

# Holy Thursday

## EVENING MASS OF THE LORD'S SUPPER

ENTRANCE ANTIPHON

COLLECT

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Hymn: Tantum ergo

The Mass of the Lord's Supper is celebrated in the evening, at a more convenient time, with the full participation of the whole local community and with all the priests and ministers exercising their office.

All Priests may concelebrate even if they have already concelebrated the Chrism Mass on this day, or if they have to celebrate another Mass for the good of the Christian faithful.

Where a pastoral reason requires it, the local Ordinary may permit another Mass to be celebrated in churches and oratories in the evening and, in case of genuine necessity, even in the morning, but only for the faithful who are in no way able to participate in the evening Mass. Care should, nevertheless, be taken that celebrations of this sort do not take place for the advantage of private persons or special small groups, and do not prejudice the evening Mass.

Holy Communion may only be distributed to the faithful during Mass; but it may be brought to the sick at any hour of the day.

The altar may be decorated with flowers in moderation in accord with the character of this day. The tabernacle should be entirely empty; but a sufficient amount of bread should be consecrated in this Mass for the Communion of the clergy and the people on this and the following day.

### ENTRANCE ANTIPHON

*We should glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.*

The Gloria in excelsis (Glory to God in the highest) is said. While the hymn is being sung, bells are rung, and when it is finished, they remain silent until the Gloria in excelsis of the Easter Vigil, unless the Diocesan Bishop, if appropriate, has decided otherwise. Likewise, during this same period, the organ and other musical instruments may be used only so as to support the singing.

[-» Greeting]

## **COLLECT**

Grant to those, O God, who participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love; that drawing upon so great a mystery we may have fullness of charity and of life. Through our Lord.

## **READING I: Exodus 12:1–8, 11–14**

The Lord said to Moses and Aaron in the land of Egypt, “This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

“This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the Lord. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt — I, the Lord! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

“This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution.”

## **RESPONSORIAL PSALM**

### **R. Our blessing-cup is a communion with the Blood of Christ.**

How shall I make a return to the Lord  
for all the good he has done for me?  
The cup of salvation I will take up,  
and I will call upon the name of the Lord.

R.

Precious in the eyes of the Lord  
is the death of his faithful ones.

I am your servant, the son of your handmaid;  
you have loosed my bonds.

R.

To you will I offer sacrifice of thanksgiving,  
and I will call upon the name of the Lord.

My vows to the Lord I will pay  
in the presence of all his people.

R.

## **READING II: 1 Cor 11:23–26**

Brothers and sisters: I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

## **VERSE BEFORE THE GOSPEL**

I give you a new commandment: Love one another as I have loved you.

## **GOSPEL Jn 13:1–15**

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do."

*Washing of Feet: Depending on pastoral circumstances, the washing of feet may follow the homily.*

The general intercessions follow the washing of feet or, if this does not take place, they follow the homily.

The Profession of Faith (Creed) is not said.

[-» Offertory]

After the proclamation of the Gospel the Priest gives a homily in which light is shed on the principal mysteries that are commemorated in this Mass, namely, the institution of the Holy Eucharist and of the priestly Order, and the commandment of the Lord concerning fraternal charity.

## **THE WASHING OF FEET**

After the Homily, where a pastoral reason suggests it, the Washing of Feet follows.

The persons who have been chosen are led by the ministers to seats prepared in a suitable place. Then the Priest (removing his chasuble if necessary) goes to each one, and, with the help of the ministers, pours water over each one's feet and dries them.

Meanwhile some of the following antiphons or other appropriate chants are sung.

Antiphon 1 After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example.

Antiphon 2 The Lord Jesus, after eating supper with his disciples, washed their feet and said to them: Do you know what I, your Lord and Master, have done for you? I have given you an example, that you should do likewise.

Antiphon 3 Lord, are you washing my feet? Jesus said to him in answer: if I do not wash your feet you will have no share with me. So he came to Simon Peter and Peter said to him:

-Lord.

What I am doing, you do not know for now, but later you will come to know.

-Lord.

Antiphon 4 If I, your Lord and Master, have washed your feet, how much more should you wash each other's feet?

Antiphon 5 By this all will know that you are my disciples: if you have love for one another. Jesus said to his disciples:

-By this.

Antiphon 6 I give you a new commandment, that you love one another as I have loved you, says the Lord.

Antiphon 7 Let faith, hope and charity, these three, abide among you, but the greatest of these is charity. Now faith, hope and charity, these three, abide; the greatest of these is charity.

-Let.

After the Washing of Feet, the Priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Universal Prayer.

The Creed is not said.

## THE LITURGY OF THE EUCHARIST

At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presented with the bread and wine. Meanwhile the following, or another appropriate chant, is sang.

Ant. Ubi caritas est vera, Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exultemus et in ipso iucundemur.  
Timeamus et amemus Deum vivum.  
Et ex corde diligamus nos sincero.

Ant. Ubi caritas est vera, Deus ibi est.  
Simul ergo cum in unum congregamur:  
Ne nos mente dividamur, caveamus.  
Cessent iurgia maligna, cessent lites.  
Et in medio, nostri sit Christus Deus.

Ant. Ubi caritas est vera, Deus ibi est.  
Simul quoque cum beatis videamus.  
Glorianter vultum tuum, Christe Deus:  
Gaudium, quod est immensum atque probum,  
Saecula per infinita saeculorum. Amen.

## PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray, that we may participate worthily in these mysteries, for whenever the memorial of this sacrifice is celebrated the work of our redemption is accomplished. Through Christ our Lord.

[→ Eucharistic Prayer]

[→ Preface I of the Holy Eucharist]

When the Roman Canon is used, this special form of it is said, with proper formulas for the *Communicantes* (In communion with those), *Hanc igitur* (Therefore, Lord, we pray), and *Qui pridie* (On the day before he was to suffer) are said.

[→ Alternative Eucharistic Prayer I (Eng)]

At an appropriate moment during Communion, the Priest entrusts the Eucharist from the table of the altar to Deacons or acolytes or other extraordinary ministers, so that afterwards it may be brought to the sick who are to receive Holy Communion at home.

## COMMUNION ANTIPHON

This is the Body that will be given up for you; this is the chalice of the new covenant in my Blood, says the Lord; do this, whenever you take it, in memory of me.

[→ Communion]

After the distribution of Communion, a ciborium with hosts for Communion on the following day is left on the altar. The Priest, standing at the chair, says the Prayer after Communion.

## **PRAYER AFTER COMMUNION**

Grant, almighty God, that, just as we are renewed by the Supper of your Son in this present age, so may we enjoy his banquet for all eternity. Who lives and reigns for ever and ever.

## **THE TRANSFER OF THE MOST BLESSED SACRAMENT**

After the Prayer after Communion, the Priest puts incense in the thurible while standing, blesses it and, kneeling, incenses the Blessed Sacrament three times. Then, having put on a white humeral veil, he rises, takes the ciborium, and covers it with the ends of the veil.

A procession is formed in which the Blessed Sacrament, accompanied by torches and incense, is carried through the church to a place of repose prepared in a part of the church or in a chapel suitably decorated. A lay minister with a cross between two other ministers with lit candles leads off. Others carrying lighted candles follow. Before the Priest carrying the Blessed Sacrament comes the thurifer with a smoking thurible. Meanwhile, the hymn *Pange, lingua* (exclusive of the last two stanzas) or another eucharistic chant is sung.

[→ Continue]

### **Hymn: Pange Lingua**

*Pange, lingua, gloriósi córporis mystérium, sanguínisque pretiósi, quem in mundi prétium fructus ventris generósi Rex effúdit géntium.*

Of the glorious Body telling, O my tongue, its mysteries sing, And the Blood, all price excelling, Which the world's eternal King, in a noble womb once dwelling, shed for the world's ransoming.

*Nobis datus, nobis natus ex intácta Vírgine, et in mundo conversátus, sparso verbi sémine, sui moras incolátus miro clausit órdine.*

Given for us, descending, Of a virgin to proceed, Man with man in converse blending, Scattered he the Gospel seed, Till his sojourn drew to ending, Which he closed in wondrous deed.

*In suprémxæ nocte cenæ recúmbens cum frátribus, observáta lege plene cibis in legálibus, cibum turbæ duodénæ se dar suis minibus.*

At the last great Supper lying Cirled by his brethren's band, Meekly with the law complying, First he finished its command, Then, immortal Food supplying, Gave himself with his own hand.

*Verbun caro panem verum verbo carnem éfficit, fitque sanguis Christi merum, et, si sensus deficit, ad firmándum cor sincérum sola fides súfficit.*

Word made Flesh, by word he maketh very bread his Flesh to be; Man in wine Christ's Blood partaketh: And is senses fail to see, Faith alone the true heart waketh To behold the mystery.

When the procession reaches the place of repose, the Priest, with the help of the Deacon if necessary, places the ciborium in the tabernacle, the door of which remains open. Then, he puts incense in the thurible and, kneeling, incenses the Blessed Sacrament, while *Tantum ergo Sacramentum* or another eucharistic chant is sung.

[→ Continue]

### **Hymn: *Tantum ergo***

*Tantum ergo sacramentum veneremur cernui, et antiquum documentum novo cedat ritui; præstet fides supplementum sensuum defectui.*

Therefore we, before him bending, This great Sacrament revere; Types and shadows have their ending, For the newer rite is here; Faith, our outward sense befriending, Makes the inward vision clear.

*Genitori Genitque laus et iubilatio, salus, honor, virtus, quoque sit et benediction; procedenti ab utroque compare sit laudation.*

Glory let us give, and blessing To the Father and the Son; Honour, might, and praise addressing, While eternal ages run; Ever too his love confessing, Who, from both, with both is one. Amen.

Then the Deacon or the Priest himself places the Sacrament in the tabernacle and closes the door.

After a period of adoration in silence, the Priest and ministers genuflect and return to the sacristy.

At an appropriate time, the altar is stripped and, if possible, the crosses are removed from the church. It is expedient that any crosses which remain in the church be veiled.

Vespers (Evening Prayer) is not celebrated by those who have attended the Mass of the Lord's Supper.

The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight the adoration should take place without solemnity.

If the celebration of the Passion of the Lord on the following Friday does not take place in the same church, the Mass is concluded in the usual way and the Blessed Sacrament is placed in the tabernacle.