

Proper Prayers of the Mass

MAUNDY THURSDAY



Washing of the feet

Holy Mass

Blessing of the holy oils

Please return to;

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The Station was formerly held at St. John Lateran, originally called the Basilica of Saint Saviour.

The Liturgy of Maundy Thursday is full of memories of the Redemption. It provided formerly for the celebration of three Masses: the first for the reconciliation of public Penitents, the second for the consecration of the holy oils, and the third for a special commemoration of the institution of the Holy Eucharist at the Last Supper. This last Mass is the only one that has been preserved, and at it the Bishop, attended by twelve Priests, seven Deacons and seven Subdeacons, consecrates the holy oils.

THE RECONCILIATION OF PUBLIC PENITENTS

Sinners who had undergone a course of penance were granted on this day "the abundant remission of their sins", "which were washed away in the blood of Jesus". Dying with Christ, they were "cleansed of all their sins, and clad in the nuptial robe they were admitted once more to the banquet of the Most Holy Supper."

THE BLESSING OF THE HOLY OILS

This blessing took place with a view to the baptism and confirmation of the catechumens during Easter night.

The *Oil of the Sick*, which is the matter of the Sacrament of Extreme Unction, is the first to be blessed, before the Pater.

The *Holy Chrism*, which is the matter of the Sacrament of Confirmation, is the noblest of the holy oils, and the blessing of it takes place with greater pomp after the clergy have communicated. It is used for the consecration of bishops, in the rite of baptism, in the consecration of churches altars and chalices, and in the baptism or blessing of bells.

The third holy oil, which is blessed immediately after, is the *Oil of the Catechumens*. It is used to anoint the breast and between the shoulders of the person to be baptized, for the blessing of baptismal fonts on Holy Saturday and on the Vigil of Pentecost, at the ordination of priests, at the consecration of altars, and for the coronation of kings and queens.

"Oil," says St. Augustine, "signifies something great." Through the ages and in many a land it has always played a mystical and religious meaning. Soothing and restoring by its very nature, it symbolizes the healing wrought by the Holy Ghost (*Extreme Unction*); a source of light, it denotes the graces of the Holy Ghost which enlighten the heart; flowing and penetrating it represents the infusion of the Holy Spirit into souls (*Baptism, Confirmation*); softening in its effects, it shows forth the action of the Holy Ghost, who bends our rebellious wills and arms us against the enemies of our salvation. The balm which is added to the oil to make the sacred Chrism signifies by its sweet perfume the good odour of all Christians virtues. Also it preserves from corruption; another respect in which it is a symbol of supernatural grace that protects us from the contagion of sin (*Catechism of the Council of Trent*).

MASS FOR MAUNDY THURSDAY

To-day the Church commemorates the institution of the Eucharist and the priesthood. At the very time that our Lord's death was being plotted He instituted the means of perpetuating His sacrifice and of His immortal presence among us. The "memorial of the death of Christ", the Mass, renews without blood-shedding the sacrifice of the Cross which was effected with blood-shedding. It is really the sacrifice of redemption which is renewed on the altar at every Mass; not in a material fashion, as if Christ still shed His Blood drop by drop, but sacramentally by the twofold consecration which changes the bread and wine into the Body and Blood of our Lord.

The Church, in remembrance of the Last Supper, when the day before He suffered Christ instituted the Mass, momentarily sets aside her sorrow to-day to celebrate the holy sacrifice with especial joy. Her ministers wear white festal vestments, the altar-crucifix is veiled in white, the *Gloria* is sung with organ and the bells are rung; they are then silent until the *Gloria* of Easter eve. After Mass the cloths are stripped from the altar to show that the sacrifice is suspended; it will not be offered again until Easter eve because on Good Friday the Church is entirely concerned with the drama of Calvary itself and does not renew it on the altar. She contents herself with the Mass of the Presanctified at which the celebrant communicates by consuming a host consecrated at to-day's Mass. This host is reserved at the altar of repose for the adoration of the faithful until tomorrow.

Only one Mass is said in every church: the other priests, like the Apostles in the Cenacle, receive Holy Communion. We also, on this anniversary day, should receive, if possible at Mass, out Easter Communion. Except for the *Introit*, *Collect* and *Gradual*, which make particular mention of the Passion, the rest of the Mass is devoted to the anniversary of the institution of the Eucharist.

INTROIT : Galatians 6. 14

NOS autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurréctio nostra: per quem salváti et liberáti sumus. *Ps. 66, 2* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem.

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

The GLORIA is now sung; the organ is played and the bells are rung, after which they are silent until the Gloria on Easter Eve.

COLLECT

Deus, a quo et Judas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concéde nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant unto us the effect of Thy clemency: that as

Jesus Christus, Dóminus noster, diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur: Qui tecum vivit.

No other Collect is said.

EPISTLE : 1 Corinthians 11. 20-32

FRATRES: Convenientibus vobis in unum, jam non est dominicam cenam manducare. Unusquisque enim suam cenam praesumat ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? Aut ecclesiam Dei contemnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accipi a Domino, quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem, postquam cenavit, dicens: Hic calix novum testamentum est in meo sanguine: hoc facite, quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis: mortem Domini annuntiabitis, donec veniat. Itaque quicumque manducaverit panem hunc vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo: et sic de pane illo edat et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos

our Lord Jesus Christ in His Passion gave to each a different recompense according to his merits, so may He deliver us from our old sins and grant us the grace of His Resurrection. Who...

BRETHREN, When you come therefore into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and 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 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

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

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.

GRADUAL : Phil. 2. 8-9

Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. Ṽ. Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

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

GOSPEL : John 13. 1-15

ANTE diem festum Paschæ, sciens Jesus quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem, cum dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cœna facta, cum diábolus jam misisset in cor, ut tráderet eum Judas Simónis Iscariótæ, sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit, surgit a 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 Jesus et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in ætérnum. Respóndit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus, et caput. Dicit ei Jesus: Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciébat enim quisnam esset

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, the son of Simon the Iscariot, 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

qui tráderet eum; proptérea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum, et accépit vestiménta sua, cum recubúisset íterum, dixit eis: Scitis quid fécerim vobis? Vos vocátis me Magíster et Dómine, et bene dícitis; sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster: et vos debétis alter alteríus laváre pedes. Exémplum enim dedi vobis, ut, quemádmódu ego feci vobis, ita et vos faciátis. CREDO.

also ought to wash one another's feet. For I have done to you, so you do also. CREED.

OFFERTORY : Psalm 117. 16-17

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

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 I have given you an example, that as I

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

Ipsé tibi, quæsumus, Dómine, sancte Pater, omnípotens ætérne Deus, sacrificium nostrum reddat accéptum, qui discíplis suis in sui commemoratiónem hoc fieri hodiérna traditióne monstrávit, Jesus Christus, Fílius tuus, Dóminus noster: Qui tecum vivit.

We beseech Thee, O Lord, holy Father almighty, and eternal God, that our Lord Jesus Christ Thy Son may make our sacrifice acceptable to Thee, who on this day commanded His disciples to do this in remembrance of Him. Who liveth and reigneth.

PROPER PRAYERS IN THE CANON

The Church changes the usual text of the Canon as a solemn Commemoration of the institution of the Eucharist.

Proper Communicantes

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est tráditus: sed et memóriam venerántes, in primis glorió-sæ semper Vírginis Mariæ, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi: sed et...

In communion with and celebrating the most sacred day on which our Lord Jesus Christ was delivered up for us: and venerating also in the first place the memory of the glorious ever Virgin Mary, Mother of the same Jesus Christ our Lord and God; and then...

Proper Hanc Igitur

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ familiæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidit discipulis suis Córporis et Sánguinis sui mystéria celebránda: quæsumus, Dómine, ut placátus accípias: diésque nostros...

We therefore beseech Thee, O Lord, graciously to accept this offering of our service, and that 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 order our days...

Proper Qui pridie

Qui pridie, quam pro nostra omniúm-que salúte paterétur, hoc est, hódie, accípit hostiam, accépit panem,...

Who, the day before He suffered for our salvation and that of all men, that is, on this day, took bread,...

In Cathedrals, towards the end of the Canon, before Per quem hæc omnia, the bishop begins the consecration of the holy oils.

The Agnus Dei is said as usual, but the kisses of peace is not given.

On this day the priest consecrates two Hosts; one of which he receives, reserving the other for the next day, on which there is no consecration. After partaking of the precious Blood, and before the ablutions, he puts the reserved Host in a chalice which the deacon covers with a pall, a reversed paten and a veil, binds with a ribbon and places in the middle of the altar. Communion is then given to the clergy and laity and the Mass proceeds as usual.

COMMUNION : John 13. 12, 13, 15

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

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 gave you an example, that you also may do likewise.

POSTCOMMUNION

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

We beseech Thee, O Lord our God, that being nourished with life-giving food, we may receive by the gift of Thy immortality what we celebrate in this mortal life. Through our Lord

The Ite Missa est is said and the blessing given, followed by the Gospel of St. John, at the beginning of which the priest does not make the sign of the cross on the altar, but only on himself.

Immediately after Mass the celebrant incenses the chalice containing the reserved Host, which is carried in procession to the altar of repose, prepared for its reception within the church, During the procession the hymn Pange lingua from the Vespers of Corpus Christi is sung. On reaching the

altar of repose the chalice with the reserved Host is placed on it, and after being incensed it is placed in the capsula, a kind of tabernacle.

PANGE LINGUA

PANGE, lingua, gloriósi
Córporis mystérium,
Sanguínisque pretiósí
Quem in mundi prétium
Fructus ventris generósi
Rex effúdit géntium.

Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémíne,
Sui moras incolátus,
Míro clausit órđine.

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

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

Tantum ergo Sacraméntum
Venerémur cernui:
Et antíquum documéntum
Novo cedat rítui;
Præstet fides suppleméntum
Sénsuum deféctui.

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

SING, my tongue, the Saviour's glory:
Of His Flesh the mystery sing;
Of His Blood all price exceeding
Shed by our immortal King.
Destined for the world's redemption
From a noble womb to spring.

Of a pure and spotless Virgin,
Born for us on earth below,
He, as Man with man conversing,
Stayed the seeds of truth to sow,
Then He closed in solemn order
Wondrously His life of woe.

On the night of His last supper,
Seated with His chosen band,
He, the Paschal Victim eating,
First fulfils the Law's command;
Then as food to all His brethren
Gives himself with His own hand.

Word made Flesh, the bread of nature,
By His words to Flesh He turns;
Wine into His Blood He changes:
What though sense no change discerns,
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo, the Sacred Host we hail,
Lo, o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father
And the Son who reigns on high
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might and endless majesty. Amen.

VESPERS

These Vespers are not usually sung, but simply recited in choir, as soon as the clergy return from the altar of repose.

The Pater Noster and the Ave Maria having been said secretly, the Vespers are at once begun with the first antiphon.

1. ANT. *Ps. 115. 13* Cálicem * salutáris accípiam, et nomen Dómini invocábo.

ANT. I will take the chalice of salvation, and I will call upon the name of the Lord.

1. PSALM 115 : CREDIDI

Crédidi, propter quod locútus sum: * ego autem humiliátus sum nimis.
Ego dixi in excéssu meo: * Omnis homo mendax.

I believed, therefore have I spoken: but I was greatly afflicted.
I said in my haste: All men are liars.

Quid retribuam Dómino, * pro ómnibus, quæ retribuit mihi?

What shall I render unto the Lord, for all His benefits toward me?

Cálicem salutáris accípiam: * et nomen Dómini invocábo.

I will take the cup of salvation and call upon the name of the Lord.

Vota mea Dómino reddam coram omni pópulo ejus: * pretiósá in conspéctu Dómini mors sanctórum ejus:

I will pay my vows unto the Lord in the presence of all His people. Precious in the sight of the Lord is the death of His saints.

O Dómine, quia ego servus tuus: * ego servus tuus, et fílius ancíllæ tuæ.

O Lord, truly I am Thy servant: I am Thy servant, and the son of Thy handmaid.

Dirupísti víncula mea: tibi sacrificábo hóstiám laudis, * et nomen Dómini invocábo.

Thou hast loosed my bonds: I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

Vota mea Dómino reddam in conspéctu omnis pópuli ejus: * in átriis domus Dómini, in médio tui, Jerúsalem.

I will pay my vows to the Lord in the sight of all His people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

The Gloria Patri is not said at the end of the Psalms.

ANT. Cálicem * salutáris accípiam, et nomen Dómini invocábo.

ANT. I will take the chalice of salvation, and I will call upon the name of the Lord.

2. ANT. *Ps. 119. 7.* Cum his * qui odérunt pacem eram pacíficus: dum loquébar illis, impugnábant me gratis.

ANT. With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

2. PSALM 119 : AD DOMINUM

Ad Dóminum cum tribulárer clamávi: *
et exaudivit me.

Dómine, líbera ánimam meam a lábiis
iníquis, * et a lingua dolósa.

Quid detur tibi * aut quid apponátur tibi
ad linguam dolósam?

Sagíttae poténtis acútæ, * cum carb-
ónibus desolatóriis.

Heu mihi, quia incolátus meus prolon-
gátus est: habitávi cum habitántibus
Cedar: * multum íncola fuit ánima mea.

Cum his, qui odérunt pacem, eram pací-
ficus: * cum loquébar illis, impugnábant
me gratis.

ANT. Cum his * qui odérunt pacem eram
pacíficus: dum loquébar illis, impug-
nábant me gratis.

3. ANT. *Ps. 139.* 4. Ab homínibus iníquis
líbera me, Dómine

3. PSALM 139 : ERIPE ME

Eripe me, Dómine, ab hómine malo: * a
viro iníquo éripe me.

Qui cogitavérunt iniquitátes in corde: *
tota die constituébant prælia.

Acuérunt linguas suas sicut serpéntis: *
venénium áspidum sub lábiis eórum.

Custódi me, Dómine, de manu pecca-
tóris: * et ab homínibus iníquis éripe me.

Qui cogitavérunt supplantáre gressus
meos: * abscondérunt superbi láqueum
mihi:

Et funes extendérunt in láquem: * juxta
iter scándalum posuérunt mihi.

Dixi Dómino: Deus meus es tu: * exáudi,
Dómine, vocem deprecatiónis meæ.

In my distress I cried unto the Lord,
and He heard me.

Deliver my soul, O Lord, from lying
lips, and from a deceitful tongue.

What shall be given unto thee or what
shall be done unto thee, thou false
tongue?

Sharp arrows of the mighty, with hot
burning coals.

Woe is me! that my sojourn is long: I
dwell with the dwellers of Kedar. My
soul hath long dwelt as an exile.

With them that hated peace I was
peaceable: when I spoke unto them,
they fought against me without a cause.

ANT. With them that hated peace I was
peaceable: when I spoke to them they
fought against me without cause.

ANT. From unjust men deliver me, O
Lord.

Deliver me, O Lord, from the evil man:
preserve me from the wicked man:

Which imagine mischiefs in their heart:
continually are they gathered together
for war.

They have sharpened their tongues like
a serpent; adders' poison is under their
lips.

Keep me, O Lord, from the hands of
the wicked: and preserve me from the
evil man:

Who have purpose to overthrow my
goings. The proud have hid a snare for
me

And spread a net with cords: by the
wayside have they set a trap for me.

I said unto the Lord: Thou art my God:
hear the voice of my supplication, O Lord.

Dómine, Dómine, virtus salútis meæ: *
obumbrásti super caput meum in die
belli.

Ne tradas me, Dómine, a desidério meo
peccatóri; * cogitavérunt contra me, ne
derelinquas me, ne forte exalténtur.

Caput circúitus eórum: * labor labiórurum
ipsórum opériet eos.

Cadent super eos carbónes, in ignem
dejícies eos: * in misériis non subsístent.

Vir linguósus non dirigétur in terra: *
virum injústum mala cápient in intéritu.

Cognóvi quia fáciat Dóminus júdicium
ínopis: * et vindíctam páuperum.

Verúmtamen jústi confitebúntur nómini
tuo: * et habitábunt recti cum vultu tuo.

ANT. Ab homínibus iníquis líbera me,
Dómine

4. ANT. Ps. 140. 9. Custódi me * a láqueo
quem statuérunt mihi, et a scándalis
operántium iniquitátem.

4. PSALM 140 : DOMINE CLAMAVI

Dómine, clamávi ad te, exáudi me: *
inténde voci meæ, cum clamávero ad te.

Dirigátur orátio mea sicut incénsurum in
conspéctu tuo, * elevátio mánuum
meárum sacrificium vespertínurum.

Pone, Dómine, custódiam ori meo: * et
óstium circumstántiæ lábiis meis.

Non declínes cor meum in verba ma-
litiæ, * ad excusándas excusatiónes in
peccátis.

Cum homínibus operántibus iniquitátem:

O Lord, my Lord, Thou strength of my
salvation: Thou hast covered mine head
in the day of battle!

Give me not up, O Lord, to the desires
of the wicked: they take counsel
together against me: forsake me not,
lest they exalt themselves.

As for the head of those that compass
me about, let the mischief of their own
lips cover them.

Let burning coals fall upon them; let
them be cast into the fire: when they are
in trouble they will not be able to stand.

An evil-speaker shall not prosper in the
earth: evil shall hunt the wicked man, to
overthrow him.

I know that the Lord will maintain the
cause of the afflicted, and will revenge
the poor.

Surely the righteous shall give thanks
unto Thy name: the upright shall dwell
in Thy presence.

ANT. From unjust men deliver me, O
Lord.

ANT. Keep me from the snare which
they have laid for me, and from the
stumbling blocks of them that work
iniquity

Lord, I cry unto Thee: hear me! give ear
unto my voice, when I cry unto thee.

Let my prayer be set forth as incense
before Thee: the lifting up of my hands
as the evening sacrifice.

Set a watch, O Lord, before my mouth:
keep the door of my lips.

Incline not my heart to any evil word, to
excuse myself in my sins,

With men that work iniquity: and let me

* et non comunicábo cum eléctis eórum,

Corrípiet me justus in misericórdia, et increpábit me; *óleum autem peccatóris non impínguet caput meum.

Quóniam adhuc et orátio mea in beneplácitis eórum; * absórpti sunt juncti petrae júdices eórum.

Audient verba mea quóniam potuerunt: * sicut crassitúdo terrae erúpta est super terram.

Dissipáta sunt ossa nostra secus inférnum: * quia ad te, Dómine, Dómine, óculi mei: in te sperávi, non áuferas ánimam meam.

Custódi me a láqueo, quem statuérunt mihi: * et a scándalis operántium iniquitátem.

Cadent in retiáculo ejus peccatóres: * singuláriter sum ego donec tránseam.

ANT. Custódi me * a láqueo quem statuérunt mihi, et a scándalis operántium iniquitátem.

5. ANT. *Ps. 141. 5.* Considerábam * ad dexteram, et vidébam: et non erat qui cognósceret me.

5. PSALM 141 : VOCE MEA

Voce mea ad Dóminum clamávi: * voce mea ad Dóminum deprecátus sum:

Effúndo in conspéctu ejus oratióem meam, * et tribulatióem meam ante ipsum pronúntio.

In deficiéndo ex me spíritum meum, * et tu cognovísti sémitas meas.

In via hac, qua ambulábam, * absconderunt láqueum mihi.

not eat of their dainties.

Let the righteous smite me in kindness: and let him reprove me: but the oil of the wicked shall not anoint mine head.

For yet my prayer shall be against their lusts. Their judges shall be left [to their fate beside] in the hands of the rocks:

[And] they [that have wreaked their vengeance on them] shall hear my words, that they are mighty. Like clods of earth broken by the ploughman,

So our bones scattered at the grave's mouth, But mine eyes are unto Thee, O Lord, my Lord: in thee is my trust; leave not my life to destruction

Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

The wicked shall fall into their own net; as for me, I dwell alone, until I depart hence.

ANT. Keep me from the snare which they have laid for me, and from the stumbling blocks of them that work iniquity.

ANT. I looked on my right hand, and beheld: and there was no one that would know me.

I cried unto the Lord with my voice: with my voice unto the Lord did I make supplication.

I pour out my complaint before Him; before Him also I show my trouble.

When my spirit faileth from me, then thou knowest my path.

In the way wherein I walked have they privily laid a snare for me.

Considerábam ad dexteram, et vidébam: *
et non erat qui cognósceret me.
Périit fuga a me, * et non est qui requí-
rat ánimam meam.

Clamávi ad te, Dómine, * dixi: Tu es
spes mea, pórtio mea in terra vivéntium.

Inténde ad deprecatióem meam: * quia
humiliátus sum nimis.

Líbera me a persecúentibus me: * quia
confortáti sunt super me.

Educ de custódia ánimam meam ad
confiténdum nómini tuo: * me expéc-
tant justi, donec retríbuas mihi.

ANT. Considerábam * ad dexteram, et
vidébam: et non erat qui cognósceret
me.

Neither chapter, hymn nor verse is said.

ANTIPHON AT THE MAGNIFICAT : MATT. 26. 26

Cœnántibus autem illis, * accépit, Jesus
panem, et benedíxit, ac fregit, dedítque
discípulis suis.

MAGNIFICAT

MAGNÍFICAT * ánima mea Dóminum:
Et exsultávit spíritus meus * in Deo,
salutári meo.

Quia respéxit humilitátem ancillæ suæ: *
ecce enim, ex hoc beátam me dicent
omnes generatióes.

Quia fecit mihi magna qui potens est: *
et sanctum nomen ejus.

Et misericórdia ejus a progénie in
progénies * tíméntibus eum.

Fecit poténtiam in bráchio suo: * dispér-
sit supérbos mente cordis sui.

Depósuit poténtes de sede, * et exaltávit
húmiles.

Esuriéntes implévit bonis: * et dívites
dimísit inánes.

I looked on the right hand, and beheld: but
there was no man that would know me:
Refuge failed me: no man cared for my
soul.

I cried unto Thee, O Lord! I said: Thou
art my refuge, and my portion in the
land of the living.

Attend unto my cry, for I am brought
very low:

Deliver me from my persecutors: for
they are stronger than I.

Bring my soul out of prison, that I may
praise Thy name: the righteous wait for
me, till Thou deal bountifully with me.

ANT. I looked on my right hand, and
beheld: and there was no one that
would know me.

Whilst they were at supper, Jesus took
bread and blessed and broke and gave
to His disciples.

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my
Saviour.

Because He hath regarded the lowliness
of His handmaid: for behold from
henceforth all generations shall call me
blessed.

For He that is mighty hath done great
things to me: and holy is His name.

And His mercy is from generation unto
generations, to them that fear Him.

He hath showed might in His arm: He
hath scattered the proud in the conceit
of their heart.

He hath put down the mighty from
their seat, and hath exalted the humble.

He hath filled the hungry with good
things: and the rich He hath sent empty

Suscépit Israël, púerum suum, * recor-
dátus misericórdiæ suæ.

Sicut locútus est ad patres nostros, *
Abraham, et sémini ejus in sæcula.

Cœnántibus autem illis, * accépit, Jesus
panem, et benedíxit, ac fregit, dedítque
discípulis suis.

ANT. Christus factus est pro nobis
obédiens usque ad mortem.

The Pater noster is said secretly, and then the following Psalm in a low voice:

PSALM 50 : MISERERE ME

Miserére mei, Deus, secúndum magnam
misericórdiam tuam.

Et secúndum multitudínem miseratió-
num tuárum dele iniquitátem meam.

Amplíus lava me ab iniquitáte mea, et a
peccáto meo munda me.

Quóniam iniquitátem meam ego cog-
nósco, et peccátum meum contra me est
semper.

Tibi soli peccávi et malum coram te
feci, ut justificéris in sermónibus tuis et
vincas cum judicáris.

Ecce enim in iniquitátibus concéptus
sum, et in peccátis concípit me mater
mea.

Ecce enim veritátem dilexisti: incérta et
occúlta sapiéntiæ tuæ manifestásti mihi.

Aspérges me hyssópo, et mundábor;
lavábis me, et super nivem dealbábor.

Audítui meo dabis gáudium et lætítiam,
et exsultábunt ossa humiliáta.

Averte fáciem tuam a peccátis meis et

away.

He hath received Israel His servant:
being mindful of His mercy.

As He spoke to our forefathers, to
Abraham and to his seed for ever.

Whilst they were at supper, Jesus took
bread and blessed and broke and gave
to His disciples.

ANT. Christ became obedient for us
unto death.

Have mercy on me, O God, after Thy
great mercy:

And according to the multitude of Thy
tender mercies blot out my transgres-
sions.

Wash me thoroughly from mine iniqui-
ty: and cleanse me from my sin.

For I acknowledge my transgression:
and my sin is ever before me.

Against Thee, Thee only, have I sinned,
and have done evil in Thy sight: that
Thou mightest be justified when Thou
speakest, and clear when Thou art
judged.

For behold, I was shapen in iniquity:
and in sin did my mother conceive me.

For behold Thou desirest truth: the
hidden secrets of Thy wisdom Thou
hast made manifest unto me.

Sprinkle me with hyssop, and I shall be
clean: wash me, and I shall be whiter
than snow.

Make me to hear joy and gladness: that
the bones that Thou hast broken may
rejoice

Hide Thy face from my sins : and blot

omnes iniquitates meas dele.

Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

Redde mihi lætítiam salutáris tui, et spírítu principáli confirma me.

Docébo iniquos vias tuas, et impíi ad te converténtur.

Libera me de sanguinibus, Deus, Deus salutis meæ et exultábit lingua mea justítiam tuam.

Dómine, lábia mea apéries, et os meum annuntiábit laudem tuam.

Quóniam si voluisses sacrificium, dedissem útique; holocaustis non delectaberis.

Sacrificum Deo spírítus contribuátus; cor contrítum et humilátum, Deus, non despícies.

Benigne fac, Dómine, in bona voluntáte tua Sion, ut ædificéntur muri Jerúsalem.

Tunc acceptábis sacrificium justítiæ, oblatiónes et holocásta; tunc impónent super altáre tuum vítulos.

Réspice, quæsumus Dómine, super hanc familiam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradit nocéntium et crucis subire tormentum. *(The ending is said in silence)* Qui tecum vivit et regnat in unitáte Spírítus Sancti, Deus, per ómnia sæcula sæculórum.

out all mine iniquities.

Create in me a clean heart, O God: and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways: and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

For Thou desired not sacrifice, else would I give it: Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Sion: to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, oblations, and whole burnt-offerings: then shall they lay calves upon Thy altar.

COLLECT

Look down, O Lord, we beseech Thee, on this Thy family, for which Our Lord Jesus Christ did not hesitate to be delivered into the hands of wicked men and to suffer the torment of the cross. *(The ending is said in silence)* Who with Thee livest and reignest, in the unity of the Holy Ghost, God, world without end.

THE STRIPPING OF THE ALTARS

At the conclusion of Vespers the priest, assisted by his ministers proceeds to strip the altars, whilst reciting the antiphon Diviserunt and Ps. 21. It may also be said by the choir.

ANT. Ps. 21.19 Diviserunt sibi vestimenta mea: et super vestem meam miserunt sortem,

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

PSALM 21 : DEUS DEUS MEUS

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 Israel.

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 uberibus matris meae.

In te projectus sum ex utero: * de ventre matris meae Deus meus es tu, * ne discesseris a me.

Quoniam tribulatio proxima est: * quoniam non est qui adjuvet.

Circumdederunt me vituli multi: * tauri pingues obsederunt me.

Aperuerunt super me os suum, * sicut

My God my God, look upon me : why hast Thou forsaken me? The voice of mine offenses keepeth Thy deliverance far from me.

O my God, I cry in the daytime, and Thou hearest not: and in the nightseason and still it is not foolishness in me.

But Thou dwellest in holiness, O Thou Praise of Israel!

Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.

But I am a worm and no man: a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, and shake their head:

He trusted in the Lord, let Him rescue him: let Him deliver him, seeing He delighteth in him.

But Thou art he that took me out of the womb: Thou art mine hope from my mother's breasts.

I was cast upon Thee from the womb. Thou art my God from my mother's womb. Be not far from me:

For trouble is near: for there is none to help.

Many bulls have compassed me: strong bulls have beset me round.

leo rapiens et rugiens.

Sicut aqua effusus sum: et dispersa sunt omnia ossa mea.

Factum est cor meum tamquam cera liquescens * in medio ventris mei.

Aruit tamquam testa virtus mea, * et lingua mea adhesit faucibus meis: * et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: * concilium malignantium obsedit me.

Foderunt manus meas et pedes meos: * dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt et inspexerunt me: * diviserunt sibi vestimenta mea, * et super vestem meam miserunt sortem.

Tu autem, Domine, ne elongaveris auxilium tuum a me: * ad defensionem meam conspicere.

Erue a framaea, Deus, animam meam: * et de manu canis unicam meam.

Salva me ex ore leonis: * et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: * in medio ecclesiae laudabo te.

They gaped upon me with their mouths, as a ravening and a roaring lion.

Qui timetis Dominum, laudate eum: * universum semen Jacob, glorificate eum.

Tímeat eum omne semen Israël: * quoniam non sprevit, neque despexit deprecationem pauperis.

Nec avértit faciem suam a me: * et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna: * vota mea reddam in conspectu timentium eum.

I am poured out like water, and all my bones are out of joint.

Mine heart is like melting wax in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: and Thou hast brought me into the dust of death.

For many dogs have compassed me: the assembly of the wicked have inclosed me.

They have pierced mine hands and my feet: they have told all my bones:

They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me; O Lord, haste Thee to save me.

O God, deliver my soul from the sword : my darling from the power of the dog.

Save me from the lion's mouth; and mine affliction from the horns of the unicorns

I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee.

Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him;

Let all the seed of Israel fear Him. For He hath not despised nor abhorred the prayer of the poor;

Neither hath He hid His face from me: but when I cried unto Him, He heard me.

My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him.

Edent páuperes, et saturabúntur: et laudábunt Dóminum, qui requírunť eum: * vivent corda eórum in sáeculum sáeculi.

Reminiscéntur et converténtur ad Dóminum * univérſi fines terræ.

Et adorábunt in conspéctu ejus * univérſæ famíliæ géntium.

Quóniam Dómini est regnum: * et ipse dominábitur géntium.

Manducavérunt et adoravérunt omnes pingues terræ: * in conspéctu 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.

ANT. Ps. 21. 19 Diviserunt sibi vestimenta mea: et super vestem meam miserunt sortem.

The poor shall eat and be satisfied, and they shall praise the Lord that seek Him: their heart shall live forever.

All the ends of the earth shall remember and turn unto the Lord.

And all the kindreds of the nations shall worship before Him.

For the kingdom is the Lord's; and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall fall down before Him.

My soul also shall live unto Him; and my seed shall serve Him.

The generation to come shall tell it unto the Lord: and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

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

THE MAUNDY, or WASHING OF THE FEET

This function prescribed in Cathedral or conventual churches, is optional in other churches.

After the stripping of the altars, the clergy at a convenient hour meet to perform the ceremony known as the Maundy. The prelate or priest puts on over the amice and the alb a purple stole and cope. Then the deacon, in white vestments (as is also the subdeacon) sings the Gospel Ante diem festum Paschæ (Pg.5) in the usual way. The officiating priest then removes his cope, girds himself with a cloth and, assisted by his ministers, begins the washing of the feet of thirteen clerics or thirteen poor people chosen for the ceremony.

The officiating priest kneels before each one of them, washes, wipes and kisses the foot presented, using the cloth tendered by the deacon. Meantime the following is sung:

ANTIPHON 1 : John 13. 34

Mandátum novum do vobis: ut diligátis invicem, sicut diléxi vos, dicit Dóminus. Ps. 118, 1 Beáti immaculáti in via: qui ámbulant in lege Dómini. Et repetitur immediate antiphona ANT. Mandátum...

A new commandment I give unto you: That you love one another, as I have loved you, says the Lord. Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. ANT. A new...

ANTIPHON 2 : John 13. 4-5, 15

Postquam surrēxit Dóminus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulórum: hoc exéplum relíquit eis. *Ps. 47, 2* Magnus Dóminus, et laudábilis nimis: in civítate Dei nostri, in monte sancto ejus. ANT. Postquam ...

After our Lord had riseth from supper, He put water into a basin, and began to wash the feet of His disciples: to whom He gave that example. *Ps.* Great is the Lord and exceedingly to be praised in the city of our God, in His holy mountain. ANT. After...

ANTIPHON 3 : John 13. 12-13, 15

Dóminus Jesus, postquam cœnavit cum discíplis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego, Dóminus et Magíster? Exéplum dedi vobis, ut et vos ita faciátis. *Ps. 84, 2* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. ANT. Dóminus ...

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.* Thou hast blessed, O Lord, Thy land : Thou hast turned away the captivity of Jacob. ANT. Our Lord...

ANTIPHON 4 : John 13. 6-8

Dómine, * tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum *Ÿ*. Venit ergo ad Simónem Petrum, et dixit ei Petrus. Et repetitur antiphona Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum *Ÿ*. Quod ego fácio, tu nescis modo: scies autem póstea. ANT. Dómine ...

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 to Simon Peter, and Peter said to Him: Lord, dost Thou wash my feet? Jesus answered and said to them: If I shall not wash thy feet, thou shalt have no part with Me. *Ÿ*. What I do, thou knowest not now; but thou shalt know hereafter. ANT. Lord ...

ANTIPHON 5 : John 13. 14

Si ego, Dóminus * et Magíster vester, lavi vobis pedes: quanto magis debétis alter altérius lavare pedes? *Ps. 48, 2* Audíte hæc, omnes gentes: áuribus percípите, qui habitátis orbem. ANT. 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.* Hear these things, all ye nations: give ear, ye that inhabit the world. ANT. If I...

ANTIPHON 6 : John 13. 35

In hoc cognóscet omnes, * quia discipuli mei estis, si dilectiónem habuérítis ad ínicem. *Ÿ.* Dixit Jesus discipulis suis. ANT. In hoc ...

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

ANTIPHON 7 : Cor. 13. 13

Máneant in vobis * fides, spes, cáritas, tria hæc: major autem horum est cáritas. *Ÿ.* Nunc autem manent fides, spes, cáritas, tria hæc: major horum est cáritas. ANT. Máneant ...

Let these three, faith, hope and charity remain in you; but the greatest of these is charity. *Ÿ.* And now there remain faith, hope and charity, these three: but the greatest of these is charity. ANT. Let these ...

ANTIPHON 8

Benedícta sit * sancta Trínitas, atque indivísa Unitas: confitébimur ei, quia fecit nobíscum misericórdiam suam. *Ÿ.* Benedicámus Patrem, et Fílium cum Sancto Spírítu. *Ps. 83. 2-3* Quam dilécta tabernacula tua, Dómine virtútum, concupíscit, et déficit ánima mea in átria Dómini. ANT. Benedícta, sit.

Blessed be the holy Trinity and undivided Unity: we will praise Him, because He has shown us His mercy. *Ÿ.* Let us bless the Father, and the Son, with the Holy Ghost. *Ps.* How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord. ANT. Blessed be...

ANTIPHON 9 : 1 John 2; 3; 4

Ubi cáritas et amor, Deus ibi est.

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

ANT. Ubi cáritas et amor, Deus ibi est.

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

ANT. Ubi cáritas et amor, Deus ibi est.

Where charity and love are, there is God.

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

ANT. Where charity and love are, there is God.

Ÿ. When, therefore, we are assembled in one. *Ÿ.* Let us take heed, that we be not divided in mind. *Ÿ.* Let malignant quarrels and contentions cease. *Ÿ.* And let Christ our God dwell in the midst of us.

ANT. Where charity and love are, there is God.

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

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

After the washing of the feet, the prelate, or whoever has performed the ceremony, washes his hands. Then returning to the place where he first stood, he puts on his cope, and standing with his head uncovered, says Pater Noster aloud, and continues in secret, until:

Ÿ. Et ne nos indúcas in tentatiónem.
Ř. Sed líbera nos a malo.
Ÿ. Tu mandásti mandáta tua, Dómine.

Ÿ. And lead us not into temptation.
Ř. But deliver us from evil.
Ÿ. Thou hast commanded Thy
precepts, O Lord.

Ř. Custodíri nimis.
Ÿ. Tu lavásti pedes discipulórum
tuórum.
Ř. Opera mánuum tuárum ne despicias.
Ÿ. Dómine, exáudi oratiónem meam.
Ř. Et clamor meus ad te véniat.
Ÿ. Dóminus vobíscum.
Ř. Et cum spírítu tuo.

Ř. To be exactly observed.
Ÿ. Thou has washed the feet of Thy
disciples.
**Ř. Despise not the work of Thy
hands.**
Ÿ. O Lord, hear my prayer.
Ř. And let my cry come unto Thee.
Ÿ. The Lord be with you.
Ř. And with thy spirit.

PRAYER

Adésto, Dómine, quásumus, officio
servitútis nostræ: et quia tu discíplis
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 sácula sæculórum.
Ř. Amen.

Assist, O Lord, we beseech Thee, this
performance of our service; and since
Thou didst vouchsafe to wash the feet
of Thy disciples, despise not the work
of Thy hands, which Thou hast com-
manded us to imitate; that as here the
outward stains are washed away for us
and by us, so likewise may the inward
sins of all be blotted out by Thee.
Grant this, we beseech Thee, Who livest
and reignest God for ever and ever.
Ř. Amen.

PATER. FILIUS. SPIRITUS. SANCTUS.

