

HOLY THURSDAY IN LENT – THE MASS OF THE LAST SUPPER

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Originally there were three Masses: one in the morning for the reconciliation of public penitents, another for the consecration of the holy oils destined for Extreme Unction and Baptism, and a third at the close of the day in commemoration of the Last Supper and for the Easter Communion.

INTROIT Galatians 6: 14

Nos autem gloriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus. (Ps. 66: 2) Deus misereátur nostri, et benedicat nobis: illúminet vultum suum super nos, et misereátur nostri. Nos autem gloriári opórtet in Cruce Dómini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra: per quem salváti et liberáti sumus.

COLLECT

Deus, a quo et Judas reátus sui pœnam, et confessiõnis suæ latro præmium sumpsit, concède nobis tuæ propitiatiõnis effectum: ut, sicut in passiõne sua Jesus Christus, Dóminus noster, diversa utrísque intulit stipénda meritórum; ita nobis, abláto vetustátis errore, resurrectiõnis suæ grátiam largiátur: Qui vivis et regnas, cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

EPISTLE 1 Corinthians 11: 20-32

Fratres: Conveniéntibus vobis in unum, jam non est Domínicam cœnam manducáre. Unusquisque enim suam cenam præsumit ad manducándum. Et alius quidem ésurit: álius autem ébrius est. Numquid domos non habéti ad manducándum et bibéndum? aut ecclésiám Dei contémitis, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accépi a Dómino quod et trádidí vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiõnem. Simíliter et cálicem, postquam cœnavít, dicens: Hic calix novum Testaméntum est in meo ságuine: hoc fácite, quotiescúmque bibéti, in meam commemoratiõnem. Quotiescúmque enim manducábíti panem hunc et cálicem bibéti: mortem Dómini annuntiábíti, donec véniat. Itaque quicúmque manducáverit panem hunc vel biberit cálicem Dómini indígne, reus erit córporis et ságuinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim manducat et bibit indígne, júdicium sibi manducat et bibit: non dijúdicans corpus Dómini. Ideo inter vos multi infirmi et imbecílles, et dórmiunt multí. Quod si nosmetípsos dijúdicáremus, non útique judicáremur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

GRADUAL Philippians 2: 8-9

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

GOSPEL John 13: 1-15

Ante diem festum Paschæ, sciens Jesus, quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cena facta, cum diábolus jam misisset in cor, ut tráderet eum Judas Simónis Iscariótæ: sciens, quia ómnia dedit ei Pater in manus, et quia a Deo exivit, et ad Deum vadit: surgit a cena et ponit vestiméta sua: et cum accepisset línteum, præcínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Jesus et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in ætérnum. Respóndit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus et caput. Dicit ei Jesus: Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciébat enim, quisnam esset, qui tráderet eum: propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eórum et accépit vestiméta sua: cum recubisset íterum, dixit eis: Scitiis, quid fécerim vobis? Vos vocáti me Magíster et Dómine: et bene dicitis: sum étenim. Si ergo ego lavi pedes vestros, Dóminus noster: et vos debéti alter altérius laváre pedes. Exémplum enim dedi vobis, ut, quemádmóduo ego feci vobis, ita et vos faciátiis.

OFFERTORY Psalms 117: 16, 17

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

SECRET

Ipse tibi, quæsumus, Dómine sancte, Pater omnipotens, ætérne Deus, sacrificium nostrum reddi accéptum, qui discipulis suis in sui commemoratiõnem hoc fíeri hodiérna tradiõne monstrávit, Jesus Christus, Filius tuus, Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

PREFACE OF THE HOLY CROSS

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus: Qui salútem homínis constitúisti: ut inde mors oriebátur, inde vita resúrgeret: et, qui in ligno vincébat, in ligno quoque vincerétur: per Christum, Dóminum nostrum. Per quem Majestátém tuam laudant Ángeli, adórant Dominatiõnes, tremunt Potestátes. Cæli cælórúmque Virtútes ac beáta Séraphim sócia exsultatiõne concélebrant. Cum quibus et nostras voces ut admitti jubeas, deprecámur, súplici confessiõne dicéntes:

COMMUNICANTES FOR HOLY THURSDAY

Communicántes et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus nobis est trádidit sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis ejúsdem Dei et Dómini nostri Iesu Christi: sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andræ, Jacóbi, Ioánnis, Thomæ, Iacóbi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq; concédas, ut in ómnibus protectiõnis tuæ muniámur auxilió. Per eúndem Christum, Dóminum nostrum. Amen.

HANC IGITUR FOR HOLY THURSDAY

Hanc ígitur oblatiõnem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Jesus Christus trádidit discipulis suis Córporis et Sanguinis sui mystéria, celebránda: quæsumus, Dómine, ut placáta: accépias: diésque nostros in tua pace dispónas, atque ab ætérna damnatiõne nos éripi et in electórum tuórum júbeas grege numerári. Per eúndem Christum, Dóminum nostrum. Amen.

QUI PRIDIE FOR HOLY THURSDAY

(begins as follows:)

Qui pridie, quam pro nostra omniúmque saluté paterétur, hoc est hodie, ...

COMMUNION John 13: 12, 13, 15

Dóminus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eórum, et ait illis: Scitiis, quid fécerim vobis ego, Dóminus et Magíster? Exemplum dedi vobis, ut et vos ita faciátiis.

POSTCOMMUNION

Refécti vitálibus aliméntis, quæsumus, Dómine, Deus noster: ut, quod témpore nostræ mortalitátis exséquimur, immortalitatis tuæ múneremur consequámur. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum.

But it behooves us to glory in the cross of our Lord Jesus Christ: in Whom is our salvation, life, and resurrection: by Whom we are saved and delivered. (Ps. 66: 2) May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us. But it behooves us 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.

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 lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

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

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

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 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.

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 lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

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. With whom, we pray Thee, command that our voices of supplication also be admitted in confessing Thee saying:

Communicating and celebrating the most sacred day in which our Lord Jesus Christ nobis est trádidit sed et also honoring in the first place the memory of the glorious and ever Virgin Mary, Mother of the same our Lord and God Jesus Christ, likewise of Thy blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints, through whose merits and prayers, grant that we may in all things be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

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 mysteries; and to dispose our day in Thy peace preserve us from eternal damnation, and rank us in the number of Thine Elect. Through the same Christ our Lord. Amen.

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

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.

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 lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.