

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 shall 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 show forth His justice to a people that shall be born, which the Lord hath made.

Antiphon (Psalm 21. 19)

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



Agony in the Garden (detail), c.1500. Sandro Botticelli (c.1445-1510).
Cover: The Last Supper, 1308-11. Duccio di Buoninsegna (c.1255-c.1319).

Apud te laus mea in ecclesiâ magna: vota mea reddam in conspectu timéntium eum.

Edent páuperes, et saturabúntur, et laudábunt Dóminum qui réquirunt eum: vivent corda eórum in sæculum sæculi.

Reminiscéntur et converténtur ad Dóminum: univérsi fines terræ;

Et adorábunt in conspectu ejus: univérsæ familiæ géntium.

Quóniam Dómini est regnum, et ipse dominábitur géntium.

Manducavérunt, et adoravérunt omnes píngues terræ: in conspectu ejus cadent omnes, qui descéndunt in terram.

Et ánima mea illi vivet: et semen meum sérviet ipsi.

Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli justítiam ejus, pópulo qui nascétur, quem fecit Dóminus.

¶ Diviserunt sibi vestiménta mea, et super vestem meam miserunt sortem.

Proper Prayers of the Mass in the Extraordinary Form Maundy Thursday, Mass of the Lord's Supper



INTROIT (Gal. 6. 14)

NOS autem gloriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurrectio 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 ...

BUT it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection; by whom we are saved and delivered. *Ps. 66. 2.* May God have 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 ...

COLLECT

DEUS, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concède nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Jesus Christus Dóminus noster divérsa utrisque íntulit stipéndia meritórum; ita nobis, ablato vetustátis errore, resurrectiónis suæ grátiam largiátur. Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

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 liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE

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

BRETHREN: When you come therefore together in one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and 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 of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: this is My Body, which shall be delivered for you. This do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My Blood. This do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

FRATRES: Conveniéntibus vobis in unum, jam non est dominicam cenam manducáre. Unusquisque enim suam cenam præsumit ad manducándum. Et álius quidem esurit, álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? Aut ecclésiám Dei contémnit, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino, quod et trádidí vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. Similiter et cálicem, postquam cenávit, dicens: Hic calix novum testaméntum est in meo ságuine: hoc fácite, quotiescúmque bibétis, in meam commemoratióem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis: mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc vel biberit cálicem Dómini indigne, reus erit corpóris et ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim manducat et bibit indigne, júdicium sibi manducat et bibit, non dijúdicans corpus Dómini. Ídeo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijúdicáremus, non útique júdicáremur. Dum júdicámur autem, a Dómino corripimur, ut non cum hoc mundo damnémur.



Apéruerunt super me os suum: sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum: et dispérsa sunt ómnia ossa mea:

Factum est cor meum tamquam cera liquéscens: in médio ventris mei.

Áruit tamquam testa virtus mea, et língua mea adhæsit fáucibus meis: et in púlverem mortis deduxísti me.

Quóniam circumdedérunt me canes multi: concílium malignántium obsédit me.

Foderunt manus meas et pedes meos: dinumeravérunt ómnia ossa mea.

Ipsi vero consideravérunt et inspexérunt me: diviserunt sibi vestiménta mea, et super vestem meam miserunt sortem.

Tu autem, Dómine, ne elongáveris auxiliúm tuum a me: ad defénsiónem meam cónspice.

Érue a frámea, Deus, ánimam meam: et de manu canis únicam meam.

Salva me ex ore leónis: et a córnibus unicórnium humilitátem meam.

Narrábo nomen tuum frátribus meis: in médio ecclésiæ laudábo te.

Qui tímétis Dóminum, laudáte eum: univérsum semen Jacob, glori ficáte eum.

Tímeat eum omne semen Israél: quóniam non sprevit, neque despéxit deprecatióem páuperis.

Nec avértit fáciem suam a me: et cum clamárem ad eum, ex audivit 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 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 lowliness from the horns of the 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: all ye seed of Jacob, glorify Him. All ye the seed of Jacob, glorify Him.

Let all the seed of Isarel fear him: because He hath not slighted nor despised the supplication of the poor man.

Neither hath He turned away His face from me: and when I cried to Him He heard me.

He pronounces the opening words of Psalm 21 in the same voice, leaving it to his assistants or to the choir to recite the Psalm, while he is helped by the Ministers to strip the Altar. All the altars in the Church (except the Altar of Repose) are stripped, and on returning to the High Altar the Celebrant repeats as before the Antiphon Dividunt sibi... before going to the Sacristy.

Psalm 21

O 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 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.

DEUS, Deus meus, respice in me: quare me dereliquisti: longe a salute mea verba delictorum meorum.

Deus meus, clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas: laus Israëli.

In te speraverunt patres nostri, speraverunt et liberasti eos.

Ad te clamaverunt et salvi facti sunt, in te speraverunt et non sunt confusi.

Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis.

Omnes videntes me deriserunt me: locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre: spes mea ab ubere matris mee.

In te projectus sum ex utero: de ventre matris mee Deus meus es tu: ne discusseris a me.

Quoniam tribulatio proxima est: quoniam non est qui adjuvet.

Circumdederunt me vituli multi: tauri pingues obsederunt me.

GRADUAL (Phil. 2. 8, 9)

CHRISTUS factus est pro nobis obediens usque ad mortem, mortem autem crucis. ¶. Propter quod et Deus exaltavit illum: et dedit illi nomen, quod est super omne nomen.

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

GOSPEL

Continuation of the holy Gospel according to St. John, 13. 1-15.

ANTE diem festum Paschæ, 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 omnia dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit, surgit a cena, et ponit vestimenta sua, et cum accepisset linteam, præcinxit se. Deinde mittit aquam in pelvim, et cepit lavare pedes discipulorum, et extergere linteo, quo erat præcinctus. 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 postea. Dicit ei Petrus: Non lavabis mihi pedes in ætérnum. Respondit ei Jesus: Si non lávero te, non habebis 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. Sciebat enim quisnam esset qui traderet eum; propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua, cum recubisset iterum, dixit eis: Scitis quid fécerim vobis? Vos vocatis me Mágister et Dómine,

BEFORE the festival day of the Pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father, having loved His own who were in the world, He loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given Him all things into His hands and that He came from God and goeth to God: He riseth from supper and layeth aside His garments, and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would 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.

et bene dicitis; sum etenim. Si ergo ego lavi pedes vestros, Dóminus et Mágister: et vos debétis alter alterius lavare pedes. Exéplum enim dedi vobis, ut, quemádmódu ego feci vobis, ita et vos faciátis.

THE MAUNDY
or
THE WASHING OF FEET

The Washing of Feet preferably takes place after the Homily, though it may be done at some other time today. The Celebrant girds himself with a cloth, and, assisted by his Ministers, begins to wash the feet of twelve clerks or twelve lay men chosen for the Ceremony. While the Subdeacon holds the right foot of each of those whose feet are to be washed, the Celebrant, kneeling before him, washes the foot and wipes it, the Deacon handing him a towel for the wiping. Meanwhile the following chants are sung by the Choir as time permits, concluding in any event with the Ubi caritas.

Antiphon (John 13. 34)

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

MANDÁTUM novum do vobis: ut diligátis invicem, sicut diléxi vos, dicit Dóminus. *Psalm.* Beáti immaculáti in via: qui ámbulant in lege Dómini. — Mandátum novum...

Antiphon (John 13. 4, 5, 15)

AFTER our Lord was risen from supper, He put water into a basin, and began to wash the feet of His disciples: to whom He gave this example. *Ps. 47. 2.* Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain. — After our Lord ...

POSTQUAM surréxit Dóminus a cena, misit aquam in pelvim, et cœpit lavare pedes discipulórum: hoc exéplum réliquit eis. *Psalm.* Magnus Dóminus, et laudábilis nimis: in civitaté Dei nostri, in monte sancto ejus. Postquam surréxit Dóminus. — Postquam surréxit ...

Antiphon (John 13. 12, 13, 15)

OUR 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 ye also may do likewise. *Ps. 84. 2.* Thou hast blessed, O Lord, Thy land; Thou hast turned away the captivity of Jacob. — Our Lord Jesus ...

DÓMINUS Jesus, postquam cenávit cum discipulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego, Dóminus et Mágister? Exéplum dedi vobis, ut et vos ita faciátis. *Psalm.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. — Dóminus Jesus ...

Nobis datus, nobis natus
Ex intácta Virgine,
Et in mundo conversátus,
Sparso verbi sémine,
Sui moras incolátus
Miro clausit órdine.

He gave himself to us; for us was he born from a pure Virgin; he lived among men, sowing the seed of his word, and closed his career on earth by a gift of wonderful love.

In suprémæ nocte cœnæ
Recúbens cum frátribus.
Observáta lege plene
Cibus in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

On the night of the last Supper, he assembled his brethren around him; and having observed the law, and eaten the Pasch prescribed, he, with his own hands, gave himself to the twelve as their food.

Verbum caro, panem verum,
Verbo carnem éfficit
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmándum cor sincérum
Sola fides súfficit.

The Word made Flesh changes bread, by his word, into his own Flesh, and wine becomes the Blood of Christ. Our senses fail us here: but faith has power to take all wavering from the Christian heart.

The verses of this hymn are repeated in the above order until the procession reaches the Altar of Repose. The Ciborium is reverently placed on the corporal there ready, and is then incensed thrice by the Celebrant. Meanwhile the closing verses of the hymn are sung as at Benediction.

Tantum Ergo

TANTUM ergo sacraméntum
Venerémur cernui:
Et antiqum documéntum
Novo cedat ritui:
Præstet fides suppleméntum
Sénsuum deféctui.

Let us, therefore, venerate this great Sacrament in prostrate adoration! Let the ancient form give place to the new rite! Let faith supply what the senses cannot give.

Genitóri, Genitóque
Laus et jubilátio:
Salus, honor, virtus quoque
Sit et benedictio:
Procedénti ab utróque
Compar sit laudátio. Amen.

Be praise and jubilee to the Father and the Son! Salvation, honor, power, yea, and benediction be to them; and to the Spirit that proceeds from both, be one coequal praise! Amen.

STRIPPING OF THE ALTARS

On the 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. At the Principal Altar the Celebrant pronounces in a clear voice this Antiphon:

Antiphon (Psalm 21. 19)

Ÿ. Diviserunt sibi vestiménta
mea, et super vestem meam
miserunt sortem.

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

and celebrate. And we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus*.

AGNUS DEI

LAMB of God, who takest away the sins of the world, have mercy on us. (3 times.)

COMMUNION (John 13. 12, 13, 15)

THE 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.

POSTCOMMUNION

STRENGTHENED 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 ...



After Mass the Priest takes off his chasuble and vests in a white cope; then returning to the altar he incenses the Sacred Hosts reserved in the Ciborium. Preceded by the Cross, torchbearers and the clergy, and accompanied by Deacon and Subdeacon, he carries the Blessed Sacrament to the Altar of Repose, prepared for Its reception in a side chapel, where It will remain until the "Mass" of the Presanctified on Good Friday, when no consecration takes place. During this Procession the hymn *Pange lingua* is sung.

Pange Língua

SING, my tongue, the mystery of the glorious Body and precious Blood! that Blood which the King of all nations, the Fruit of Mary's womb, shed for the world's redemption.

nostras voces, ut admitti júbeas, deprecámur, súplici con-fessióne dicéntes: — *Sanctus*.

AGNUS Dei, qui tollis peccáta mundi: miserére nobis (*ter respondetur*).

DÓMINUS Jesus, postquam cenávit cum discipulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego Dóminus, et Magister? Ex-éplum dedi vobis, ut et vos ita faciátis.

REFÉCTI vitálibus aliméntis, quáesumus, Dómine Deus noster: ut, quod témpore nostræ mortalitátis exséqui-mur, immortalitátis tuæ mún-ere consequámur. Per Dómin-um nostrum ...

Antiphon (John 13. 6-8)

DÓMINE, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem Mecum.

Ÿ. Venit ergo ad Simónem Petrum, et dixit ei Petrus:

Ŕ. Dómine, tu mihi ...

Ÿ. Quod ego fácio, tu nescis modo: scies autem póstea.

Ŕ. Dómine, tu mihi ...

LORD, dost Thou wash my feet? Jesus answered and said to him: If I shall not wash thy feet, thou shalt have no part with Me.

Ÿ. He came therefore to Simon Peter, and Peter, and Peter said to Him:

Ŕ. Lord, dost Thou ...

Ÿ. What I do, thou knowest not now, but thou shalt know hereafter.

Ŕ. Lord, dost Thou ...

Antiphon (John 13. 14)

SI EGO, Dóminus et Magíster vester, lavi vobis pedes: quanto magis debétiſ alter altérius laváre pedes? *Psalm*. Audíte hæc, omnes gentes: áuribus percípite, qui habitátis orbem. — Si ego Dóminus ...

IF I your Lord and Master, have washed your feet, how much more ought you to wash one another's feet? *Ps. 48. 2*. Hear these things, all ye nations: give ear, ye that inhabit the world. — If I your Lord ...

Antiphon (John 13. 35)

IN HOC cognóſcent omnes, quia discipuli mei estis, si dilecti-ónem habuérítiſ ad invicem. Ÿ. Dixit Jesus discipulis suis. — In hoc cognóſcent omnes ...

BY this shall all men know that you are My disciples, if you have love one for another. Said Jesus to His disciples. — By this shall ...

Antiphon (I Cor. 13. 13)

MÁNEANT in vobis fides, spes, caritas, tria hæc: major autem horum est caritas. Ÿ. Nunc autem manent fides, spes, caritas, tria hæc: major horum est caritas. — Máneant ...

LET these three, faith, hope and charity remain in you; but the greatest of these is charity. And now there remain faith, hope and charity, these three; but the greatest of these is charity. — Let these three ...

Antiphon (John 2. 3, 4)

UBI caritas et amor, Deus ibi est.

Ÿ. Congregávit nos in unum Christi amor. Exsultémus et in ipso jucundémur. Timeámus et amémus Deum vivum. Et ex corde diligámus nos sincéro.

Ŕ. Ubi caritas ...

Ÿ. Simul ergo cum in unum congregámur: Ne nos mente dividámur, caveámus. Cessent júrgia maligna, cessent lites. Et in médio nostri sit Christus Deus.

Ŕ. Ubi caritas ...

WHERE charity and love are, there is God.

Ÿ. The love of Christ has gathered us together. Let us rejoice in Him and be glad. Let us fear and love the living God. And let us love one another with a sincere heart.

Ŕ. Where charity ...

Ÿ. When, therefore, we are assembled together. Let us take heed, that we be not divided in mind. Let malicious quarrels and contentions cease. And let Christ our God dwell among us.

Ŕ. Where charity ...

Ÿ. Let us also with the blessed see: Thy face in glory, O Christ our God. There to possess immeasurable and happy joy. For infinite ages of ages.

Amen.

Ÿ. Simul quoque cum beáteis videámus: Gloriánter vultum tuum, Christe Deus: Gáudium, quod est imménsum, atque probum. Sácula per infinita sæculórum.

Amen.



After the Maundy, the officiating Priest washes his hands. Then returning to the place whence he came, he puts on maniple and chasuble, and standing with his head uncovered, he says:

Our Father ... (*silently*)

Ÿ. And lead us not into temptation.

Ŕ. But deliver us from evil.

Ÿ. Thou hast commanded Thy commandments, O Lord.

Ŕ. To be exactly observed.

Ÿ. Thou hast washed the feet of Thy disciples.

Ŕ. Despise not the work of Thy hands.

Ÿ. O Lord, hear my prayer.

Ŕ. And let my cry come unto Thee.

Pater noster ... (*secréto*)

Ÿ. Et ne nos indúcas in tentatiónem.

Ŕ. Sed libera nos a malo.

Ÿ. Tu mandásti mandáta tua, Dómine,

Ŕ. Custodíri nimis.

Ÿ. Tu lavásti pedes discipulórum tuórum.

Ŕ. Ópera mánuum tuárum ne despicias.

Ÿ. Dómine, exáudi oratióem meam.

Ŕ. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

Ŕ. Et cum spíritu tuo.

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

Ÿ. The Lord be with you.

Ŕ. And with thy spirit.

Let us pray.—Be present, O Lord, we beseech Thee, at the performance of our duty: and since Thou didst vouchsafe to wash the feet of Thy disciples, despise not this action of Thine which Thou didst command us to repeat: that as here the outward stains are washed away by us and from us, so the sins within us may all be blotted out by Thee. This do Thou vouchsafe to grant: Who livest and reignest God for ever and ever. Amen.

OFFERTORY (Ps. 117. 16, 17)

DÉXTERA Dómini fecit virtútem, dextera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

THE right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. I shall not die, but live, and shall declare the works of the Lord.

SECRET

IPSE tibi, quæsumus, Dómine sancte, Pater omnipotens, ætérne Deus, sacrificium nostrum reddat accéptum, qui discipulis suis in sui commemoratióem hoc fieri hodiérna traditióne monstrávit, Jesus Christus, Filius tuus, Dóminus noster: Qui tecum ...

WE 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 with Thee ...

PREFACE OF THE HOLY CROSS

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui salutem 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 nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórumque virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: Who didst establish the salvation of mankind on the tree of the Cross: that whence death rose, thence also life might rise again, and that he who overcame by a tree, by a tree also might be overcome: through Christ our Lord. Through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult,