
THE SOLEMN RITES OF MAUNDY THURSDAY

MASS OF THE CHRISM - BLESSING OF THE OILS
RENEWAL OF PRIESTLY COMMITMENT
SOLEMN MASS OF THE LORD'S SUPPER
THE WASHING OF FEET - EUCHARISTIC PROCESSION
STRIPPING OF THE ALTAR – OFFICE OF COMPLINE
HOLY HOUR WATCH AT THE ALTAR OF REPOSE



THE SERVICES OF HOLY WEEK

Old Roman Catholic Church

IMPRIMATUR

✠ **EDWARD JAMES FORD, T.O.R., S.T.D.**

Primate

North American Old Roman Catholic Church

16 April 2012

The Feast of the Profession of St Francis of Assisi
Springvale, Maine

MASS OF THE CHRISM

on the Morning of Maundy Thursday

INTROIT *Exodus 30: 25, 31; Psalm 88:2*

Thou shalt make the holy oil of unction and thou shalt say to the children of Israel: This oil of unction shall be holy unto me throughout your generations. [Psalm] The mercies of the Lord I will sing for ever. I will shew forth thy truth with my mouth to generation and generation. Thou shalt make the holy oil of unction and thou shalt say to the children of Israel: This oil of unction shall be holy unto me throughout your generations.

COLLECT

Lord God, who dost use the ministry of priests in regenerating Thy people: grant us persevering subjection to Thy will, so that Thy people who have been consecrated to Thee may by the gift of Thy grace increase in our day in merits and in numbers. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

EPISTLE *James 5: 13-16*

Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

GRADUAL *Psalm 27: 7-8*

In God hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him. The Lord is the strength of his people, and the protector of the salvation of his anointed.

GOSPEL *St Mark 6: 7-13*

At that time Jesus called the twelve; and began to send them two and two, and gave them power over unclean spirits. And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse, But to be shod with sandals, and that they should not put on two coats. And he said to them: Wheresoever you shall enter into an house, there abide till you depart from that place. And

whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them. And going forth they preached that men should do penance: And they cast out many devils, and anointed with oil many that were sick, and healed them.

The Creed is not said at this Mass

OFFERTORY *Psalm 44: 8*

Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

SECRET

In Thy clemency, O Lord, may the power of this sacrifice both drive out the old man and increase in us newness of life unto salvation. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

PREFACE OF THE CHRISM

It is very meet, right and our humble duty, that we should at all times and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, humbly to beg Thee in Thy clemency, to confirm and strengthen this Chrism, Thy creature, into a sacrament of life and perfected salvation for those soon to be reborn in

the spiritual laver of Baptism; may the anointing of sanctification be poured over each, cleansing him from the natural corruption of birth; and may each be made a holy temple redolent with the perfume of a pleasing innocence of life; and in accordance with the sign instituted by Thee for this transformation, may they be clothed with the honor of King and Priest and Prophet, richly bestowed upon them by Thee, and may they be vested in the robes of unstained dignity and immortality, through Christ our Lord: through Whom the Angels praise Thy glory, the Dominations adore, the Powers fear Thy Majesty: the Heavens and the heavenly Virtues, with the blessed Seraphim together sing Thy praise in exultation; with whom we beseech Thee, bid that our voices also be admitted, evermore praising Thee and saying:

COMMUNION *St Mark 6: 12, 13*

The Apostles preached that men should do penance: and they anointed with oil many that were sick, and healed them.

POSTCOMMUNION

Grant, we beseech Thee, O Lord, that just as we pass on from what is old to things that are new, so we may cast aside the old man and by sanctification be renewed in soul. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end. Amen.

THE RENEWAL OF PRIESTLY COMMITMENT

While this ceremony is of recent origin, initially established within the Roman Catholic Church after Vatican II, it has much to recommend to all Catholic jurisdictions, whereby all priests are requested, on the Feast of the Establishment of the Priesthood and the Holy Eucharist, to recommit themselves to being true and faithful ministers of Jesus Christ, reflecting in their lives and ministry, the obligations and ideals of the Priesthood of Christ in accordance with the faith, tradition and practice of the Catholic Church.

After the homily, the bishop speaks to the priests assembled and to the congregation in the following words.

Bishop: My brother Priests and you my brothers and sisters in Christ: Today we celebrate the memory of the first Eucharist, at which our Lord Jesus Christ shared with His Apostles, and with us, His call to the priestly service of His Holy Church. It is the day on which the two sacraments, the Holy Eucharist and Holy Orders, were given by God as gifts of His love to His Church. By these sacraments, He remains present with and in His Church throughout all time, even unto the end of the world.

Now, in His presence, and in the

presence of your Bishop, and in the presence of God's Holy People, are you prepared to renew your own vows of dedication to Christ's Church as priests of His new covenant?

Priests: I am.

Bishop: At your ordination you accepted the responsibilities of the priesthood out of love for the Lord Jesus Christ and His Church. Are you resolved to unite yourselves more closely to Christ and to try to become more like Him, by joyfully sacrificing your own pleasure and ambition to bring His peace and love to your brothers and sisters?

Priests: I am.

Bishop: Are you resolved to be faithful ministers of the mysteries of God, to celebrate the Holy Eucharist and the other liturgical services with sincere devotion and care, in decency and in order? Are you resolved to administer the Sacraments in accordance with the Faith, Tradition and Practice of the Ancient Fathers of the Church and in conformity with the Doctrine, Discipline and Worship of the Catholic Church? Are you resolved to imitate Jesus Christ, the Head and Shepherd of the Church, by teaching the

Catholic Faith, without thinking of your own profit, solely for the well-being of the people you were sent to serve?

Priests: I am.

The Bishop then addresses the people:

Bishop: My brothers and sisters, pray for us, your priests. Ask the Lord to bless us with the fullness of His love, to help us to be faithful priests and servants of Jesus Christ the High Priest, so that we will be able to lead you to Him, the fountain of your salvation.

People: Lord Jesus Christ, hear us and answer this our prayer.

Bishop: Pray also for me, that despite my own unworthiness, I may fulfill the office of Bishop as successor to the Apostles, which Jesus Christ has entrusted to me. Pray that I may become more like our High Priest and Good Shepherd, the Teacher and Servant of all, and so be a genuine sign of Christ's loving presence among you.

People: Lord Jesus Christ, hear us and answer this our prayer.

Bishop: May the Lord in His love, keep you

close to Him always, and may He bring
all of us, His priests and people, to
eternal life.

All: Amen.

BLESSING OF THE HOLY OILS

by the Bishop on Maundy Thursday

Traditionally the Holy Oils intended for use in the Church during the coming year are consecrated by the Bishop on Maundy Thursday. From the Middle Ages until 1955 it was customary for the Bishop to consecrate them at his Solemn Mass on Maundy Thursday. In those days there was no Mass of the Chrism, so the Solemn Mass of Maundy Thursday at the Cathedral, while the same as the Solemn Mass observed in the Parish Churches, also included the Consecration of the Holy Oils.

When the Rites of Holy Week were revised in 1955 by Pope Pius XII, the Mass of the Chrism was instituted, drawing on pre-medieval texts and observances, and the Bishop was directed to consecrate the Holy Oils at this Mass celebrated in the morning, while the Solemn Liturgy of Maundy Thursday was restored to its historic place and was designated to be celebrated in the late afternoon or evening.

It has become the practice within the Roman Catholic Church since Vatican II, for the Bishop to celebrate the Chrism Mass with the consecration of the Holy Oils on another day within Holy Week, often on Tuesday of Holy Week. This practice has no historical continuity with the living liturgical tradition of the Church and is not observed within our jurisdiction. In our jurisdiction, the Bishop still consecrates the Holy Oils on Maundy Thursday.

Where it is possible, the Bishop should celebrate the Mass of the Chrism on the morning of Maundy Thursday and is to consecrate the Holy Oils at this Mass together with his priests. If it is not possible for him to do so, he may use the older practice of joining the consecration of the Holy Oils to his evening celebration of the Solemn Liturgy of Maundy Thursday. All of the ceremonies and the places within the Mass traditionally designated for the Consecration of the particular Holy Oils are to be maintained regardless of which Mass they are consecrated at.

The Oils to be consecrated are prepared in the Sacristy in three vessels or ampullae appropriately marked [O.C. for the Oil of the Catechumens; O.I. for the Oil for the Sick; S.C. or O.S. for the Holy Chrism] and they are covered in veils of the designated colors: the Oil of the Catechumens in GREEN; the Oil of the Sick in VIOLET; and the Holy Chrism in WHITE. The oils are kept in the Sacristy until the Archdeacon calls for them to be brought forth at the appropriate times during the Mass for the Bishop to consecrate them.

The Bishop arrives at the Church and vests for the celebration of Mass. Traditionally he has been assisted at the Consecration of the Holy Oils by twelve priests, seven deacons, seven subdeacons, acolytes and others, all of whom are vested in white. While it is not customary for us to have this number of attendants available to participate in the Consecration of the Holy Oils, the Bishop should be attended and assisted by as many of his priests, deacons and other clergy as possible.

*When all is prepared, the procession is formed and proceeds to the Sanctuary of the High Altar, where the Bishop begins the Mass as usual and proceeds until the end of the prayer: **To us sinners, also, Thy servants (Nobis quoque peccatoribus).** A special oblong table, vested in white, is prepared in the Sanctuary where the consecration of the Holy Oils will take place. The Bishop here interrupts the Mass, going first to the Epistle corner of the altar where he purifies his hands with water in an ablution cup and then dries them on a special purificator. He then proceeds, with mitre and staff, to the table prepared for the consecration of the Holy Oils and takes his place, seated with his mitre on, facing the altar, flanked by the priests, deacons, subdeacons and other attendants.*

First Blessing: The Oil of the Sick

The Archdeacon calls out in the tone used for chanting the Lessons:

Archdeacon: The Oil of the Sick

One of the Subdeacons (or other attendants), accompanied by two acolytes with their candles, and with great ceremony, brings forth from the Sacristy, the vessel containing the oil designated for the Oil of the Sick. He takes the Oil in his right hand, holds it to his left and encircles it protectively with his left arm. He presents it to the Archdeacon saying:

Subdeacon: The Oil of the Sick

The Archdeacon shows the oil to the Bishop and then places the vessel on the table before the Bishop. The Bishop, standing, with his mitre on, in a low voice exorcises the Oil in the following words:

Bishop: I exorcize thee, thou unclean spirit, from every assault and illusion of Satan, in the Name of the Father ✠ , and of the Son ✠ , and of the Holy ✠ Ghost: do thou depart from this oil so that it may become a spiritual ointment intended for anointing the faithful, and to strengthen the Temple of the Living God; so that the Holy Ghost may dwell therein, in the power and name of God the Father Almighty, and in the name of His well-beloved Son our Lord Jesus Christ, Who will come to judge the living and the dead and the world by fire.

R. Amen.

The Bishop's mitre is removed and he blesses the Oil for the Sick in the following words:

V. The Lord be with you.
R. **And with thy spirit.**

Bishop: Let us pray:
Send forth from heaven, we beseech Thee, O Lord, the Holy Ghost, Thy Paraclete, into this rich oil from the olive, which Thou in Thy loving-kindness, hast brought out from the green tree for the refreshment and invigoration of both mind and body. Through Thy holy ✠ blessing may all who are anointed by this unguent of heavenly healing, therein find protection for mind and body, expelling and relieving every pain, every weakness, every sickness and illness of mind and body; whereby Thou hast, with this oil, anointed Priests and Kings, Prophets and Martyrs; May Thine ointment be perfected for us, O Lord, by Thy blessing and may it permeate every fiber of our being, forever abiding deep within us: In the Name of our Lord Jesus Christ.

*The Oil for the Sick is then carried in the same manner back to the Sacristy. The Bishop then sits with his mitre on and washes his hands. He then rises, and with mitre and staff he returns to the altar and resumes the Mass as usual with the words of the prayer: **Through Whom, O Lord, Thou dost ever create... (Per quem haec omnia semper bona creas...).***

The Mass continues until after the Bishop has received the ablutions and has washed his hands in the usual manner at a Pontifical Mass. This having been completed, the Bishop receives the mitre and staff and descends from the altar to take his seat at the table prepared in the Sanctuary for the consecration of the Holy Oils. He sits with his mitre on.

The Second Blessing: The Balsam

The Archdeacon calls out in the tone used for chanting the Lessons:

Archdeacon: Oil for the Holy Chrism
Oil of the Catechumens

The Bishop puts in and blesses incense saying:

Bishop: Mayest thou be blessed ☩ by Him, in
Whose honor thou shalt be burnt.

*The procession forms and proceeds to the Sacristy, in the following order: Thurifer, two acolytes with their candles, the Subdeacons, the priests, all proceeding two by two. The procession from the sacristy is formed in the following order: Thurifer, Crucifer between two acolytes with their candles, the cantors and choir chanting the Responsory **Hear our hymn, Redeemer, Lord (O Redeemer)**, subdeacons, subdeacon carrying the Balsam and the vessel for mixing the Balsam and the Chrism, two deacons standing side by side, the one on the right carrying the oil for the Holy Chrism and the one on the left carrying the oil to be used for the Oil of the Catechumens, each carrying them in the manner prescribed above for the Oil for the Sick, followed by the priests.*

RESPONSORY *O Redemptor*

Cantors: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

Choir: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

Cantors: Hear us Judge of dead and living; Hope
of mortals hear us sing; hear us
emblematic tribute; From the peaceful
olive bring.

Choir: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

Cantors: Fruit of light the tree is yielding; gives
to us this hallowed store; Worshipping
the world's Redeemer; This we offer
and adore.

Choir: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

Cantors: Mitred Pontiff standing humbly; Prays
before the altar of God; Consecrating
Chrism holy; Heavenly rites of praise
and laud.

Choir: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

Cantors: Consecrate Thou Christ Eternal; King of Heaven, our native home; This our Chrism, seal of victory; Against the powers of death and doom.

Choir: Hear our hymn, Redeemer, Lord: Thee we praise with one accord.

They process to the Sanctuary where the Crucifer and acolytes take their places near the altar on the Epistle side, the Archdeacon to the left of the Bishop and the Sacred Ministers behind the Bishop. The priests stand facing each other on either side flanking the Bishop. The deacons stand behind the Bishop and the Sacred Ministers and the subdeacons take their places likewise behind the deacons. The deacons carrying the oils and the subdeacon carrying the balsam and its vessel stand near the table until all have taken their places. The deacon carrying the oil for the Chrism presents it to the Archdeacon saying.

Deacon: Oil for the Holy Chrism

The deacon carrying the oil for the Catechumens stands to the side but near to the table.

The Archdeacon shows the oil to the Bishop and then places the vessel on the table before the Bishop. He also receives the Balsam and its vessel from the subdeacon, who does not announce the Balsam. The Archdeacon shows it to the Bishop and then places the Balsam and its vessel on the table before the Bishop.

The Bishop stands, without his mitre and says:

V. The Lord be with you
R. **Amen**

The Bishop then blesses the Balsam in the following words:

Bishop: Let us pray
O God, the Author of every heavenly virtue and mystery, we beseech Thee graciously to hear our prayer: to render acceptable and fit for Thy mysteries, this aromatic tear shed from the dry bark of the tree, flowing from a favored and fertile branch, enriching us with high priestly anointing. Be Thou pleased to sanctify ✠ it with Thy blessing. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end.

R. **Amen**

Bishop: Let us pray
O Lord, Who Thyself art the Creator of all things, and who by Moses, Thy servant, didst command that, by mingling together of aromatic herbs, there should be prepared an ointment of sanctification: we humbly entreat Thy mercy, that by imparting a spiritual grace to this ointment supplied by a

branch-bearing root, Thou wouldest grant unto it the fullness of ✠ sanctification. May it, O Lord, be for us seasoned with the joy of faith: an ever enduring Chrism of priestly unction; may it be a most worthy and fitting instrument to imprint the heavenly standard; that all who, born again in Holy Baptism, shall be anointed with this unguent, may obtain Thy fullest blessing for soul and body; gaining thereby the gift of a blessed Faith. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end.

R. Amen.

The Bishop, wearing his mitre, now mixes together in the vessel designated for this, the Balsam with some of the oil to be used for the Chrism, saying:

Bishop: Let us pray unto the Lord, our Almighty God: Who by a wondrous disposition, inseparably united the incomprehensible Godhead to the true manhood of His Only-begotten Son, co-eternal with Him; and by the co-operating grace of the Holy Ghost, anointed Him with the Oil of Gladness above His fellow companions, so that Man, who through

the devil's fraud was lost, might, both in soul and body, be restored to that eternal inheritance from which he had fallen: that He may bless ✠ with the fullness of the blessing of the Holy Trinity these substances which are derived from different species of creatures, and that he will sanctify ✠ them by His blessing, and grant that being mingled together they may become one; and that whosoever shall be outwardly anointed therewith, may be so inwardly anointed, that being freed from all contamination of material stain, he may rejoice in being made partaker of the kingdom of heaven. Through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end.

R. **Amen.**

The Bishop now sits, with mitre on, and breathes three times, in the form of a cross, over the vessel containing the oil for the Chrism. The priests, first making the proper reverences to the altar and then to the Bishop, each breathes over the vessel of the oil for the Chrism, in like manner.

The Third Blessing: The Holy Chrism

The Bishop, wearing his mitre, stands and exorcises the oil for the Chrism saying:

Bishop: I exorcize thee, O creature of Oil, by God the Father Almighty, Who made the heavens, the earth, the seas, and all that therein is; that all the power of the enemy, all the hosts of Satan, and all the assaults and illusions of the devil may be rooted out and driven away from thee; that thou mayest be, to all who shall be anointed with thee, the means of their adoption as sons through the Holy Ghost; in the Name of God the Father ✠ Almighty, and of Jesus ✠ Christ, His Son, our Lord, Who liveth and reigneth, one God, in the unity of the same Holy ✠ Ghost,

The Bishop resumes his mitre, and with his arms extended as in the Mass for the chanting of the Preface, continues:

Bishop: World without end.
R. **Amen.**

V. The Lord be with you.
R. **And with thy spirit.**

V. Lift up your hearts.
R. **We lift them up unto the Lord.**

V. Let us give thanks unto our Lord God.
R. **It is meet and right so to do.**

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God: Who in the beginning, amongst other gifts of Thy bounty, didst command the earth to bring forth various trees bearing fruit, and amongst them the olive, yielding this oil, that its rich fluid should serve for the Holy Chrism. For David, foreseeing by a prophetic spirit, the sacraments of Thy grace, sang of oil that was to make our countenance glad. So, too, of old, when the sins of the world were being expiated in the widespread outpour of the Deluge, did a dove - typifying beforehand the token of a grace yet to come - by an olive branch announce that peace was restored to the world. And this, by manifest signs, is clearly shown in these later ages, when after the blotting out of sin in the waters of Baptism, our countenances are made glad and serene by the anointing of this oil. For which reason also, Thou didst command unto Moses Thy servant, first, with water to cleanse his brother Aaron,

and then to ordain him Priest by anointing him with oil; And to this a higher honor was added when our Lord Jesus Christ, Thy Son, bade John to baptize him in the waters of the River Jordan; for then, sending forth upon Him the Holy Ghost in the likeness of a dove, Thou didst, by the testimony of the Voice that was subsequently heard, manifest Him as Thine only-begotten Son in Whom Thou art well pleased; and didst at the same time most clearly prove, that this it was which was signified when the Prophet David sang, that He should be anointed above His fellow companions. Therefore, Holy Lord, Father Almighty, Everlasting God, do we beseech Thee through the same Jesus Christ, Thy Son, our Lord, to be pleased by Thy ✠ blessing to sanctify ✠ this substance, and to mingle thereto the virtue of the Holy ✠ Ghost, through the cooperating power of Thy Son, from Whose Sacred Name it taketh the name of Chrism – a Chrism wherewith Thou hast anointed Priests and Kings, Prophets and Martyrs – so that, to those who shall have been renewed by the waters of Baptism, Thou wouldest be pleased to ordain this creature of Chrism to be a sacrament of perfect salvation and life; that by the sanctification infused by anointing, and the absorption thereby of the corruption of their first

birth, they, like holy temples, may be redolent with the fragrance of an acceptable life of innocence; that, being anointed in accordance with the ordinance of Thy Sacrament with a Royal, Priestly and Prophetic dignity, they may be clothed as with a robe of incorruptible price; that it may be unto those who are born again of water and the Holy Ghost, a Chrism of Salvation, and may make them partakers of eternal life and heirs of the heavenly glory:

The Bishop continues in a low and subdued voice:

...through the same Jesus Christ, Thy Son, our Lord, Who with Thee, liveth and reigneth, in the unity of the same Holy Ghost, one God, world without end.

R. **Amen.**

The Bishop then puts the combined liquids into the vessel with the oil for the Holy Chrism, saying:

Bishop: Let this mixture and mingling of liquids, bring to all who are anointed therewith, mercy and a protective safeguard of salvation forever and ever.

R. **Amen.**

The deacon who brought the oil for the Chrism, now removes the white veil from the vessel. The Bishop bows profoundly before the Chrism, and in the tone for chanting the Lessons, he salutes the Holy Chrism three times in the following words, each time one note higher than the previous. He then kisses the lip of the vessel, and resumes his seat and mitre.

Bishop: **Hail, Holy Chrism** *(three times)*

The priests, having first made their reverences to the altar and to the Bishop, standing at a distance, each approaches the Holy Chrism in three intervals, each time genuflecting and saluting the Chrism saying the following words, and then kiss the lip of the vessel of the Holy Chrism, and return to their places in the sanctuary.

Priests: **Hail, Holy Chrism** *(three times)*

The Holy Chrism is then placed to the side, still on the same table.

The Fourth Blessing: The Oil of the Catechumens

The deacon carrying the oil for the Catechumens presents it to the Archdeacon saying.

Deacon: Oil for the Catechumens

The Archdeacon shows the oil to the Bishop and then places the vessel on the table before the Bishop. The Bishop and the priests after him then breathe in the form of a cross over the oil for the Catechumens, just as they did previously for the Holy Chrism.

The Bishop rises with his mitre on and exorcizes the oil saying:

Bishop: I exorcize thee O creature of Oil, in the Name of God the ✠ Father, and in the name of Jesus ✠ Christ, and of the Holy ✠ Ghost, that by this invocation of the undivided Trinity, and by the power of the one Godhead, all the most wicked powers of the enemy, all the inveterate malice of the devil, every violent assault, every disorderly and dark illusion may be rooted out and driven away and dispelled from thee: that hallowed by divine mysteries, thou mayest be for the adoption both of the flesh and of the spirit of those who shall be anointed with thee, for the forgiveness of sins: that their bodies may be sanctified for receiving all spiritual grace. Through the same Jesus Christ, our Lord, Who shall come to

judge the living and the dead, and the world by fire.

R. **Amen.**

The Bishop lays aside his mitre and then blesses the Oil for the Catechumens saying:

V. The Lord be with you.

R. **And with thy spirit.**

Bishop: Let us pray.

O God, the Rewarder of all spiritual growth and progress, Who by the power of the Holy Ghost dost strengthen the first beginnings of feeble minds, deign, O Lord, we beseech Thee, to send down Thy ✠ blessing upon this Oil, and grant that all who approach the laver of Regeneration, may, through the unction of this Thy creature, be cleansed in mind and body; that if any defilement of their spiritual enemies have remained with them, it may depart at the touch of this hallowed Oil. May there be no further opportunities for their spiritual foes, which have been already put to flight, nor hiding places for evils which are ever ready to lie in ambush, to assault them. But unto Thy servants who come to the Faith, and are about to be cleansed by the working of Thy Holy Ghost, let

this precious unguent be prove useful unto that salvation which they are about to obtain by the birth of a heavenly regeneration in the Sacrament of Baptism. Through Jesus Christ, Thy Son, our Lord, who will come to judge the living and the dead, and the world by fire.

R. Amen.

The Bishop bows profoundly before the Oil of the Catechumens, and in the tone for chanting the Lessons, he salutes it three times in the following words, each time one note higher than the previous. He then kisses the lip of the vessel, and resumes his seat and mitre.

Bishop: Hail Holy Oil (three times)

The priests, having first made their reverences to the altar and to the Bishop, standing at a distance, each approaches the Oil of the Catechumens in three intervals, each time genuflecting and saluting it saying the following words, and then kiss the lip of the vessel, and return to their places in the sanctuary.

Priests: Hail Holy Oil (three times)

The Holy Oils are now taken back to the sacristy in the same way in which they were brought out to the Sanctuary. The Cantors and the Choir continue the verses of the responsory.

Cantors: By this Thine high and sacred unction;
Men and women are both renewed; Our
wounded glory now is rescued; through
the Spirit's plenitude.

Choir: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

Cantors: First the hallowed fountain's waters;
Cleanse the soul from taint of sin; Then
with oil the brow's anointed; All Thy
graces flow within.

Choir: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

Cantors: Son of the Eternal Father; Virgin-born
afford us light; Who receive this sacred
unction; Save us from Death's gloomy
night.

Choir: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

Cantors: May this day of festal gladness; Keep its
holy joys in store: Dignified with joyful
praises; Blooming now and evermore.

Choir: Hear our hymn, Redeemer, Lord: Thee
we praise with one accord.

*The Bishop sits, with mitre on, and washes his hands. He then returns
to the altar with his mitre and staff, where he finishes the Mass.*

THE SOLEMN MASS OF THE LORD'S SUPPER

on the Evening of Maundy Thursday

The tabernacle is empty, because, today, communion is given only with newly consecrated hosts.

INTROIT *Galatians 6: 14 and Psalm 66: 2*

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. 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 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.

*All the bells are rung at the **Gloria in Excelsis** and then, with the organ, silent until Easter Eve. A clapper replaces the altar bell.*

COLLECT

O God, from whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant us the effect of Thy clemency; that even as in His passion our Lord Jesus Christ 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 with Thee livest and reignest in the unity of the Holy Ghost, ever one God, world without end. Amen.

EPISTLE *1 Corinthians 11: 20-32*

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 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 *Philippians 2: 8, 9*

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

GOSPEL *St John 13: 1-15*

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 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.

The Creed is not said.

THE MAUNDY OR WASHING OF THE FEET

*The washing of the feet takes place after the homily. The celebrant girds himself with a cloth, and assisted by his ministers, begins the washing of the feet of twelve 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 some or all of the following antiphons are sung, concluding with the **Ubi Caritas**.*

ANTIPHON 1

St John 13: 34; Psalm 118: 1

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

ANTIPHON 2

St John 13: 4, 5, 15; Psalm 47: 2

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.** Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain.

ANTIPHON 3*St John 13: 12, 13, 15; Psalm 84: 2*

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.

ANTIPHON 4*St John 13: 6-8*

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. *V.* 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. *V.* What I do, thou knowest not now; but thou shalt know hereafter.

ANTIPHON 5*St John 13: 14; Psalm 48:2*

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.

ANTIPHON 6*St John 13: 35*

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

ANTIPHON 7

1st Corinthians 13: 13

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

ANTIPHON 8

1st St John 2: 3, 4

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

V. 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.

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

V. 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.

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

V. 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.

*After the Maundy, the celebrant washes his hands. Then returning to the place whence he came, he puts on the maniple and chasuble and standing with his head uncovered, before the altar, he chants the **Our Father (Pater Noster)** in secret, until:*

V. And lead us not into temptation.

R. **But deliver us from evil.**

V. Thou hast commanded Thy commandments, O Lord.

R. **To be exactly observed.**

V. Thou hast washed the feet of Thy disciples.

R. **Despise not the work of Thy hands.**

V. O Lord, hear my prayer.

R. **And let my cry come unto Thee.**

V. The Lord be with you.

R. **And with thy spirit.**

PRAYER

Be present, O Lord, we beseech Thee, at the 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 commanded us to retain: that as here the outward stains are washed away by us and from us, so the inward sins of us all may be blotted out by Thee. Which do Thou vouchsafe to grant, who livest and reignest God for ever and ever.

R. **Amen.**

The Mass then proceeds as usual.

OFFERTORY *Psalm 117: 16, 17*

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

We beseech Thee, O holy Lord, Father almighty, everlasting God, that He Himself may render our Sacrifice acceptable to Thee, Who, by the tradition of today, taught His disciples to do this in remembrance of Him, Jesus Christ, Thy Son, our Lord, who with Thee liveth and reigneth in the unity of the Holy Ghost, ever one God...

V. World without end.

R. **Amen.**

V. The Lord be with you.

R. **And with thy spirit.**

V. Lift up your hearts.

R. **We lift them up unto the Lord.**

V. Let us give thanks unto our Lord God.

R. **It is meet and right so to do.**

PREFACE OF THE HOLY CROSS

It is truly meet and just, right and for our salvation, that we should at all times, and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God : Who didst establish the salvation of mankind on the tree of the Cross: that whence death came thence also life might arise again, and that he, Who overcame by the tree, by the tree also might be overcome: Through Christ our Lord. Through Whom the Angels praise Thy Majesty, the Dominations worship it, the Powers stand in awe. The Heavens and the Heavenly hosts together with the blessed Seraphim in triumphant chorus unite to celebrate it. Together with these we entreat Thee, that Thou mayest bid our voices also be admitted while we say with lowly praise:

In the Canon, the following variations are used:

COMMUNICANTES: *Communicating and celebrating the most sacred day in which our Lord Jesus Christ was betrayed for us: and also honoring in the first place the memory of the glorious and ever Virgin Mary . . .*

HANC IGITUR: *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 dispose our day in Thy peace . . .*

QUI PRIDIE: *Who, the day before He suffered for our salvation and that of all men, that is, on this day, took bread into His most sacred and venerable hands . . .*

THE PAX (Kiss of Peace): *is not given. The response to the third Lamb of God (Agnus Dei) is Have mercy on us (miserere nobis).*

COMMUNION *St 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 gave you an example, that you also may do likewise.

POSTCOMMUNION

Strengthened with life-giving Food, we beseech Thee, O Lord, our God, that what we do in our mortal life may bring us to the reward of life immortal with Thee. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end. Amen.

Let us Bless the Lord (*Benedicamus Domino*) is sung instead of **Go the Mass is Ended (*Ite Missa Est,*) and ends the Mass. The blessing and Last Gospel are omitted. The Hosts for the morrow's communion are carried in procession to the Altar of Repose.**

**The Eucharistic Procession to the Altar of Repose
now takes place.**

EUCCHARISTIC PROCESSION TO THE ALTAR OF REPOSE

*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 where it will remain until the Mass of the Pre-Sanctified on Good Friday, when no consecration takes place. During the procession the hymn, **Sing My Tongue the Savior's Glory (Pange Lingua Gloriosi Corporis)**, is sung until the strophe: **Down in Adoration Falling (Tantum Ergo)**.*

PANGE LINGUA GLORIOSI

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

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine.
Sui moras incolatus.
Miro clausit ordine.

In supremæ nocte coenæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit;
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

SING MY TONGUE THE SAVIOR'S GLORY

Sing, my tongue, the Savior'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 fulfills 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.

*On reaching the Altar of Repose, the ciborium is placed on it, and after being incensed it is placed in the tabernacle. Meanwhile **Down In Adoration Falling** (*Tantum Ergo*) is sung.*

TANTUM ERGO

TANTUM ERGO Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio:
Salus, honor, virtus quoque
Sit et benedictio
Procedenti ab utroque
Compar sit laudatio. Amen.

DOWN IN ADORATION FALLING

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, honor, blessing,
Might and endless majesty. Amen.

STRIPPING OF THE ALTARS

The celebrant and ministers adore for a little while. On returning from the Altar of Repose the Celebrant and his Ministers return to the sacristy where white vestments are removed and violet stoles are assumed by Celebrant and deacon. At the altar the Celebrant sings in a clear voice this Antiphon:

ANTIPHON *Psalm 21: 19*

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

He pronounces the opening words of Psalm 21 in the same voice, the assistants or Choir singing the rest of the Psalm. The Celebrant and ministers strip the altar.

PSALM 21

1. My God, my God, look upon me: why hast Thou forsaken me? Far from my salvation are the words of my sins.
2. 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.
3. But Thou dwellest in the holy place, O Thou Praise of Israel.

4. In Thee our fathers have hoped: they have hoped, and Thou hast delivered them.

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

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

7. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged their head.

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

9. For Thou art He that hast drawn me out of the womb: my hope from the breasts of my mother.

10. I was cast upon Thee from the womb. From my mother's womb thou art my God: depart not from me.

11. For tribulation is very near; for there is none to help me.

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

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

14. I am poured out like water, and all my bones are scattered.

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

16. 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.

17. For many dogs have compassed me: the council of the malignant have besieged me.

18. They pierced my hands and my feet: they have numbered all my bones.

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

20. But Thou, O Lord, remove not Thy help to a distance from me: look towards my defense.

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

22. Save me from the lion's mouth: and my affliction from the horns of the unicorns.

23. I will declare Thy Name unto my brethren: in the midst of the church will I praise Thee.

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

25. Let all the seed of Israel fear Him. Because He hath not slighted nor despised the supplication of the poor man.

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

27. With Thee is my praise in the great church: I will pay my vows in the sight of them that fear Him.

28. The poor shall eat and be filled, and they shall praise the Lord that seek Him: their hearts shall live for ever and ever.

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

30. And all the kindreds of the Gentiles shall adore in His sight.

31. For the kingdom is the Lord's: and He shall have dominion over the nations.

32. All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before Him.

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

34. 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.

After all the altars have been stripped, the Celebrant repeats the Antiphon, before returning to the sacristy.

ANTIPHON *Psalm 21: 19*

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

The Office of Compline is now recited in choir.

THE OFFICE OF COMPLINE

Once the altars have been stripped, Compline is recited in choir in a monotone voice. Everything before the Psalms except for the Confession and Absolution is omitted, and the Psalms are recited without an antiphon.

V. Our help is in the Name of the Lord.
R. Who hath made heaven and earth.

Our Father (*silently*)

Priest: I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, brethren: that I have sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, brethren, to pray for me to the Lord our God.

People: May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

Priest: Amen.

People: I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father: that I have sinned exceedingly in thought, word and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray for me to the Lord our God.

Priest: May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

May the Almighty and Merciful Lord grant us pardon, absolution and remission of all our sins.

People: Amen.

PSALM 4

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

Be angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

The light of thy countenance O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine and oil, they are multiplied.

In peace in the selfsame I will sleep, and I will rest: for thou,

O Lord, singularly hast settled me in hope.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be; world without end. Amen.

PSALM 90

He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

There shall no evil come to thee: nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee; to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Because he hoped in me I will deliver him: I will protect him because he hath known my name.

He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days; and I will shew him my salvation.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be; world without end. Amen.

PSALM 133

Behold now bless ye the Lord, all ye servants of the Lord: Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

May the Lord out of Sion bless thee, he that made heaven and earth.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be; world without end. Amen.

ANTIPHON

Christ became obedient for us unto death.

THE CANTICLE OF SIMEON

Nunc Dimittis

Now thou dost dismiss thy servant, O Lord, according to thy word in peace;

Because my eyes have seen thy salvation,

Which thou hast prepared before the face of all peoples:

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be; world without end. Amen.

ANTIPHON

Christ became obedient for us unto death.

Our Father... *(silently)*

V. The Lord be with you.

R. **And with thy spirit.**

PRAYER

Visit, we pray Thee, O Lord, this house, and drive far from it all snares of the enemy: let Thy Holy Angels dwell therein to keep us in peace, and may Thy Blessing be always upon us. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, ever one God, world without end.

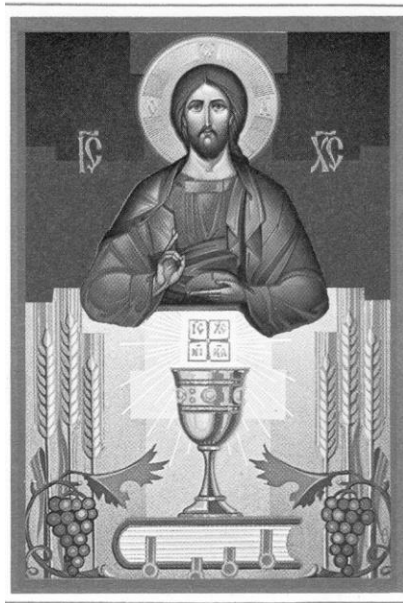
R. **Amen.**

**Here ends the Solemn Liturgy
of Maundy Thursday.**

EUCCHARISTIC HOLY HOUR

AT THE MAUNDY THURSDAY NIGHT WATCH

(FOR PRIVATE USE)



The following Holy Hour is a suggestion for those who are observing the traditional hour of watch before the Altar of Repose on Maundy Thursday.



In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PREPARATORY PRAYER

Jesus, my Lord and God, I bow down in humble adoration before You. From the depths of that humility, I raise my eyes to You and, in humble supplication to Your Sacred Heart, implore Your mercy and forgiveness for my many sins. Give me the grace to spend this hour of loving reparation with all the holy dispositions You desire.

Enter into my heart Yourself, dearest Lord, and work your pleasure in it; directing all my faculties, senses and powers to Your greater honor and glory. Help me to console You for all the wrongdoings Your loving Heart receives from an ungrateful mankind.

Mary, dearest Mother, and you, great St. Joseph, lend me all the love of your hearts and the love of all the angels and saints with which to love Jesus more and more.

Teach me to pray, to love, to make reparation and to adore the loving Heart of Jesus -- so often abandoned -- hidden in the Most Holy Sacrament of the altar. Amen.

PRAYER FOR A VISIT TO THE BLESSED SACRAMENT

by Saint Alphonsus de Liguori

My Lord Jesus Christ, Who for the love which You bear to men, remain night and day in this Sacrament full of compassion and of love, waiting, calling and welcoming all who come to visit You; I believe that You are truly present in the Sacrament of the Altar.

I adore You humbly, and I thank You for all the graces which You have bestowed upon me; in particular for having given me Yourself in this Sacrament, for having given me Your most holy Mother Mary as my intercessor and for having called me to visit You in this church.

I salute Your most loving Heart, and this for three purposes: first, in thanksgiving for this great gift; secondly, to make amends to You for all the outrages which You receive in this Sacrament from all Your enemies; thirdly, to adore You, by this visit, in all the places on earth in which You are present in this Sacrament and in which You are least revered and most abandoned.

My Jesus I love You with my whole heart!

I grieve for having so often offended Your infinite goodness. I promise, by Your grace, never more to offend You and, as unworthy as I am, I consecrate myself to You completely; renouncing my entire will, my affections, my desires, and all that I possess. Do with

me as You please and whatever You please with all that I have.

All that I ask and desire of You is Your holy love, final perseverance, and the perfect accomplishment of Your will. I entrust to You the souls in purgatory, especially those who had the greatest devotion to You in the Most Blessed Sacrament and to the most Blessed Virgin Mary. I also recommend to You all poor sinners.

Finally, dear Savior, I unite all my affections with those of Your most loving Heart and I offer them, thus united, to Your Eternal Father, beseeching Him in Your Name because of Your love, to accept them and to grant my petitions. Amen.

AN ACT OF SPIRITUAL COMMUNION

My Jesus, I believe that You are in the Blessed Sacrament. I love You above all things, and I long for You in my soul. Since I cannot now receive You sacramentally, come at least spiritually into my heart. As though You have already come, I embrace You and unite myself entirely to You; never permit me to be separated from You. Amen.

The First Quarter Hour

Object of Meditation

Devoted to the realization of Our Lord Jesus Christ present in the Most Blessed Sacrament.

Thoughts

Think of the marvel of this great reality: Christ, the God-Man, is truly present in his divinity as well as his humanity, body and soul. He is substantially present—the substance of the bread and wine changed into the body and blood of Christ.

Try to realize also how different this presence of Christ is from the presence of God in the whole world, or in us by grace, or in the Church, or in the words of the Holy Scriptures. This is a unique substance, substantially special and different from His presence anywhere else. It is the mystery of his total presence in the great mystery of his love: the incarnation now transubstantiated. This is not just the presence of God but the presence of God as the God-Man via the substance of bread and wine changed into the Body and Blood of Christ.

Consider who he is as God: the Creator; as God-Man: our Redeemer, our Savior-Brother, our Lord and King.

Push your thoughts to search out the meaning of these truths and let your soul rest in the wonder of his loving

presence here—for you. Be quiet and listen, too, because God wants to speak to your heart.

Prayer

If perhaps words of admiration and wonder do not come to you, use the words of some familiar prayers and songs of adoration and praise. The following may be sung as a hymn or recited as a prayer. However, rely on yourself—do not move too quickly to the text. These words should be read slowly, with great, deep understanding and always in relation to Christ present before you in the tabernacle: you directing your praise to him who is truly present there! Do not hurry, thinking that you have to finish all or any of these hymns and prayers. Make sure that they express the thoughts and desires in your own heart.

JESUS, MY LORD, MY GOD

Jesus, my Lord, my God, my All,
How can I love You as I ought?
And how revere this wondrous gift,
So far surpassing hope and thought.

*Sweet Sacrament we Thee adore,
O make us love Thee more and more,
O make us love Thee more and more.*

Had I but Mary's sinless Heart,
To love You with, my dearest King.
O with what bursts of fervent praise,
Your goodness Jesus, would I sing.
Amen.

The Second Quarter Hour

Object of Meditation

Devoted to thanksgiving to God who is truly present with us. God is with us!

Thoughts

Give some fresh thought to the fact: God is with us in this special, most remarkable way. Now let words of thanksgiving rise up in your soul, or just simply give thanks to God for his presence here in such a remarkable way. Thank God for the great Sacrament of the Priesthood and for vocations by which he perpetuates his presence in the Holy Eucharist.

In a parallel situation think of our Blessed Mother's joy when she realized that Christ, the great Messiah, was present within her, conceived by the power of the Holy Spirit. Make her words of the *Magnificat* your own as you realize that Jesus is equally present here. There hidden in a human body; here hidden under the form of bread. Or with Simeon break out in that beautiful exclamation of delight and contentment when he realized whom he was holding in his arms: "*Now, Lord, you may dismiss your servant in peace . . .*"

You might also take some time to recall and thank God for other special blessings and wonders of God: your family, vocation, the gift of life, opportunity to be in his

Presence, special friends, etc. Thank him for his love for you, for his unfailing help in trials and difficulties. Think about it till you can really say in sincerity and heartfelt conviction: that God does love you!

Prayer

COME HOLY GHOST

(Veni, Sancte Spiritus)

Come Holy Ghost, Creator blest,
And in our hearts take up Thy rest;
Come with Thy grace and heavenly aid,
To fill the hearts which Thou hast made,
To fill the hearts which Thou hast made.

O Comforter, to Thee we cry,
O heavenly gift of God Most High,
O fount of life and fire of love,
And sweet anointing from above,
And sweet anointing from above.

O DIVINE JESUS

O Divine Jesus, lonely tonight in so many tabernacles, without visitor or worshipper, I offer You my poor but loving heart. May its every beat be a prayer of love for You.

You are ever watching under the sacramental veils; in Your love You never sleep and are never weary of Your vigil for sinners. O good Jesus, I love You; I am truly sorry for ever having offended You.

O lonely Jesus, may my heart be as a lamp, the light of which shall burn for You alone. Bless me, O Jesus, come spiritually into my soul and fill my heart with love for You. Make me completely Yours. Take this sinful heart of mine and guide it through this vale of tears.

Heart of Jesus, hear me.

When I draw my parting breath, when my eyes shall close in death; then sweet Jesus be near to me. Heart of Jesus, hear me.

Watch Sacramental Sentinel, watch for the weary world; for the erring soul and for your poor lonely child. Amen.

The Third Quarter Hour

Object of Meditation

Devoted to the grace that is dearest to Jesus, the grace He wants most for you: the great blessing of redemption and eternal salvation.

Thoughts

Think, for some time what that means . . . for you, for each member of your family, your friends, people of your neighborhood and parish, for all mankind. Think of how marvelous that would be if all would be so blessed: to be in heaven for all eternity! Pray for that! Beg for it: the fulfillment of Christ's greatest intention, the fulfillment of his greatest hope and desire and the main reason for his coming, for which he is present here. *"Come to me all you who labor and are burdened and I will refresh you."* For this he was in agony.

Pray for conversions. Pray for particular people, those who are away from the Church and the Sacraments. Pray for the sick and lonely, the discouraged, our youth, the unborn, our country, its leaders. Pray for the Holy Father, and for all priests and religious that they may be so influenced by grace that they will be effective instruments doing the work of God. Pray for vocations to complete the work of Christ. Pray for the grace to know the will of God always in your own life. Pray for peace, God's peace in the hearts of all.

Prayer

PRAYER FOR PRIESTS

O Jesus, Eternal Priest, keep Your priests under the protection of Your Sacred Heart where none may touch them.

Keep unstained their anointed hands, which daily touch Your Sacred Body.

Keep unsullied their lips, daily purpled with Your Precious Blood.

Keep pure and unworldly their hearts, sealed with the sublime mark of the priesthood.

Let Your holy love protect them from the contagion of the world.

Bless their labors with abundant fruit, and may the souls to whom they minister be their joy and consolation here below and their everlasting crown in eternity. Amen.

PRAYER TO CHRIST THE KING

O Christ Jesus, I acknowledge You King of the Universe. All that has been made has been created for You. Make full use of Your rights over me.

I renew the promise I made in Baptism, when I renounced Satan and all his pomps and works, and I promise to live a good Christian life; and especially I undertake to help, to the extent of my means, to secure the triumph of the rights of God and of Your Church.

Divine Heart of Jesus, I offer You my efforts to obtain that all hearts may acknowledge Your Sacred Royalty, and that so the Kingdom of Your peace may be established throughout the entire universe. Amen.

PRAYER FOR THOSE IN AGONY

O most merciful Jesus, lover of souls, I pray that by the agony of Your most Sacred Heart, and by the sorrows of Your Immaculate Mother, cleanse in Your Precious Blood the sinners of the world who are now in their agony and are about to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

FOR OUR FAMILY MEMBERS IN PURGATORY

My dearest Jesus, whose loving Heart was ever touched by the sorrows of others, look with compassion on the souls of our dear ones in purgatory.

O You Who "loved Your own," hear our cry for mercy and grant that those whom You called from our homes and hearts, may soon enjoy everlasting rest in the home of Your love in heaven. Amen.

ETERNAL REST
(Requiem aeternam)

Eternal rest grant to them, O Lord, and let perpetual light shine upon them. May they rest in peace. *(Roman Breviary)*

PROTESTATIONS OF LOYALTY TO GOD

*Repeat after each invocation... *I love You, O my God.*

God the Son, Redeemer of the World, *
God the Holy Spirit, *
Holy Trinity, one God, *
You, who are Infinite Love, *
You, Who did first love me, *
You, Who asks me to love You, *
With all my heart, *
With all my soul, *
With all my mind, *
With all my strength, *
Above all possessions and honors, *
Above all pleasures and enjoyments, *
More than myself, *
More than anything belonging to me, *
More than all my relatives and friends, *
More than all men and angels, *
Above all created things in heaven and on earth,
Only for Yourself, *
Because You are the Sovereign God, *
Because You are infinitely worthy of being loved, *
Even if You had not promised heaven, *
Even if You had not menaced me with hell,

Even should You try me with trouble and misfortune,*
In wealth and in poverty,*
In prosperity and adversity,*
In health and in sickness,*
In time and in eternity,*
In union with that love with which the Saints love You,*
In union with that love with which all the angels love
 You in heaven,*
In union with that love with which the Blessed Virgin
 loves You,*
In union with that love with which You love Yourself
 eternally,*

THE BLESSING

O my Jesus, Fountain of inexhaustible blessings, Who did bless Your Apostles before ascending into heaven, bless me also and with Your Presence sanctify me.

Bless my memory, that it may ever call You to mind.

Bless my understanding, that it may always think of You.

Bless my will, that it may never seek or desire anything which may be displeasing to You.

Bless my body and all its actions.

Bless my heart with all its affections.

Bless me in life and at the hour of my death.

Bless me in time and in eternity; and grant that Your blessing may be to me a pledge of eternal happiness.

Bless all the faithful.

Bless all my loved ones.

Bless everyone to whom I owe any gratitude, and bring us all to rest in Your Sacred Heart forever and ever.

Fourth Quarter Hour

Object of Meditation

Devoted to the Atonement of our Lord and our own need to atone for our sins against God and our neighbor..

Thoughts

Why atonement? A look into one's own conscience and the conscience of the world gives the answer. A mere glance at headlines and you see insults, blasphemies, defiance thrown by man into the face of God. These will make you shudder unless your heart is cold and uncaring. The injuries of man to man when Christ commanded: "*Love one another.*" The ignoring and deliberate pushing aside (for sophisticated, selfish reasons) God's commandments of respect for life. Think of the sins of injustice that cry to heaven for vengeance, the sins of the modern Sodom and Gomorrah that defy the wrath of God. There are also the slurs and insults against the virginity of our Blessed Mother. There is much need for atonement for the sins of disregard, of refusal to respect and honor the Holy. Think and you will know many, many more reasons for atonement and for begging God's pardon and mercy.

You might wish to express your thoughts of sorrow for all these evils ("sins" expresses it more accurately) by any traditional act of contrition or in the liturgical words of the "Lord, have mercy," the "Lamb of God" or the

hymn "O Lord, I am not worthy." In the Litany of the Sacred Heart and the Litany of the Holy Name we find powerful and inspirational motives for praying for pardon and mercy in a great spirit of atonement.

A slow, thoughtful saying of the Rosary would be very helpful during any phase of a Holy Hour. With our Blessed Mother and with Christ present there before you in the Holy Eucharist, recall and consider those events in his life. Ponder all those things in your heart as you ask our Blessed Mother to pray for us.

Prayer

LITANY OF THE MOST SACRED HEART OF JESUS

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.

*Repeat after each invocation, ... *Have mercy on us*

God, the Father of Heaven, have mercy on us.*
God the Son, Redeemer of the world,*
God, the Holy Spirit,*
Holy Trinity, One God,*
Heart of Jesus, Son of the Eternal Father,*
Heart of Jesus, formed by the Holy Spirit in the womb of
the Virgin Mother,*
Heart of Jesus, substantially united to the Word of God,*

Heart of Jesus, of Infinite Majesty,*
 Heart of Jesus, Sacred Temple of God,*
 Heart of Jesus, Tabernacle of the Most High,*
 Heart of Jesus, House of God and Gate of Heaven,*
 Heart of Jesus, burning furnace of charity,*
 Heart of Jesus, abode of justice and love,*
 Heart of Jesus, full of goodness and love,*
 Heart of Jesus, abyss of all virtues,*
 Heart of Jesus, most worthy of all praise,*
 Heart of Jesus, king and center of all hearts,*
 Heart of Jesus, in whom are all the treasures of wisdom
 and knowledge,*
 Heart of Jesus, in whom dwells the fullness of divinity,*
 Heart of Jesus, in whom the Father was well pleased,*
 Heart of Jesus, of whose fullness we have all received,*
 Heart of Jesus, desire of the everlasting hills,*
 Heart of Jesus, patient and most merciful,*
 Heart of Jesus; enriching all who invoke you,*
 Heart of Jesus, fountain of life and holiness,*
 Heart of Jesus, propitiation for our sins,*
 Heart of Jesus, loaded down with opprobrium,*
 Heart of Jesus, bruised for our offenses,*
 Heart of Jesus, obedient unto death,*
 Heart of Jesus, pierced with a lance,*
 Heart of Jesus, source of all consolation,*
 Heart of Jesus, our life and resurrection,*
 Heart of Jesus, our peace and reconciliation,*
 Heart of Jesus, victim of our sins,*
 Heart of Jesus, salvation of those who trust in You,*
 Heart of Jesus, hope of those who die in You,*
 Heart of Jesus, delight of all the Saints,*
 Lamb of God, Who take away the sins of the world,
 spare us, O Lord.

Lamb of God, Who take away the sins of the world,
graciously hear us, O Lord.

Lamb of God, who take away the sins of the world, have
mercy on us.

V. Jesus, meek and humble of heart.

R. Make our hearts like unto yours.

Let us pray.

Almighty and eternal God, look upon the Heart of Your most Beloved Son and upon the praise and satisfaction which He offers You in the name of sinners; and to those who implore Your mercy, in Your great goodness, grant forgiveness in the name of the same Jesus Christ, Your Son, Who lives and reigns with You forever and ever.

R. Amen.

AN ACT OF REPARATION TO THE SACRED HEART OF JESUS

O sweet Jesus, whose overflowing charity for men is repaid by so much forgetfulness, negligence, and contempt, behold me prostrate before Your altar, eager to repair by a special act of homage the cruel indifference and injuries, to which Your loving Heart is subjected.

Mindful that I, myself, have had a share in such great indignities, which I now deplore from the depths of my heart, I humbly ask Your pardon and declare my

readiness to atone by voluntary expiation not only for my own personal offenses, but also for the sins of those who straying far from the path of salvation, refuse in their infidelity to follow You, their Shepherd and Leader, or, renouncing the vows of their Baptism, have cast off the sweet yoke of Your law.

I am now resolved to expiate each and every outrage committed against You; I am determined to make amends for the manifold offenses against Christian modesty in unbecoming dress and behavior, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violations of Sundays and holy days, and the blasphemies uttered against You and Your Saints. I wish also to make amends for the insults to which Your Bishops and Your priests are subjected to, for the profanations by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Your Divine love; and lastly for the public crimes of nations, who resist the rights and teaching authority of the Church which You have founded.

Would that, O Divine Jesus, I was able to wash away these abominations with my blood. I now offer, in reparation for these violations of Your Divine honor, the satisfaction You once made to Your Eternal Father on the Cross and which You continue to renew daily upon our altars. I offer it in union with the acts of atonement of Your Virgin Mother and all the Saints and of the pious faithful on earth; and I sincerely promise to make recompense as far as I can with the help of Your grace, for all neglect of Your great love and for the sins I and others have committed in the past. Henceforth I will live a life of unwavering faith, of purity of conduct, of

perfect observance of the precepts of the Gospel, especially that of charity.

O loving Jesus, through the intercession of the Blessed Virgin Mary my model in reparation, deign to receive the voluntary offering I make of this expiation; and by a crowning gift of perseverance keep me faithful unto death in my duty and the allegiance I owe You, so that I may one day come to that happy home, where You with the Father and the Holy Spirit live and reign one God, world without end. Amen.

**PRAYER TO THE HEART OF JESUS
IN THE MOST BLESSED SACRAMENT**

O Heart of Jesus in the Most Blessed Sacrament overflowing with love and charity, I turn over to Your Mercy all of my negligences and my sins. I offer You all my labors and sufferings, my sorrows and my miseries. I recommend to You my life and my death.

CONCLUDING PRAYER

THE LAST WORD

Jesus, I must soon leave You, but I carry away with me the memory of Your love which is an inspiration to come and visit You again in the Most Blessed Sacrament very soon.

Until my next visit, I leave my heart, in spirit, before Your Eucharistic Presence. Let its every beat tell You how much I love You and that I am longing to soon be in Your Presence again.

Bless me before I go, dear Jesus. Bless my home and all my undertakings. Bless my family and friends and bless, also, my enemies.

