

# THURSDAY OF THE LORD'S SUPPER

## ENTRANCE HYMN

*Thou, Who at Thy First Eucharist Didst Pray*

1. Thou, Who at Thy first Eucharist didst pray,  
That all Thy Church might be forever one,  
Grant us at ev'ry Eucharist to say  
With longing heart and soul, "Thy will be done."  
O may we all one Bread, one Body be,  
Through this blest Sacrament of Unity.
2. For all Thy Church, O Lord, we intercede;  
Make Thou our sad divisions soon to cease;  
Draw us the nearer each to each, we plead,  
By drawing all to Thee, O Prince of Peace;  
O may we all one Bread, one Body be,  
Through this blest Sacrament of Unity.
3. We pray Thee, too, for wand'ers from Thy fold;  
O bring them back, good Shepherd of the sheep,  
Back to the faith which saints believed of old,  
Back to the Church which still that faith doth keep;  
O may we all one Bread, one Body be,  
Through this blest Sacrament of Unity.
4. So, Lord, at length when Sacraments shall cease,  
May we be one with all Thy Church above,  
One with Thy saints in one unbroken peace,  
One with Thy saints in one unbounded love;  
More blessed still, in peace and love to be  
One with the Trinity in Unity.

Text: William H. Turton (1856-1938)  
Tune: UNDE ET MEMORES, 10 10 10 10

## ENTRANCE ANTIPHON

*Nos autem gloriari (Galatians 6:14)*

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

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

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## INTRODUCTORY RITES

*When the Entrance Chant is concluded, the priest and the faithful sign themselves with the Sign of the Cross, while the priest, facing the people, says:*

✠ In the name of the Father, and of the Son, and of the Holy Spirit.

✠ Amen.

*Then the priest, extending his hands, greets the people, saying:*

✠ The Lord be with you.

✠ And with your spirit.

*Then follows the Penitential Act, to which the priest invites the faithful, saying:*

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

*A brief pause for silence follows. Then all recite the formula of general confession:*

I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,

*And, striking their breast, they say:*

through my fault, through my fault,  
through my most grievous fault;

*Then they continue:*

therefore 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 absolution by the priest follows:*

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

✠ Amen.

*The Kyrie, eleison (Lord, have mercy) invocations follow.*



## GLORIA

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

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,

Lord God, heavenly King,  
O God, almighty Father.  
Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
    have mercy on us;  
you take away the sins of the world,  
    receive our prayer;  
you are seated at the right hand of the Father,  
    have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

## COLLECT

*The priest, with hands joined, says:*

℟. Let us pray.

*And all pray in silence with the priest for a while. Then the priest, with hands extended, says the Collect prayer.*

O God, who have called us to participate  
in this most sacred Supper,  
in which your Only Begotten Son,  
when about to hand himself over to death,  
entrusted to the Church a sacrifice new for all eternity,  
the banquet of his love,  
grant, we pray,  
that we may draw from so great a mystery,  
the fullness of charity and of life.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

℞ Amen.

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## THE LITURGY OF THE WORD

### FIRST READING

Exodus 12:1-8, 11-14

The LORD said to Moses and Aaron in the land of Egypt,

“This month shall stand at the head of your calendar;  
you shall reckon it the first month of the year.

Tell the whole community of Israel:

On the tenth of this month every one of your families  
must procure for itself a lamb, one apiece for each household.

If a family is too small for a whole lamb,

it shall join the nearest household in procuring one  
and shall share in the lamb

in proportion to the number of persons who partake of it.

The lamb must be a year-old male and without blemish.

You may take it from either the sheep or the goats.

You shall keep it until the fourteenth day of this month,

and then, with the whole assembly of Israel present,  
it shall be slaughtered during the evening twilight.

They shall take some of its blood

and apply it to the two doorposts and the lintel  
of every house in which they partake of the lamb.

That same night they shall eat its roasted flesh  
with unleavened bread and bitter herbs.

“This is how you are to eat it:  
with your loins girt, sandals on your feet and your staff in hand,  
you shall eat like those who are in flight.

It is the Passover of the LORD.

For on this same night I will go through Egypt,  
striking down every firstborn of the land, both man and beast,  
and executing judgment on all the gods of Egypt—I, the LORD!

But the blood will mark the houses where you are.

Seeing the blood, I will pass over you;  
thus, when I strike the land of Egypt,  
no destructive blow will come upon you.

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

The word of the Lord.

**℟️ Thanks be to God.**

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### RESPONSORIAL PSALM

Psalm 116:12-13, 15-16BC, 17-18

**℟️ Our blessing cup is a communion with the Blood of Christ.**

How shall I make a return to the LORD  
for all the good he has done for me?

The cup of salvation I will take up,  
and I will call upon the name of the LORD. **℟️**

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

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

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

My vows to the LORD I will pay  
in the presence of all his people.” **℟️**

## SECOND READING

1 Corinthians 11:23-26

A reading from the first Letter of Saint Paul to the Corinthians

Brothers and sisters:

I received from the Lord what I also handed on to you,  
that the Lord Jesus, on the night he was handed over,  
took bread, and, after he had given thanks,  
broke it and said, "This is my body that is for you.  
Do this in remembrance of me."

In the same way also the cup, after supper, saying,  
"This cup is the new covenant in my blood.

Do this, as often as you drink it, in remembrance of me."  
For as often as you eat this bread and drink the cup,  
you proclaim the death of the Lord until he comes.

The word of the Lord.

**℟️ Thanks be to God.**

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## GOSPEL ACCLAMATION

John 13:34

℣️ Glory to you, O Word of God, Lord Jesus Christ!

℟️ Glory to you, O Word of God, Lord Jesus Christ!

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

℟️ Glory to you, O Word of God, Lord Jesus Christ!

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## GOSPEL

John 13:1-15

℣️ The Lord be with you.

℟️ **And with your spirit.**

℣️ A reading from the holy Gospel according to John.

℟️ **Glory to you, O Lord.**

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end.

The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper,

fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments.

He took a towel and tied it around his waist.

Then he poured water into a basin

and began to wash the disciples' feet and dry them with the towel around his waist.

He came to Simon Peter, who said to him,

“Master, are you going to wash my feet?”

Jesus answered and said to him,

“What I am doing, you do not understand now, but you will understand later.”

Peter said to him, “You will never wash my feet.”

Jesus answered him,

“Unless I wash you, you will have no inheritance with me.”

Simon Peter said to him,

“Master, then not only my feet, but my hands and head as well.”

Jesus said to him,

“Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all.”

For he knew who would betray him;

for this reason, he said, “Not all of you are clean.”

So when he had washed their feet

and put his garments back on and reclined at table again,

he said to them, “Do you realize what I have done for you?

You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am.

If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet.

I have given you a model to follow,

so that as I have done for you, you should also do.”

The Gospel of the Lord.

**✠ Praise to you, Lord Jesus Christ.**

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

*The Creed is not said.*

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## UNIVERSAL PRAYER

*At the end of each petition, the reader says:*

✠ We pray to the Lord.

✠ Lord, hear our prayer.

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## THE LITURGY OF THE EUCHARIST

### OFFERTORY MOTET

#### *Ubi Caritas*

**Ant.** Where true charity is dwelling, God is present there.

By the love of Christ we have been brought together;  
let us find in him our gladness and our pleasure;  
may we love him and revere him, God the living,  
and in love respect each other with sincere hearts.

**Ant.** Where true charity is dwelling, God is present there.

So when we as one are gathered all together,  
let us strive to keep our minds free of division;  
may there be an end to malice, strife and quarrels,  
and let Christ our God be dwelling here among us.

**Ant.** Where true charity is dwelling, God is present there.

May your face thus be our vision, bright in glory,  
Christ our God, with all the blessed Saints in heaven:  
such delight is pure and faultless, joy unbounded,  
which endures through countless ages world without end. Amen.

Text: from the *Liber Usualis*; translation from the Roman Missal

Tune: UBI CARITAS, 12 12 12 12 with refrain

## OFFERTORY ANTHEM

*In Mōnte Olivēti - Juozas Naujalis (1869-1934)*

In mōnte Olivēti orāvīt ad Pātrē: Pāter, si fieri pōtest, trānseat a me cālix iste: Spīritus quidem prōmptus est, cāro autem infirma. Vigilāte, et orate, ut non intrētis in tentatiōnem.

*On the Mount of Olives he prayed to his Father: "Father, if it be possible, let this cup pass from me. The spirit indeed is willing, but the flesh is weak." Watch and pray, that you enter not into temptation.*

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### PRAYER OVER THE OFFERINGS

*Standing at the middle of the altar, facing the people, extending and then joining his hands, the priest says:*

**℣.** Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

**℟.** **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 holy Church.**

*Then the priest, with hands extended, says the Prayer over the Offerings.*

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

Through Christ our Lord.

**℟.** Amen.

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### THE PREFACE

*Extending his hands, the priest begins the Preface Dialogue and the people reply:*



*He continues with the Preface of the Sacrament and the Sacrifice of Christ.*

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.  
For he is the true and eternal Priest,  
Who instituted the pattern of an everlasting sacrifice  
and was the first to offer himself as the saving Victim,  
commanding us to make this offering as his memorial.  
As we eat his flesh that was sacrificed for us,  
we are made strong,  
and, as we drink his Blood that was poured out for us,  
we are washed clean.

And so, with Angels and Archangels,  
with Thrones and Dominions,  
and with all the hosts and Powers of heaven,  
we sing the hymn of your glory,  
as without end we acclaim:

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### SANCTUS

*At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:*

San-ctus, San-ctus, San-ctus Dó-mi-nus De-us Sá-ba-oth.  
Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.  
Be-ne-dí-ctus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in  
ex-cél-sis.

## THE MEMORIAL ACCLAMATION

*The priest shows the chalice to the people, places it on the corporal, and genuflects in adoration. Then he says:*

✠ The mystery of faith.

*And the people continue, acclaiming:*

The musical notation consists of two staves. The first staff contains the melody for the first line of text: "We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion". The second staff contains the melody for the second line of text: "un-til you come a-gain." Both staves are in a single treble clef and end with a double bar line.

We pro-claim your Death, O Lord, and pro-fess your Res-ur-rec-tion  
un-til you come a-gain.

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## THE DOXOLOGY & GREAT AMEN

*At the end of the Eucharistic Prayer, the priest takes the chalice and the paten with the host and, raising both, he says:*

✠ Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

*And the people reply, acclaiming:*

The musical notation consists of a single staff in a treble clef. It contains the melody for the word "A-men." and ends with a double bar line.

A-men.

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## THE COMMUNION RITE

*After the chalice and paten have been set down, the priest, says:*

✠ At the Savior's command and formed by divine teaching, we dare to say:

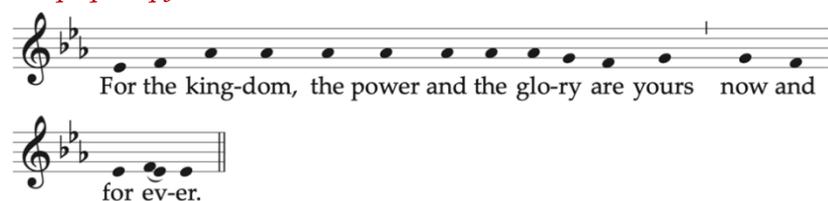
*He extends his hands and, together with the people, continues:*



Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy  
king-dom come, thy will be done on earth as it is in heav-en.  
Give us this day our dai-ly bread, and for-give us our  
tres-pass-es, as we for-give those who tres-pass a-gainst us.  
And lead us not in-to temp-ta-tion, but de-liv-er us from e - vil.

✠ Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

*The people reply:*



For the king-dom, the power and the glo-ry are yours now and  
for ev-er.

*Then the priest, with hands extended, says aloud:*

✠ Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you; look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

✠ **Amen.**

*The priest, turned towards the people, adds:*

**℟** The peace of the Lord be with you always.

**℟** And with your spirit.

*Then the priest takes the host, breaks it over the paten, and places a small piece in the chalice. Meanwhile, the following is sung.*

A-gnus De-i, \* qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.

A-gnus De-i, \* qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.

A-gnus De-i, \* qui tol-lis pec-cá-ta mun-di: do-na no-bis pa-cem.

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## INVITATION TO HOLY COMMUNION

*The priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:*

**℣** Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

*And together with the people he adds once:*

**℟** Lord, I am not worthy that you should enter under my roof, \* but only say the word and my soul shall be healed.

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## ACT OF SPIRITUAL COMMUNION

My Jesus, I believe that you are truly present in the Most Blessed Sacrament. I love You above all things and I desire to possess You within my soul. Since I am unable at this moment to receive You sacramentally, come at least spiritually into my heart. I embrace You as being already there, and unite myself wholly to You. Never permit me to be separated from You. Amen.

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## COMMUNION ANTIPHON

*Hoc corpus (I Corinthians II:24-25)*

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

## COMMUNION ANTHEM

*Ave Verum Corpus - William Byrd (c. 1540 – 1623)*

Ave vérum Córpus nátum de María Vírgine. Vere pássum, immolátum in crúce pro hómine. Cújus latus perforátum unda flúxit (áqua et) sáanguine. Esto nóbis prægustátum in mórtis exámine. O dúlcis, O píe, Jésu Fíli Maríae. Miserére mei. Amen.

*Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed on the cross for the sake of man. From whose pierced side flowed (water and) blood: Be a foretaste for us in the trial of death. O sweet, O merciful, O Jesus, son of Mary, have mercy on me. Amen.*

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## THE CONCLUDING RITES

*Standing at the altar or the chair and facing the people, the priest says:*

✠ Let us pray.

*All pray in silence. Then the priest says the Prayer after Communion.*

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

✠ Amen.

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## TRANSFER OF THE MOST BLESSED SACRAMENT

[MODIFIED]

*After the Prayer after Communion, the priest puts incense in the thurible while standing, blesses it and then, kneeling, incenses the Blessed Sacrament three times. This year, instead of a procession to the altar of repose, we will sing two songs in praise of our Eucharistic Lord. Following the two songs, the priest will place the Blessed Sacrament in the tabernacle.*

## HYMN OF PRAISE

*Jesus, my Lord, my God, my All*

1. Jesus, my Lord, my God, my All!  
How can I love Thee as I ought?  
And how revere this wondrous gift,  
So far surpassing hope or thought?  
Sweet Sacrament, we Thee adore;  
Oh! make us love Thee more and more;  
Oh! make us love Thee more and more.
  
2. Had I but Mary's sinless heart,  
To love Thee with, my dearest King;  
Oh! with what bursts of fervent praise,  
Thy goodness, Jesus, would I sing.  
Sweet Sacrament, we Thee adore;  
Oh! make us love Thee more and more;  
Oh! make us love Thee more and more.
  
3. Oh! see upon the altar placed  
The victim of divinest love!  
Let all the earth below adore,  
And join the choirs in heav'n above.  
Sweet Sacrament, we Thee adore;  
Oh! make us love Thee more and more;  
Oh! make us love Thee more and more.
  
4. Sound, sound his praises higher still,  
And come, ye angels to our aid,  
'Tis God! 'Tis God! the very God  
Whose power both man and angels made.  
Sweet Sacrament, we Thee adore;  
Oh! make us love Thee more and more;  
Oh! make us love Thee more and more.

Text: Frederick W. Faber (1814-1863)

Tune: SWEET SACRAMENT, LM with refrain

## HYMN OF PRAISE

### *Pange Lingua*

1. Sing, my tongue, the Savior'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.
2. 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.
3. 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.
4. 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.
5. Down in adoration falling,                   7 (5 Latin). Tantum ergo Sacraméntum  
Lo! the sacred Host we hail;  
Lo! o'er ancient forms departing,  
newer rites of grace prevail;  
faith for all defects supplying,  
where the feeble sense fail.  
Venerémur cérnui:  
Et antiqúum documéntum  
Novo cedat ritui:  
Præstet fides supplémentum  
Sénsuum deféctui.
6. To the everlasting Father,                   8 (6 Latin). Genitóri, Genitóque  
and the Son who reigns on high,  
with the Holy Ghost proceeding  
forth from Each eternally,  
be salvation, honor, blessing,  
might and endless majesty.  
Laus et iubilátio:  
Salus, honor, virtus quoque  
Sit et benedíctio  
Procedénti ab utróque  
Compar sit laudátio. Amen.

Text: Saint Thomas Aquinas (1225 – 1274); translated by Father Edward Caswall (1814 – 1878)

Tune: PANGE LINGUA GLORIOSI, 8 7 8 7