

THE SOLEMN EVENING MASS

Station at St. John Lateran

PRELIMINARY

The Mass must be celebrated at a convenient time in the evening, but not before 4 p. m. or after 9 p. m.

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.

FROM THE BEGINNING OF MASS TO THE GOSPEL

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

ENTRY ANTIPHON

R OS au- tem * glo-ri-á-ri opór- tet in crú-
ce Dó-mi-ni nóstri Jé- su Chri- sti : in quo est sá-
lus, ví- ta, et re- surrécti- o nó- stra : per quem sal-
vá-ti, et li- be- rá- ti sú- mus. *Ps.* Dé- us mi- se- re- á- tur
nóstri, et bene- dí- cat nóbis : * illúminet vúltum sú- um su-

per nos, et mi- se- re- á- tur nóstri. Nos au- tem.

VERSES AD LIBITUM

2. Ut cognoscámus in térra ví- am tú- am : * in ómnibus

géntibus sa- lu- tá- re tú- um. Nos au- tem.

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

tí- bi pó- pu- li ómnes. Nos au- tem. *Kyrie IV or IX.*

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; he censes it in the usual way even at a simple sung Mass.

7. After censing the altar the celebrant reads the Introit and *Kýrie*, élíson 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.

Orémus.

Collect

DEus, a quo et Judas reátus sui poenam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiaciónis effectum : † ut, sicut in passióne sua Jesus Christus, Dóminus no-
ster, diversa utrisque intulit stipéndia meritórum; * ita nobis, abláto vetustátis errore, resur- recciónis suae grátiam largiátur : Qui tecum vivit et regnat in unitáte...

This Collect only is said.

[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. *I Cor, II, 20-32*

FRatres : Conveniéntibus vobis in unum, jam non est domí-
nicam cenam manducáre. Unus- quisque enim suam cenam prae-
súmit ad manducándum. Et álius quidem ésurit : álius autem

ébrus est. Numquid domos non habétis ad manducándum et bibéndum? aut ecclésiám Dei contémnit, et confúndit eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino, quod et trádidi vobis, quóniam Dóminus Jesus, in qua nocte tradébatur, accépit panem, et grátias agens fregit, et dixit: « Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. » Similiter et cálicem, postquam cenávit, dicens: « Hic calix novum testaméntum est in meo ságuine: hoc fácite, quotiescúmque bibétis, in meam commemoratióem. » Quoties-

cúmque enim manducábítis panem hunc, et cálicem bibétis: mortem Dómini annuntiábítis, donec véniat. Itaque quicúmque manducáverit panem hunc vel biberit cálicem Dómini indigné, reus erit córporis et ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim manducat et bibit indigné, júdicium sibi manducat et bibit: non dijúdicans corpus Dómini. Ideo inter vos multi infirmi et imbecíles, et dormiunt multi. Quod si nosmetípsos dijúdicarémus, non útique dijúdicarémur. Dum júdicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

Grad. 

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-li nó- men, quod est super ómne
* nó- men.

11. Munda cor meum, Jube, domne (Dómine), and Dóminus sit in corde tuo (meo), are said as usual.

✠ *Sequentia sancti Evangelii secundum Joannem*

Our Lord prepares the apostles to receive the Holy Eucharist, the sign of His Love, by washing their feet. John 13, 1-15.

Ante diem festum Paschae, sciens Jesus quia venit hora ejus, ut transeat ex hoc mundo ad Patrem, cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cena facta, cum diabolus jam misisset in cor, ut traderet eum Judas Simónis Iscariótæ; sciens quia ómnia dedit ei Pater in manus, et quia a Deo exiit et ad Deum vadit; surgit a cena, et ponit vestiménta sua; et cum accepisset linteam, praeceñxit se. Deinde mittit aquam in pelvim, et cœpit lavare pedes discipulorum, et extergere linteo, quo erat praeceñctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: « Dómine, tu mihi lavas pedes? » Respondit Jesus et dixit ei: « Quod ego fácio, tu nescis modo, scies autem póstea ». Dicit ei Petrus: « Non lavábis mihi pedes in aetérnum ». Respondit 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 enim quisnam esset qui tráderet eum; proptérea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accépit vestiménta sua, cum recubísset íterum, dixit eis: « Scitis quid fécerim vobis? Vos vocátis me Magíster et Dómine, et bene dicitis; sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster: et vos debétis alter altérius lavare pedes. Exémplum enim dedi vobis, ut, quemámodum ego feci vobis, ita et vos faciátis ».

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 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. The celebrant, having made reverence to the altar, goes to the bench and sits. 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.

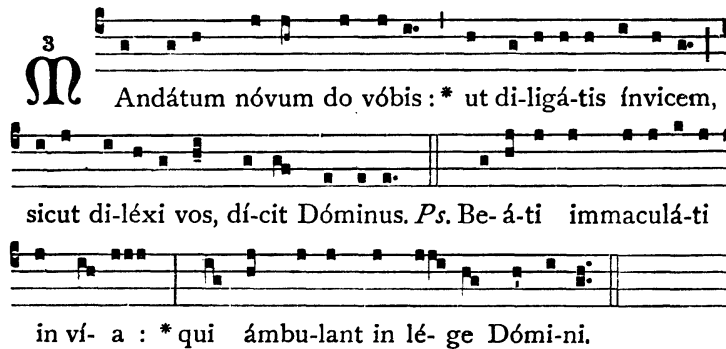
18. The celebrant goes to the middle with the ministers [or servers], makes reverence to the altar, and begins the feet-washing as follows. He kneels before each one, the subdeacon [or second server] holds the right foot, while acolytes [or two other servers] have ready water and basin ; he washes the foot, then dries it, the deacon [or first server] handing the towel.

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.

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

I

ANTIPHON, JOHN 13, 34; PS. 118, 1



Andátum nóvum do vóbis : * ut di-ligá-tis ínvicem,
sicut di-léxi vos, dí-cit Dóminus. *Ps.* Be-á-ti immaculá-ti
in ví-a : * qui ámbu-lant in lé-ge Dómi-ni.

The Antiphon Mandátum nóvum, is repeated.

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

II

ANTIPHON, JOHN 13, 4, 5 et 15; PS. 47, 2.

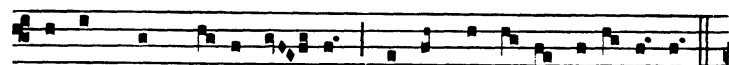


Ostquam surréxit Dóminus * a cé-na, mí-sit
áquam in pél-vim : coépit laváre pédes disci-pu-ló-
ram : hoc exémpulum re-líquit é-is. *Ps.* Mág-nus Dó-
minus, et laudá-bi-lis nimis : * in civi-táte Dé-i nóstri, in
mónte sáncto é-jus. Postquam.

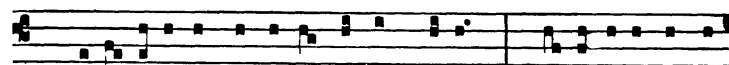
III

ANTIPHON, JOHN 13, 12, 13 et 15; PS. 84, 2.

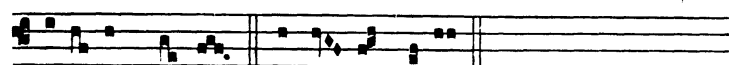
Omi-nus Jesús, * postquam ce-ná-vit cum di-
scípu-lis sú-is, lávit pédes e-órum, et á-it fl-lis : Scí-
tis quid féce-rim vó-bis é-go Dómi-nus et Magíster?



Exémplum dé-di vó- bis, ut et vos i- ta fa-ci- á- tis.



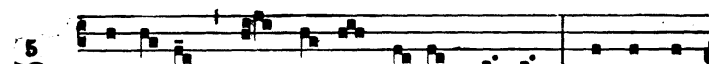
Ps. Bene-díxísti Dómi-ne térram tú-am : * a-vertísti capti-



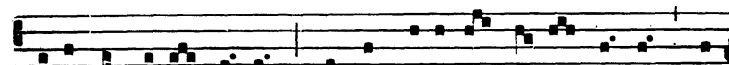
vi-tá-tem Já-cob. Dómi- nus Jesús.

IV

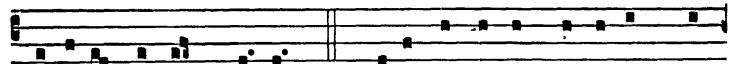
ANTIPHON, JOHN 13, 6-7 et 8.



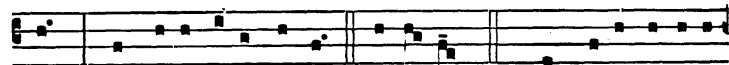
D Omi-ne, * tu mí- hi lá- vas pé- des? Respóndit



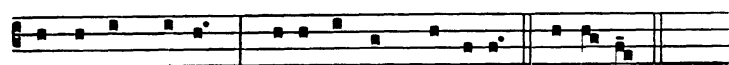
Jésus et díxit é- i : Si non láve- ro tí- bi pé- des, non



habébis pártem mé- cum. *Ps.* Vénit ergo ad Simónem Pé-



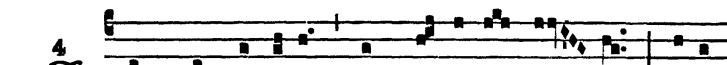
trum, * et díxit é- i Pétrus, Dómi- ne. *Ps.* Quod égo fá- ci- o,



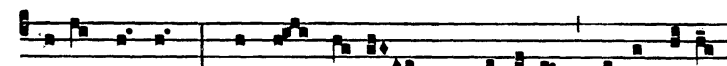
tu néscis modo : * scí- es autem póste- a. Dómi- ne.

V

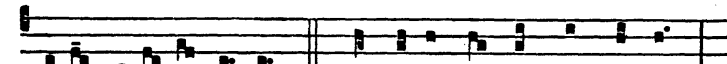
ANTIPHON, JOHN 13, 14; PS. 48, 2.



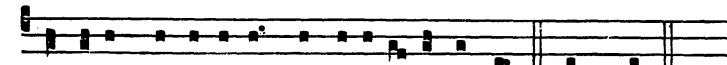
S I égo Dóminus * et Ma- gíster vé- ster lávi



vóbis pé- des : quanto ma- gis vos debé- tis álter alté-



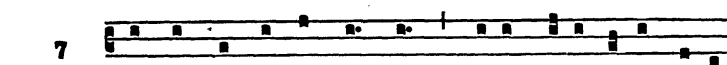
ri- us lavá- re pé- des? *Ps.* Audí- te haec, ómnes géntes : *



áuribus percí- pi- te, qui habi- tá- tis ór- bem. Si égo.

VI

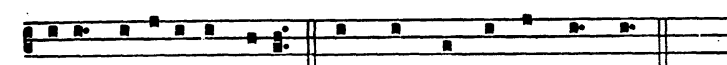
ANTIPHON, JOHN 13, 35.



I N hoc cognóscnt ómnes, * qui- a mé- i éstis discí-



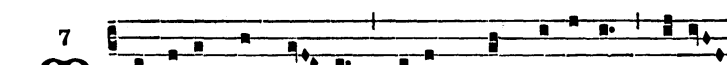
pu- li, si di- lecti- ónem habu- é- ri- tis ad ínvi- cem. *Ps.* Dí- xit



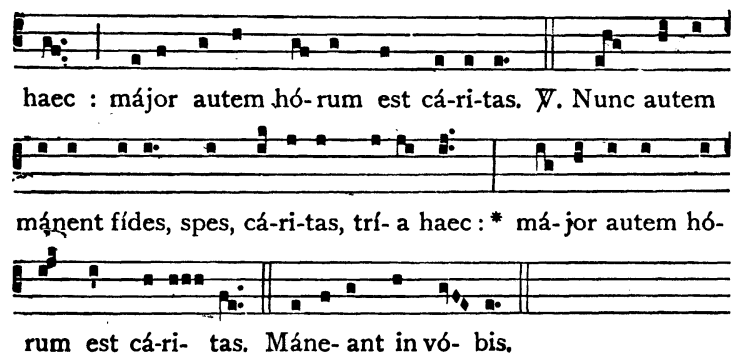
Jésus discípu- lis sú- is. In hoc cognóscnt ómnes.

VII

ANTIPHON, I COR. 13, 13.



M Ane- ant in vó- bis * fídes, spes, cá- ri- tas, trí- a



haec : májor autem hó-rum est cá-ri-tas. *Ps.* Nunc autem
má-nent fídes, spes, cá-ri-tas, trí-a haec : * má-jor autem hó-
rum est cá-ri- tas. Má-ne-ant in vó- bis.

VIII

The following antiphon and its verses are never omitted. It is begun towards the end of the Washing of the feet; some of the preceding antiphons may be omitted.

Ant.
6
U-bi cá-ri-tas et ámor, Dé-us ibi est. *Ps.* Congregá-
vit nos in únum Chrísti ámor. *Ps.* Exsultémus, et in ípso
jucundémur. *Ps.* Time-ámus, et amémus Dé-um vívum.
Ps. Et ex córde di-ligámus nos sin-cé-ro.
Ant. Ubi cá-ri-tas et ámor, Dé-us ibi est. *Ps.* Simul ergo
cum in únum congregámur: *Ps.* Ne nos ménte di-vidámur



cave-ámus. *Ps.* Césent júrgi-a ma-lígna, césent lí-tes. *Ps.* Et
in médi-o nóstri sit Chrístus Dé- us.
Ant. Ubi cá-ri-tas et ámor, Dé-us i-bi est. *Ps.* Simul quo-
que cum be-á-tis vide-ámus. *Ps.* Glo-ri-á-nter vúltum tú- um,
Chríste Dé-us: *Ps.* Gáudi-um, quod est imménsum, atque
próbum. *Ps.* Saécula per infiní-ta saecu-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; while the celebrant, with hands joined, sings to the ferial tone B (or the ancient simple tone):*

Pater noster. in silence.

Ps. Et ne nos indúcas in tentatió-nem.

R. Sed libera nos a málo.

Ps. Tu mandásti mandáta túa, Dómine.

R. Custodíri nimis.

Ps. Tu lavásti pédes discipulórum tuórum.

R. Opera mánuum tuárum ne despicias.

Ps. Dómine, exáudi oratió-nem méam.

R. Et clámor méus ad te véniat.

Ÿ. Dóminus vobiscum.
R̄. Et cum spiritu túo.

Orémus.

Prayer

ADesto, Dómine, quaesumus, 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 exte-

rióra abluúntur inquináménta; † sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse praestáre dignéris, qui vivis et regnas Deus : * per ómnia saecula saeculórum. 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.*

FROM THE OFFERTORY TO THE END

OFFERTORY ANTIPHON

D Exte- ra Dómi- ni * fé- cit vir- tú-
tem, dexte-ra Dó-mi-ni exaltá- vit me; non
mó-ri- ar, sed ví- vam, et narrábo ó-pe-ra
Dómi-ni.

Secret

Ipsé tibi, quaesumus, Dómine, ratióne hoc fieri hodiérna tradióne monstrávit, Jesus Christus, Fílius tuus, Dóminus nostrum reddat accéptum, qui discipulis suis in sui commemo-

rationem hoc fieri hodiérna tradióne monstrávit, Jesus Christus, Fílius tuus, Dóminus nostrum reddat accéptum, qui discipulis suis in sui commemo- in unitáte...

25. *Preface, Sanctus and Benedictus as usual. The preface of the holy Cross is said.*

26.

THE CANON

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est tráditus : sed et memóriam venerántes, in primis gloriósae semper Vírginis Mariae, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi : sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomaei, Matthaéi, Simónis et Thaddaei : Lini, Cleti, Clemen-tis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium Sanctórum tuórum; quorum méritis precibúsq; concédas, ut in ómnibus protectionis tuae muniámur auxilió. Per eúndem Christum Dóminum nostrum. Amen.

He now spreads out his hands over the Oblation, saying :

Hanc ígitur oblati-óne[m] servitútis nostrae, sed et cunctae familiae tuae, quam tibi offérimus, ob diem, in qua Dóminus noster Jesus Christus trádidit discipulis suis Córporis et Sánguinis sui mystéria celebránda : quaesumus, Dómine, ut placátus accípias, diésque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per eúndem Christum Dóminum nostrum. Amen.

Quam oblati-óne[m] tu, Deus, in ómnibus, quaesumus, benedíctam, adscíp + tam, ra + tam, rati-ónabilem, acceptabílemque fácere dignéris : ut nobis Cor + pus, et San + guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

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 paterétur, 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, bene + díxit, fregit, dedítque discipulis suis, dicens : Accípite, et manducáte ex hoc omnes.

Hoc est enim Corpus meum.

Simili modo postquam cenatum est, accipiens et hunc praeclarum Cálícem in sanctas ac venerábiles manus suas, ítem tibi grátias agens, bene + dixit, deditque discíplis suis, dicens : Accípite, et bíbite ex eo omnes.

Hic est enim Calix Sanguinis mei,
novi et aetérni testaménti :
mystérium fidei :
qui pro vobis
et pro multis effundétur
in remissionem peccatórum.

Haec quotiescúmque fecéritis, in mei memóriam faciétis.

And so on as at the Canon of the Mass, 17.

28. At the Agnus Dei, the response each time is : miserére nobis.

The kiss of peace is omitted to-day, as well as the first of the three prayers : Dómine Jesu Christe, qui dixisti. The Confiteor and absolution also are omitted.

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

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

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

The faithful receive at the communion-rail.

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

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

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

COMMUNION ANTIPHON

D 2 Omi- nus Jé-sus, * postquam cená- vit cum

discípou- lis sú- is, lávit pédes e- órum, et á- it fl- lis :

« Scí- tis quid fé- ce- rim vó- bis, égo Dómi- nus et
Magíster? Exémplum dé- di vó- bis, ut et vos í- ta
fa- ci- á- tis ».

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

Psalm 22 (New psalter, p. 41*)

The Lord is the good Shepherd

1. Dóminus régít me, et ni- hil mí- hi dé- e- rit : * in lóco pá-
scu- ae í- bi me collocá- vit. 2. Super...

scu- ae í- bi me collocá- vit. 2. Super...

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

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

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

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

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

7. Impinguásti in óleo cápút méum : * et cálíx méus inébríans quam praeclárus est!

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

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

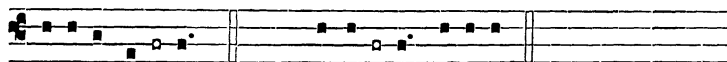
The antiphon Dóminus Jésus. is repeated, as above.

Psalm 71 (New psalter, p. 41*)

Christ's kingdom is a kingdom of justice

1. Dé- us, judí- ci- um tú- um régi da : * et justí- ti- am tú- am

1. Dé- us, judí- ci- um tú- um régi da : * et justí- ti- am tú- am



ff-li-o ré-gis : *Flex* : Arábi-ae, †

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

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

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

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

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

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

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

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

10. Réges Thársis, et insulae múnera ófferent : * réges Arabum et Sába dóna *addúcent*.

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

12. Quia liberábit páuperem a poténte : * et páuperem, cui non érat *adjútor*.

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

14. Ex usúris et iniquitáte rédimet ánimas eórum : * et honorábile nómen eórum *córam illo*.

15. Et vivet et dábitur éi de áuro Arábiae, † et adorábunt de ípso *sémper* : * tóta díe *benedícent éi*.

16. Et érit firmaméntum in térra in súmms móntium, † *super-extollétur super Libanum frúctus éjus* : * et florébunt de civitáte sicut *fénium térrae*.

17. Sit nómen éjus *benedíctum in saécula* : * ante sólem pérmanet *nómen éjus*.

18. Et *benedícentur in ípso ómnes tríbus térrae* : * ómnes géntes *magnificábunt éum*.

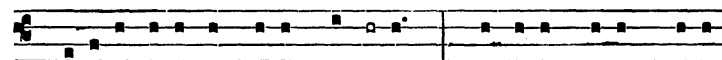
19. *Benedíctus Dóminus, Déus Israél*, * qui fáciat mirabília *sólus*.

20. Et *benedíctum nómen majestátis éjus in aetérnum* : † et replébitur majestáte éjus ómnis *térra* : * *fiat, fiat*.

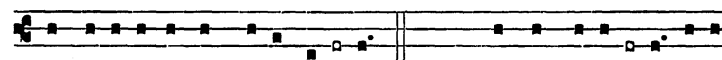
The antiphon Dóminus Jesús. is repeated, as above.

Psalm 103 (*New psalter, p. 42**)

Hymn to our Creator



I. *Benedic, ánima mé-a, Dómino* : * *Dómine, Dé-us mé-us,*



magnificá-tus es vehemén-ter. Flex : *dux est e-ó- rum* : †

2. *Confessiónem et decórem induísti* : * *amíctus lúmine sicut vestiménto* :

3. *Exténdens caelum sicut péllem* : * *qui tégis aquis superiora éjus*.

4. *Qui pónis núbem ascénsu túum* : * *qui ámbulas super pénnas ventórum*.

5. *Qui fáciat ángelos túos, spíritus* : * *et minístros túos ígnem uréntem*.

6. *Qui fundásti térram super stabilitátem súam* : * *non inclinábitur in saéculum saéculi*.

7. *Abýssus, sicut vestiméntum, amíctus éjus* : * *super móntes stábunt áquae*.

8. *Ab increpatióne túa fúgient* : * *a vóce tonítrui túi formidábunt*.

9. *Ascéndunt móntes, et descéndunt cámpi* * *in lócum, quem fundásti éis*.

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

11. *Qui emíttis fóntes in convállibus* : * *inter médium móntium pertransíbunt áquae*.

12. *Potábunt ómnes béstiae ágri* : * *exspectábunt ónagri in síti súa*.

13. *Super éa vólucres caéli habitábunt* : * *de médio petrárum dábunt vóces*.

14. *Rígans móntes de superioribus súis* : * *de frúctu óperum tuórum satiábitur térra* :

15. *Prodúcens fénium juméntis*, * *et hérbam servitúti hóminum* :

16. *Ut edúcas pánem de térra* : * *et vínum laetíficet cor hóminis* :

17. *Ut exhlaret fáciem in óleo* : * *et pánis cor hóminis confirmet*.

18. *Saturábuntur lígna cámpi, et cédri Libani, quas plantávit* : * *illic pásseres nidificábunt*.

19. Heródii dómus dux est eórum : † móntes excélsi **cérvis** : * pétra refúgium **herináciis**.

20. Fécit lúnam in **témpora** : * sol cognóvit **occásu**m súum.

21. Posuísti **ténebras**, et fácta est **nox** : * in ípsa pertransbunt **ómnes béstiae sílvae**.

22. Cátuli leónu(m) **rugiéntes**, ut **rápiant**, * et **quáerant a Déo éscam** síbi.

23. Ortus est sol, et **congregáti** sunt : * et in cubílibus **súis collocabúntur**.

24. Exibít hómo ad **óp**us súum : * et ad **operatió**nem súa(m) usque **ad vésp**erum.

25. Quam **magnificáta** sunt **ópera** túa, Dómine! † **ómnia** in **sapiéntia** fecísti : * **implé**ta est **térra** **possessi**óne túa.

26. Hoc máre **mágn**um, et **spatió**sum **mánibus** : * **illic reptí**lia, **quórum** non **est n**úmerus.

27. **Animá**lia pusílla cum **mágnis** : * **illic náves** **pertrans**bunt.

28. Dráco íste, quem **formá**sti ad **illudé**ndum **éi** : * **ómnia** a te **exp**séctant ut des **illis éscam** **in témp**ore.

29. Dánte te **illis**, **cóllig**ent : * **aperi**ente te **mánu**m túam, **ómnia** **implebúntur boni**táte.

30. **Averté**nte autem te **fáciem**, **turbabúntur** : † **áuferes spí**ritu(m) eórum, et **defici**ent, * et in **púlverem** súum **reverté**ntur.

31. **Emí**ttes spíritu(m) túum, et **creabúntur** : * et **renová**bis **fáciem** **térrae**.

32. Sit glória Dómini in **saéculu(m)** : * **laetá**bitur Dóminus in **opéribus** **súis** :

33. Qui **réspicit** **térram**, et **fá**cit **éam** **trémere** : * qui **tángit** **móntes**, et **fú**migant.

34. **Cantábo** Dómino in **víta** **méa** : * **psállam** Déo méo **quámdiu** **in Dó**mino.

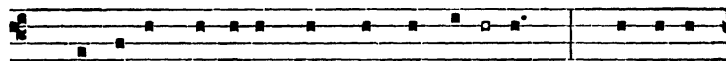
35. **Jucúndu(m)** sit **éi** **elóquiu(m)** **méu(m)** : * **égo** **vero** **delectábo**r **in Dó**mino.

36. **Defici**ant **peccatóres** a **térra**, et **in**qui ita ut **non** **sint** : * **bé**nedic, **ánima** **méa**, **Dó**mino.

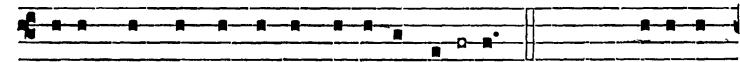
The antiphon Dóminus Jésus. is repeated, as above.

Psalm 150 (New psalter, p. 43*)

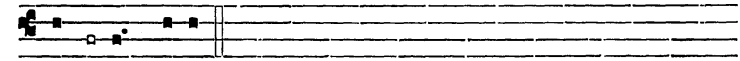
A solemn chorus of the praise of God



i. **Laudá-te** Dóminu(m) in **sánctis é-** jus : * **laudá-te**



é-um in firmaménto virtú-tis é- jus. *Flex* : bene-so-



nántibus : †

2. **Laudáte** éum in virtútibus **éjus** : * **laudáte** éum **secúndu(m)** **multitúdinem** **magnitúdinis** **éjus**.

3. **Laudáte** éum in **sóno-túbae** : * **laudáte** éum in **psalté**rio, et **cíthara**.

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

5. **Laudáte** éum in **cýmbalis** **benesonántibus** : † **laudáte** éum in **cýmbalis** **jubilatiónis** : * **ómnis spíritus láudet** **Dóminu(m)**.

The same antiphon Dóminus Jésus is repeated at the end.

32. *When all have received Communion, the ciboria are placed on the corporal. If there are several of them, 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.*

Orémus.

Postcommunion

Refécit vitálibus aliméntis, | mortalitátis exséquimur, immor-
 quaésumus, Dómine Deus | talitátis tuae múnere consequá-
 noster : ut, quod témpore nostrae | mur. Per Dóminu(m).

35. *Instead of Ite missa est, to-day Benedicámus Dómino is sung; the celebrant says Pláceat tibi, sancta Trínitas, and kisses the altar in the usual way.*

36. *The blessing and the last Gospel are omitted to-day: the celebrant and sacred ministers take off their maniples, the celebrant takes off his chasuble also and puts on a white cope.*

THE SOLEMN TRANSLATION AND RESERVATION OF THE BLESSED SACRAMENT

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 lights and flowers, but without relics and images of Saints.

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

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

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

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

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

He then puts on a white humeral veil, goes up the altar steps in the middle, genuflects, and receives standing the ciborium from the deacon: the latter 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 one server] 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 *Pänge, lingua, 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. *Pänge, lingua*, p. 957.

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

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

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 same 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*.

THE STRIPPING OF THE ALTARS

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 :

Psalm 21, 19. Divisérunt sibi vestiménta mea : et super vestem meam misérunt sortem.

Adding the intonation of the same psalm.

1. *Deus, Deus meus, réspice in me : quare me dereliquísti? **

The chorus continue the recitation of this psalm until the stripping of the altars is completed.

longe a salúte mea verba delictórum meórum. p. 749.

Or, according to the new psalter :

Ant. Dívidunt sibi vestiménta mea, et de veste mea mittunt sortem.

Ps. Deus meus, Deus meus, quare me dereliquísti? p. 44.*

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

After stripping the altars they return to the high altar, and when the celebrant has repeated the antiphon *Divisérunt* or *Dívidunt* they return to the sacristy.

8. Those who assist at the evening Mass do not say **VESPERS to-day**.

9. **COMPLINE** is recited in choir immediately afterwards; the candles are not lit and the office is not sung.

At Compline

The *Jube domne*, the Short Lesson, the *Ÿ. Adjutórium*, and the *Pater noster*, are all omitted. Compline begins with the *Confiteor*, *Misereátur*, and *Indulgéntiam*. Then the *Ps. Cum invocárem*, is recited, with the other *Psalms of Sunday*, p. 264 (new psalter, p. 25*), and the *Canticle Nunc dimittis*, p. 271 (new psalter, p. 26*).

Then all kneel and say :

On Thursday

Christus * factus est pro nobis obédiens usque ad mortem.

On Friday is added :

Mortem autem crucis.