
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**.

IV

N OS au- tem * glo- ri- á- ri
opór- tet in cruce Dó- mi- ni nó-
stri Jé- su Chrí- sti : in quo est
sá- lus, ví- ta, et re- surre-cti- o nó- stra : per quem

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.

546

Maundy Thursday

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

VERSES AD LIBITUM

2. Ut cognoscámus in térra ví-am

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

tú-am : * in ómnibus géntibus sa-lu-tá-re tú-um. Nos...

3. Confi-te-ántur tí-bi pó-pu-li, Dé- us : *

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

confi-te-ántur tí-bi 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.

7. After censuring the altar the celebrant reads the Introit and Kýrie, élison 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 reátus sui pœnam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiatiónis efféctum : ut sicut in passióne sua Jesus Christus, Dóminus noster, diversa utrisque intulit stipéndia meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suae grátiam largiátur : Qui tecum vivit 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. I Cor. II, 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.

FRatres : Conveniéntibus vobis in unum, jam non est domínica cenam manducáre. Unusquisque enim suam cenam praesúmit ad manducándum. Et álius quidem ésurit : álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? 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 tradídi vobis, quóniam Dóminus Jesus, in qua 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 commemoratiónem ». Simíliter et cálicem, postquam cenávit, dicens : « Hic calix novum testaméntum est in meo

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

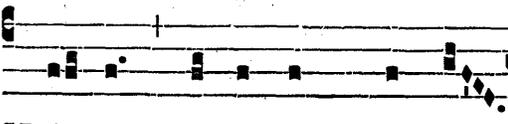
sanguine : hoc facite, quotiescúmque bibétis, in meam commemoratiónem ». Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc vel biberit cálicem Dómini indigne, reus erit cóporis et ságuinis Dómini.

Probet autem seípsum homo : et sic de pane illó edat et de cálice bibat. Qui enim manducat et bibit indigne, júdicium sibi manducat et bibit : non dijúdicans corpus Dómini. Ideo inter vos multi infirmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos dijúdicarémus, non útique judicarémur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

drink, for the commemoration of me.

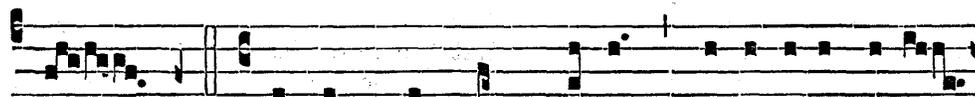
For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

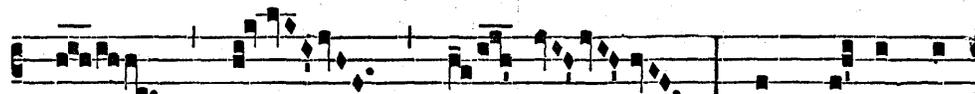
But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge 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.

Grad. v 
C Hrí-stus * fáctus est pro nó-


 bis obé- di- ens us-que


 ad mór-tem, mór-tem au-tem crú- cis.


 ¶. Propter quod et Dé-us exaltávit illum,


 et dé-dit il-

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.

li nó- men, quod est super ómne * nó-

men.

† **Sequentia sancti Evangelii secundum Joannem**

The washing of feet. John 13, 1-15.

An te diem festum Paschae, sciens Jesus quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem : cum dilexisset suos, qui erant in mundo, in finem diléxit 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 exívit et ad Deum vadit : surgit a cena, et ponit vestiménta sua : et cum accepisset linteam, 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 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 Simon Petrus : « Dómine, non tantum pedes meos, sed et manus, et caput ». Dicit ei Jesus : « Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes ». Sciébat

Before the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them unto the end.

And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, 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, he girdeth himself; and after that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me. Simon Peter saith to him, Lord, not only my feet, but also my hands, and my head. Jesus 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

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

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

betray him : therefore he said, You are not all clean.

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, shewn 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.*

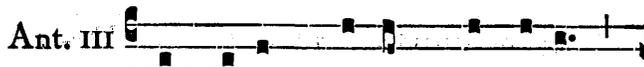
17. *Meanwhile the deacon and subdeacon [or the two principal servers] bring the twelve men two by two to the place prepared for them, during which time the schola or the clergy begin to sing or recite the antiphons, psalms and verses indicated below.*

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.

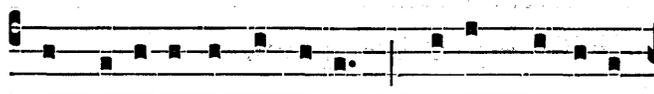
When the washing of the feet is nearly ended the 8th antiphon *Ubi caritas* with its verses is begun. If necessary, some of the preceding antiphons may be omitted, but never this antiphon *Ubi caritas*.

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

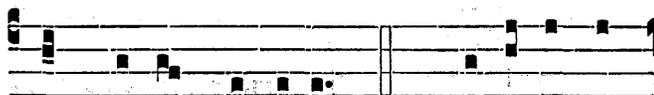
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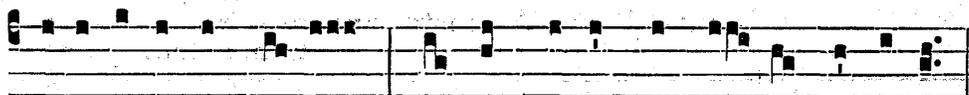
M Andátum nóvum do vóbis : *



ut di-ligá-tis ínvicem, sicut di-léxi



vos, dí-cit Dóminus. *Ps.* Be-á-ti im-

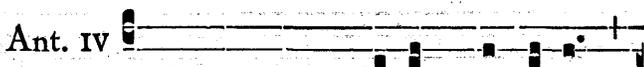


macu-lá-ti in ví-a : * qui ámbu-lant in lé-ge Dómi-ni.

The antiphon *Mandátum nóvum* 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



P Ostquam surréxit Dóminus *



a céna, mí-sit áquam in



pél- vim : cóepit laváre pédes di-

A new commandment I give unto you : That you love one another as I have loved you, saith the Lord. *Ps.* Blessed are the undefiled in the way : who walk in the law of the Lord. *John 13, 34 and Ps. 118, 1.*

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.*

552

Maundy Thursday



scipu-ló-rum : hoc exémplum re-líquit é-is. *Ps.* Má-
gnus Dóminus, et laudá-bi-lis nimis : * in ci-vi-táte Dé-i
nóstri, in món-te sáncto é-jus. Postquam.

III

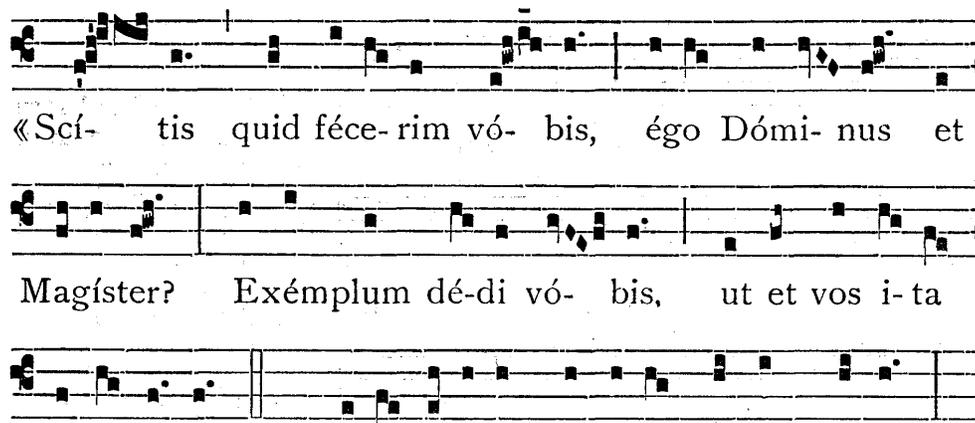
Ant. II



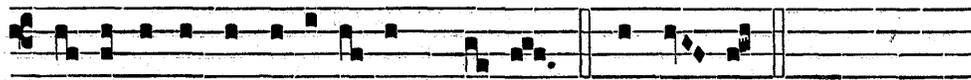
D Omi- nus Jé- sus, * postquam
cená- vit cum discípu- lis sú- is,
láv- it pédes e- órum, et á- it íl- lis :

The Lord Jesus, after he had supped with his disciples, washed their feet and said unto them : Know ye what I have done unto you, your Lord and Master? I have given you an example that so you do also. *Ps.* Lord, thou hast blessed thy land, thou hast turned away the captivity of Jacob.

John 13, 12, 13 and 15, and Ps. 84, 2.



« Scí- tis quid féce- rim vó- bis, égo Dómi- nus et
Magíster? Exémplum dé- di vó- bis, ut et vos i- ta
fa- ci- á- tis ». *Ps.* Bene- dixísti, Dómine, térram tú- am : *

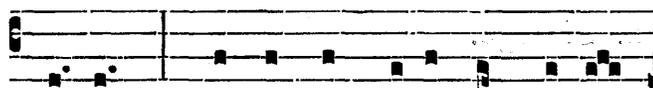


a-vertísti captivi-tá-tem Já-cob. Dómi- nus.

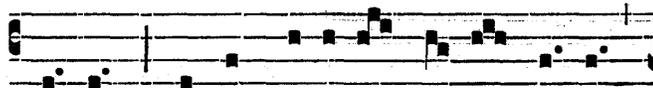
IV

Ant. v

D Omi-ne, * tu mí-hi lá-vas



pé-des? » Respóndit Jésus et dí-xit



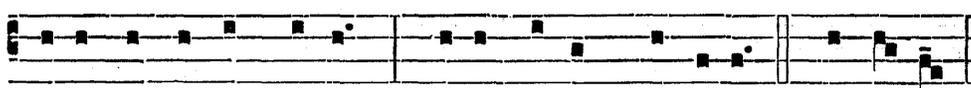
é- i : « Si non lávero tí-bi pé-des,



non habébis pártem mé-cum ». V. Vénit ergo ad Simónem



Pétrum, * et díxit é- i Pétrus. Dómi-ne. V. « Quod égo fá-



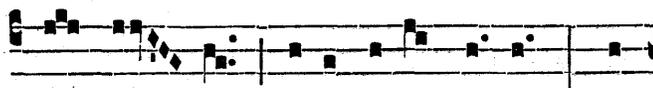
ci-o, tu néscis modo : * scí-es autem póste-a ». Dómi-ne.

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.*

V

Ant. IV

S I égo Dóminus * et Ma-gí-



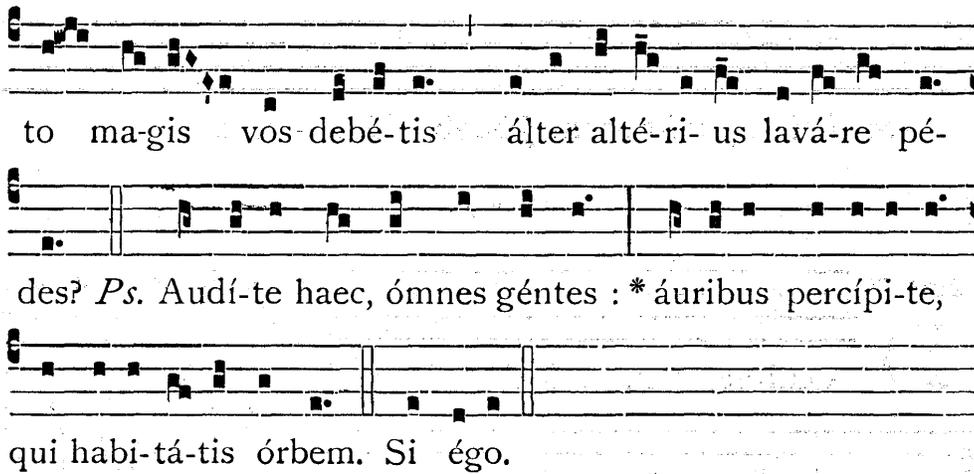
ster vé- ster lávi vóbis pé-des : quan-

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.

554

Maundy Thursday



to ma-gis vos-debé-tis álter alté-ri-us lavá-re pé-
des? *Ps.* Audí-te haec, ómnes géntes : * áuribus percípi-te,
qui habi-tá-tis ór-bem. Si égo.

VI

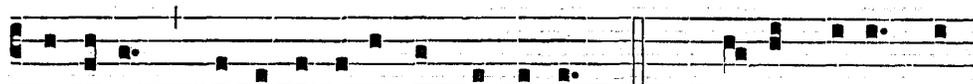
Ant. VII

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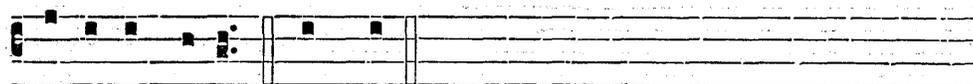
N hoc cognóscent ómnes, *



qui-a mé-i éstis discípu-li, si di-le-



cti-ónem habu-é-ri-tis ad ínvi-cem». *℣.* Dí-xit Jé-sus di-



scí-pu-lis sú-is. In hoc.

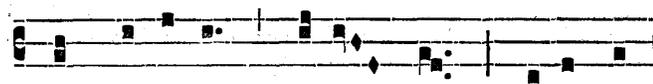
By this shall all men know that ye are my disciples, if you have love one for another. *℣.* Jesus said unto his disciples: By this shall.. *John 13, 35.*

VII

Ant. VII

M

Ane-ant in vó-bis * fídes,

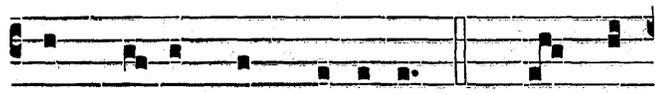


spes, cá-ri-tas, trí-a haec : má-jor au-

May there remain in you, faith, hope, charity, these three things; but the greatest of these is charity. *℣.* And now there remain faith, hope, charity, these

The evening Mass

555

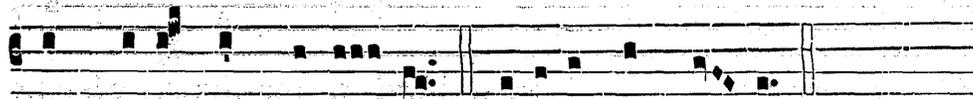


three things; but the greatest of these is charity. *I Cor. 13, 13.*

tem hó-rum est cá-ri-tas. V. Nunc au-



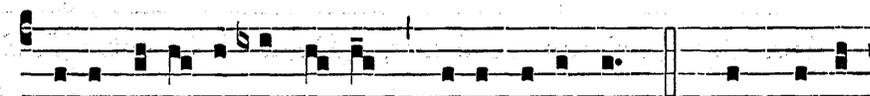
tem má-nent fides, spes, cá-ri-tas, trí-a haec : * má-jor au-



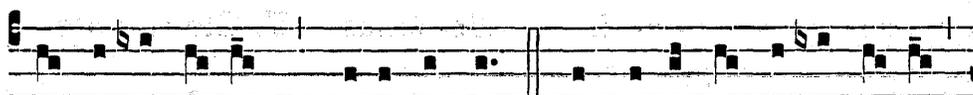
tem hó-rum est cá-ri-tas. Má-ne-ant in vó-bis.

VIII

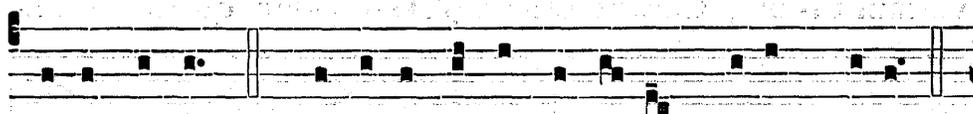
The following must never be omitted. It is begun towards the end of the Feet-washing, omitting if necessary some of the preceding pieces.

Ant. VI 

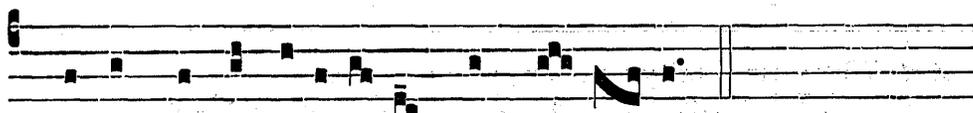
U -bi cá-ri-tas et á-mor, Dé-us i-bi est. V. Congregá-



vit nos in ú-num Christi á-mor. V. Exsultémus, et in ípso



jucundémur. V. Time-ámus, et amémus Dé-um vívum.



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.

556

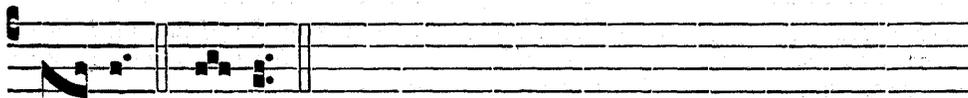
Maundy Thursday

Ant. Ubi cá-ri-tas et ámor, Dé-us ibi est. V. Simul
 ergo cum in ú-num congregámur: V. Ne nos ménte di-vi-
 dámur, cave-ámus. V. Céssent júrgi-a ma-lígna, céssent
 lí-tes. V. Et in médi-o nóstri sit Chrístus Dé- us.

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-
 ménsu-m, atque próbu-m: V. Saécu-la per infiní- ta saecu-

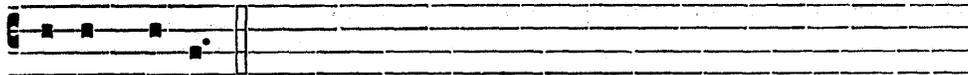
Ant. Where are charity and love, God is there.
 V. Wherefore when we gather together in one place.
 V. We must heed lest in heart we be sundered one from the other.
 V. May ill-feeling and all strife pass away.
 V. So that in our midst be Christ who is God.

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.

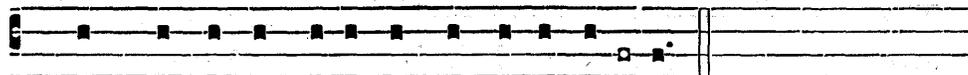


ló- rum. Amen.

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.*



∇. Et ne nos indúcas in tenta-ti- ó- nem.

R̄. Sed líbera nos a má- lo.

∇. Tu mandásti mandáta túa, Dómine.

R̄. Custodíri nimis.

∇. Tu lavásti pédes discipulórum tuórum.

R̄. Opera mánuum tuárum ne despicias.

∇. Dómine, exáudi oratió-nem méam.

R̄. Et clámor méus ad te véniat.

∇. Dóminus vobíscum.

R̄. Et cum spíritu túo.

Orémus

A Désto, Dómine, quaésumus, officio servitútis nostrae : † et quia tu discipulis tuis pedes laváre dignátus es, ne despicias ópera mánuum tuárum, quae nobis retinénda mandásti : * ut, sicut hic nobis et a nobis exterióra abluúntur inquinaménta; † sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse praestáre dignéris, qui vivis et regnas Deus : * per ómnia saécula saeculórum. R̄. Amen.

∇. O Lord, thou hast commanded of thy commandments.

R̄. That they be kept exceeding strictly.

∇. Thou didst wash the feet of thy disciples.

R̄. Despise not the work of thy hands.

∇. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

∇. The Lord be with you.

R̄. And with you.

Let us pray

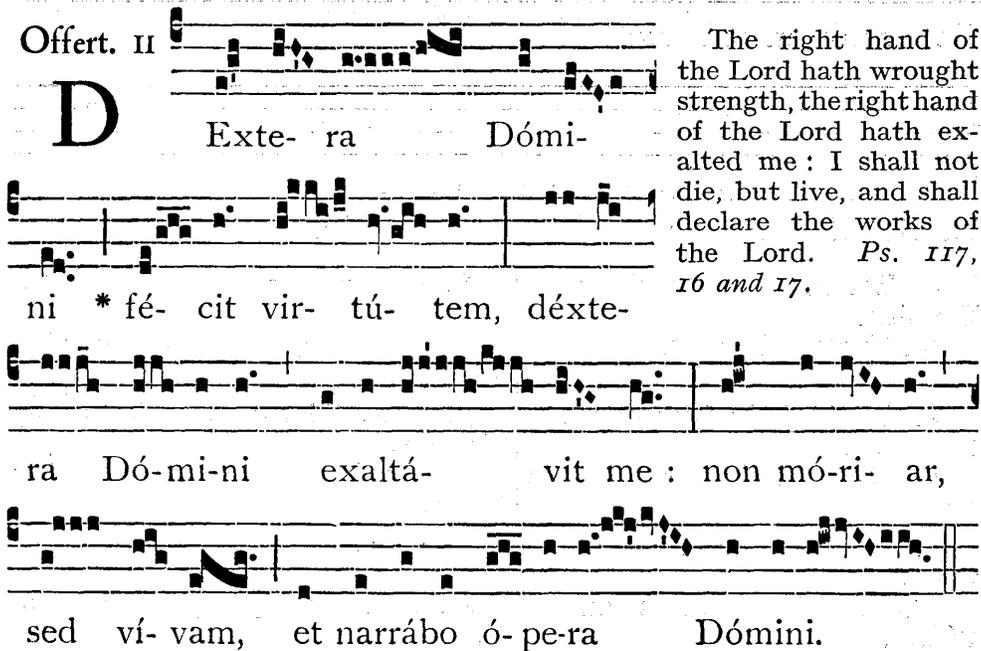
Favourably regard, we beseech thee, O Lord, the performance by us, thy servants, of this lowly duty. Thou who didst vouchsafe to wash the feet of thy disciples, despise not the work of thine own hands, concerning which thou didst command us to do as thou hadst done. Moreover, even as we ourselves cleanse 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. R̄. Amen.

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



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. Ps. 117, 16 and 17.

Secret

IPse tibi, quaesumus, Domine, sancte Pater, omnipotens aeternae Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit.

WE beseech thee, O Lord, the Holy One, the Father Almighty, the everlasting God, that this our sacrifice may be made well-pleasing to thee, by him who this day declared unto his disciples, that what we are about to do, is done in memory of himself, Jesus Christ thy Son our Lord. Who lives and reigns.

Preface of the Holy Cross, p. 502.

¶ *For certain dioceses, special preface, p. 801.*

IN THE CANON

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

Communicantes, et diem sacratissimum celebrantes, quo Dominus noster Jesus Christus pro nobis est traditus : sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis ejusdem Dei et Domini nostri Jesu Christi : sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Corneli, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani : et omnium Sanctorum tuorum : quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quam tibi offerimus ob diem, in qua Dominus noster Jesus Christus tradidit discipulis suis Corporis et Sanguinis sui mysteria celebranda : quaesumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. Per eundem Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quaesumus, bene + dictam, adscri + ptam, ra + tam, rationabilem, acceptabilemque facere digneris : ut nobis Cor + pus, et San + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Having communion in and celebrating the most sacred day on which Jesus Christ, our Lord, was delivered up for us : likewise venerating the memory, in the first place, of the glorious Mary, ever a virgin, Mother of the same Jesus Christ, our God and our Lord ; but also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus ; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian and all thy saints : for the sake of whose merits and prayers, do thou grant us to be in all things safeguarded by thy sure defence. Through the same Christ our Lord. Amen.

Wherefore we beseech thee, O Lord, to be appeased by and graciously to receive this oblation, which we thy servants, and with us thy whole family, make to thee, on the day on which our Lord Jesus Christ gave to his disciples power to celebrate the mysteries of his Body and Blood ; do thou establish our days in thy peace, nor suffer that we be condemned eternally, but rather command that we be numbered in the flock of thine elect. Through the same Christ our Lord. Amen.

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.

27. *The censuring 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
omniúmque salute pateretur,
hoc est, hódie, accépit panem
in sanctas ac venerábiles manus
suas, et elevátis óculis in caelum
ad te Deum, Patrem suum
omnipoténtem, tibi grátias
agens, benedíxit, fregit, dedítque
discípulis 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 Confíteor 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.

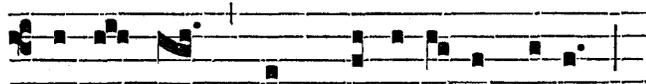
But if the number of communicants is great, other priests in surplice and white stole may distribute Communion, either with the celebrant at the rail or in some other suitable place ; taking care, however, that the good order and devotion of the faithful is not disturbed.

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.*

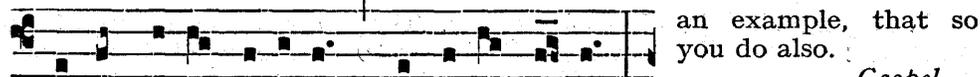


D Omi- nus Jé-sus, * postquam



cená- vit cum discípu- lis sú- is,

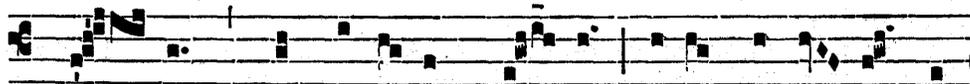
The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them, Do you know what I, your Lord and Master, have done for you? I have given you



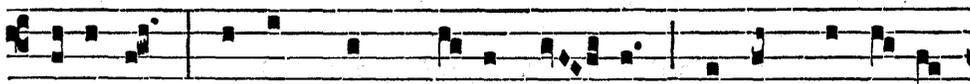
an example, that so you do also.

Gospel.

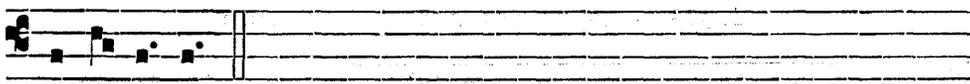
lá-vit pédes e-órum, et á-it íl-lis :



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



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

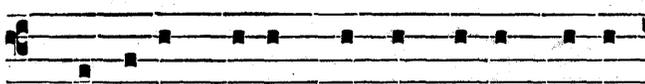


fa-ci- á- tis ».

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

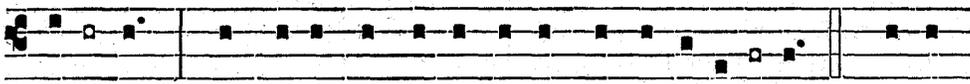
Psalm 22 (*New psalter, p. 2038*)

Our Lord is the good Shepherd



1. The Lord ruleth me : and I shall want nothing. He hath set me in a place of pasture.

1. Dóminus régit me, et ni-hil mí-hi



dé-e-rit : * in lóco páscu-ae i-bi me collocá- vit. 2. Super...

2. Super áquam refectiónis educávit me : * ánimam méam convértit.

2. He hath brought me up on the water of refreshment; he hath converted my soul.

3. Dedúxit me super sémitas justítiae, * propter nómen súum.

3. He hath led me on the paths of justice, for his own name's sake.

4. Nam et si ambulávero in médio úmbrae mórtis non tímébo mála : * quóniam tu mécum es.

4. For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

5. Vírga túa et báculus túus : * ipsa me consoláta sunt.

5. Thy rod and thy staff : they have comforted me.

6. Parásti in conspéctu méo ménsam, * advérsus éos qui tribulant me.

6. Thou hast prepared a table before me, against them that afflict me.

7. Impinguásti in óleo cáput méum : * et cálix méus inebrians quam *praeclárus* est!

7. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

8. Et misericórdia túa subsequétur me * ómnibus diébus *vítæ* méae :

8. And thy mercy will follow me all the days of my life.

9. Et ut inhábitem in dómo Dómini, * in longitúdinem diérum.

9. And that I may dwell in the house of the Lord unto length of days.

The antiphon Dóminus Jésus is repeated.

Psalm 71 (*New psalter, p. 2039*)

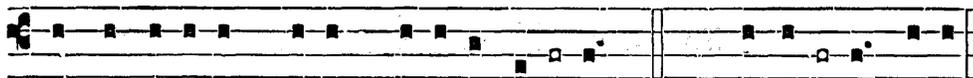
Christ's kingdom is a kingdom of justice

I. JUSTNESS OF GOD'S ANOINTED KING



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

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



et justí-ti- am tú-am fí-li- o **régis** : *Flex* : Arábi-ae, †

2. Judicáre pópulum túum in *justítia*, * et páuperes túos in *judício*.

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

3. Suscípíant móntes pácem pópulo : * et cólles *justítiam*.

3. Let the mountains receive peace for the people : and the hills justice.

4. Judicábit páuperes pópuli, et sálvos fáciét filios páuperum : * et humiliábit calumniatórem.

4. He shall judge the poor of the people : and he shall save the children of the poor : and he shall humble the oppressor.

II. HIS EVERLASTING UNIVERSAL REIGN

5. Et permanébit cum sóle, et ante *lúnam*, * in generatióne et generatióne.

5. And he shall continue with the sun, and before the moon, throughout all generations.

6. Descéndet sicut plúvia in *véllus* : * et sicut stillicidia stillántia *super térram*.

6. He shall come down like rain upon the fleece : and as showers falling gently upon the earth.

7. Oriétur in diébus éjus *justítia*, et abundántia *pácis* : * donec auferátur *lúna*.

7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

8. Et dominábitur a mári usque ad *máre* : * et a flúmine usque ad *términos orbis terrárum*.

8. And he shall rule from sea to sea : and from the river unto the ends of the earth.

III. HOMAGE OF ALL NATIONS

9. Coram illo prócident
Æthíopes : * et inimíci éjus
térram língent.

10. Réges Thársis, et insulae
múnera ófferent : * réges Ara-
bum et Sába dóna addúcent.

11. Et adorábunt éum ómnes
réges térrae : * ómnes géntes
sérvient éi :

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.

13. Párcet páuperi et ínopi : *
et ánimas páuperum sálvas
fáciét.

14. Ex usúris et iniquitáte
rédiemet ánimas eórum : * et
honorábile nomen eórum coram
illo.

15. Et vívet, et dábitur éi de
áuro Arábiae, † et adorábunt
de ipso sémpet : * tóta díe
benedicent éi.

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
térrea in súmmis móntium, †
superextollétur super Líbanum
frúctus éjus : * et florébunt de
civitáte sicut fénum térrae.

17. Sit nómen éjus benedí-
ctum in saécula : * ante sólem
permánét nómen éjus.

18. Et benedicentur in ipso
ómnes tríbus térrae : * ómnes
géntes magnificábunt éum.

16. And there shall be a firmament
on the earth on the tops of moun-
tains : 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. Benedictus Dóminus,
Déus Israël, * qui fáciét mira-
bília sólus.

20. Et benedíctum nómen ma-
jestátis éjus in aetérnum : † et
replébitur majestáte éjus ómnis
térrea : * fiat, fiat.

19. Blessed be the Lord, the God
of Israel, who alone doth wonderful
things.

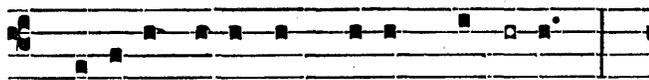
20. And blessed be the name of his
majesty for ever : and the whole
earth shall be filled with his majesty.
So be it. So be it.

The antiphon Dóminus Jésus is repeated, as above.

Psalm 103 (*New psalter, p. 2040*)

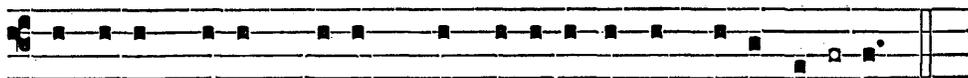
Hymn to our Creator

I. THE SKY

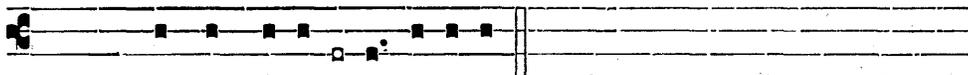


1. Bless the Lord,
O my soul : O Lord my
God, thou art exceed-
ingly great.

1. *Bé*nedic, *án*ima mé-a, **Dó**mino : *



*Dó*mine, *Dé*-us mé-us, magni-*ficá*-tus es *vehemén*-ter.



Flex : dux est e-ó- rum : †

2. *Confessi*ónem et *decó*rem
*indu*ísti : * *amí*ctus *lú*mine sicut
*vestimé*nto :

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

3. *Exténdens* *caélum* sicut
péllem : * qui *tégis* *aquis*
superióra *é*jus.

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

4. Qui *pónis* *núbem* *ascén*-
sum túum : * qui *ám*bulas
super pénnas *ventórum*.

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

5. Qui *fácis* *ángelos* *túos*,
*spí*ritus, * et *miní*stros *túos*
ígnem uréntem.

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

II. THE EARTH

6. Qui *fundásti* *térram* *super*
stabilitátem súam : * *non* *incli*-
*náb*itur in *saéculum saéculi*.

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

7. *Abýssus*, sicut *vestimén*-
tum, *amí*ctus *é*jus : * *super*
móntes stábunt *á*quae.

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

8. *Ab increpáti*ónem *túa* *fú*-
gient : * *a vóce toní*trui *túi*
formidábunt.

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

9. *Ascéndunt* *móntes*, et *de*-
*scéndunt cámp*i * in *lócum*,
quem fundásti *é*is.

9. The mountains ascend, and the
plains descend into the place which
thou hast founded for them.

10. Términum posuísti, quem non transgrediéntur : * neque converténtur operíre 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 convállibus : * inter médium món-tium pertransíbunt áquae.	11. Thou sendest forth springs in the vales : between the midst of the hills the waters shall pass.
12. Potábunt ómnes béstiae ágri : * exspectábunt ónagri in síti súa.	12. All the beasts of the field shall drink : the wild asses shall expect in their thirst.
13. Super éa vólucres caéli habitábunt : * de médio pe-trárum dábunt vóces.	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 superi- rióribus súis : * de frúctu ópe- rum tuórum satiábitur térra :	14. Thou waterest the hills from thy upper rooms : the earth shall be filled with the fruit of thy works :
15. Producens fénum ju- méntis, * et hérbam servitúti hóminum :	15. Bringing forth grass for cattle, and herb for the service of men.
16. Ut edúcas pánem de tér- ra : * et vínum laetíficet cor hóminis :	16. That thou mayst bring bread out of the earth : and that wine may cheer the heart of man.
17. Ut exhílalet fáciem in óleo : * et pánis cor hóminis confírmet.	17. That he may make the face cheerful with oil : and that bread may strengthen man's heart.
18. Saturabúntur lígna cámpi, et cédri Líbani, quas plantá- vit : * illic pásseres nidificábunt.	18. The trees of the field shall be filled, and the cedars of Libanus which he hath planted : there the sparrows shall make their nests.
19. Heródii dómus dux est eórum : † móntes excélsi cér- vis : * pétra refúgium heri- náciis.	19. The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the irchins.

V. SEASONS AND DAYS

20. Fécit lúnam in témpo- ra : * sol cognóvit occásus súum.	20. He hath made the moon for seasons : the sun knoweth his going down.
21. Posuísti ténebras, et fácta est nox : * in ípsa pertransíbunt ómnes béstiae sílvae.	21. Thou hast appointed darkness, and it is night : in it shall all the beasts of the woods go about :
22. Cátuli leónum rugiéntes, ut rápíant, * et quaérant a Déo éscam síbi.	22. The young lions roaring after their prey, and seeking their meat from God.
23. Ortus est sol, et congre- gáti sunt : * et in cubílibus súis collocabúntur.	23. The sun ariseth, and they are gathered together : and they shall lie down in their dens.

24. **Exibit homo ad opus suum : * et ad operationem suam usque ad vesperum.**

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

VI. WONDERS OF THE SEA

25. **Quam magnificata sunt opera tua, Domine! † omnia in sapientia fecisti : * implata est terra possessione tua.**

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

26. **Hoc mare magnum, et spatiosum manibus : * illic reptilia, quorum non est numerus.**

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

27. **Animalia pusilla cum magnis : * illic naues pertransibunt.**

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

VII. THE GIFT OF LIFE

28. **Draco iste, quem formasti ad illudendum ei : * omnia a te exspectant ut des illis escam in tempore.**

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

29. **Dante te illis, colligent : * aperiente te manum tuam, omnia implebuntur bonitate.**

29. What thou givest to them they shall gather up : when thou openest thy hand, they shall all be filled with good.

30. **Avertente autem te faciem, turbabuntur : † auferes spiritum eorum, et deficient, * et in pulverem suum revertentur.**

30. But if thou turnest away thy face, they shall be troubled : thou shalt take away their breath, and they shall fail, and shall return to their dust.

31. **Emittes spiritum tuum, et creabuntur : * et renovabis faciem terrae.**

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

32. **Sit gloria Domini in saeculum : * laetabitur Dominus in operibus suis :**

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

33. **Qui respicit terram, et facit eam tremere : * qui tangit montes, et fumigant.**

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

34. **Cantabo Domino in vita mea : * psallam Deo meo quamdiu sum.**

34. I will sing to the Lord as long as I live : I will sing praise to my God while I have my being.

35. **Jucundum sit ei eloquium meum : * ego vero delectabor in Domino.**

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

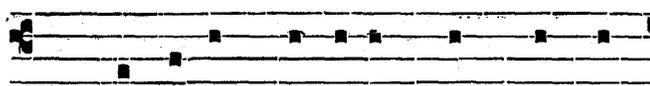
36. **Deficiant peccatores a terra, et iniqui ita ut non sint : * benedic, anima mea, Domino.**

36. Let sinners be consumed out of the earth, and the unjust, so that they be no more. O my soul, bless thou the Lord.

The antiphon Dominus Jesus is repeated, as above.

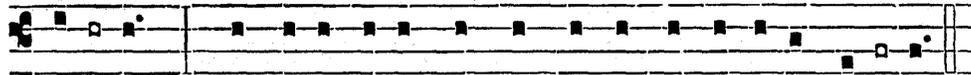
Psalm 150 (*New psalter, p. 2041*)

A solemn chorus of the praise of God

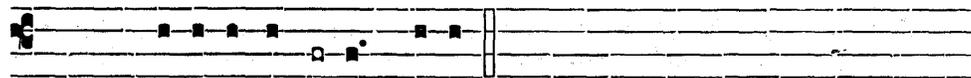


I. Laudá-te Dóminum in sánctis

1. Praise ye the Lord
in his holy places:
praise ye him in the
firmament of his power.



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



Flex : benesonántibus : †

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

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

3. Laudáte éum in sóno tú-
bae : * laudáte éum in psaltério,
et cíthara.

3. Praise him with sound of trum-
pet : praise him with psaltery and
harp.

4. Laudáte éum in týmpano,
et chóro : * laudáte éum in
chórdis, et órganó.

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

5. Laudáte éum in cýmbalis
benesonántibus : † laudáte éum
in cýmbalis jubilatiónis : *
ómnis spíritus láudet Dóminum.

5. Praise him on high sounding
cymbals : praise him on cymbals of
joy. Let every spirit praise the Lord.

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

Refecti vitálibus aliméntis,
quaesumus, Dómine Deus
noster : ut, quod témpore no-
strae mortalitátis exsequimur,
immortalitátis tuae múnere con-
sequámur. Per Dóminum.

Strenghened 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...

34. *Instead of Ite missa est, to-day Benedicámus Dómino is sung; the celebrant says Pláceat 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 maniples and the celebrant changes his chasuble for a white cope.

**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 worthily 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 censens 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 Pánge, língua, gloriósi Córporis 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. Pánge, língua. 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 censens the Blessed Sacrament: meanwhile the Tantum ergo is sung.*

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

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 :

Diviserunt sibi vestimenta mea : et super vestem meam miserunt sortem.	They parted my garments among them : and upon my vesture they cast lots. (Ps. 21, 19).
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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 salute mea verba delictorum meorum.

¶. 2 and foll., p. 613.

Or, according to the new psalter :

Ant. Dividunt sibi vestimenta 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 adored¹.

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

Diviserunt sibi vestimenta mea : et super vestem meam miserunt 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 Domini. 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).

AT COMPLINE

The Jube, domne. the Short Lesson, the V. Adjutorium, and the Pater noster are all omitted. Compline begins with the Confiteor, Misereatur and Indulgentiam. Then, the Ps. Cum invocarem is recited, with the other Psalms of Sunday, p. 227 (new psalter, p. 2035), with the Canticle Nunc dimittis, p. 234 (new psalter, p. 2036).

Then, all kneeling, is said :

<p>Christus factus est pro nobis obédiens usque ad mórtem. <i>On Good Friday is added :</i> Mortem autem crucis.</p>	<p>Christ became obedient unto death for us. <i>On Good Friday is added :</i> Even the death of the cross.</p>
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Pater noster. in silence. Then is said aloud.

<p>Visita, quaesumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle : Angeli tui sancti habitent in ea, qui nos in pace custodiant; et benedictio tua sit super nos semper. <i>but Per Dominum. is said in silence and all retire.</i></p>	<p>Visit, we beseech thee, O Lord, this dwelling, and drive far from it all the snares of the enemy : let thy holy Angels dwell in it, to keep us in peace; and may thy blessing be always upon us. Through our Lord... <i>in silence.</i></p>
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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.