

THE EXTRAORDINARY FORM  
OF  
THE ROMAN RITE  
THE MASS OF THE LAST SUPPER  
HOLY THURSDAY

**The Order of Mass**

*From the General Decree of 1955 restoring the Liturgy of Holy Week (Maximus Redemptionis). The Mass which, by Order of Pope Pius XII should not begin before 5PM or after 8PM, specially commemorates the Institution of the Blessed Eucharist at the Last Supper, and the Ordination of the Apostles, and is therefore a Mass of joy and thanksgiving. Therefore, the Church lays aside for the moment the penitential purple and assumes festive white.*

**Introit (Ps 21,20,22)**

**N**os autem gloriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus. *Psalm.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem gloriári opórtet in Cruce Dómini nostri Iesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus.

**B**ut it behooves us to glory in the cross of our Lord Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered. *Psalm.* May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us. But it 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.

*Afterwards, standing at the middle of the Altar, extending and then joining his hands, and bowing slightly, the Priest says the Gloria. When he says the words: "We adore Thee"; "We give Thee thanks"; "Jesus Christ"; and "Receive our prayer", he bows, and at the end he signs himself with the Sign of the Cross from his forehead to his breast:*

*The bells are rung and the organ played, after which they are not heard again until the Gloria of the Mass of the Easter Vigil.*

**G**lória in excélsis Deo. Et in terra pax  
hominibus bonæ voluntátis.  
Laudámus te. Benedícimus te.  
ADORÁMUS TE. Glorificámus te.  
GRÁTIAS ÁGIMUS TIBI propter magnam  
glóriam tuam. Dómine Deus, Rex  
cœléstis, Deus Pater omnípotens.  
Dómine Fili unigénite IESU CHRISTE.  
Dómine Deus, Agnus Dei, Fílius Patris.  
Qui tollis peccáta mundi, miserére nobis.  
Qui tollis peccáta mundi, SÚSCIBE  
DEPRECATIÓNEM NOSTRAM. Qui sedes  
ad dexteram Patris, miserére nobis.  
Quóniam tu solus Sanctus. Tu solus  
Dóminus. Tu solus Altíssimus, IESU  
CHRISTE. Cum Sancto Spíritu ✠ in  
glória Dei Patris. Amen.

Then the Priest kisses the Altar, and  
turning to the people says:

✠. Dóminus vobíscum.

✠. Et cum spíritu tuo

**G**lory be to God on high, and on  
earth peace to men of good will.  
We praise Thee. We bless Thee. WE  
ADORE THEE. We glorify Thee. WE GIVE  
THEE THANKS for Thy great glory. Lord  
God, heavenly King, God the Father  
almighty. Lord JESUS CHRIST, the  
only-begotten Son. Lord God, Lamb of  
God, Son of the Father. Who takes away  
the sins of the world, have mercy on us.  
Who takes away the sins of the world,  
RECEIVE OUR PRAYER. Who sits at the  
right hand of the Father, have mercy on  
us. For Thou only art holy. Thou only  
art the Lord. Thou only art most high,  
JESUS CHRIST. Together with the Holy  
Ghost ✠ in the glory of God the Father.  
Amen.

Then the Priest kisses the Altar, and  
turning to the people says:

✠. The Lord be with you.

✠. And with thy spirit.

### Collect

Oremus.

**D**eus, a quo et Iudas reátus sui pœnam,  
et confessiónis suae latro premium  
sumpsit, concéde nobis tuae propitiatiónis  
efféctum: ut, sicut in passióne sua Iesus  
Christus, Dóminus noster, diversa utrísque  
íntulit stipéndia meritórum; ita nobis,  
abláto vetustátis erróre, resurrectiúnis suæ  
grátiam largiátur: Qui tecum vivit et  
regnat. in unitáte Spíritus Sancti, Deus, per  
omnia sæcula sæculórum.

✠. Amen

Let us Pray.

**O** God, from whom Judas received the  
punishment of his guilt, and the thief  
the reward of his confession: grant unto us  
the full fruit of Thy clemency; that even as  
in His Passion our Lord Jesus Christ gave  
to each retribution according to his merits,  
so having cleared away our former guilt,  
He may bestow on us the grace of His  
Resurrection: Who with Thee lives and  
reigns in the unity of the Holy Ghost,  
God, world without end. ✠. Amen.

## The Epistle

From the First Letter of Blessed Paul the Apostle to the Corinthians, 11 20-32.

**F**ratres: Conveniéntibus vobis in unum, iam non est Dóminicam cœnam manducáre. Unusquísque enim suam cœnam præsumit ad manducándum. Et alius 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 trádidi vobis, quóniam Dóminus Iesus, in qua nocte tradébatur, accépit panem, et grátias agens fregit, et dixit: « Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem ». Simíliter et cálicem, postquam cœnávít, dicens: «Hic calix novum testaméntum est in meo ságuine: hoc fácite, quotiescúmque bibétis, in meam commemoratióem ». Quotiescúmque enim manducábítis panem hunc, et cálicem bibétis: mortem Dómini annuntiábítis, donec véniat. Ítaque quicúmque manducáverit panem hunc vel bíberit cálicem Dómini índigne, reus erit córporis et ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim mandúcat et bibit índigne, iudícium sibi mandúcat et bibit, non diúdicans corpus Dómini. Ideo inter vos multi infírmi et imbecílles, et dórmiunt multi. Quod si

**B**rethren: When you come therefore together into one place, it is not now to eat the Lord's supper. For every one takes before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God and put them to shame that have not? What shall I say to you. Do I praise you? In this I praise you not. For I have received from the Lord that which I also delivered unto you, that the Lord, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take 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 oft as you shall drink, for the commemoration of Me. For as often 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 eats and drinks unworthily eats and drinks judgment to himself, not discerning the body of the Lord. Therefore are there many infirm

nosmetipsos dijudicáremus, non utique judicáremur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But while we are judged we are chastised by the Lord, that be not condemned with this world.

### The Gradual

**C**hristus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. ✠. Propter quod et Deus exaltávit illum: et dedit illi nomen,

**C**hrist became obedient for us unto death, even to the death of the cross. ✠. For which cause, God also has exalted Him and has given Him a Name which is above all names.

### The Gospel (St. John, 13. 1-15)

**A**nte diem festum Paschæ, sciens Iesus quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem, cum dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cœna facta, cum dióbolus jam 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 cœna, et ponit vestiménta sua, et cum accepisset línteum, 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 facio, tu nescis modo, scies autem póstea ». Dicit ei Petrus: « Non lavábis mihi pedes in aetérnum ». Respóndit ei Iesus: « Si non lávero te, non habébis partem mecum ». Dicit ei Simon Petrus:

**B**efore the festival day of the Pasch, Iesus 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 goes to God: He rose from supper and laid aside His garments and, having taken a towel, girded Himself. After that, He put 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 comes therefore to Simon Peter. And Peter said to Him: Lord, does Thou wash my feet? Iesus answered and said to him What I do, thou know not now; but thou shall

« Dómine, non tantum pedes meos, sed et manus et caput ». Dicit ei Iesus: « Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes ». Sciébat enim quisnam esset qui tráderet eum; 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, quemadmódum ego feci vobis, ita et vos faciátis ».

know hereafter. Peter said to Him: Thou shall never wash my feet. Jesus answered him: If I wash thee not, thou shall have no part with Me. Simon Peter said to Him: Lord, not only my feet, but also my hands and my head. Jesus said to him: He that is washed needs not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him; therefore He said: You are not all clean. Then after He had washed their feet and taken His garments, being set down again, He said to them: Know you what I have done to you? You call Me Master and Lord. And you say well; for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

### Homily/Sermon

*The Priest kisses the Altar, and turning to the people, says*

☩. Dóminus Vobiscum

☩. The Lord be with you.

☩. Et cum spírítu tuo

☩. And with your spirit.

### The Offertory (Ps. 117. 16,17)

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

**T**he 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.

*After saluting the faithful once more, the Priest enters upon the Sacrifice of the Mass proper and urges the faithful to pray with him.*

Orémus

Let us Pray

*This being finished, he offers the bread and wine to the Father, which is about to be changed into the Body and Blood of His Son.*

### **The Offering of the Bread and Wine**

*He takes the paten with the host, and offering it up, says:*

**S**úscipe, sancte Pater, omnípotens  
ætérne Deus, hanc immaculátam  
hóstiam, quam ego indígnus fámulus  
tuus óffero tibi Deo meo vivo et vero,  
pro innumerábilibus peccátis, et  
offensiónibus, et neglegéntiis meis, et  
pro ómnibus circumstántibus, sed et pro  
ómnibus fidélibus cristiánis vivis atque  
defúntis: ut mihi et illis proficiat ad  
salútem in vitam ætéram. Amen.

**R**eceive, O holy Father, almighty and  
eternal God, this unspotted host,  
which I, Thine unworthy servant, offer  
unto Thee, my living and true God, for  
my countless sins, trespasses, and  
omissions, likewise for all here present:  
as also for all faithful Christians, both  
living and dead; that it may be of avail  
for salvation both to me and to them  
unto life everlasting. Amen.

*Making the Sign of the Cross with the paten, he places the host upon the corporal. He pours wine and water into the chalice, blessing the water before it is mixed. He pours a few drops of water into the chalice containing wine, in remembrance of the water and blood which flowed from the side of Jesus when pierced by the soldier's lance.*

**D**eus, ✠ qui humánæ substántiæ  
dignitátem mirábiliter condidísti, et  
mirábilis reformásti: da nobis, per  
huius aquæ et vini mystérium, eius  
divinitátis esse consórtes, qui  
humanitátis nostræ fieri dignátus est  
párticeps, Iesus Christus,- Fílius tuus,  
Dóminus noster: Qui tecum vivit et  
regnat in unitáte Spíritus Sancti Deus:  
per ómnia sæcula sæculórum. Amen.

**O** God, ✠ who, in creating human  
nature, did wonderfully dignify it,  
and has still more wonderfully restored  
it, grant that, by the Mystery of this  
water and wine, we may become  
partakers of His divine nature, who  
humbled Himself to become partaker of  
our human nature, even Jesus Christ our  
Lord, Thy Son, who with Thee lives and  
reigns in the unity of the Holy Ghost,  
God: world without end. Amen.

*Then the Priest takes the chalice, and offers it, saying:*

**O**fferimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ maiestátis tuæ, pro nostra et tótius mundi salúte, cum odóre suavitátis ascéndat. Amen.

**W**e offer to Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty as a sweet fragrance, for our salvation and for that of the whole world. Amen.

*The Priest makes the Sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:*

**I**n spírítu humilitátis et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

**H**umbled in mind and contrite of heart, may we find favor with You, O Lord, and grant that the sacrifice which we offer this day in Thy sight may be well pleasing to Thee, who art our Lord and our God.

*Raising his eyes towards heaven, extending and then joining his hands, the Priest makes the Sign of the Cross over the host and the chalice, while he invokes the Holy Spirit:*

**V**eni, sanctificátor omnípotens ætérne Deus: benedícit obláta, prosequendo: et benedic ✠ hoc sacrificium, tuo sancto nómini præparátum.

**C**ome, O Sanctifier, almighty and Eternal God, and bless ✠ this Sacrifice, which is prepared for the glory of Thy holy Name.

### **The Washing of the Hands**

*The Priest washes his fingers to symbolize the great purity and inner cleanliness of those who offer or participate in this great Sacrifice.*

**L**avábo inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine: Ut áudiam vocem laudis, et enárrem univérssa mirabília tua. Dómine, diléxi decórem domus tuæ, et locum habitatiónis glóriæ tuæ. Ne perdas cum impiis, Deus, ánimam meam, et cum

**I** will wash my hands among the innocent: and I will walk around Thine altar, O Lord. That I may hear the voice of Thy praise: and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwells. Take not away

viris sánguinum vitam meam: In quórum  
mánibus iniquitatéssunt: déxtera eórum  
repléta est munéribus. Ego autem in  
innocéntia mea ingrédus sum: rédime  
me, et miserére mei. Pes meus stetit in  
dirécto: in ecclésiis benedícam te,  
Dómine.

my soul, O God, with the wicked: nor  
my life with bloody men. In whose  
hands are iniquities: their right hand is  
filled with bribes. But as for me I have  
walked in mine innocence: redeem me,  
and have mercy on me. My foot has  
stood in the direct way; in the churches I  
will bless Thee, O Lord.

### **The Prayer to the Most Holy Trinity**

*Bowing down before the middle of the Altar, the Priest, with joined hands, says:*

**S**úscipe, sancta Trínitas, hanc  
oblatiónem, quam tibi offérimus ob  
memóriam passiónis, resurrectiόnis et  
ascensiόnis Iesu Christi Dómini nostri:  
et in honórem beátæ Mariæ semper  
Víriginis, et beáti Ioánnis Baptístæ, et  
sanctórum Apostolórum Petri et Pauli, et  
istórum, et ómnium Sanctórum: ut illis  
proficiat ad honórem, nobis autem ad  
salútem: et illi pro nobis intercédere  
dignéntur in cœlis, quórum memóriam  
ágimus in terris. Per eundem Christum  
Dóminum nostrum. Amen.

**R**ecieve, O holy Trinity, this oblation  
which we make to Thee, in memory  
of the Passion, Resurrection and  
Ascension of our Lord Jesus Christ, and  
in honor of Blessed Mary, ever Virgin,  
blessed John the Baptist, the holy  
Apostles Peter and Paul, and of these  
and of all Thy Saints, that it may avail  
unto their honor and our salvation, and  
may they, whose memory we celebrate  
on earth, intercede for us in heaven,  
Through the same Christ our Lord.  
Amen.

### **The Orate Fratres**

*The Priest kisses the Altar and, turning towards the people, extending, then  
joining his hands, says*

**O**ráte, fratres: ut meum ac vestrum  
sacrificium acceptábile fiat apud  
Deum Patrem omnipoténtem.

*The Server answers.*

Suscípiat Dóminus sacrificium de mán-  
ibus tuis (vel meis) ad laudem et glóriam  
nóminis sui, ad utilitátem quoque nos-  
tram, totiúsque Ecclésiæ suae sanctæ.

**B**rethren, pray that my Sacrifice and  
yours may be acceptable to God the  
Father Almighty

*The Server answers:*

May the Lord receive the Sacrifice from  
thy hands, to the praise and glory of His  
Name, to our benefit, and that of all His  
holy Church.

*The Priest answers in a low voice*  
℟. Amen.

*The Priest answers in a low voice:*  
℟. Amen.

### **The Secret**

*The Priest recommends the offering just made in one or several short prayers, called Secret Prayers.*

*Then with outstretched hands, he recites the Secret Prayers, not beginning with Oremus. The Secret Prayers vary with the Mass.*

**I**pse tibi, quæsumus, Dómine: Pater Omnipotens, ætérne Deus, sacrafícium nostrum reddat, accéptum, qui discípulus suis in sui commemoratióne hoc fieri hodiérna traditióne monstrávit, Iesus Christus Fílius tuus, Dóminus noster: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum. ℟. Amen.

**W**e beseech Thee, O Holy Lord, Father almighty, everlasting God, that He Himself may render our sacrifice acceptable to Thee, who on this day taught His disciples to do this in remembrance of Him, Jesus Christ, Thy Son our Lord: Who lives and reigns with Thee in the unity of the Holy Ghost, world without end. ℟. Amen.

### **The Preface of the Holy Cross**

℣. Dóminus vobiscum.

℟. Et cum spíritu tuo.

℣. Sursum corda.

℟. Habémus ad Dóminum

℣. Gratiás agámus Dómino Deo nostro.

℟. Dignum et iustum est.

**V**ere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte, Pater omnipotens ætérne Deus: qui salútem humáni géneris in ligno Crucis constituísti: ut, unde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum Dóminum nóstrum. Per quem maiestátem tuam laudant Ángeli,

℣. The Lord be with You

℟. And with your spirit.

℣. Lift up your hearts

℟. We have lifted them up to the Lord

℣. Let us give thanks to the Lord Our God

℟. It is just and fitting.

**J**ust it is indeed and fitting, right, and for our lasting good, that we should always and everywhere give thanks to Thee, Lord, holy Father, almighty and eternal God; for by this bodily fasting Thou dost curb vice and uplift the mind, bestowing upon us virtue and its rewards, through Christ our Lord. It is through Him that Thy majesty is praised by Angels, adored by Dominations,

adórant Dominatiónes, tremunt  
Potestátes. Cœli, cœlorúmque virtútes,  
ac beáta Séraphim, sócia exsultatióne  
concélebrant. Cum quibus et nostras  
voces ut admítte iúbeas, deprecámur,  
súpplíci confessiÓne dicéntes:

feared by powers; through Him that the  
heavens and the celestial Virtues join  
with the blessed Seraphim in one glad  
hymn of praise. We pray Thee let our  
voices blend with theirs, as we humbly  
praise Thee, singing:

### The Sanctus

*The triumphal hymn of the Angels, the "Trisagion" (thrice holy), is addressed to the three divine Persons. It is composed of words taken from Isaias (6. 3), from Psalm 117, and from the acclamations which greeted Jesus on the occasion of His solemn entry into Jerusalem (Matth. 21).*

**S**anctus, Sanctus, Sanctus. Dóminus  
Deus Sabaóth. Pleni sunt cœli, et  
terra glória tua. Hosánna in excélsis.  
Benedíctus ☩ qui venit in nómine  
Dómini. Hosánna in excélsis.

**H**oly, holy, holy, Lord God of Hosts.  
Thy glory fills all heaven and earth.  
Hosanna in the highest! Blessed ☩ is He  
who comes in the name of the Lord.  
Hosanna in the highest.

### The Canon of the Mass

*The word Canon is derived from the Greek, and signifies: Rule, direction, order. The Canon comprises the fixed forms of prayer in the Mass from the Sanctus to the Pater noster.*

#### The Prayers before the Consecration

*Before the Consecration the Priest recommends to God: the Church, the ecclesiastical authorities; the living persons for whom he prays especially, and the faithful who are present; he then invokes the Saints and implores their protection,*

#### For the Church and Ecclesiastical Authorities

*The Priest, extending, raising and then joining his hands, raising his eyes towards heaven and deeply bowing, says in a low voice:*

**T**e ígitur, clementíssime Pater, per  
Iesum Christum Fílium tuum  
Dóminum nostrum, supplíces rogámus,  
ac pétimus, uti accépta hábeas, et  
benedícas, hæc ☩ Dona, hæc ☩ múnera,  
hæc ☩ sancta sacrificia illibáta, in

**W**e therefore, humbly pray and  
beseech Thee, most merciful  
Father, through Jesus Christ, Thy Son,  
our Lord, that Thou wouldst vouchsafe  
to accept and bless these ☩ gifts, these ☩  
presents, this ☩ holy Victim without

primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodáre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro Bénédict, et Antístite nostro George, et ómnibus orthodoxis, atque cathólicæ, et apostólicæ fidei cultóribus.

### **Commemoration of the Living**

*In union with the Priest, mention here the names of the persons and the intentions for which you offer the Divine Victim.*

**M**emento, Dómine, famulórum, famularúmque tuárum N. et N. et ómnium circumstántium, quórum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salútis, et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

### **Invocation of the Saints**

**C**ommunicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Iesus Christus pro nobis est tráditus: sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genetrícis eiusdem Dei et Dómini nostri Iesu Christi: sed et beati Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Martýrum tuórum, Petri et Pauli, Andréæ, Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi,

blemish, which in the first place we offer Thee for Thy holy Catholic Church; vouchsafe to preserve and govern her in peace and union throughout the world, together with Thy servant Benedict, our Pope, and George, our Archbishop, and all who follow and foster the Catholic and Apostolic Faith.

### **Commemoration of the Living**

*In union with the Priest, mention here the names of the persons and the intentions for which you offer the Divine Victim.*

**B**e mindful, O Lord, of Thy servants and handmaidens, N. and N., and of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the health and salvation they hope for; and who now fulfil their obligation to Thee, the eternal, living and true God.

### **Invocation of the Saints**

**I**n communion with, and with them celebrating the most sacred day on which our Lord Jesus Christ was betrayed for us: and also honoring, in the first place the memory of the glorious and ever Virgin Mary, Mother of the same our Lord and God Jesus Christ, likewise of Thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and

Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quórum méritis precibúsq;ue concédas, ut in ómnibus protectiónis tuæ muniámur auxilió. **Iungit manus.** Per eundem Christum Dóminum nostrum. Amen.

Thaddeus: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, through whose merits and prayers, grant that we may in all things be defended by the help of Thy protection, **He joins his hands** Through the same Christ our Lord. Amen.

### **The Prayers at the Consecration Oblation of the Victim to God**

*In the Name of the Church the Priest prays the almighty God graciously accept the oblation. Spreading his hands over the oblation he says:*

**H**anc igitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Iesus Christus trádidit discipulus suis Córporis et Sánguini sui mystéria celebránda: quæsumus Dómine, ut placátus accípias: diésquæ nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum iúbeas grege numerári: Per Christum Dóminum nostrum. Amen. Quam oblatiónem tu Deus, in ómnibus quæsumus, **He signs thrice the oblation with the Sign of the Cross.** bene✠díctam, adscríp✠tam, ra✠tam, rationábilem, acceptabilémque fácere dignéris: ut nobis Cór✠pus, et Sán✠guis fiat dilectíssimi Fílii tui Dómini nostri Iesu Christi.

#### **Words of Consecration and Elevation**

#### **Consecration of the Host**

QUI PRÍDIE QUAM PRO NOSTRA

**W**e therefore, beseech Thee, O Lord, graciously to and accept this offering of our service, as also of Thy whole family; which we make to Thee in memory of the day on which Our Lord Jesus Christ gave to His disciples the Mysteries of His Body and Blood to be celebrated; and to dispose our days in Thy peace, preserve us from eternal damnation, and count us in the number of Thine Elect. Through Christ our Lord. Amen. Which oblation do Thou, O God, vouchsafe in all respects, **He signs thrice the oblation with the Sign of the Cross.** to bless, ✠ approve, ✠ ratify, ✠ make worthy and acceptable; that it may become for us the ✠ Body and ✠ Blood of Thy most loved Son Jesus Christ our Lord.

#### **Words of Consecration and Elevation**

#### **Consecration of the Host**

WHO, THE DAY BEFORE HE SUFFERED

OMNIÚMQUE SALÚTE PATERÉTUR, HOC EST HÓDIE, ACCÉPIT PANEM IN SANCTAS, AC VENERÁBILES MANUS SUAS ET ELEVÁTIS ÓCULIS IN CŒLUM AD TE DEUM PATREM SUUM OMNIPOTÉNTEM, TIBI GRÁTIAS AGENS, BENE ✠ DÍXIT, FREGIT, DEDÍTQUE DISCÍPULIS SUIS, DICENS: ACCÍPITE, ET MANDUCÁTE EX HOC OMNES.

**HOC EST ENIM CORPUS MEUM.**

FOR OUR SALVATION AND THAT OF ALL MEN, THAT IS, ON THIS DAY, TOOK BREAD INTO HIS HOLY AND VENERABLE HANDS, AND WITH HIS EYES LIFTED UP TOWARDS HEAVEN TO THEE, GOD, HIS ALMIGHTY FATHER, GIVING THANKS TO THEE, HE BLESSED ✠ IT, BROKE IT AND GAVE IT TO HIS DISCIPLES, SAYING: TAKE AND EAT YE ALL OF THIS,

**For this is My Body.**

*After pronouncing the words of Consecration, the Priest, kneeling, adores the Sacred Host; rising, he elevates It, and then placing it on the corporal, again adores It. After this he keeps his first finger and thumb together (except when he takes up the Host) until after the washing of his fingers.*

*Even should this be a High Mass celebrated without Deacon and Subdeacon, it is mandatory that the Blessed Sacrament be incensed at the Elevations.*

### **Consecration of the Wine**

*Then, uncovering the chalice, the Priest says:*

SÍMILI MODO POSTQUAM CŒNÚTUM EST, ACCÍPIENS ET HUNC PRÆCLÁRUM CÁLICEM IN SANCTAS AC VENERÁBILES MANUS SUAS: ITEM TIBI GRÁTIAS AGENS, BENE ✠ DÍXIT, DEDÍTQUE DISCÍPULIS SUIS, DICENS: ACCÍPITE, ET BÍBITE EX EO OMNES.

**HIC EST ENIM CALIX SÁNGUINIS MEI, NOVI ET ÆTÉRNA TESTAMNTI: MYSTÉRIUM FÍDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.**

*After the consecration of the Chalice, the Priest says in a low voice:*

HÆC QUOTIESCÚMQUE FECÉRITIS, IN

IN LIKE MANNER, AFTER HE HAD SUPPED, TAKING ALSO THIS EXCELLENT CHALICE INTO HIS HOLY AND VENERABLE HANDS, AND GIVING THEE THANKS, HE BLESSED ✠ IT, AND GAVE TO HIS DISCIPLES, SAYING: TAKE AND DRINK YE ALL OF THIS,

**FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.**

*After the consecration of the Chalice, the Priest says in a low voice:*

AS OFTEN AS YE DO THESE THINGS, YE

MEI MEMÓRIAM FACIÉTIS.

SHALL DO THEM IN REMEMBRANCE OF  
ME.

*The Priest kneels and adores the Precious Blood; rising he elevates the Chalice, and setting It down he covers It and adores again.*

### **Oblation of the Victim to God**

*In the name of the Church the Priest asks of God the Father to accept the sacrifice of the Body and Blood of His Son as He did that of Abel, of Abraham, and of Melchisedech, which were figures of the Sacrifice first offered on Calvary and then renewed in each Holy Mass.*

*With hands held apart, he then proceeds:*

**U**nde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ passiónis, necnon et ab ínferis resurrectiúnis, sed et in cælos gloriósa ascensiúnis: offérimus præcláræ majestáti tuæ de tuis donis, ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam. Panem ✠ sanctum vitæ æternæ, et Cálícem ✠ salutis perpétuæ,

**W**herefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, and also His Resurrection from the dead and His glorious Ascension into heaven: offer to Thy supreme Majesty from Thine own gifts bestowed on us, a pure ✠ Victim, a holy ✠ Victim, an unblemished ✠ Victim, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

*With hands still apart, he proceeds:*

**S**upra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justí Abel, et sacrificium Patriárchæ nostri Ábrahæ: et quod tibi obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

**U**pon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou were graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee: a holy Sacrifice, a stainless Victim.

*Bowing down with hands joined and placed upon the Altar, he says:*

**S**úpplīces te rogámus, omnípotens Deus: jube hęc perférri per manus sancti Ángeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quotquot, ex hac altáris participatióne sacrosánctum Fílii tui Corꝛpus, et Sánꝛguinem sumpsérimus, omni benedictióne cœlésti et grátia repleámur. Per eundem Christum Dóminum nostrum: Iesum Christum filium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. **R.** Amen.

**W**e most humbly beseech Thee, almighty God, command these offerings to be borne by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine Majesty, that as many as shall partake of the most holy Body ꝛ and Blood ꝛ of Thy Son at this altar, may be filled with every heavenly grace and blessing. Through the same Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Ghost, who is God, world without end. **R.** Amen.

### **The Prayers after the Consecration**

*Here the Priest offers the Body and Blood of Christ for the comfort of the souls in Purgatory; invokes the saints that through their intercession we may share in the heavenly inheritance destined for us; and finishes the Canon.*

### **Commemoration of the Dead**

*The faithful departed receive a special memento here. Mention your departed parents, grand-parent, relatives, friends, benefactors, teachers and those departed souls whom you especially desire to remember.*

**M**eménto étiam, Dómine, famulórum famularúmque tuárum N. et N., qui nos præcésserunt cum signo fidei, et dórmiunt in somno pacis. Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur : Per eúndem Christum Dóminum nostrum. Amen.

**R**emember also, O Lord, Thy servants and handmaids, who are gone before us with the sign of faith, and who rest in the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshing coolness, light, and peace; Through the same Christ our Lord. Amen.

*“Nobis quoque peccatóribus”, are the only words in the Canon which the Priest pronounces in a somewhat elevated tone of voice. At the same time he strikes his breast in token of contrition.*

**N**obis quoque Peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et

**T**o us also, Thy Sinful Servants, confiding in the multitude of Thy mercies, vouchsafe to grant some part

societatem donare digneris, cum tuis sanctis Apóstolis et Martíribus: cum Joánne, Stepháno, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agátha: Lúcia, Agnéte, Cæcília, Anastásia, et Ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed vénia, qui sumus, largítor admítte.

and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilv, Anastasia, and with all Thy Saints, into whose company we beseech Thee to admit us, not weighing our merits, but pardoning our offences.

### **Final Doxology of the Canon and Minor Elevation**

*Once more, with the closing prayer of the Canon, the Body and Blood of our Lord are offered up to God.*

*The Priest joins his hands and thrice signs the Cross over the Host and the Chalice, saying:*

**P**er Christum Dóminum nostrum. Per quem hæc ómnia, Dómine, semper bona creas, sanctí✠ficas, viví✠ficas, bene✠dícis, et præstas nobis

**T**hrough Christ our Lord. By whom, O Lord, Thou dost ever create, sanctify✠, quicken✠, bless ✠, and bestow upon us all these good things.

*He uncovers the Chalice and genuflects; then taking the Host in his right hand, and holding the Chalice in his left, three times he makes the Sign of the Cross over the Chalice and twice between himself and the Chalice, saying:*

**P**er ip✠sum, et cum ip✠so, et in ip✠so, tibi Deo Patri ✠ omnipoténti in unitáte Spíritus ✠ Sancti, omnis honor et glória.

**B**y Him, ✠ and with Him, ✠ and in Him ✠ is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

*Replacing the Host and covering the Chalice, he kneels down, and rising again, says (or sings):*

✠. Per ómnia sæcula sæculórum,  
✠. Amen

✠. World without end.  
✠. Amen.

*The Priest thus brings to an end all the preceding prayers of the Canon by saying aloud, "Per omnia ... ," while the faithful assent to all that has been said by answering "Amen".*

### **The Pater Noster - The Lord's Prayer**

*The Priest sings or says aloud the Lord's prayer, taught us by the Savior Himself  
The Priest joins his hands.*

Oremus:

**P**ræceptis salutáribus móniti, et divína  
institutióne formáti, audemus dícere:

*He extends his hands:*

Pater noster, qui es in cœlis:  
sanctificétur nomen tuum: advéniat  
regnum tuum: fiat volúntas tua, sicut in  
cœlo, et in terra. Panem nostrum  
quotidiánum da nobis hódie: et dimítte  
nobis débíta nostra, sicut et nos  
dimíttimus debitóribus nostris. Et ne nos  
indúcas in tentátionem.

*The choir, in the name of the people,  
says the last petition:*

✠. Sed líbera nos a malo.

*The Priest says in a low voice:*

℟̄. Amen.

Let us pray:

**I**nstructed by Thy saving precepts, and  
following Thy divine direction, we  
presume to say:

*He extends his hands:*

Our Father, who art in heaven, hallowed  
be Thy Name: Thy kingdom come; Thy  
will be done on earth as it is in heaven.  
Give us this day our daily bread. And  
forgive us our trespasses, as we forgive  
those who trespass against us. And lead  
us not into temptation.

*The choir, in the name of the people,  
says the last petition:*

✠. But deliver us from evil.

*The Priest says in a low voice:*

℟̄. Amen.

### **The Libera nos and the Fraction of the Host**

*This prayer mentions in detail the evils from which we beg to be delivered.  
At the end of it the Sacred Host is divided.*

**L**íbera nos, quæsumus Dómine, ab  
ómnibus malis, prætéritis,  
præséntibus, et futúris: et intercedénte  
beáta, et gloriósa semper Vírgine Dei  
Genitríce María, cum beátis Apóstolis  
tuis Petro et Paulo, atque Andréa, et  
ómnibus Sanctis, da propítius pacem in  
diébus nostris: ut ope misericórdiæ tuæ  
adiúti, et a peccáto simus semper líberi,  
et ab omni perturbatióne secúri.

**D**eliver us, we beseech Thee, O Lord,  
from all evils, past, present, and to  
come; and by the intercession of the  
blessed and glorious ever Virgin Mary,  
Mother of God, and of the holy  
Apostles, Peter and Paul, and of  
Andrew, and of all the Saints, mercifully  
grant peace in our days, that through the  
assistance of Thy mercy we may be  
always free from sin, and secure from  
all disturbance.

*He places the paten under the Host, uncovers the Chalice, and makes a genuflection; rising he takes the Host, breaks It in the middle over the Chalice, saying:*

**P**er eundem Dóminum nostrum  
Christum Fílium tuum. Qui tecum  
regnat in unitáte Spíritus Sancti Deus.

**T**hrough the same Jesus Christ, Thy  
Son, our Lord. Who with Thee in  
the unity of the Holy Ghost lives and  
reigns, God,

*He replaces the right half of the Host on the paten and breaks off a Particle from the other half which he also replaces on the paten; then, holding the Particle in his right hand over the Chalice now held in his left, he says:*

Ÿ. Per ómnia sæcula sæculórum.

℞. Amen.

Ÿ. World without end.

℞. Amen.

### **The Commingling of the Sacred Body and Blood**

*The Priest makes the Sign of the Cross with the Particle over the Chalice, saying:*

Ÿ. Pax ✠ Dómini sit ✠ semper  
vobis ✠ cum.

℞. Et cum spíritu tuo.

Ÿ. The peace ✠ of the Lord be ✠ always  
with ✠ you.

℞. And with thy spirit.

*He puts the Particle into the Chalice, saying:*

**H**æc commíxtio, et consecrátio  
Córporis et Sánguinis Dómini nostri  
Iesu Christi, fiat accipiéntibus nobis in  
vitam ætérrnam, Amen.

**M**ay this mingling and consecration  
of the Body and Blood of our Lord  
Jesus Christ be to us who receive it  
effectual unto eternal life. Amen.

### **The Agnus Dei**

*The Priest repeats the words of St John the Baptist, who thus proclaimed the Messiah to the Jews.*

*He covers the Chalice, genuflects and rises: then bowing down and striking his breast thrice, he says: (note that today the prayer ending that follows is the same thrice; normally the third ending is dona nobis pacem/grant us peace)*

Agnus Dei, qui tollis peccáta mundi:  
miserere nobis.

Agnus Dei, qui tollis peccáta mundi:  
miserere nobis.

Lamb of God, who takest away the sins  
of the world, have mercy on us.

Lamb of God, who takest away the sins  
of the world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi:  
miserere nobis.

Lamb of God, who takest away the sins  
of the world, have mercy on us.

### **The Prayers for Holy Communion**

*(Of the three prayers usually said in preparation for Communion, the first, the prayer for peace, is not said today.) With joined hands resting on the altar, he bows while saying the two following prayers:*

#### **Prayer for Sanctification**

**D**ómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas: Qui cum eódem Deo Patre et Spírítu Sancto vivis et regnas Deus in sæcula sæculórum. Amen.

**O** Lord Jesus Christ, Son of the living God, who, according to the will of Thy Father, with the cooperation of the Holy Ghost, has by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood, from all my iniquities and from all evils; and make me always cleave to Thy commandments, and suffer me never to be separated from Thee. Who lives and reigns, with the same God the Father and the Holy Ghost, God, world without end. Amen.

#### **Prayer for Grace**

**P**ercéptio Córporis tui, Dómine Iesu Christe, quod ego indígnus súmeré præstúmo, non mihi provéniat in iudícium et condemnatióem: sed pro tua pietáte, prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spírítus Sancti Deus, per ómnia sæcula sæculórum. Amen

**L**et not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through Thy mercy, become a safeguard and remedy, both for soul and body; Who with God the Father, in the unity of the Holy Ghost, lives and reigns God, for ever and ever. Amen.

## The Prayers at the Communion

### The Priest's Communion

#### Communion of the Sacred Body

*The Priest genuflects, rises and says:*

**P**anem cœlestem accípíam, et nomen  
Dómini invocábo.

**I** will take the Bread of heaven, and  
I will call upon the Name of the Lord.

*Bowing slightly, he takes both halves of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then striking his breast with his open right hand, and raising his voice a little, he says three times devoutly and humbly:*

**D**ómine, non sum dignus, ut intres  
sub tectum meum: sed tantum dic  
verbo, et sanábitur ánima mea.

**L**ord, I am not worthy that Thou  
should enter under my roof; say but  
the word, and my soul shall be healed

*Then, using his right hand, he makes the Sign of the Cross above the paten with the Host, saying:*

**C**orpus Dómini nostri Jesu Christi  
custódiat ánimam meam in vitam  
ætérnam Amen.

**T**he Body of our Lord Jesus Christ  
preserve my soul unto life  
everlasting. Amen.

*He then reverently receives both halves of the Host, joins his hands, and meditates a short time.*

#### Communion of the Precious Blood

*He uncovers the Chalice, genuflects, collects whatever fragments may remain on the corporal, and purifies the paten over the Chalice*

**Q**uid retríbúam Dómino pro ómnibus  
qua: retríbuit mihi? Cálicem  
salutáris accípi. am, et nomen Dómini  
invocábo. Laudans invocábo Dóminum,  
et ab inimícis meis salvus ero.

**W**hat shall I render to the Lord for all  
the things that He hath rendered to  
me? I will take the chalice of salvation,  
and I will call upon the Name of the Lord.  
Praising I will call upon the Lord, and I  
shall be saved from my enemies.

*The Priest takes the Chalice and making the Sign of the Cross with it, says:*

**S**ánguis Dómini nostri Iesu Christi  
custódiat ánimam meam in vitam  
ætérnam, Amen.

**T**he Blood of our Lord Jesus Christ  
preserve my soul unto life  
everlasting. Amen

*Then he receives all the Precious Blood, together with the Particle.*

## **The People's Communion**

*If Holy Communion is to be distributed, the Priest elevates a particle of the Blessed Sacrament, turns towards the people and says:*

**E**cce Agnus Dei, ecce qui tollit peccáta mundi.

*And then he says three times:*

**D**ómine, non sum dignus, ut intres subtéctum meum: sed tantum dic verbo, et sanábitur ánima mea.

**B**ehold the Lamb of God, behold Him who takes away the sins of the world.

*And then he says three times:*

**L**ord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

*He distributes Holy Communion, saying to each*

**C**órpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam Amen.

**T**he Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

## **After Holy Communion**

### **The Prayers during the Ablutions**

*After the Communion ceremony the Priest makes two ablutions (washings) of the chalice, The Priest says silently:*

**Q**uod ore sumpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum

**G**rant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and from a temporal gift may It become to us an eternal remedy.

*Then he holds out the Chalice to the server—In Solemn Masses to the Deacon—who pours wine into it for the first ab!ution, then, the Priest proceeds:*

**C**orpus tuum, Dómine, quod sumpsi, et Sánguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non reméneat scelérum macula, quem pura et

**M**ay Thy Body, O Lord, which I have received, and Thy Blood which I have .drunk, cleave to mine innermost being; and grant, that no stain

sancta refecerunt sacramenta: Qui vivis  
et regnas in saecula saeculorum.  
Amen.

of sin may remain in me, who have been  
fed with this pure and holy sacrament:  
Who lives and reigns for ever and ever.  
Amen.

### **The Communion Prayer (John 13. 12, 13, 15)**

**D**ominus Iesus, postquam cenavit  
cum discipulis suis, lavit pedes  
eorum, et ait illis: « Scitis quid fecerim  
vobis ego, Dominus et Magister?  
Exemplum dedi vobis, ut et vos ita  
faciatis ».

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

*The Tabernacle at the principal altar remains empty today. Hence, after  
Communion the Ciborium is left on the corporal until the Procession begins.*

### **The Postcommunion**

**R**efecti vitalibus alimentis, quaesumus,  
Domine Deus noster: ut, quod  
tempore nostrae mortalitatis exsequamur,  
immortalitatis tuae munere consequamur.  
Per Dominum nostrum Iesum Christum  
filium tuum, qui tecum vivit et regnat in  
unitate Spiritus Sancti Deus, per omnia  
saecula saeculorum. R. Amen.

**S**trengthened with life-giving food, we  
beseech Thee, O Lord, our God, that  
the rite we perform in this mortal life  
may win us life immortal with Thee.  
Through our Lord Jesus Christ, Thy  
Son, who lives and reigns with Thee in  
the unity of the Holy Ghost, God, world  
without end. Amen.

*Instead of "Ite Missa est", we have "Benedicamus Domino" (the response is "Deo  
Gratias"; in English "Let us bless the Lord", with the response "Thanks be to  
God".) is sung, because of the Procession to the Priest's Sacristy to follow. The  
Placeat is then said; this ends the Mass.*

*For the Placeat, The Priest, making a profound reverence, again asks the  
Blessed Trinity graciously. to accept this Holy Sacrifice.*

*Bowing down before the Altar, with hands joined upon it, he says:*

**P**laceat tibi, sancta Trinitas,  
obsequium servitutis meae: et praesta:  
ut sacrificium, quod oculis tuae  
majestatis indignus obtuli, tibi sit

**M**ay the performance of my homage  
be pleasing to Thee, O holy  
Trinity: and grant that the sacrifice  
which I, though unworthy, have offered

acceptabile, mihi que, et omnibus, pro quibus illud obtuli sit, te miserante propitiabile. Per Christum Dominum nostrum. Amen.

up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy a propitiation for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

Handwritten Latin text in red ink, likely a transcription of the Mass text above. It includes phrases like "Pange lingua, gloriosi corporis mysterium, sanguinisque pretiosi. Quem in mundi pretium, fructus ventris generosi, rex effudit gentium." and "Nobis datus, nobis natus ex intacta Virgine, et in mundo conversatus, sparso verbi semine, sui moras incolatus."

Handwritten Latin text in black ink, possibly a title or a specific instruction related to the Mass text.

Pange lingua, gloriosi  
Corporis mysterium,  
Sanguinisque pretiosi.  
Quem in mundi pretium,  
Fructus ventris generosi,  
Rex effudit gentium.  
  
Nobis datus, nobis natus  
Ex intacta Virgine,  
Et in mundo conversatus,  
Sparso verbi semine,  
Sui moras incolatus

Miro clausit ordine.  
  
In supremæ nocte; cœnæ  
Recumbens cum  
fratribus.  
Observata lege plene  
Cibis in legalibus,  
Cibum turbæ duodænæ  
Se dat suis manibus.  
  
Verbum caro, panem  
verum,

Verbo carnem efficit  
Fitque sanguis Christi  
merum:  
Et si sensus deficit,  
Ad firmandum cor  
sincerum  
Sola fides sufficit.  
  
Tantum ergo  
sacramentum  
Veneremur cernui:  
Et antiquum documentum

Novo cedat rítui:  
Præstet fides  
supplémentum  
Sénsuum deféctui.  
Genitóri, Genitóque  
Laus et jubilátio:  
Salus, honor, virtus  
quoque  
Sit et benedíctio:  
Procedénti ab utróque  
compar sit laudátio.  
Amen.

### STRIPPING OF THE ALTARS

On returning from the Altar of Repose the Celebrant and his assistants go to the Sacristy where white vestments are removed and purple stoles assumed by Celebrant and Deacon. Returning to the Principal Altar the Celebrant pronounces in a clear voice this Antiphon:

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

Once the Altars have been stripped, Psalm 21 is recited. This refers to the divine Redeemer suffering the torments of the Cross.

#### Antiphon (Psalm 21.)

✠. Dívidunt sibi \* vestiménta mea: et de veste mea mittunt sortem..

Deus meus, Deus meus, quare me dereliquisti? Longe abes a précibus, a verbis clamóris mei.

Deus meus, clamo per diem, et non exáudis, \* et nocte, et non atténdis ad me.

Tu autem in sanctuário hábitas, \* laus Israël.

In te speravérunt patres nostri, \* speravérunt et liberásti eos.

Ad te clamavérunt et salvi facti sunt, \* in te speravérunt et non sunt confúsi.

Ego autem sum vermis et non homo, \* apróbium hóminum et despéctio plebis.

#### Psalm 21

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

My God, my God, look upon me: why hast Thou forsaken me? Far from my salvation are the words of my sins.

O my God, I shall cry by day and Thou wilt not hear: and by night, and it shall not be reputed as folly in me.

But Thou dwellest in the holy place, the praise of Israel.

In Thee our fathers have hoped: they have hoped, and Thou hast delivered them.

They cried to Thee and they were saved: they trusted in Thee and were not

Omnes videntes me derident me, \*  
diducunt labia, agitant caput.  
Confidit in Domino: liberet eum, \*  
eripiat eum, si diligit eum.  
Tu utique duxisti me inde ab utero; \*  
securum me fecisti ad ubera matris meae.  
Tibi traditus sum indi ab ortu, \* ab utero  
matris meae Deus meus es tu.  
Ne longe steteris " me, quoniam tribulor;  
prope esto: quia non es adiutor,  
Circumstant me iuveni multi, \* tauri  
Basan cingunt me.  
Aperiunt contra me os suum, \* sicut leo  
rapax et rugiens.  
Sicut aqua effusus sum, \* et disjuncta  
sunt omnia ossa mea.  
Factum est cor meum tamquam cera, \*  
liquescit in visceribus meis.  
Aruit tamquam testa guttur meum, et  
lingua mea adhæret faucibus meis, \* et  
in pulverem mortis deduxisti me.  
Étenim circumstant me canes multi, \*  
caterva male agentium cingit me.  
Foderunt manus meas et pedes meos, \*  
dinu .. merare possum omnia ossa mea.  
Ipsi vero aspiciunt et videntes me  
lætantur dividunt sibi indumenta mea, \*  
et de vesta mea mittunt sortem.  
Tu autem, Domine, ne longe steteris; \*  
auxilium meum, ad adjuvandum me  
festina. Eripe a gladio animam meam, \*  
et de manu canis vitam meam.  
Salva me ex ore leonis \* et me miserum  
a cornibus bubalorum. Enarrabo nomen  
tuum fratribus meis, .\* in medio cœtu

confounded.

But I am a worm and no man: a reproach  
of men, and the outcast of the people,  
All they that saw me have laughed me to  
scorn: they have spoken with the lips,  
and wagged the head,  
He hoped in the Lord, let Him deliver  
him: let Him save him, seeing he  
delighteth in him,  
For Thou art He that hast drawn me out  
of the womb: my hope from the breasts  
of my mother. I was cast upon Thee  
from the womb.  
From my mother's womb thou art my  
God: depart not from me.  
For tribulation is very near; for there is  
none to help me .  
Many calves have surrounded me: fat  
bulls have besieged me.  
They have opened their mouths against  
me, as a lion ravening and roaring.  
I am poured out like water, and all my  
bones are scattered.  
My heart is become like wax melting in  
the midst of my bowels,  
My strength is dried up like a potsherd,  
and my tongue hath cleaved to my jaws:  
and Thou hast brought me down into the  
dust of death.  
For many dogs have compassed me: the  
council of the malignant hath besieged  
me.  
They have dug my hands and feet, They  
have numbered all my bones.  
And they have looked and stared upon

laudábo te.

Qui timétis Dóminum,  
laudáte eum: univérsum semen Jacob,  
celebráte eum; \* timéte eum, omne  
semen Israë̃l.

Neque enim spreuit nec fastidívit míseri;  
neque abscondit fáciem suam ab eo \* et,  
dum clamávit ad eum, audívit eum.

A te venit laudátio mea in cœtu magno,  
\* vota mea reddam in conspéctu  
timéntium eum.

Edent páuperes et saturabúntur  
laudábunt Dóminum, qui quærunt eum;  
\* vivant corda vestra in sæcula,

Recordabúntur et converténtur ad  
Dóminum \* universi fines terræ.

Et proctirnbent in conspéctu ejus \*  
univérsæ famíliæ géntium.

Quóniam Dómini est regnum, \* et ipse  
dominátur in géntibus.

Eum solum adorábunt omnes qui  
dórmiunt in terra, \* coram eo  
curvabúntur omnes, qui descéndunt in  
púlverem

Et ánima mea ipsi vivet, \* semen meum  
sérviet ei.

Narrábit de Dómino 1 generatióni  
ventúræ, \* et anuntiábunt justítiam ejus  
pópulo, qui nascétur; Hæc fecit  
Dóminus.

me. They parted my garments amongst  
them: and upon my vesture they cast  
lots.

But Thou, O Lord, remove not Thy help  
to a distance from me: look towards my  
defense.

Deliver, O God, my soul from the  
sword: my only one from the hand of the  
dog.

Save me from the lion's mouth: and my  
lowness from the horns of he unicorns. I  
will declare Thy Name unto my  
brethren: in the midst of the church will  
I praise Thee.

Ye that fear the Lord, praise Him: an ye  
seed of Jacob, glorify Him. Let all the  
seed of Israel fear Him.

Because He hath not slighted nor  
despised the supplication of the poor  
man. Neither has He turned away His  
face from me: and when I cried to Him  
He heard me.

With Thee is my praise in the great  
church: I will pay my vows in the sight  
of them that fear Him.

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

All the ends of the earth shall remember,  
and shall be converted to the Lord,  
And all the kindreds of the Gentiles shall  
adore in His sight.

For the kingdom is the Lord's: and He  
shall have dominion over the nations.

All the fat ones of the earth have eaten

and have adored: all they that go down to the earth shall fall before Him.

And to Him my soul shall live: and my seed shall serve Him.

There shall be declared to the Lord a generation to come: and the heavens shall shew forth His justice to a people that shall be born, which the Lord has made.

### **Thanksgiving after Mass**

Indulged Prayer before a Crucifix.

Behold, O most kind and gentle Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou would impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins and a firm desire of amendment, while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds, having before my eyes that which the Prophet David spoke of Thee, O good Jesus: "They have pierced My hands and My feet; they have numbered all My bones".

### **Prayer of St. Thomas Aquinas**

I give thanks to Thee, O holy Lord, Father Almighty, eternal God, Who, not for any merits of my own, but solely out of Thy own mercy, have appeased the hunger of the soul of Thine unworthy servant with the Body and Blood of Thy Son our Lord Jesus Christ. I implore that this Holy Communion be not to me a condemnation unto punishment, but a saving plea for forgiveness. May it be to me the armor of faith and the shield of good conscience. May it be the emptying out of my vices, the extinction of all concupiscence and lust, the increase of charity and patience, of humility and obedience, and of all virtues; a strong defense against all enemies, visible and invisible; the perfect quieting of all my impulses, both bodily and spiritually; a firm cleaving to Thee, the one true God; and a pledge of blessed destiny. And I beseech Thee, that Thou would bring me, a sinner, to that ineffable Banquet, in which Thou, together with Thy Son and the Holy Ghost, are to Thy Saints true light, fullness of content, eternal joy, gladness without alloy, and perfect happiness. Through the same Christ our Lord. Amen.