The Easter Triduum of the Passion and Resurrection of Christ is the culmination of the entire liturgical year. Christ, through his paschal mystery, has fulfilled the work of our Redemption and the perfect glorification of God. Dying He destroyed our death; rising, He restored our life.

The Celebration of the Easter Triduum is not a simple remembrance of past events. Through the paschal ceremonies we live once again, here and now, Christ's salvific mysteries. We participate in his Passion and glory and gain access to the treasures of the Redemption bought with his Blood.

The evening Mass of the Lord's Supper (*in Cena Domini*) opens the Easter Triduum of the Passion and Resurrection of Christ. This Eucharistic celebration commemorates a triple mystery: the institution of the Eucharist, the institution of the priesthood of the New Law, and Christ's infinite love for us with his new commandment of fraternal charity.

The Tabernacle is empty. After the celebration, the Blessed Sacrament is carried in procession to the place of reposition where the faithful can adore the Lord who is truly, really, and substantially present —with His Body, Blood, Soul and Divinity— in the Most Blessed Sacrament.

INTRODUCTORY RITES

Entrance Antiphon — Cf. Gal 6: 14

Nos autem gloriári opórtet in cruce Dómini nostri Iesu Christi, in quo est salus, vita et resurréctio nostra, per quem salváti et liberáti sumus.

We should glory in the cross of our Lord Jesus Christ, for He is our salvation, our life and our resurrection; through Him we are saved and made free.

The Celebrant...

In nómine Patris, et Fílii, et Spíritus Sancti.
℟. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit.
℟. Amen.

… greets the faithful:

Dóminus vobíscum.
℟. Et cum spíritu tuo.

The Lord be with you.
℟. And also with you.

Penitential Rite

The Celebrant invites the people to recall their sins and to repent from them in silence:

Fratres, agnoscámus peccáta nostra, ut apti simus ad sacra mystéria celebránda.

My brothers and sisters, to prepare ourselves to celebrate the sacred mysteries, let us call to mind our sins.

A pause for silent reflection follows. After the silence all say:

Confíteor Deo omnipoténti et vobis, fratres, quia peccávi nimis cogitatióne, verbo, ópere et omissióne:

I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault,

They strike their breast, saying:

mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, omnes Angelos et Sanctos, et vos, fratres, oráre pro me ad Dóminum Deum nostrum.

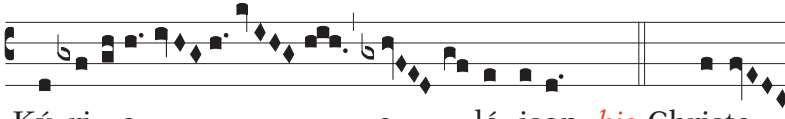
in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God.

The Celebrant:

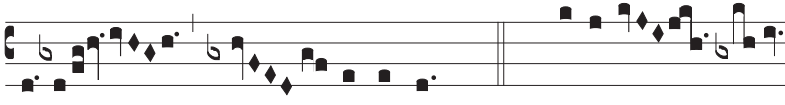
Misereátur nostri omnípotens Deus et, dimíssis peccátis nostris, perdúcat nos ad vitam ætérnam.
℟. Amen.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
℟. Amen.

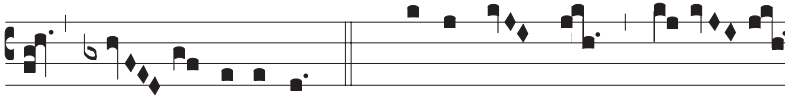
The choir and the people sing alternating:



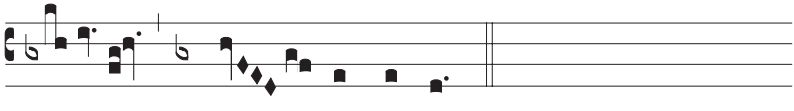
Ký- ri- e, e- lé- ison. *bis* Christe,



e- lé- i-son. *bis* Ký-ri-e,

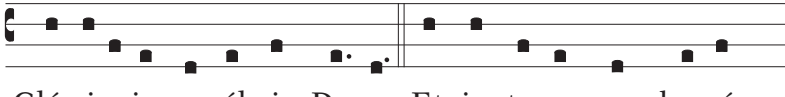


e- lé- i-son. Ký- ri- e,

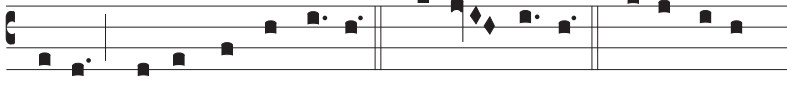


e- lé- i- son.

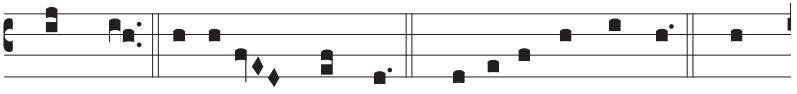
Praising God the Gloria is sung. During the singing of the Gloria the church bells are rung and then remain silent until the Easter Vigil.



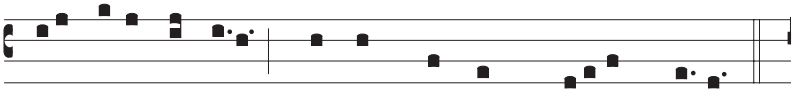
Gló-ri-a in excél-sis De- o. Et in terra pax homí-



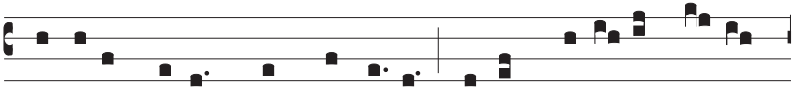
nibus bonæ vo-luntá-tis. Laudá-mus te. Bene-dí-ci-



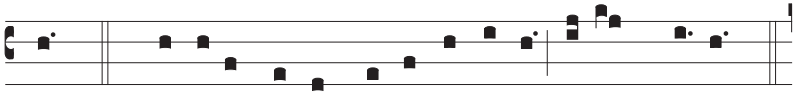
mus te. Adorá- mus te. Glo-ri-fi-cámus te. Grá-



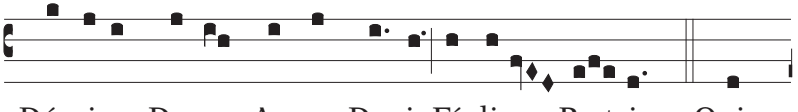
tias ágimus tibi propter magnam glóriam tu-am.



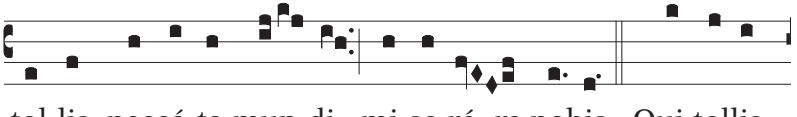
Dómine De-us, Rex cæ-léstis, De-us Pater omní-po-



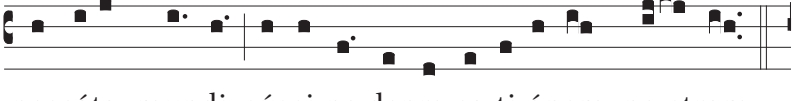
tens. Dómine Fi- li u-ni-gé-ni-te, Iesu Christe.



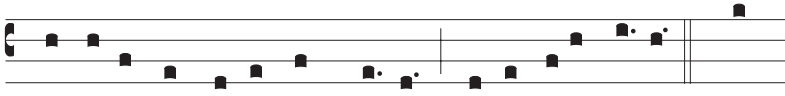
Dómine De-us, Agnus De- i, Fí- li-us Pa-tris. Qui



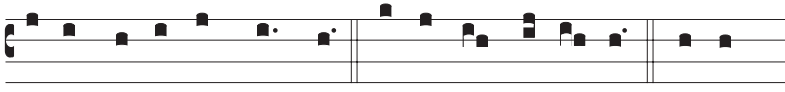
tol-lis peccá-ta mun-di, mi-se-ré- re nobis. Qui tollis



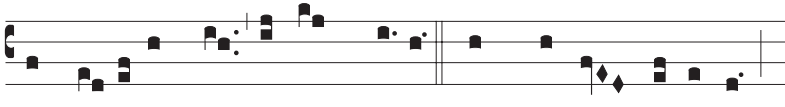
peccáta mundi, súsci-pe depre-ca-ti-ónem no-stram.



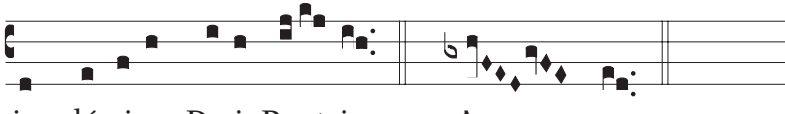
Qui sedes ad déxte-ram Patris, mi-se-rére nobis. Quó-



ni-am tu so-lus Sanctus. Tu so-lus Dómi-nus. Tu so-



lus Al-tíssi-mus, Ie-su Christe. Cum Sancto Spí-ri-tu,



in gló-ri-a De-i Pa- tris. A- men.

Opening Prayer

Orémus.
Sacratíssimam, Deus, frequentántibus Cenam, in qua Unigénitus tuus, morti se traditúrus, novum in sæcula sacrifícium dilectionísque suæ convívium Ecclésiæ commendávit, da nobis, quæsumus, ut ex tanto mystério plenitúdinem caritátis hauriámus et vitæ. Per Dóminum nostrum Iesum Christum, Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculorum.
℟. Amen.

Let us pray.
God our Father, we are gathered here to share in the supper which your only Son left to His Church to reveal His love. He gave it to us when He was about to die and commanded us to celebrate it as the new and eternal sacrifice. We pray that in this Eucharist we may find the fullness of love and life. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.
℟. Amen.

First Reading

A reading from the book of Exodus 12: 1-8.11-14

The Lord said to Moses and Aaron in the land of Egypt, "This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say,

'On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily; it is a Passover in honor of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt, I am the Lord. The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord's honor. For all generations you are to declare it a day of festival, for ever'."

Verbum Dómini.
℟. Deo grátias.

The Word of the Lord.
℟. Thanks be to God.

Responsorial Psalm

Psal 115: 12-13.15-16bc.17-18

℟. Calix benedictiónis communicátio Sánguinis Christi est.
Our blessing-cup is a communion with the Blood of Christ.

How can I repay the Lord for his goodness to me? The cup of salvation I will raise; I will call on the Lord's name. ℟.

O precious in the eyes of the Lord is the death of his faithful. Your servant, Lord, your servant am I; you have loosened my bonds. ℟.

A thanksgiving sacrifice I make: I will call on the Lord's name. My vows to the Lord I will fulfil before all his people. ℟.

Second Reading

A reading from the first letter of St Paul
to the Corinthians 11: 23-26

This is what I received from the Lord, and in turn passed on to you: that on the same night that He was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and He said, 'This is my Body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my Blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

Verbum Dómini.
℟. Deo grátias.

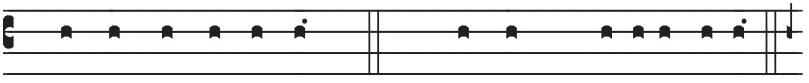
The Word of the Lord.
℟. Thanks be to God.

Gospel Acclamation

Mandátum novum do vobis, dicit Dóminus, ut diligátis ínvicem, sicut diléxi vos.

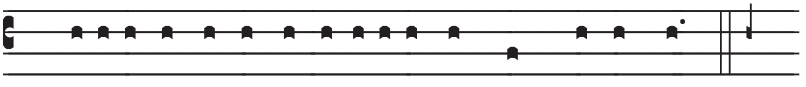
I give you a new commandment: love one another as I have loved you.

Gospel



℣. Dó-mi-nus vo-bíscum.
The Lord be with you.

℟. Et cum spí-ri-tu tu- o.
And also with you.



✠ Lécti-o sancti E-vangé-li-i se-cúndum Io-án-nem.
A reading from the holy Gospel according to John. 13: 1-15

℟. Gló-ri-a ti-bi, Dó-mi-ne. Glory to you, Lord.

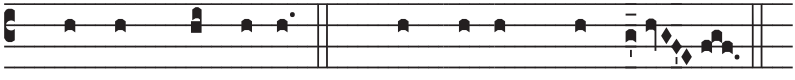
It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was.

They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing.

He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You

too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand,' he said, 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.'



℣. Ver-bum Dó-mi-ni.
The Gospel
of the Lord.

℟. Laus ti-bi, Chri-ste.
Praise to you,
Lord Jesus Christ.

During the homily, the Celebrant addresses the principal mysteries which are commemorated in this Mass: the institution of the Eucharist, the institution of the priesthood, and Christ's commandment of brotherly love.

The Profession of Faith (Creed) is not said.

Prayer of the Faithful

The Celebrant:

In hac sollémni celebratióne Missæ in Cena Dómini, in qua recólimus institutiónem sacræ Eucharístiæ et órdinis sacerdotális necnon et mandátum Dómini de caritáte fratérna, intercedénte Beáta María Vírgine, Matre Dei ac Matre nostra, Deum húmiles exorémus ut preces nostras cleménter exáudiat.

In this solemn celebration of the Mass *in Cena Domini* in which we remember the institution of the Holy Eucharist and of the priesthood, and also Christ's commandment of brotherly love, through the intercession of the Blessed Virgin Mary, Mother of God and our Mother, we humbly beg God to hear mercifully our prayer.

The Lector:

Per il Santo Padre, i Vescovi, i Presbiteri e i Diaconi: perché vivano il loro sacerdozio come servizio instancabile e come donazione ai fratelli nei quali è presente Cristo Signore.
Orémus.
℟. Te rogámus, audi nos.

For the Holy Father, the Bishops, Priests and Deacons, that they may live their priesthood as a tireless service and self-giving to their brothers and sisters in whom Christ is present. Let us pray.
℟. Lord, hear our prayer.

Pour que tous les hommes sachent accueillir le don de la réconciliation que le Père leur offre en son Fils crucifié, et pour que, éclairés par la sagesse de la Croix, ils découvrent dans le Christ le chemin unique et vrai qui conduit à la liberté et à la paix.
Orémus.
℟. Te rogámus, audi nos.

For all men and women, that they may know how to accept the gift of reconciliation that God the Father offers through his crucified Son, and that enlightened by the wisdom of the Cross they may discover in Christ the only true path that leads to liberty and peace. Let us pray.
℟. Lord, hear our prayer.

Für den Vater und den Prälaten des Opus Dei, Bischof Javier Echevarría: damit der Herr ihm in seiner Sorge als Hirte der Prälatur Opus Dei helfen und seine Anliegen für das Wohl der Kirche und der Seelen erhören möge.
Orémus.
℟. Te rogámus, audi nos.

For the Father and Bishop Prelate of Opus Dei, Msgr. Javier Echevarría: that God may continue to guide his steps as Shepherd at the head of the Prelature of Opus Dei and receive mercifully the intentions that he carries in his heart for the good of the Church and all souls. Let us pray.
℟. Lord, hear our prayer.

So that we who share the Bread of Life may serve our brothers and sisters always, living an authentic charity with our family, in the workplace or school, and in the local community and society as a whole.
Orémus.
℟. Te rogámus, audi nos.

Let us pray.
℟. Lord, hear our prayer.

The Celebrant:

Deus, qui per Sanctum Iosephmaríam, Conditórem Operis Dei, terræ vias divínas aperíre dignátus es; concéde nobis ut univérsa moménta cunctáque vitæ adiúncta in occasiónes convertámus Te diligéndi, et serviéndi cum gáudio et simplicitáte Ecclésiæ Sanctæ, Románo Pontífici et ómnibus animábus. Per Christum Dóminum nostrum.

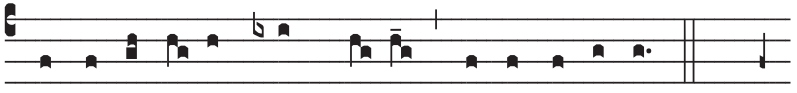
℟. Amen.

O God, through the intercession of Saint Josemaría, founder of Opus Dei, you deigned to open the divine paths of the earth. Grant that we may learn to turn all the circumstances and events of our lives into occasions of loving you and serving the Church, the Pope and all souls with joy and simplicity. Through Christ our Lord.

℟. Amen.

LITURGY OF THE EUCHARIST

Offertory Song



U- bi cá- ri- tas est ve- ra, De- us i- bi est.

Antiphona. Ubi cáritas est vera, Deus ibi est.
℣. Congregávit nos in unum Christi amor.
℣. Exsultémus et in ipso iucundémur.
℣. Timeámus et amémus Deum vivum.
℣. Et ex corde diligámus nos sincéro.
Antiphona. Ubi cáritas est vera, Deus ibi est.
℣. Simul ergo cum in unum congregámur:
℣. Ne nos mente dividámur, caveámus.
℣. Cessent iúrgia malígna, cessent lites.
℣. Et in médio nostri sit Christus Deus.
Antiphona. Ubi cáritas est vera, Deus ibi est.
℣. Simul quoque cum beátis videámus
℣. Gloriánter vultum tuum, Christe Deus:
℣. Gáudium, quod est imménsum atque probum,
℣. Sǽcula per infiníta sæculórum. Amen.

Antiphon. Where charity and love are found, there is God.
℣. The love of Christ has gathered us together into one.
℣. Let us rejoice and be glad in him.
℣. Let us fear and love the living God,
℣. and love each other from the depths of our heart.
Antiphon. Where charity and love are found, there is God.
℣. Therefore when we are together,
℣. let us take heed not be divided in mind.
℣. Let there be an end to bitterness and quarrels, and end to strife,
℣. and in our midst be Christ our God.
Antiphon. Where charity and love are found, there is God.
℣. And, in company with the blessed,
℣. may we see your face in glory, Christ our God,
℣. pure and unbounded joy
℣. for ever and ever. Amen.

The Celebrant, standing at the altar, takes the paten with the bread and says inaudibly:

Benedíctus es, Dómine, Deus univérsi, quia de tua largitáte accépimus panem, quem tibi offérimus, fructum terræ et óperis mánuum hóminum: ex quo nobis fiet panis vitæ.
℟. Benedíctus Deus in sæcula.

Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.
℟. Blessed be God for ever.

The Deacon or the Celebrant pours wine and a little bit of water into the chalice, saying inaudibly:

Per huius aquæ et vini mystérium eius efficiámur divinitátis consórtes, qui humanitátis nostræ fíeri dignátus est párticeps.

By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

Then the Celebrant takes the chalice with the wine and says inaudibly:

Benedíctus es, Dómine, Deus univérsi, quia de tua largitáte accépimus vinum, quod tibi offérimus, fructum vitis et óperis mánuum hóminum, ex quo nobis fiet potus spiritális.
℟. Benedíctus Deus in sæcula.

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.
℟. Blessed be God for ever.

The Celebrant bows and says inaudibly:

In spíritu humilitátis et in ánimo contríto suscipiámur a te, Dómine; et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts.

After the Celebrant incenses the offerings, he washes his hands, saying inaudibly:

Lava me, Dómine, ab iniquitáte mea, et a peccáto meo munda me.

Lord, wash away my iniquity; cleanse me from my sin.

The Celebrant:

Oráte, fratres: ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.

Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.

℟. Suscípiat Dóminus sacrifícium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram totiúsque Ecclésiæ suæ sanctæ.

℟. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.

Prayer over the Gifts

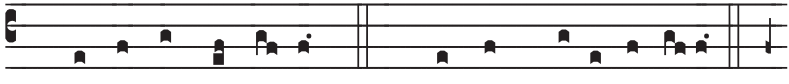
Concéde nobis, quæsumus, Dómine, hæc digne frequentáre mystéria, quia, quóties huius hóstiæ commemorátio celebrátur, opus nostræ redemptiónis exercétur. Per Christum.
℟. Amen.

Lord, make us worthy to celebrate these mysteries. Each time we offer this memorial sacrifice the work of our redemption is accomplished. We ask this in the name of Jesus the Lord.
℟. Amen.

EUCHARISTIC PRAYER I

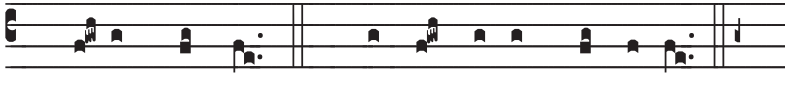
With the Eucharistic Prayer the celebration of the Mass reaches its center and summit. The priest, in the name of Christ *(in persona Christi),* says the same words that Christ proclaimed during the Last Supper. The Eucharistic Prayer opens with a dialogue in which the priest invites the faithful to raise their hearts to God in prayer and thanksgiving. The priest also invites the people to unite themselves to him in the prayer which he addresses to God the Father, through Christ and by the power of the Holy Spirit, on behalf of the entire Church. The meaning of the Eucharistic Prayer is to unite all the faithful gathered for the celebration to Christ in offering the Sacrifice and in acknowledging God's greatness.

Preface



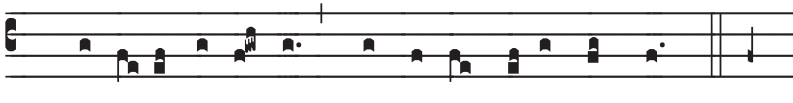
℣. Dó-minus vo-bíscum.
The Lord be with you.

℟. Et cum spí-ri-tu tu-o.
And also with you.

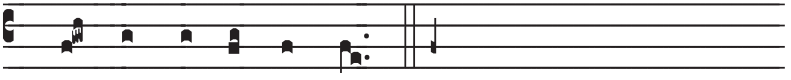


℣. Sursum cor-da.
Lift up your hearts.

℟. Ha-bé-mus ad Dó-minum.
We lift them up to the Lord.



℣. Grá-ti- as a-gámus Dó-mi-no De- o nostro.
Let us give thanks to the Lord our God.



℟. Di-gnum et iu-stum est.
It is right to give him thanks and praise.

Vere dignum et iustum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine, sancte Pater, omnípotens ætérne Deus: per Christum Dóminum nostrum.

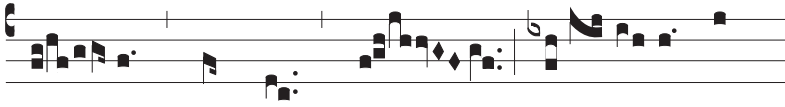
Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.

Qui, verus æternúsque Sacérdos, formam sacrifícii perénnis instítuens, hóstiam tibi se primus óbtulit salutárem, et nos, in sui memóriam, præcépit offérre. Cuius carnem pro nobis immolátam dum súmimus, roborámur, et fusum pro nobis sánguinem dum potámus, ablúimur.

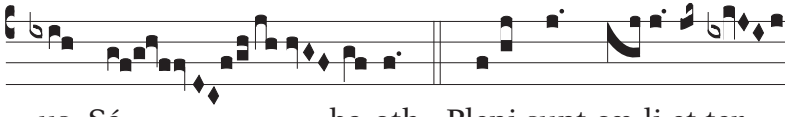
He is the true and eternal priest who established this unending sacrifice. He offered himself as a victim for our deliverance and taught us to make this offering in his memory. As we eat his body which he gave for us, we grow in strength. As we drink his blood which he poured out for us, we are washed clean.

Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

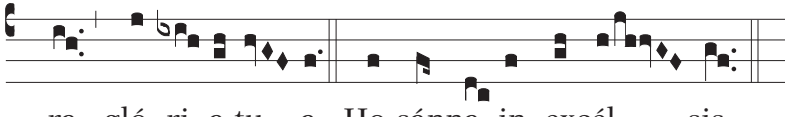
Now, with angels and archangels, and the whole company of heaven, we sing the unending hymn of your praise:



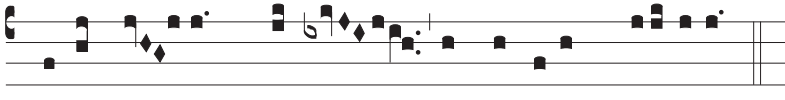
Sanc- tus, Sanctus, Sanc- tus Dó- mi-nus De-



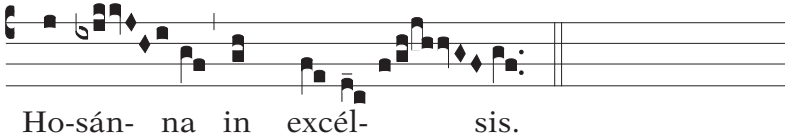
us Sá- ba-oth. Pleni sunt cæ-li et ter-



ra gló- ri- a tu- a. Ho-sánna in excél- sis.



Bene-díc- tus qui ve- nit in nómine Dó-mini.



Ho-sán- na in excél- sis.

The Celebrant:

Te ígitur, clementíssime Pater, per Iesum Christum, Fílium tuum, Dóminum nostrum, súpplices rogámus ac pétimus, uti accépta hábeas et benedícas ✠ hæc dona, hæc múnera, hæc sancta sacrifícia illibáta, in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum:

We come to you, Father, with praise and thanksgiving, through Jesus Christ your Son. Through him we ask you to accept and bless ✠ these gifts we offer you in sacrifice. We offer them for your holy catholic Church, watch over it, Lord, and guide it; grant it peace and unity throughout the world. We offer them for N. our Pope, for N. our bishop, and for

una cum fámulo tuo Papa nostro N. et Antístite nostro N. et ómnibus orthodóxis atque cathólicæ et apostólicæ fídei cultóribus.

all who hold and teach the catholic faith that comes to us from the apostles.

One of the Concelebrants:

Meménto, Dómine, famulórum famularúmque tuárum N. et N.

Remember, Lord, your people, especially those for whom we now pray, N. and N.

He prays for them briefly with hands joined. Then with hands extended, he continues:

et ómnium circumstántium, quorum tibi fides cógnita est et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrifícium laudis, pro se suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis et incolumitátis suæ: tibíque reddunt vota sua ætérno Deo, vivo et vero.

Remember all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. We offer you this sacrifice of praise for ourselves and those who are dear to us. We pray to you, our living and true God, for our well-being and redemption.

Another Concelebrant:

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Iesus Christus pro nobis est tráditus, sed et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genetrícis eiúsdem Dei et Dómini nostri Iesu Christi: sed et beáti Ioseph, eiúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, (Iacóbi, Ioánnis, Thomæ, Iacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cor-

In union with the whole Church we celebrate that day when Jesus Christ, our Lord, was betrayed for us. We honor Mary, the ever-virgin mother of Jesus Christ our Lord and God. We honor Joseph, her husband, the apostles and martyrs Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; we honor Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all the saints.

nélii, Cypriáni, Lauréntii, Chrysógoni, Ioánnis et Pauli, Cosmæ et Damiáni) et ómnium Sanctórum tuórum; quorum méritis precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. (Per Christum Dóminum nostrum. Amen.)

May their merits and prayers gain us your constant help and protection. (Through Christ our Lord. Amen.)

The Celebrant:

Hanc ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus ob diem, in qua Dóminus noster Iesus Christus trádidit discípulis suis Córporis et Sánguinis sui mystéria celebránda, quæsumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi et in electórum tuórum iúbeas grege numerári. (Per Christum Dóminum nostrum. Amen.)

Father, accept this offering from your whole family in memory of the day when Jesus Christ, our Lord, gave the mysteries of his body and blood for his disciples to celebrate. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen. (Through Christ our Lord. Amen.)

The Concelebrants:

Quam oblatiónem tu, Deus, in ómnibus, quæsumus, benedíctam, adscríptam, ratam, rationábilem, acceptabilémque fácere dignéris: ut nobis Corpus et Sanguis fiat dilectíssimi Fílii tui, Dómini nostri Iesu Christi.

Bless and approve our offering; make it acceptable to you, an offering in spirit and in truth. Let it become for us the body and blood of Jesus Christ, your only Son, our Lord.

Qui, prídie quam pro nostra omniúmque salúte paterétur, hoc est hódie, accépit panem in sanctas ac venerábiles manus suas, et elevátis óculis in cælum ad te Deum Patrem suum omnipoténtem, ti-

The day before he suffered to save us and all men, that is today, he took bread in his sacred hands and looking up to heaven, to you, his almighty Father, he gave you thanks and praise. He

bi grátias agens benedíxit, fregit, dedítque discípulis suis, dicens:

broke the bread, gave it to his disciples, and said:

Accípite et manducáte ex hoc omnes:
hoc est enim Corpus meum, quod pro vobis tradétur.

Take this, all of you, and eat it: this is my Body which will be given up for you.

The Celebrant shows the consecrated host to the people, places it on the paten, and genuflects in adoration.

Símili modo, postquam cenátum est, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas, item tibi grátias agens benedíxit, dedítque discípulis suis, dicens:

When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said:

Accípite et bíbite ex eo omnes: hic est enim calix Sánguinis mei novi et ætérni testaménti, qui pro vobis et pro multis effundétur in remissiónem peccatórum. Hoc fácite in meam commemoratiónem.

Take this, all of you, and drink from it: this is the cup of my Blood, the Blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.

The Celebrant shows the chalice to the people, places it on the corporal, and genuflects in adoration.

The Celebrant:
Mystérium fídei.

Let us proclaim the mystery of faith.

And the people take up the acclamation:
Mortem tuam annuntiámus, Dómine, et tuam resurrectiónem confitémur, donec vénias.

Christ has died, Christ is risen, Christ will come again.

The Concelebrants:

Unde et mémores, Dómine, nos servi tui, sed et plebs tua sancta, eiúsdem Christi, Fílii tui, Dómini nostri, tam beátæ passiónis, necnon et ab ínferis resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ maiestáti tuæ de tuis donis ac datis hóstiam puram, hóstiam sanctam, hóstiam immaculátam, Panem sanctum vitæ ætérnæ et Cálicem salútis perpétuæ.

Father, we celebrate the memory of Christ, your Son. We, your people and your ministers, recall his passion, his resurrection from the dead, and his ascension into glory; and from the many gifts you have given us we offer to you, God of glory and majesty, this holy and perfect sacrifice: the bread of life and the cup of eternal salvation.

Supra quæ propítio ac seréno vultu respícere dignéris: et accépta habére, sícuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrifícium Patriárchæ nostri Abrahæ, et quod tibi óbtulit summus sacérdos tuus Melchísedech, sanctum sacrifícium, immaculátam hóstiam.

Look with favor on these offerings and accept them as once you accepted the gifts of your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered by your priest Melchisedech.

Súpplices te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ maiestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui Corpus et Sánguinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. (Per Christum Dóminum nostrum. Amen.)

Almighty God, we pray that your angel may take this sacrifice to your altar in heaven. Then, as we receive from this altar the sacred body and blood of your Son, let us be filled with every grace and blessing. (Through Christ our Lord. Amen.)

One of the Concelebrants:

Meménto étiam, Dómine, famulórum famularúmque tuárum

Remember, Lord, those who have died and have gone before us

N. et N., qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis.

marked with the sign of faith, especially those for whom we now pray, N. and N.

The Concelebrant prays for them briefly with joined hands. Then with hands extended, he continues:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. (Per Christum Dóminum nostrum. Amen.)

May these, and all who sleep in Christ, find in your presence light, happiness, and peace. (Through Christ our Lord. Amen.)

Another Concelebrant:

Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam et societátem donáre dignéris cum tuis sanctis Apóstolis et Martýribus: cum Ioánne, Stéphano, Matthía, Bárnaba, (Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia) et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

For ourselves, too, we ask some share in the fellowship of your apostles and martyrs, with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all the saints. Though we are sinners, we trust in your mercy and love. Do not consider what we truly deserve, but grant your forgiveness.

Through Christ our Lord.

The Celebrant:

Per quem hæc ómnia, Dómine, semper bona creas, sanctíficas, vivíficas, benedícis, et præstas nobis.

Through him you give us all these gifts. You fill them with life and goodness, you bless them and make them holy.

The Concelebrants:

Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipoténti, in

Through him, with him, in him, in the unity of the Holy Spirit,

unitáte Spíritus Sancti, omnis honor et glória per ómnia sǽcula sæculórum.
℟. Amen.

all glory and honor is yours, almighty Father, for ever and ever.

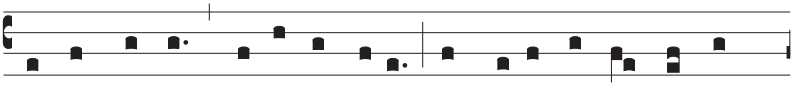
℟. Amen.

COMMUNION RITE

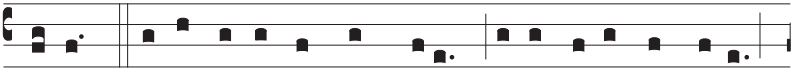
The Celebrant:

Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere:

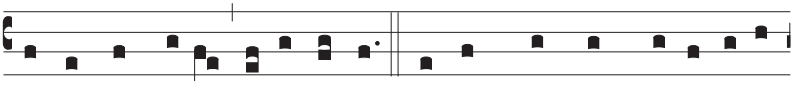
Let us pray with confidence to the Father in the words our Saviour gave us:



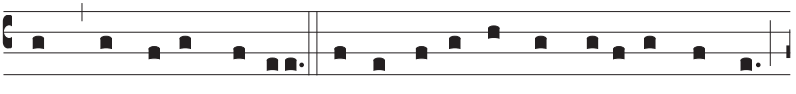
Pa-ter noster, qui es in cælis: sancti-fi-cé-tur nomen



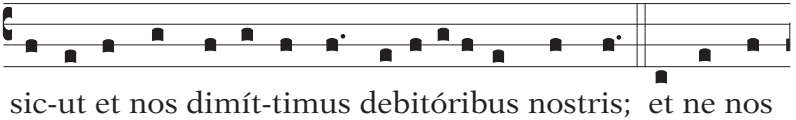
tu-um; advé-ni-at regnum tuum; fi-at volúntas tu-a,



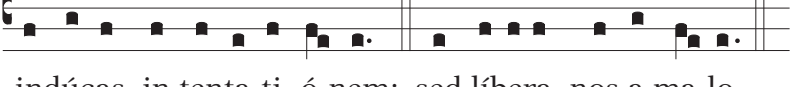
sic-ut in cælo, et in terra. Panem nostrum co-ti-di-á-



num da nobis hódie; et dimítte no-bis débi-ta nostra,



sic-ut et nos dimít-timus debitóribus nostris; et ne nos



indúcas in tenta-ti- ó-nem; sed líbera nos a ma-lo.

The Celebrant:

Líbera nos, quæsumus, Dómine, ab ómnibus malis, da propítius pacem in diébus nostris, ut, ope misericórdiæ tuæ adiúti, et a peccáto simus semper líberi et ab omni perturbatióne secúri: exspectántes beátam spem et advéntum Salvatóris nostri Iesu Christi.

Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.

The people end the prayer with the acclamation:

Quia tuum est regnum, et potéstas, et glória in sæcula.

For the kingdom, the power, and the glory are yours, now and forever.

The Celebrant:

Dómine Iesu Christe, qui dixísti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respícias peccáta nostra, sed fidem Ecclésiæ tuæ; eámque secúndum voluntátem tuam pacificáre et coadunáre dignéris. Qui vivis et regnas in sæcula sæculórum.

℟. Amen.

Lord Jesus Christ, you said to your apostles: "I leave you peace, my peace I give you," look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever.

℟. Amen.

The Celebrant:

Pax Dómini sit semper vobíscum.

℟. Et cum spíritu tuo.

The Peace of the Lord be with you always.

℟. And also with you.

The Deacon or the Celebrant:

Offérte vobis pacem.

Let us offer each other the sign of peace.

All make a sign of peace.

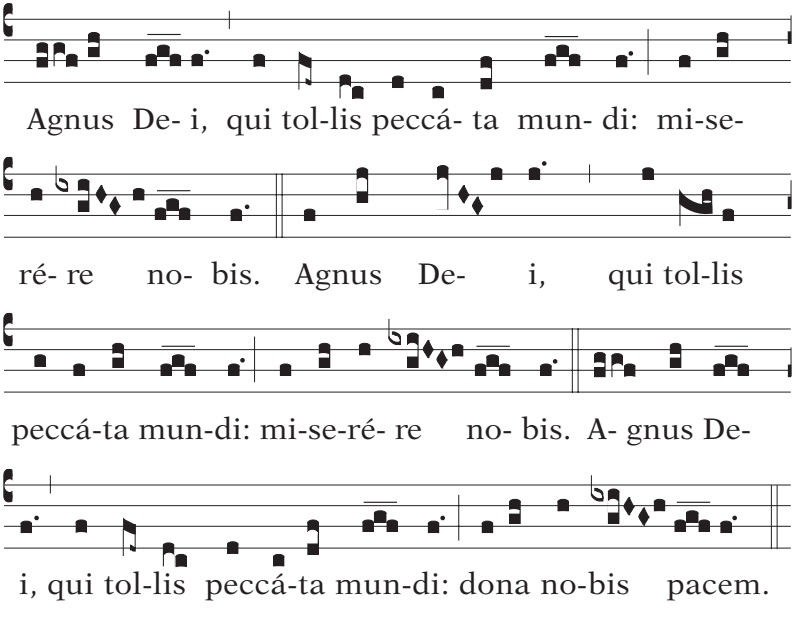
Breaking of the Bread

The Celebrant says inaudibly:

Hæc commíxtio Córporis et Sánguinis Dómini nostri Iesu Christi fiat accipiéntibus nobis in vitam ætérnam.

May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.

All sing:



The Celebrant says inaudibly:

Dómine Iesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómni-

Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my

bus iniquitátibus meis et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permíttas.

sins and from every evil. Keep me faithful to your teaching, and never let me be parted from you.

Or:

Percéptio Córporis et Sánguinis tui, Dómine Iesu Christe, non mihi provéniat in iudícium et condemnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam.

Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health in mind and body.

The Celebrant:

Ecce Agnus Dei, ecce qui tollit peccáta mundi. Beáti qui ad cenam Agni vocáti sunt.

This is the Lamb of God, who takes away the sins of the world. Happy are those who are called to his supper.

The faithful:

Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanábitur ánima mea.

Lord, I am not worthy to receive you, but only say the word and I shall be healed.

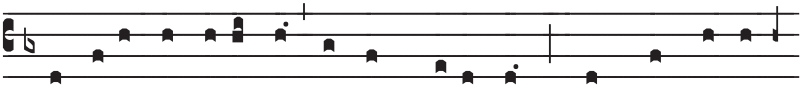
Communion Antiphon

1 Cor 11: 24-25

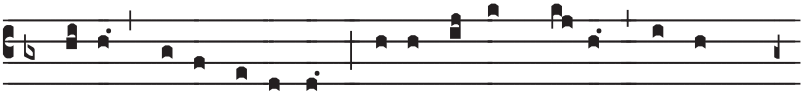
Hoc Corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo Sánguine, dicit Dóminus; hoc fácite, quotiescúmque súmitis, in meam commemoratiónem.

This body will be given for you. This is the cup of the new covenant in my blood; whenever you receive them, do so in remembrance of me.

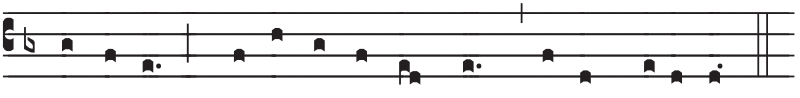
Adoro Te Devote



A-dóro te devó- te, la-tens Dé-i- tas, Quæ sub his fi-



gú-ris ve-re lá-ti-tas: Ti-bi se cor me- um to-tum



sú-bii-cit, Qui- a te contémplans to-tum dé-fi-cit.

1. Adóro te devóte, latens Déitas quæ sub his figúris vere látitas: tibi se cor meum totum súbiicit, quia, te contémplans, totum déficit.

2. Visus, tactus, gustus in te fállitur, sed audítu solo tuto créditur; credo quidquid dixit Dei Fílius: nil hoc verbo veritátis vérius.

3. In cruce latébat sola Déitas, at hic latet simul et humánitas: ambo tamen credens atque cónfitens; peto quod petívit latro pœ́nitens.

4. Plagas, sicut Thomas, non intúeor, Deum tamen meum te confíteor: fac me tibi semper magis

1. Hidden God, devoutly I adore Thee, truly present underneath these veils: all my heart subdues itself before Thee, since it all before Thee faints and fails.

2. Not to sight, or taste, or touch be credit, hearing only do we trust secure; I believe, for God the Son hath said it —word of Truth that ever shall endure.

3. On the Cross was veiled Thy Godhead's splendor, here Thy manhood lieth hidden too; unto both alike my faith I render, and, as sued the contrite thief, I sue.

4. Though I look not on Thy wounds with Thomas, Thee, my Lord, and Thee, my God, I call:

crédere, in te spem habére, te dilígere.

make me more and more believe Thy promise, hope in Thee, and love Thee over all.

5. O memoriále mortis Dómini, panis vivus, vitam præstans hómini: præsta meæ menti de te vívere, et te illi semper dulce sápere.

5. O Memorial of my Saviour dying, Living Bread that gives life to man; may my soul, its life from Thee supplying, taste Thy sweetness, as on earth it can.

6. Pie pellícane, Iesu Dómine, me inmúndum munda tuo sánguine: cuius una stilla salvum fácere totum mundum quit ab omni scélere.

6. Deign, O Jesus, pelican of heaven, me, a sinner, in Thy Blood to lave, to a single drop of which is given all the world from all its sin to save.

7. Iesu, quem velátum nunc aspício, oro, fiat illud quod tam sítio, ut te reveláta cernens fácie, visu sim beátus tuæ glóriæ. Amen.

7. Contemplating Lord, Thy hidden presence, grant me what I thirst for and implore, in the revelation of Thine essence to behold Thy glory evermore. Amen.

Prayer after Communion

Orémus.
Concéde nobis, omnípotens Deus, ut, sicut Cena Fílii tui refícimur temporáli, ita satiári mereámur ætérna. Per Christum.

℟. Amen.

Let us pray.
Almighty God, we receive new life from the supper your Son gave us in this world. May we find full contentment in the meal we hope to share in your eternal kingdom. We ask this through Christ our Lord.

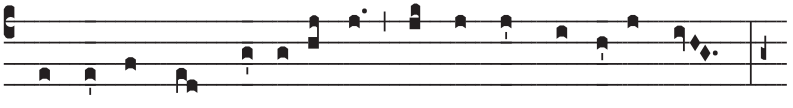
℟. Amen.

TRANSFER OF THE HOLY EUCHARIST

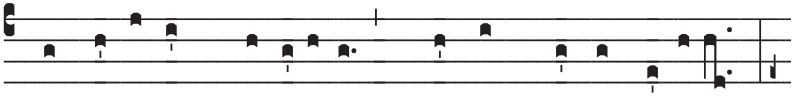
After the prayer the Celebrant puts incense in the thurible. Kneeling, he incenses the Blessed Sacrament three times. Then he receives the humeral veil, takes the ciborium, and covers it with the ends of the veil.

The Blessed Sacrament is carried through the church in procession, led by a cross-bearer and accompanied by candles and incense, to the place of reposition. Meanwhile, the hymn Pange, lingua (exclusive of the last two stanzas), is sung.

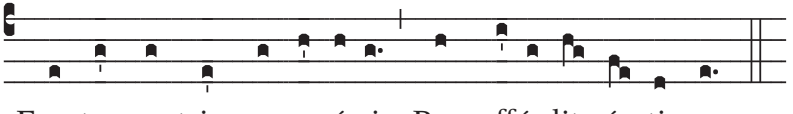
Pange lingua



Pange, lingua, glo-ri- ó- si Cór-po-ris mysté-ri- um,



Sanguinísque pre-ti-ó-si, Quem in mundi pré-ti-um



Fructus ventris gene-ró-si Rex effú-dit gén-ti- um.

1. Pange, lingua, gloriósi Córporis mystérium, Sanguinísque pretiósi, quem in mundi prétium, fructus ventris generósi Rex effúdit géntium.

1. 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.

2. Nobis datus, nobis natus ex intácta Vírgine, et in mundo conversátus, sparso verbi sémine, sui

2. Given for us, descending, of a Virgin to proceed, man with man in converse blending, scat-

moras incolátus miro cláusit órdine.

tered he the Gospel seed, till his sojourn drew to ending, which he closed in wondrous deed.

3. In suprémæ nocte cenæ, recúmbens cum frátribus, observáta lege plene, cibis in legálibus, cibum turbæ duodénæ se dat suis mánibus.

3. At the last great Supper lying, circled 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,

4. Verbum caro, panem verum, Verbo carnem éfficit, fitque Sanguis Christi merum, et si sensus déficit, ad firmándum cor sincérum sola fides súfficit.

4. Word made Flesh, by word he maketh, very bread his Flesh to be; man in wine Christ's Blood partaketh: and if senses fail to see, faith alone the true heart waketh, to behold the mystery.

When the procession reaches the place of reposition, the Celebrant sets the ciborium down. Then he puts incense in the thurible and kneeling, incenses the Blessed Sacrament, while Tantum ergo is sung. After a period of silent adoration, the Celebrant and ministers return to the sacristy.

5. Tantum ergo Sacraméntum venerémur cérnui; et antíquum documéntum novo cedat rítui; præstet fides suppleméntum sénsuum defféctui.

5. 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.

6. Genitóri, Genitóque laus et iubilátio, salus, honor, virtus quoque sit et benedíctio; procedénti ab utróque compar sit laudátio. Amen.

6. Glory let us give 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.

At the appropriate time the altar is stripped. The Church encourages the faithful to dedicate the evening, according to the possibilities of each one, to the adoration of the Blessed Sacrament.