

# Maundy Thursday

*Station at St John Lateran*

*White*

*Duplex 1 Cl.*

*In today's Mass the Church remembers three different events. The Epistle and the additional prayers in the Canon of the Mass commemorate the institution of the Blessed Sacrament of the Altar, the Gospel the Washing of the Feet (which may be re-enacted in the ceremony of the Mandatum (Maundy) after Mass), and the ceremonies after Mass, the removal of the Blessed Sacrament to the place of repose in a side chapel and the stripping of the altars, point to Christ being dragged away from the disciples. In Cathedrals, the Holy Oils are consecrated in this Mass. Apart from major Saints' days, this is the only day between Ash Wednesday and Easter on which white vestments used, and the Gloria is sung.*

INTROIT: *cf. Gal. 6:14*

Nos autem gloriari oportet in cruce Domini nostri Jesu Christi : in quo est salus, vita, et resurrectio nostra : per quem salvati, et liberati sumus. Ps. 66:2: Deus misereatur nostri, et benedicat nobis : illuminet vultum suum super nos, et misereatur nostri.

*But it behoves us to glory in the cross of our Lord Jesus Christ : in whom is our salvation, life and resurrection, by whom we are saved and delivered. Ps. 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.*

*After the intonation of the GLORIA, the organ is played and the bells are rung – afterwards, both organ and bells remain silent until the Gloria of Holy Saturday. Clappers will be used instead of bells.*

COLLECT

Deus, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit, concede nobis tuæ propitiationis effectum : ut, sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit.

*O God, from whom Judas received the punishment of his guilt and the thief the reward of his confession, grant us the fruit of thy mercy; that, as our Lord Jesus Christ in his Passion gave recompense to each according to his merits, so he may destroy the old man in us and bestow on us the grace of his resurrection. Who liveth.*

EPISTLE: *1 Cor. 11:20–32*

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

Fratres : Convenientibus vobis in unum, jam non est dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit : alius autem ebrius est. Numquid

*A lesson from the Epistle of St Paul the Apostle to the Corinthians.*

*Brethren: when you come therefore together 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*

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 accepi 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 cœnavit, 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 dijudicaremus, non utique judicaremur. Dum judicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur.

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.

*drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered 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 ye shall drink it for the commemoration of me. For as often as you shall eat this bread and drink this 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 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.*

*Christ became obedient for us unto death, even the death of the cross. ℟. Wherefore God also hath exalted him, and hath given him a name which is above every name.*

GOSPEL: *Jn. 13:1–15*

Sequentia Sancti Evangelii secundum Joannem.

Ante diem festum Paschæ, sciens Jesus quia venit hora ejus, ut transeat ex hoc

*Continuation of the holy Gospel according to St John.*

*Before the festival day of the pasch, Jesus knowing that his hour was come, that he should*

mundo ad Patrem : cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta, cum diabolus jam misisset in cor ut traderet eum Judas Simonis Iscariotæ : sciens quia omnia dedit ei Pater in manus, et quia a Deo exivit et ad Deum vadit : surgit a cœna, et ponit vestimenta sua : et cum accepisset linteam, præcinxit se. Deinde mittit aquam in pelvim, et cœpit lavare pedes discipulorum, et extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus : Domine, tu mihi lavas pedes? Respondit Jesus, et dixit ei : Quod ego facio, tu nescis modo, scies autem postea. Dicit ei Petrus : Non lavabis mihi pedes in æternum. Respondit ei Jesus : Si non laveris te, non habebis partem mecum. Dicit ei Simon Petrus : Domine, 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 esti mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua : cum recubisset iterum, dixit eis : Scitis quid fecerim vobis? Vos vocatis me Magister et Domine : et bene dicitis, sum etenim. Si ergo ego lavi pedes vestros, Dominus et Magister : et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.

*pass out of this world to the Father; having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; he riseth from supper, and layeth aside his garments; and having taken a towel, he girded himself. After that, he poureth 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.*

OFFERTORY: Ps. 117:17, 5–6, 13–14

Dextera Domini fecit virtutem, dextera Domini exaltavit me : \*Non moriar, sed vivam, et narrabo opera Domini. ✠ In tribulatione invocavi Dominum, et exaudivit me in latitudine : quia Dominus adjutor meus est. ✠ Impulsus versatus sum, ut

*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. ✠ In my trouble I called upon the Lord; and the Lord heard me, and enlarged me : for the Lord is my helper.*

caderem : et Dominus suscepit me : et factus est mihi in salutem. \*Non moriar.

*℟. Being pushed I was overturned that I might fall : but the Lord supported me, and he is become my salvation. \*I shall not die.*

#### SECRET

Ipsē tibi, quæsumus, Domine sancte, Pater omnipotens, æternæ Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus Christus Filius tuus Dominus noster. Qui tecum.

*We beseech thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ thy Son may make our sacrifice acceptable to thee, who on this day commanded his disciples to celebrate it in memory of him. Who liveth and reigneth.*

#### Preface

##### *Of the Holy Cross*

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere : Domine sancte, Pater omnipotens, æternæ Deus. Qui salutem humani generis in ligno crucis constituisti : ut unde mors oriebatur, inde vita resurgeret : et qui in ligno vincebat, in ligno quoque vinceretur : per Christum Dominum nostrum. Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cæli, cælorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas, deprecamur, supplicii confessione dicentes :

*It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Who didst set the salvation of mankind upon the tree of the cross, so that whence came death, thence also life might rise again : and he that overcame by the tree, on the tree also might be overcome. Through Christ our Lord : through whom the Angels praise thy majesty, the Dominions adore, the Powers tremble. The Heavens, and the Virtues of the heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom, we beseech thee, that thou wouldst command our voices also to be admitted, with suppliant confession, saying:*

*Today, the COMMUNICANTES of the CANON begins as follows:*

Communicantes, et diem sacratissimum celebrantes, quo Dominus noster Jesus Christus pro nobis est traditus : sed et memoriam venerantes ...

*Communicating, and keeping that most holy day, in which the our Lord Jesus Christ was delivered up for us; and also venerating the memory ...*

*The HANC IGITUR has today a different text:*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus ob diem, in qua Dominus noster Jesus Christus tradidit discipulis suis corporis et sanguinis sui mysteria celebranda, quæsumus Domine, ut placatus accipias :

*We therefore beseech thee, O Lord, to be appeased and to receive this offering which we thy servants, and thy whole household, do make to thee in memory of the day in which our Lord Jesus Christ delivered to his disciples the mysteries of his body and blood to be celebrated;*

diesque nostros in tua pace disponas :  
atque ab æterna damnatione nos eripi, et in  
electorum tuorum jubeas grege numerari.  
Per eundem Christum Dominum  
nostrum.

*and order our days in thy peace, and command  
us to be preserved from eternal damnation, and  
to be numbered in the fold of thine elect.  
Through the same Christ our Lord. Amen*

*The QUI PRIDIE begins as follows:*

Qui pridie, quam pro nostra omniumque  
salute pateretur, hoc est, hodie, accepit  
panem ...

*Who, the day before he suffered for the salvation  
of us, and all men, that is, on this day, took  
bread ...*

*The KISS OF PEACE is not given today, in order to avoid allusions to Judas kissing Christ.*

#### COMMUNION: Jn. 13:15

Dominus Jesus, postquam cœnavit cum  
discipulis suis, lavit pedes eorum, et ait  
illis : Scitis quid fecerim vobis, ego Domi-  
nus et Magister? Exemplum dedi vobis, ut  
et vos ita faciatis.

*The Lord Jesus, after he had supped with his  
disciples, washed their feet, and saith to them :  
Do you know what I, your Lord and Master,  
have done to you? I have given you and  
example, that so you do also.*

*Today, two large Hosts have been consecrated. The Celebrant consumes one and places the other into a second  
chalice, which is then covered, wrapped in a white cloth and placed in the centre of the altar.*

#### POST-COMMUNION

Refecti vitalibus alimentis, quæsumus  
Domine Deus noster : ut quod tempore  
nostræ mortalitatis exsequimur, immortali-  
tatis tuæ munere consequamur. Per  
Dominum.

*We who have received the food of life, beseech  
thee, O Lord our God, that by thy gift of  
immortality we may attain to the possession of  
that which we celebrate even in this mortal life.  
Through our Lord.*

*Mass ends, as usual, with Ite, Missa est, BLESSING and LAST GOSPEL.*

### Procession to the Place of Repose

*After the Last Gospel, the celebrant puts on a cope and incenses the Blessed Sacrament reserved in the chalice,  
which he then carries in a solemn procession to the place of repose. Meanwhile, the following HYMN is sung:*

Pange, lingua, gloriosi Corporis  
mysterium,  
Sanguinisque pretiosi, quem in mundi  
pretium,  
Fructus ventris generosi Rex effudit  
gentium.

*Sing, my tongue, the mystery of the glorious  
Body, and of the precious Blood, which the fruit  
of the noble womb, the King of the peoples, shed  
as ransom for the world.*

Nobis datus, nobis natus ex intacta  
Virgine,  
Et in mundo conversatus, sparso verbi  
semine,  
Sui moras incolatus miro clausit ordine.

*Given to us, born to us from the inviolate  
virgin, he lived in the world. Having spread the  
seed of the word, he ended the time of his  
dwelling in a wondrous way.*

In supremæ nocte cœnæ recumbens cum  
fratribus,  
Observata lege plene cibis in legalibus,  
Cibum turbæ duodenæ se dat suis  
manibus.

*At the night of the Last Supper he was  
reclining at table with his brethren and, having  
observed all the Law with the prescribed food,  
he gave, with his own hands, himself as food to  
the group of twelve.*

Verbum caro, panem verum verbo carnem  
efficit :  
Fitque sanguis Christi merum, et si sensus  
deficit,  
Ad firmandum cor sincerum sola fides  
sufficit.

*The Word made flesh turns with a word the  
bread into true flesh, the wine becomes the blood  
of Christ, and if the senses fail, Faith alone is  
enough to strengthen a sincere heart.*

Tantum ergo Sacramentum veneremur  
cernui :  
Et antiquum documentum novo cedat  
ritui :  
Præstet fides supplementum sensuum  
defectui.

*Prostrate we venerate such a great sacrament,  
and the old teaching shall give way for the new  
rite, the faith supplies for the lack of senses.*

Genitori, Genitoque laus et jubilatio,  
Salus, honor, virtus quoque sit et  
benedictio :  
Procedenti ab utroque compar sit laudatio.  
Amen.

*To the Father and the Son praise and  
jubilation, salvation, honour, might and  
blessing, and the same praise shall be to [the  
Spirit] emerging from both.*

*At the place of repose, the Blessed Sacrament is incensed and then placed into an urn.*

*Afterwards, Vespers may be said. The Celebrant removes the Ciborium with the remaining hosts from the  
tabernacle into a tabernacle in the sacristy or a similar place (without solemn procession).*

## Stripping of the Altars

*Finally, Celebrant, Deacon and Subdeacon, wearing purple stoles, intone Psalm 21 and, while it is recited by  
the choir, strip the altars of their coverings.*

*Ant.* Diviserunt sibi vestimenta mea, et  
super vestem meam miserunt sortem.  
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 insipienti-  
am mihi.

*Ant.* They parted my garments among them,  
and upon my vesture they cast lots.  
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.

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 meæ. In te projectus sum ex utero.

De ventre matris meæ 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 leo rapiens et rugiens.

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

Factum est cor meum tanquam cera liquescens : in medio ventris mei.

Aruit tanquam testa virtus mea, et lingua mea adhæsit 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 conspice.

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

*But thou dwellest in the holy place : the praise of Israel.*

*In thee have our fathers 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 : the 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 delighted in him.*

*For thou art he that hast drawn me out of the womb : my hope from the breasts of my mother. I was cast upon thee from the womb.*

*From my mother's womb thou art my God : depart not from me.*

*For tribulation is very near : for there is none to help me.*

*Many calves have surrounded me : fat bulls have besieged me.*

*They have opened their mouths against me : as a lion ravening and roaring.*

*I am poured out like water : and all my bones are scattered.*

*My heart is become like wax melting : in the midst of my bowels.*

*My strength is dried up like a potsherd, and my tongue hath cleaven to my jaws : and thou hast brought me down into the dust of death.*

*For many dogs have encompassed 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 among them, and upon my vesture they cast lots.*

*But thou, O Lord, remove not thy help to a distance from me : look towards my defence.*

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

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

Narrabo nomen tuum fratribus meis : in medio ecclsiæ laudabo te.

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

Timeat eum omne semen Israel : quoniam non sprevit, neque despexit deprecationem pauperis.

Nec avertit 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.

Edent pauperes, et saturabuntur : et laudabunt Dominum qui requirunt eum : vivent corda eorum in sæculum sæculi.

Remiscentur et convertentur ad Dominum : universi fines terræ.

Et adorabunt in conspectu ejus : universæ familiæ gentium.

Quoniam Domini est regnum : et ipse dominabitur gentium.

Manducaverunt et adoraverunt omnes pingues terræ : in conspectu ejus cadent omnes qui descendunt in terram.

Et anima mea illi vivet : et semen meum serviet ipsi.

Annuntiabitur Domino generatio ventura : et annuntiabunt cæli justitiam ejus populo qui nascetur, quem fecit Dominus.

*Ant.* Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

*Save me from the lion's mouth : and my lowness from the horns of the unicorns.*

*I will declare thy name to my brethren : in the midst of the church will I praise thee.*

*Ye that fear the Lord praise him : all ye the seed of Jacob, glorify him.*

*Let all the seed of Israel fear him : because he hath not slighted nor despised the supplication of the poor man.*

*Neither hath he turned away his face from me : and when I cried to him he heard me.*

*With thee is my praise in the great church : I will pay my vows in the sight of them that fear him.*

*The poor shall eat and 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.*

*Ant.* They parted my garments among them, and upon my vesture they cast lots.

*Afterwards, all leave the main body of the church in silence, but watch will be kept at the place of repose.*