

HOLY THURSDAY

Mass *in Cæna Domini*

BRIEF HISTORY

In ancient times, three Masses were celebrated on Holy Thursday: one in the morning for the reconciliation of public penitents, another for the consecration of Holy Oils which were destined for the anointing of the infirm and Baptism, and the third for the commemoration of the Lord's Supper. By the 8th century, Christians already saw the need to shorten these triple liturgies. Documents from that period show how the third Mass began at the Preface, omitting the Readings, Psalms and everything else preceding the Consecration. It is for this reason that no propers are found in our Missal for the first part of this Mass, but rather they are taken from the other two Masses. The Mass is especially solemnly, since today Our Blessed Lord instituted the most august Sacrament of the Altar. For this reason the *Glória in excelsis* is sung, and the *Flectamus génua* is not said.

Today's Mass up to the Communion of the Celebrant differentiates from the others in these particulars: The Psalm *lúdica me, Deus*, is not said; At the Introit and the Lavabo, the *Glória Patri* is omitted.

COMMENTARY

The *Introit* is taken from Holy Tuesday. We must not let ourselves shy away from the contemplation of the Cross. It's like a medicine, with its bitter taste, while most certainly conferring holiness. The Apostle said that Jesus Crucified "*est salus, vita et resurrectio nostra.*" He is *Resurrection* because His death merited for us the Grace of being raised from the sepulcher of our sins; *Life*, because it is thanks to Him that the Eternal Father gives us the Holy Ghost, who is the vital principle of our whole spiritual life; *Salvation* because, in the words of Isaiah, the blood of His wounds and the discoloration of His limbs furrowed by the scourges are like a balm against vices and passions.

Introitus

Gal. 6,14

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

Introit

Gal. 6,14

But it behooves us to glory in the cross of our Lord Jesus Christ : in whom is our salvation, life, 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 ...

The *Glória in excelsis* having been intoned by the Celebrant, the bells of the sacristy and other bells are rung until the celebrant has finished reciting this. Meanwhile the bells of the church and the organ will fall silent upon the termination of the singing of the *Glória in excelsis* by the choir.

COMMENTARY

The bells are rung no more, symbolizing the Apostles become as if mute in announcing Christ, as well as removing from us every sign of joy. From this point on all signals will be made with a clacking of wood, to help us remember that our eternal salvation has come by wood and to call to mind the humility with which Christ worked our redemption. The Collect is the same that will be used tomorrow after the first reading. This is meant to bring to our attention, from a distance, the mystery of the predestination, reminding us that on the occasion of the Passion of the Savior, the good thief obtained salvation while Judas despaired, hurrying to meet his damnation. The different destinies of these two persons fills us with healthy fear, and teaches us that to follow the way of salvation, it is not enough to be a spectator or to play some part in the ritual of the Passion of the Savior, but that it is necessary to renounce all sin and a life lived far from God, to rise with Jesus Christ to live in holiness and in conformity to His Will.

Orémus.

Oratio

Deus, a quo et Iudas reátus sui pœnam, et confessiónis suæ latro præmium sumpsit, concède nobis tuæ propitiatiónis efféctum: ut, sicut in passióne sua Iesus Christus, Dóminus noster, diversa utrísque íntulit stipéndia meritórum; ita nobis, abláto vetustátis errore, resurrectiόνis suæ grátiam largiátur: Qui tecum vivit.

LECTIO EPISTOLÆ BEATI PAULI APOSTOLI AD CORINTHIOS

1Cor. 11,20-32

Fratres: Conveniéntibus vobis in unum, iam non est Domínicam cœnam manducáre. Unusquisque enim suam cœnam præsumit ad manducándum. Et álius quidem ésurit: álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? aut ecclésiám

Let us pray.

Prayer

O God, from whom Judas received the punishment of his guilt, grant us the effect of Thy clemency; that as our Lord Jesus Christ in His passion 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 liveth and reigneth.

FROM THE FIRST LETTER OF SAINT PAUL AP. TO THE CORINTHIANS

1Cor. 11,20-32

Brethren: When you come therefore together into one place, it is not 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 no houses to eat and to drink in? Or despise ye the church of God and put them to shame

Dei contémnitis, 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 Iesus, 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 commemoratió-nem. Simíliter et cálicem, postquam cœnávít, dicens: Hic calix novum Testaméntum est in meo sáanguine: hoc fácite, quotiescúmque bibétis, in meam commemoratió-nem. Quotiescúmque enim manducábítis panem hunc et cálicem bibétis: mortem Dómini annuntiábítis, donec véniat. Itaque quicúmque manducáverit panem hunc vel bíberit cálicem Dómini indígne, reus erit cörperis et sáanguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim mandúcat et bibit indígne, iudícium sibi mandúcat et bibit: non diiúdicans corpus Dómini. Ideo inter vos multi infírmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos diiudicáremus, non útique iudicáremur. Dum iudicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

Graduale

Philipp. 2,8-9

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

that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, that 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 tes-tament 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 shew 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 of 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

Fil. 2,8-9

Christ became, for our sake, obedient unto death, even to the death of the cross. ✠. For which cause, God also hath exalted him, and hath given him a name, which is above all names.

COMMENTARY

Following the Gradual is the reading of the Gospel of St. John with the account of the washing of the feet, although since it seems to have little to do with the Mystery of the Eucharistic, reveal that it is of posterior nature. Originally it was read on Holy Tuesday. Jesus wanted to wash the feet of His Disciples so as to give an example, even a command of humble exchange, as well as to teach us about His excellent purity with which we ought to associate ourselves. To be worthy of His friendship, it is not enough to avoid mortal sin, but we need to detest and eradicate from our hearts all that which is not God.

SEQUENTIA SANCTI EVANGELII
SECUNDUM IOANNEM

Ioann. 13,1-15

An te diem festum Paschæ, sciens Iesus, quia venit hora eius, ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem diléxit eos. Et cœna facta, cum diábolus iam misisset in cor, ut tráderet eum Iudas Simónis Iscariótæ: sciens, quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit: surgit a cœna et ponit vestiménta sua: et cum accepisset línteum, præcínxit se. Deínde mittit aquam in pelvim, et cœpit lavare pedes discipulórum, et extérgeré línteo, quo erat præcínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Iesus et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in aetérnum. Respóndit ei Iesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus et caput. Dicit ei Iesus: 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 trá-

THE GOSPEL
ACCORDING TO JOHN

Gv. 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 Iscariot, the son of Simon, to betray Him), knowing that the Father had given Him all things into His hands and that He came from God and goeth to God, He riseth from supper and layeth aside His garments and, having taken a towel, 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.

deret eum: propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum et accepit vestimenta sua: cum recubisset iterum, dixit eis: Scitis, quid fecerim vobis? Vos vocatis me Magister et Domine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dominus et Magister: et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut, quemadmodum ego feci vobis, ita et vos faciatis.

Credo.

Offertorium Ps. 117,16 et 17

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

Secreta

Ipse tibi, quaesumus, Domine sancte, Pater omnipotens, aeternae Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemoracionem hoc fieri hodierna tradicione monstravit, Iesus Christus, Filius tuus, Dominus noster: Qui tecum vivit.

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." Creed.

Offertory Ps. 117,16 ; 17

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength. I shall not die, but live: and shall declare the works of the Lord.

Secret

We beseech Thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ Thy Son may make our sacrifice acceptable to Thee, who on this day commanded His disciples to do this in remembrance of Him. Who liveth and reigneth.

Preface of the Cross, in the Canon proper *Infra Actionem* are used.

The *Agnus Dei* is said, although the *Pax* or Kiss of Peace is not given; the three ordinary prayers in preparation for the Communion, however, are said. On this day the priest consecrates two hosts; one of which he receives, reserving the other for the next day, on which there is no consecration. After partaking of the precious Blood, and before the ablutions, he puts the reserved Host in a chalice which the deacon covers with a pall, a reversed paten and a veil, and places it in the middle of the altar. Communion is then given to the clergy and laity and the Mass proceeds as usual, although before the Blessed Sacrament exposed. The Celebrant genuflects every time he comes to or leaves the center of the Altar or passes before the Blessed Sacrament reposed in the Chalice. When he must say *Dominus vobiscum*, he does not turn to the people but toward the Gospel side so as not to turn his back to the Most August Sacrament; the same is also true for the final blessing not completing the full turn.

COMMENTARY

Pope Sotero (who was the tenth after St. Peter) ordered all the faithful to receive Communion on this day. And since all received the Author of peace Himself, the usual sign of peace was omitted. The sign of peace is omitted also because the Lord, during the Last Supper, gave His disciples the sad news that one of them would betray Him with a sacrilegious kiss of peace.

Communio *Ioann. 13,12,13 et 15*

Dóminus Iesus, postquam coenavit cum discipulis suis, lavit pedes eórum, et ait illis: Scitis, quid fécerim vobis ego, Dóminus et Magíster? Exémplum dedi vobis, ut et vos ita faciátis.

Postcommunio

Refécti vitálibus aliméntis, quæsumus, Dómine, Deus noster: ut, quod témpore nostræ mortalitátis exsequimur, immortalitátis tuæ múnere consequámur. Per Dóminum nostrum.

Communion *Jn. 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 have given you an example, that you also may do likewise.

Post Communion

We beseech Thee, O Lord our God, that being nourished with this life-giving food, we may receive by the gift of Thy immortality what we celebrate in this mortal life. Through our Lord.

The *Ite Missa est* is said and the blessing given, followed by the Gospel of St. John, at the beginning of which the priest does not make the sign of the cross on the altar but only on himself. On this day a special place is to be prepared, in a side chapel or altar of the Church, and as far as possible, honorably decorated with fine cloth and candles, for the repose of the Chalice that holds the Host. The Celebrant, vested in white cope, stands before the Altar, puts incense into two thuribles without blessing it, and kneels in the middle of the Altar to incense the Blessed Sacrament three times. Having received from the hand of the Deacon the Chalice with the Blessed Sacrament, which he must cover with the ends of the humeral veil, he moves under the baldacchino, having the Deacon to his right and the Subdeacon on his left. The Blessed Sacrament is continuously incensed by the two thurifers until they reach the altar where the Blessed Sacrament will remain until the following day. Meanwhile the Procession is made, singing the hymn *Pange lingua*, intoned by the Cantors, while the Celebrant recites Psalms or hymns in a submissive voice (responding alternately with the Ministers) without saying the Glória Patri at the end. Once Celebrant is before the lowest step of the Altar, he stops with the Subdeacon, the Deacon after making a double genuflection on the ground with a mediocre bow toward the Blessed Sacrament, receives the Chalice with Host from the Celebrant, and then rises and waits for the Celebrant and Subdeacon to make a simple genuflection in adoration of the Blessed Sacrament. The verse of the *Tantum Ergo* is then intoned by the Cantors after the Deacon has placed the Chalice on the Altar and then goes to kneel at the right of the Celebrant, who in the meantime is kneeling on the lowest step with the Subdeacon, without the humeral veil. After the verse *Venerémur cernui* incense is put in the two thuribles and the Celebrant incenses the Blessed Sacrament as usual.

Pange, lingua, gloriósi
Córporis mystérium,
Sanguínisque pretiósí,
Quem in mundi prétium
Fructus ventris generósi
Rex effúdit Géntium.

Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémine,
Sui moras incolátus
Miro cláusit órđine.

In suprémæ nocte cœnæ
Recumbens cum frátribus,
Observáta lege plene
Cibis in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

Verbum caro, panem verum
Verbo carnem éfficit:
Fitque Sanguis Christi merum.
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

Tantum ergo Sacraméntum
Venerémur cœrnui:
Et antíquum documéntum
Novo cedat rítui:
Præstet fides suppleméntum
Sénsuum deféctui.

Genitóri, Genitóque
Laus et iubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio. Amen.

Sing, my tongue, the Saviour's
glory, of His flesh the mystery sing;
of the 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 that Last Supper,
seated with His chosen band,
He the Pascal victim eating,
first fulfills the Law's command;
then as Food to His Apostles
gives Himself with His own hand.

Word-made-Flesh, the bread of
nature by His word 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.

During this verse all kneel.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing
departing, newer rites of grace prevail;
faith for all defects supplying,
where the feeble sense fail.

To the everlasting Father,
and the Son who reigns on high,
with the Holy Ghost proceeding
forth from Each eternally,
be salvation, honour, blessing,
might and endless majesty. Amen.

COMMENTARY

The reservation of the Blessed Sacrament in the Church is from apostolic tradition and a practice immemorial; and today especially it is reserved for the needs of the infirm.

The Deacon, at the end of the hymn ascends to the predella, genuflects, takes the Chalice and places it in the urn, then genuflects again and closes and locks it. With the Blessed Sacrament reposed, all pause for a brief prayer, then make a double genuflection with mediocre bow to the Blessed Sacrament and return to choir for the recitation of Vespers. The senior most member of choir intones, in a monotone voice (not sung), the first Antiphon of Vespers, the Antiphon of the *Magnificat* and then the *Miserére*; concluding with the Prayer. (Vespers is said with candles alight on the Altar). The Celebrant with the Ministers go to the sacristy, bow to the Cross or to the image; then remove the white vestments, and the Celebrant and the Deacon, put on a purple stoles.

COMMENTARY

Vespers are said after Mass to show that the Sacrament of the Altar was instituted in the evening and in the final age of the world. The *Pater noster* and the *Miserére*, added to the end of every hour, are said in a low tone of voice to signify the fear that the Apostles had in those tragic moments.

During Vespers, toward the end of the Psalm *Miserére*, the Celebrant and Ministers, in line, leave the sacristy, lead by the Acolytes and Master of Ceremonies. Genuflecting to the cross (the Celebrant making a profound bow) waiting for the final prayer to conclude, after which the Celebrant intones in a low monotone voice the antiphon *Diviserunt sibi*, that the Choir follows with the psalm *Deus, Deus meus*; meanwhile the Celebrant and Minister ascend to strip the Altar all the while reciting the psalm in a submissive voice. Then going down before the Altar, along with the Acolytes they make the due reverence to the Altar, bow to the Choir, and taking their birettas to go, in a single file line and strip any other Altar. When passing before the Altar of the sepulcher all make a double genuflection with mediocre bow.

Antiphona Ps. 21,19
*Diviserunt sibi * vestiménta mea, et
super vestem meam miserunt sortem.*

Psalmus 21

Deus, Deus meus, respice in me:
† quare me dereliquisti? * longe a
salúte mea verba delictórum meó-
rum.

Deus meus, clamábo per diem, et
non exáudies: * et nocte, et non ad
insipientiam mihi.

Tu autem in sancto hábitas, *
laus Israëli.

In te speraverunt patres nostri: *
speraverunt, et liberásti eos.

Ad te clamaverunt, et salvi facti
sunt: * in te speraverunt, et non sunt
confúsi.

Ego autem sum vermis, et non
homo: * oppróbrium hóminum, et
abiéctio plebis.

Antiphon Ps. 21,19
They parted My garments amongst
them : and upon My vesture they cast
lots.

Psalm 21

*My God my God, look upon me : why
hast Thou forsaken me? The voice of
mine offenses keepeth Thy deliverance
far from me.*

*O my God, I cry in the daytime, and
Thou hearest not: and in the night-season
and still it is not foolishness in me.*

*But Thou dwellest in holiness,
the Praise of Israel!*

*Our fathers trusted in Thee : they
trusted, and Thou didst deliver them.*

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

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

Omnes vidéntes me derisérunt me: * locúti sunt lábiis, et movérunt caput.

Sperávit in Dómino, erípiat eum: * salvum fáciat eum, quóniam vult eum.

Quóniam tu es qui extraxísti me de ventre: * spes mea ab ubéribus matris meæ.

In te proiétus sum ex útero: † de ventre matris meæ Deus meus es tu, * ne discésseris a me:

Quóniam tribulátio próxíma est: * quóniam non est qui ádiuvet.

Circumdedérunt me vítuli multi: * táuri pingues obsederunt me.

Aperuérunt super me os suum, * sicut leo rápiens et rúgiens.

Sicut aqua effúsus sum: * et dispérsa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquéscens * in médio ventris mei.

Aruit tamquam testa virtus mea, † et lingua mea adhæsit fáucibus meis: * et in púlverem mortis deduxísti me.

Quóniam circumdedérunt me canes multi: * concílium malignántium obsédit me.

Foderunt manus meas et pedes meos: * dinumeravérunt ómnia ossa mea.

Ipsi vero consideravérunt et inspexérunt me: † divisérunt sibi vestiménta mea, * et super vestem meam miserunt sortem.

Tu autem, Dómine, ne elongáveris auxiliúm tuum a me: * ad defensiónem meam cónspice.

Erue a frámea, Deus, ánimam meam: * et de manu canis únicam meam:

Salva me ex ore leónis: * et a córnibus unicórnium humilitátem meam.

All they that see me laugh me to scorn : they shoot out the lip, and shake their head:

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

But Thou art he that took me out of the womb: Thou art mine hope from my mother's breasts.

I was cast upon Thee from the womb. Thou art my God from my mother's belly Be not far from me:

For trouble is near : for there is none to help. Many bulls have compassed me : strong bulls have beset me round.

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

I am poured out like water, and all my bones are out of joint.

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

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.

For many dogs have compassed me : the assembly of the wicked have enclosed me. They have pierced mine hands and my feet : they have told all my bones:

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

But let not Thine help be far from me ; O Lord, haste Thee to save me.

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

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

Narrábo nomen tuum frátribus meis: * in médio ecclésiæ laudábo te.

Qui timétis Dóminum, laudáte eum: * univérsum semen Iacob, glorificáte eum.

Tímeat eum omne semen Israël: * quóniam non sprexit, neque despéxit deprecationem páuperis:

Nec avértit fáciem suam a me: * et cum clamárem ad eum, exaudívit me.

Apud te laus mea in ecclésia magna: * vota mea reddam in conspéctu timéntium eum.

Edent páuperes, et saturabúntur: † et laudábunt Dóminum qui requíruit eum: * vivent corda eórum in sæculum sæculi.

Remiscéntur et converténtur ad Dóminum * univérsi fines terræ:

Et adorábunt in conspéctu eius * univérsæ famíliæ géntium:

Quóniam Dómini est regnum: * et ipse dominábitur géntium.

Manducavérunt et adoravérunt omnes pingues terræ: * in conspéctu eius cadent omnes qui descéndunt in terram.

Et ánima mea illi vivet: * et semen meum sérviet ipsi.

Annuntiábitur Dómino generátio ventúra: † et annuntiábunt cæli iustítiam eius pópulo qui nascétur, * quem fecit Dóminus.

I will declare Thy name unto my brethren : in the midst of the congregation will I praise Thee.

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

Let all the seed of Israel fear Him. For He hath not despised nor abhorred the prayer of the poor;

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

My praise shall be of Thee in the great congregation : I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the Lord that seek Him : their heart shall live forever.

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

And all the kindreds of the nations shall worship before Him.

For the kingdom is the Lord's; and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship : all they that go down to the dust shall fall down before Him.

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

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.

With the striping of the Altar over, the Celebrant with Ministers return to the High Altar; where the Antiphon is repeated by the Choir, and after making the due reverence, return to the sacristy.

COMMENTARY

The Altars are stripped to signify that the Body of the Lord – symbolized by the Altar – was stripped by the soldiers, and also to remember that He was abandoned by the Disciples, who, like all the elect – Sacred Scriptures calls “vestments of God.”