his left hand*, *he makes the sign of the cross over it with his right hand*, bene ✠ dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

*Profert verba consecrationis super calicem, attente et continue, tenens illum parum elevatum.*

*He speaks the words of consecration over the chalice attentively and continuously, lifting it up a little.*

Hic est enim Calix Sanguinis mei, novi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

*Quibus verbis prolatis, deponit calicem super corporale, et dicens:*

*After these words have been spoken, the celebrant places the chalice upon the corporal and says:*

Haec quotiescumque feceritis, in mei memoriam facietis.

*Genuflexus adorat: surgit, ostendit populo, deponit, cooperit, et genuflexus iterum adorat.*

*Genuflecting, he adores. He rises, shows the chalice to the people, replaces it upon the corporal, covers it and, genuflecting, again adores.*

## Holy Thursday

*The rest as in the Canon of the Mass, as given below, with the following exceptions.*

28. *At the threefold Agnus Dei, "have mercy on us" is said three times, as below:*

Lamb of God, who take away the sins of the world, \* have mercy on us. \*

Lamb of God, who take away the sins of the world, \* have mercy on us. \*

Lamb of God, who take away the sins of the world, \* have mercy on us.

*The kiss of peace is not given today, and the prayer "Dómine Iesu Christe, qui dixisti" is omitted.*

29. *After he has received the precious Blood, the celebrant distributes Communion in the usual way.*

*The sacred ministers receive Communion first, after them the other clerics in order, and then the servers.*

*All these come to the altar two by two, or four by four, genuflect and go up the steps. They kneel and reverently receive the Body of the Lord. Afterwards they leave in the same order. The faithful receive the Sacrament at the edge of the sanctuary area.*

*If, however, the crowd of the faithful coming to the sacred table is large, other priests may also distribute Communion together with the celebrant at the edge of the sanctuary area or in some other suitable place. Care must be taken to preserve good order and the devotion of the faithful.*

30. *The Communion Antiphon may be sung by the schola while Communion is being distributed.*

### 31. Communion Antiphon *John 13, 12, 13 and 15*

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 to you? I have given you an example, that so you also should do."

*According to the number of communicants the following psalms may be added; Ps. 22 The Lord is my shepherd and the antiphon, The Lord Jesus, is repeated. Ps. 71 O God with your judgment, and the antiphon The Lord Jesus is repeated. Ps. 103 Bless the Lord, O my soul. And the antiphon The Lord Jesus is repeated. Psalm 150 Praise the Lord in his sanctuary. And the conclusion is with the same antiphon The Lord Jesus.*

*Reliqua ut in Canone Missæ, ut infra, præter sequentia.*

28. *Ad triplex Agnus Dei, ter respondetur "miserére nobis," ut infra:*

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

*Osculum pacis hodie non datur, et omititur oratio "Dómine Iesu Christe, qui dixisti."*

29. *Sumpto sacratissimo Sanguine, celebrans procedit ad distributionem Communionis, more solito.*

*Præcedunt ministri sacri; post eos ceteri clerici per ordinem, deinde ministrantes.*

*Hi omnes accedunt ante altare, bini et bini, aut quaterni et quaterni, et facta genuflexione, gradus ascendunt, genibusque flexis reverenter accipiunt Corpus Domini; postea eodem ordine recedunt. Fideles vero accipiunt Sacramentum ad cancellos.*

*Si vero multitudo fidelium ad sacram mensam accedentium magna sit, alii quoque sacerdotes, vel una cum celebrante ad cancellos, vel alio loco apto, Communionem distribuere possunt, cauto tamen ut bono ordini ac devotioni fidelium sedulo provideatur.*

30. *Antiphona ad Communionem cantari potest a schola, dum celebrans sacras particulas distribuit.*

Dóminus Iesus, postquam cenávit cum discipulis suis, lavit pedes eórum, et ait illis: "Scitis quid fécerim vobis ego, Dóminus et Magíster? Exémplum dedi vobis, ut et vos ita faciátis."

*Iuxta numerum communicantium addi possunt sequentes psalmi: Psalmus 22 Dóminus pascit me: nihil mihi deest. Et repetitur antiphona Dóminus Iesus. Psalmus 71 Deus, iudícium tuum regi da. Et repetitur antiphona Dóminus Iesus. Psalmus 103 Bénedic, ánima mea, Dómino. Et repetitur antiphona Dóminus*

## Holy Thursday

Iesus. *Psalmus 150* Laudáte Dóminum in sanctuário eius. *Et clauditur cum eadem antiphona* Dóminus Iesus.

32. *Communione fidelium peracta, pyxis vel pyxides deponuntur super corporale. Celebrans procedit ad ablutionem calicis et digitorum, recitans solitas orationes.*

33. *Omnibus sic absolutis, Missa proseguitur more solito; sed celebrans genuflectit, quandocumque transit ante Sacramentum: et cum dicit "Dóminus vobiscum," non vertit se ad populum in medio altaris, ne terga vertat Sacramento, sed a latere evangelii.*

34. *Refécti vitálibus aliméntis, quæsumus, Dómine Deus noster: ut, quod témpore nostræ mortalitátis exséquimur, immortalitátis tuæ múnere consequámur. Per Dóminum nostrum.*

35. *Loco Ite, missa est, hodie cantatur Benedicámus Dómino, et dicitur Pláceat tibi, sancta Trínitas, more solito.*

36. *Benedictio hodie omittitur; celebrans autem et ministri sacri deponunt manipulum, celebrans vero etiam planetam, et accipit pluviale albi coloris.*

37. *In Missis lectis, quæ ab Ordinario loci celebrari permittuntur, Missa terminatur more solito.*

32. *When the Communion of the faithful has been completed, the ciborium or ciboria are placed upon the corporal. The celebrant cleanses the chalice and his fingers, reciting the usual prayers.*

33. *When all this is completed, the Mass continues in the usual way. The celebrant, however, genuflects whenever he comes to or departs from the center of the altar, or whenever he passes in front of the Sacrament. When he says "The Lord be with you," he does not turn to the people in the center of the altar, lest he turn his back to the blessed Sacrament, but at the gospel side.*

### Prayer after Communion

We have been refreshed by this life-giving food, O Lord our God.\* May this most sacred rite of our mortal life bestow upon us your gift of immortality. Through Jesus Christ.

35. *In place of The Mass is ended, Go in peace, Let us bless the Lord is chanted today. Pláceat tibi, sancta Trínitas, is said in the usual way.*

36. *The blessing is omitted today. The celebrant and the sacred ministers remove their maniples, and the celebrant removes the chasuble and puts on a white cope.*

37. *In low Masses which are permitted by the Ordinary of the place, the Mass is ended in the usual way.*

### THE SOLEMN TRANSFER AND REPOSITION OF THE BLESSED SACRAMENT AND STRIPPING OF THE ALTARS

1. *Missa expleta, statim proceditur ad solemnem translationem et repositionem Sacramenti, quod ad communionem sequenti die faciendam in pyxide asservatur.*

2. *Pro solemni Sacramenti repositione paretur locus aptus in aliquo sacello vel altari ecclesie, ac decenter, quoad fieri potest, ornatur velis et luminaribus; atque, servatis Sacre Rituum Congregationis decretis de vitandis vel tollendis abusibus in hoc loco parando, plane commendatur severitas, quæ liturgiæ horum dierum convenit.*

3. *In translatione et repositione vero Sacramenti proceditur hoc modo: Accenduntur intorticia, et fit processio more solito.*

1. *The Mass is immediately followed by the solemn transfer and reposition of the Blessed Sacrament, which is to be reserved in the ciborium for Communion on the following day.*

2. *For the solemn reposition of the Sacrament a suitable place is to be prepared in some chapel or altar of the church. This is to be decorated as becomingly as possible, with hangings and lights. The decrees of the Sacred Congregation of Rites concerning abuses to be avoided or removed in the preparation of this place are to be observed. A severity that is suited to the liturgy of these days is clearly recommended.*

3. *The transfer and reposition of the Blessed Sacrament proceeds in this way:*

*Torches are lighted and the procession takes place in the usual manner.*

## Holy Thursday

*If possible, a second vested subdeacon carries the cross; otherwise this is done by one of the clerics or servers.*

*The celebrant, standing before the altar, places incense in two thuribles without any blessing. Then he kneels in the center and incenses the Blessed Sacrament three times. Next the celebrant receives the white humeral veil and goes up to the altar in the center. He genuflects and, standing, takes the ciborium which the deacon hands to him and covers it with the ends of the veil. The celebrant then goes down from the altar and walks under the canopy to the place prepared for the reposition. Two acolytes or servers incense the Blessed Sacrament continually.*

*The sacred ministers or servers accompany the celebrant, walking at his right and left.*

*During the procession the hymn "Pange lingua, gloriósi Córporis mystérium," is chanted as far as the words "Tantum ergo." If necessary, the same hymn is repeated.*

4. *Upon arriving at the place prepared, the celebrant, with the help of the deacon if necessary, places the pyx upon the altar. Having placed incense in the thurible again, he kneels and incenses the Blessed Sacrament. Meanwhile "Tantum ergo" is chanted. Then the deacon, or the celebrant himself, places the ciborium in the tabernacle or container.*

5. *Afterwards, all remain kneeling for some period of time and adore the Blessed Sacrament silently. At a signal, the celebrant and sacred ministers or servers rise, kneel again in adoration, and return to the sacristy. There the celebrant and sacred ministers remove the white vestments, and the celebrant and deacon put on violet stoles.*

6. *If there are several ciboria to be transferred, the same celebrant (or, if available, another priest or deacon, vested in surplice, white stole, and white humeral veil) transfers them to the designated place before he begins the stripping of the altar. This is done in the simple form, namely, with the accompaniment of two acolytes, or servers, who carry lighted candles, and another server carrying the small canopy.*

7. *Then the celebrant and ministers, or servers, go to the main altar. They make a reverence to the altar and, standing, begin the stripping of the altar in this manner:*

*The celebrant says the following antiphon in a clear tone of voice:*

*Ps. 21, 19 They divide my garments among them, and for my vesture they cast lots, adding the beginning of the same psalm: My God, my God, why have you forsaken me?*

*Si haberi potest, alius subdiaconus paratus ferat crucem; secus unus ex clericis vel ministrantibus.*

*Celebrans, stans ante altare, imponit incensum in duobus thuribulis, absque benedictione. Deinde, in medio genuflexus, ter incensat Sacramentum. Tunc assumit velum humerale albi coloris, et ascendens altare in medio, facta genuflexione, stans, accipit pyxidem, quam diaconus ei porrigit, et extremitatibus veli cooperit. Deinde, de altari descendens, procedit sub balduchino, duobus acolythis, vel ministrantibus, Sacramentum continue incensantibus, usque ad locum paratum.*

*Ministri sacri, vel ministrantes, comitantur celebrantem, a dextris et a sinistris procedentes.*

*Dum fit processio, cantatur hymnus "Pange, lingua, gloriósi Córporis mystérium," usque ad verba "Tantum ergo"; si vero opus sit, idem hymnus repetitur.*

4. *Cum autem ventum fuerit ad locum paratum, celebrans, adiuvante, si opus sit, diacono, deponit pyxidem super altare, genuflectit, et incensat, thure iterum imposito; interim canitur "Tantum ergo." Deinde diaconus, vel ipse celebrans, reponit pyxidem in tabernaculo seu capsula.*

5. *Postea, omnes, genibus flexis, per aliquod temporis spatium in silentio Sacramentum adorant. Signo dato, celebrans et ministri sacri, et ministrantes, surgunt, iterum, genibus flexis, adorant, et revertuntur in sacristiam, ubi celebrans et ministri sacri deponunt paramenta albi coloris; deinde celebrans et diaconus assumunt stolam violaceam.*

6. *Si autem plures pyxides transferendae sint, idem celebrans (vel, si habeantur, alius sacerdos, aut diaconus, indutus superpelliceo, stola alba et velo humerali eiusdem coloris), eas transferat ad locum destinatum, antequam incipiat altarium denudationem, forma quidem simplici, scilicet comitantibus duobus acolythis, vel ministrantibus, cum cereis accensis, alioque umbellam portante.*

7. *Deinde celebrans cum ministris, seu ministrantibus, exeunt ante altare maius; facta eidem reverentia, stantes, incipiunt denudationem altarium, hoc modo: Celebrans dicit clara voce sequentem antiphonam:*

*Psalmus 21, 19 Dívidunt sibi vestimenta mea, et de veste mea mittunt sortem, addens initium eiusdem psalmi: Deus meus, Deus meus, quare me dereliquisti?*

*Clerici, si adsunt, prosequuntur recitationem huius psalmi, usque dum altarium denudatio peracta sit; alioquin celebrans dicat antiphonam et primum tantum versum psalmi ante denudationem altaris maioris.*

*Celebrans vero cum ministris sacris, vel ministrantibus, denudat omnia altaria ecclesiae, excepto illo in quo Sacramentum solemniter adoratur. Aliaribus denudatis, redeunt ad altare maius, et repetita a celebrante antiphona Dividunt, revertuntur in sacristiam.*

8. *Mox in choro dicitur Completorium, candelis extinctis et absque cantu.*

9. *Ad locum autem repositionis sanctissimae Eucharistiae fit publica adoratio, inde ab expleta Missa in Cena Domini instituenda, et protrahenda saltem usque ad mediam noctem.*

*I classis*

Statio ad S. Crucem in Ierusalem

*Solemnis Actio liturgica celebranda est horis postmeridianis, et quidem circa horam tertiam; si vero ratio pastoralis id suadeat, inchoari potest inde a meridie, vel tardiori hora, non autem ultra horam nonam serotinam.*

*Hoc die sacra Communio fidelibus distribui potest unice inter solemnem Actionem liturgicam postmeridianam, exceptis iis, qui in periculo mortis sunt constituti.*

1. *Altare omnino nudum sit: sine cruce, sine candelabris, sine tobaleis.*

2. *Solemnis Actio liturgica postmeridiana huius feriae, ubi deest copia clericorum et sacerdotum, peragitur a celebrante cum assistentia ministrantium, ut suis locis notabitur; ubi vero clerici adsint, maxime convenit, ut in choro Actioni liturgicae assistant.*

3. *Itaque, unusquisque suis choralibus vestimentis induitur; celebrans et diaconus, amictu, alba et cingulo induti, sumunt stolam nigram; subdiaconus accipit amictum, albam et cingulum.*

4. *Omnibus sic paratis, incipit processio per ecclesiam ad altare, sub silentio.*

## Good Friday

*If there are clerics present, they continue the recitation of this psalm until the stripping of the altars has been completed. Otherwise the celebrant says only the antiphon and the first verse of the psalm before the stripping of the main altar.*

*The celebrant, with the sacred ministers, or servers, strips all the altars of the church with the exception of the altar at which the Sacrament is solemnly adored. After the altars have been stripped, they return to the main altar. The celebrant repeats the antiphon, They divide my garments, and they return to the sacristy.*

8. *Next Compline is said in choir, with the candles extinguished and without chant.*

9. *The public adoration of the Holy Eucharist follows at the place of reposition, beginning at the completion of the Mass of the Lord's Supper and extended at least until midnight.*

## GOOD FRIDAY

### SOLEMN LITURGICAL SERVICE OF THE AFTERNOON OF THE PASSION AND DEATH OF THE LORD

*The solemn liturgical service is to be celebrated in the afternoon about three o'clock. If a pastoral reason suggests otherwise, it may begin at noon or at a later hour, but not after nine o'clock at night. The private celebration of this liturgical service is prohibited.*

*On this day holy Communion may be distributed only during the solemn liturgical service of the afternoon, except to those who are in danger of death.*

1. *The altar should be entirely bare, without cross, candlesticks, or cloths.*

2. *Where there are not sufficient clerics and priests, the solemn liturgical service of this afternoon is celebrated by the celebrant with the assistance of servers, as will be noted in the proper places. Where there are clerics, however, it is most fitting that they should assist at the liturgical service in choir.*

3. *Thus each cleric vests in his choir dress. The celebrant and the deacon vest in amice, alb, cincture, and black stole; the subdeacon vests in amice, alb, and cincture.*

### PART ONE OF THE LITURGICAL SERVICE THE LESSONS

4. *When everything is ready, the procession through the church to the altar begins in silence.*