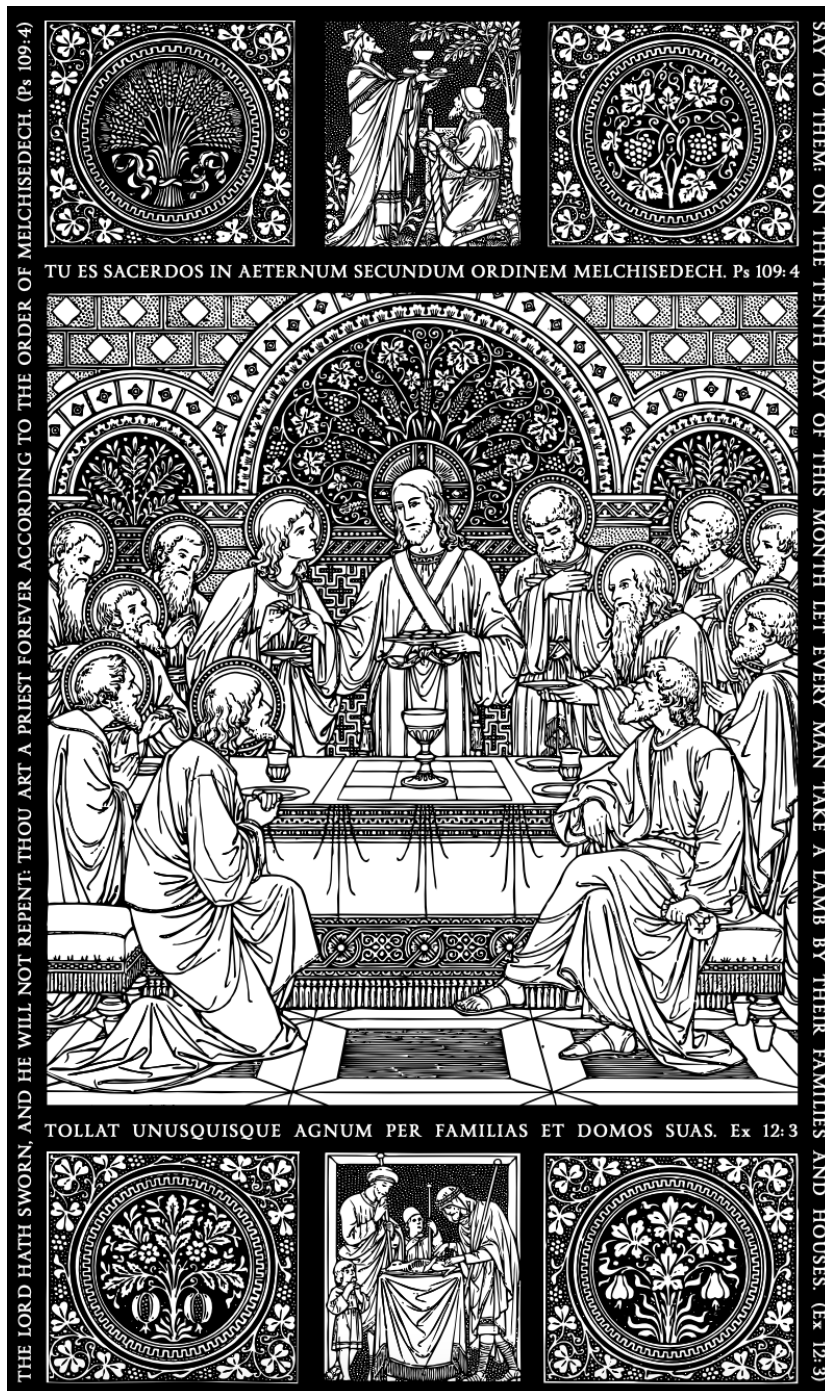


THE YORK ORATORY

ST WILFRID'S CHURCH, DUNCOMBE PLACE, YORK YO1 7EF

yorkoratory.com

THURSDAY OF THE LORD'S SUPPER THE EVENING MASS



6 April 2023

All stand and sing the hymn as the sacred ministers enter and approach the High Altar.

SONG 1 (10.10.10.10.10.10)

Orlando Gibbons (1583–1625)



1. O thou, who at thy Eucharist didst pray
That all thy Church might be for ever one,
Grant us at every Eucharist to say
With longing heart and soul, 'Thy will be done.'
Oh, may we all one Bread, one Body be,
One through this 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:
Thus may we all one Bread, one Body be,
One through this Sacrament of unity.
3. We pray thee too for wanderers 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:
Soon may we all one Bread, one Body be,
One through this 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 blessèd still, in peace and love to be
One with the Trinity in Unity.

based on John 17:11
William Turton (1856–1938)

INTRODUCTORY RITES

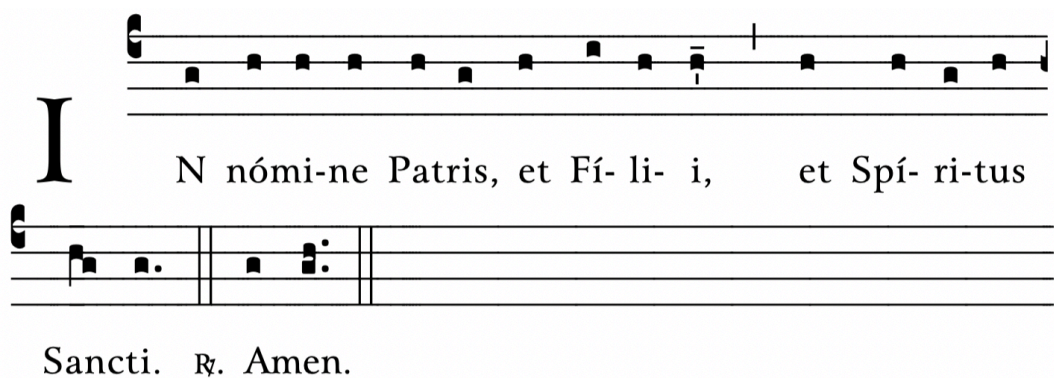
INTROIT

cf. Galatians 6:14; Psalm 66

Nos autem gloriari oportet in cruce Domini nostri Iesu Christi, in quo est salus, vita et resurrectio nostra, per quem salvati et liberati sumus. Ps. Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri.

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. Ps. May God have mercy on us and bless us; may he cause his face to shine upon us and may he have mercy on us.

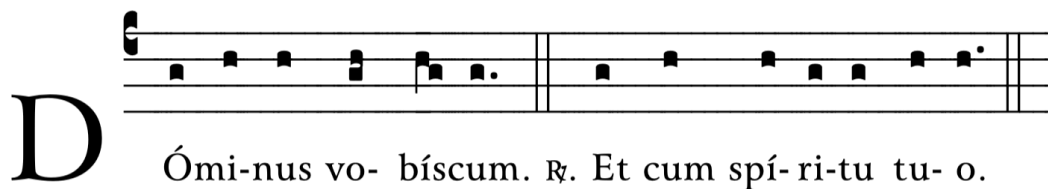
SIGN OF THE CROSS



I N nómi-ne Patris, et Fí-li-i, et Spí-ri-tus

S Sancti. R. Amen.

GREETING



D Ómi-nus vo- bíscum. R. Et cum spí-ri-tu tu- o.

PENITENTIAL ACT

Cel.: Fratres, agnoscamus peccata nostra, ut apti simus ad sacra mysteria celebranda.

All: Confíteor Deo omnipotenti et vobis, fratres, quia peccavi nimis cogitatione, verbo, opere et omissione:

(and, striking their breast, they say:)

mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, omnes Angelos et Sanctos, et vos, fratres, orare pro me ad Dominum Deum nostrum.

Cel: Misereatur nostri omnipotens Deus, et dimissis peccati nostris, perducatur nos ad vitam æternam.

All: Amen.

KYRIE

Missa VIII: De Angelis

XV-XVI. c.

5. **K** Y-ri- e * e- lé- i-son. *ijj.*

Chríste e- lé- i-son. *ijj.*

Ký-ri- e e- lé- i-son. *ijj.*

Ký-ri- e * ** e- lé- i-son.

GLORIA

Missa VIII: De Angelis
in alternation with Messa à 4
Giovanni Paolo Cima (c.1570-1630)

Cel. or Cantor *All*

Glo-ri-a in ex-cel-sis De-o. Et in ter-ra pax ho-mi-ni-bus bo-nae vol-un - ta-tis.

Choir: *Laudamus te. Benedicimus te. Adoramus te. Glorificamus te.*
Gratias agimus tibi propter magnum gloriam tuam.

Do-mi-ne De-us, Rex cae-le - stis, De-us Pa-ter om - ni - po - tens.

Do-mi - ne Fi - li u - ni - ge - ni - te, Je - su Chri - ste.

Choir: *Domine Deus, Agnus Dei, Filius Patris.*

Qui tol-lis pec-ca-ta mun - di, mi-se-re - re no - bis.

Choir: *Qui tollis peccata mundi, suscipe deprecationem nostram.*

Qui se - des ad dex - te - ram Pa - tris, mi-se-re-re no - bis.

Choir: *Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe.*



While the Gloria 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 the same period, the organ remains silent.

COLLECT

Oremus.

Sacratissimam, Deus, frequentantibus Cenam, in qua Unigenitus tuus, morti se traditurus, novum in sæcula sacrificium dilectionisque suæ convivium Ecclesiæ commendavit, da nobis, quæsumus, ut ex tanto mysterio plenitudinem caritatis hauriamus et vitæ. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

Amen.

Let us pray.

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, God, for ever and ever.

Amen.

All sit.

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 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 honour of the Lord. That night, I will go through the land in 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 honour. For all generations you are to declare it a day of festival, for ever."

The word of the Lord.

All: Thanks be to God.

GRADUAL

Psalm 144:15, V. 16

Oculi omnium in te sperant, Domine: et tu das illis escam in tempore opportuno.	<i>The eyes of all creatures look to you, O Lord, and you give them their food in due season.</i>
Aperis tu manum tuam: et imple omne animal benedictione.	<i>You open your hand and fill every living thing with your blessings.</i>

SECOND READING

1 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.

The word of the Lord.

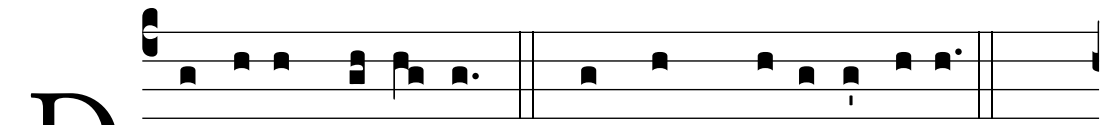
All: Thanks be to God.

TRACT

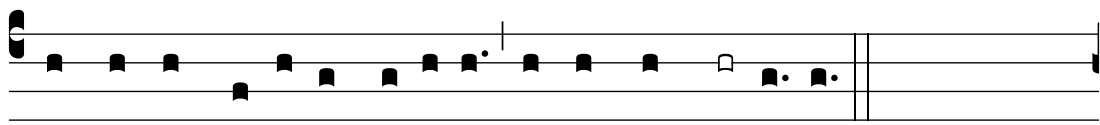
Malachi 1:11; Proverbs 9:5

Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus. Et in omni loco sacrificatur, et offertur nomini meo oblatio munda: quia magnum est nomen meum in gentibus. Venite, comedite panem meum: et bibite vinum, quod miscui vobis.	<i>From the place where the sun rises to the place of its setting, my name is great among the nations. And in every place, a sacrifice is offered to my name, a pure offering, for my name is truly great among the nations. Come, eat of my bread, and drink of the wine I have prepared for you.</i>
---	--

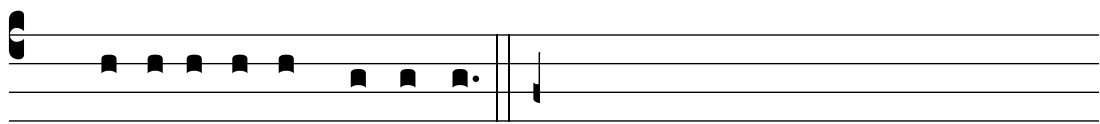
All stand for the Gospel.



D Ominus vo-bíscum. R̃. Et cum spí-ri-tu tu-o.



Léctio sáncti Evangé-li- i se-cúndum ...




R̃. Gló-ri- a ti-bi, Dómi-ne.

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 mid 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.'



V Erbum Dómi-ni. R̃. Laus ti-bi, Christe.

All sit for the Homily.

HOMILY

LITURGY OF THE EUCHARIST

Remain seated for the Offertory.

OFFERTORY

Maurice Duruflé
(1902–1986)

Ubi caritas et amor, Deus ibi est.

Where there is charity and love, God is there.

Congregavit nos in unum Christi amor.
Exsultemus et in ipso iucundemur.
Timeamus et amemus Deum vivum. Et ex
corde diligamus nos sincero.

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.

Simul ergo cum in unum congregamur:
Ne nos mente dividamur, caveamus.
Cessent iurgia maligna, cessent lites. Et in
medio nostri sit Christus Deus.

Therefore when we are together, let us take
heed not to be divided in mind. Let there be
an end to bitterness and quarrels, an end to
strife, and in our midst be Christ our God.

Simul quoque cum beatis videamus
Glorianter vultum tuum, Christe Deus:
Gaudium, quod est immensum, atque
probum, Sæcula per infinita sæculorum.
Amen.

And, in company with the blessed, may we see
your face in glory, Christ our God: pure and
unbounded joy for ever and for ever.
Amen.

The people rise as the Priest says:

Cel.: Orate, frates: ut meum ac vestrum sacrificium acceptabile fiat apud
Deum Patrem omnipotentem.

All: Suscipiat Dominus sacrificium de manibus tuis ad laudem et
gloriam nominis sui, ad utilitatem quoque nostrum totiusque
Ecclesiæ suæ sanctæ.

PRAYER OVER THE OFFERINGS

Concede nobis, quæsumus, Domine, hæc
digne frequente mysteria, quia, quoties
huius hostiæ commemoratio celebratur,
opus nostræ redemptionis exercetur. Per
Christum Dominum nostrum.

Amen.

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.

PREFACE

D Omi-nus vo-bíscum. R̃. Et cum spí-ri-tu tu- o.

ψ. Sur-sum corda. R̃. Habé-mus ad Dómi-num. ψ. Grá-ti- as

agá-mus Dómino De- o nostro. R̃. Dignum et justum est.

ψ. The Lord be with you. R̃. And with your spirit. ψ. Lift up your hearts.
R̃. We lift them up to the Lord. ψ. Let us give thanks to the Lord our
God. R̃. It is right and just.

Vere dignum et iustum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens æterne Deus: per Christum Dominum nostrum.

Qui, verus æternusque Sacerdos, formam sacrificii perennis instituens, hostiam tibi se primus obtulit salutarem, et nos, in sui memoriam, præcepit offerre. Cuius carnem pro nobis immolatam dum sumimus, roboramur, et fustum pro nobis sanguinem dum potamus, abluimur.

Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cælestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

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:

All sing:

SANCTUS

Missa VIII: De Angelis

(XI) XII. c.

6. **S** An- ctus, * Sánctus, Sán- ctus Dó- mi- nus
Dé- us Sá- ba- oth. Pléni sunt cée- li et tér-
ra gló- ri- a tú- a. Hosánna in excél- sis.
Bene-dí- ctus qui vé- nit in nómine Dó-mi-ni. Ho-
sán- na in excél- sis.

All kneel.

Te igitur, clementissime Pater, per Iesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas et benedicas ✠ hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro Francisco et Antistite nostro Terentio Patricio et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless ✠ these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant Francis our Pope and Terence Patrick our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita

Remember, Lord, your servants (N. and N.) and all gathered here, whose faith and devotion are known to you. For them, we offer

est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddent vota sua æterno Deo, vivo et vero.

Communicantes, et diem sacratissimum celebrantes, quo Dominus noster Iesus Christus pro nobis est traditus, sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genetricis eiusdem Dei et Domini nostri Iesu Christi: sed et beati Ioseph, eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Iacobi, Ioannis, Thomæ, Iacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Ioannis et Pauli, Cosmæ et Damiani et omnium Sanctorum tuorum; quorum meritis precibusque concedes, ut in omnibus protectionis tuæ muniamur auxilio. Per Christum Dominum nostrum. Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus ob diem, in qua Dominus noster Iesus Christus tradidit discipulis suis Corporis et Sanguinis sui mysteria celebranda, quæsumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat

you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

Celebrating the most sacred day on which our Lord Jesus Christ was handed over for our sake, and in communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. Through Christ our Lord. Amen.

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family, which we make to you as we observe the day on which our Lord Jesus Christ handed on the mysteries of his Body and Blood for his disciples to celebrate; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. Through Christ our Lord. Amen.

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the

dilectissimi Filii tui, Domini nostri Iesu Christi.

Body and Blood of your most beloved Son, our Lord Jesus Christ.

Qui, pridie quam pro nostra omniumque salute pateretur, hoc est hodie, accepit panem in sanctus ac venerabiles manus suas, et elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit deditque discipulis suis, dicens:

On the day before he was to suffer for our salvation and the salvation of all, that is today, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

ACCIPITE ET MANDUCATE EX HOC OMNES: HOC EST ENIM CORPUS MEUM, QUOD PRO VOBIS TRADETUR.

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

Simili modo, postquam cenatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens benedixit, deditque discipulis suis, dicens:

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

ACCIPITE ET BIBITE EX EO OMNES: HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI, QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. HOC FACITE IN MEAM COMMEMORATIONEM.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

Mysterium fidei.

The mystery of faith.

The people sing:

R. Mortem tu- am annunti- ámus, Dó- mi-ne, et tu- am

re-surrecti- ónem confi- témur, do-nec vé-ni- as.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, eiusdem Christi, Filii tui, Domini nostri, tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cælos gloriosæ ascensionis: offerimus præclaræ maiestati

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from

tuæ de tuis donis ac datis hostiam puram,
hostiam sanctam, hostiam immaculatam,
Panem sanctum vitæ æternæ et Calicem
salutis perpetuæ.

the gifts that you have given us, this pure
victim, this holy victim, this spotless victim,
the holy Bread of eternal life and the Chalice
of everlasting salvation.

Supra quæ propitio ac sereno vultu
respicere digneris: et accepta habere,
sicuti accepta habere dignatus es munera
pueri tui iusti Abel, et sacrificium
Patriarchæ nostri Abrahæ, et quod tibi
obtulit summus sacerdos tuus
Melchisedech, sanctum sacrificium,
immaculatam hostiam.

Be pleased to look upon these offerings with
a serene and kindly countenance, and to
accept them, as once you were pleased to
accept the gifts of your servant Abel the just,
the sacrifice of Abraham, our father in faith,
and the offering of your high priest
Melchizedek, a holy sacrifice, a spotless
victim.

Supplices te rogamus, omnipotens Deus:
iube hæc perferri per manus sancti Angeli
tui in sublime altare tuum, in conspectu
divinæ maiestatis tuæ; ut, quotquot ex
hac altaris participatione sacrosanctum
Fili tui Corpus et Sanguinem
sumpserimus, omni benedictione cælesti
et gratia repleamur. Per Christum
Dominum nostrum. Amen.

In humble prayer we ask you, almighty God:
command that these gifts be borne by the
hands of your holy Angel to your altar on high
in the sight of your divine majesty, so that all
of us, who through this participation at the
altar receive the most holy Body and Blood of
your Son, may be filled with every grace and
heavenly blessing. Through Christ our Lord.
Amen.

Memento etiam, Domine, famulorum
famularumque tuarum N. et N., qui nos
præcesserunt cum signo fidei, et
dormiunt in somno pacis. Ipsis, Domine,
et omnibus in Christo quiescentibus,
locum refrigerii, lucis et pacis, ut
indulgeas, deprecamur. Per Christum
Dominum nostrum. Amen.

Remember also, Lord, your servants N. and
N., who have gone before us with the sign of
faith and rest in the sleep of peace. Grant
them, O Lord, we pray, and all who sleep in
Christ, a place of refreshment, light and
peace. Through Christ our Lord. Amen.

Nobis quoque peccatoribus famulis tuis,
de multitudine miserationum tuarum
sperantibus, partem aliquam et
societatem donare digneris cum tuis
sanctis Apostolis et Martyribus: cum
Ioanne, Stephano, Matthia, Barnaba,
Ignatio, Alexandro, Marcellino, Petro,
Felicitate, Perpetua, Agatha, Lucia,
Agnete, Cæcilia, Anastasia et omnibus
sanctis tuis: intra quorum nos
consortium, non æstimator meriti, sed

To us, also, your servants, who, though
sinners, hope in your abundant mercies,
graciously grant some share and fellowship
with your holy Apostles and Martyrs: with
John the Baptist, Stephen, Matthias,
Barnabas, Ignatius, Alexander, Marcellinus,
Peter, Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia and all your Saints;
admit us, we beseech you, into their company,
not weighing our merits, but granting us your
pardon, through Christ our Lord.

veniaē, quæsumus, largitor admitte. Per
Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper
bona creas, sanctificas, vivificas,
benedicis, et præstas nobis.

*Through whom you continue to make all these
good things, O Lord; you sanctify them, fill
them with life, bless them, and bestow them
upon us.*

Per ipsum, et cum ipso, et in ipso, est tibi
Deo Patri omnipotenti, in unitate Spiritus
Sancti, omnis honor et gloria

*Through him, and with him, and in him, O
God, almighty Father, in the unity of the Holy
Spirit, all glory and honour is yours,*

P Er ómni- a sæcu-la sæcu-ló-rum. R. Amen.
For ever and ever. R. Amen.

THE COMMUNION RITE

THE LORD'S PRAYER

After the chalice and paten have been set down, the congregation stands and the Priest says:

Cel.: Præceptis salutaribus moniti, et divina institutione formati,
audemus dicere:

Together with the people, he continues:

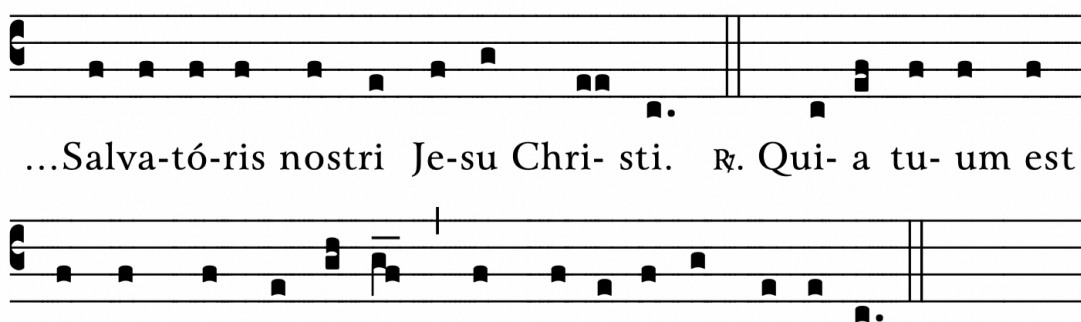
P A-ter noster, qui es in cæ-lis: sancti-fi-cé-tur
nomen tu- um; advé-ni- at regnum tu- um; fi- at vo-lún-
tas tu- a, sic-ut in cæ-lo, et in terra. Panem nostrum



co-ti-di- á-num da no-bis hó-di- e; et dimítte no-bis
 dé-bi-ta nostra, sic-ut et nos di-mít-timus de-bi-tó-ri-bus
 nostris; et ne nos indú-cas in tenta-ti- ó-nem; sed
 lí-be-ra nos a ma- lo.

Libera nos, quæsumus, Domine, ab omnibus malis, da propitius pacem in diebus nostris, ut, ope misericordiæ tuæ adiuti, et a peccato simus semper liberi et ab omni perturbatione securi: expectantes beatam spem et adventum Salvatoris nostri Iesu Christi.

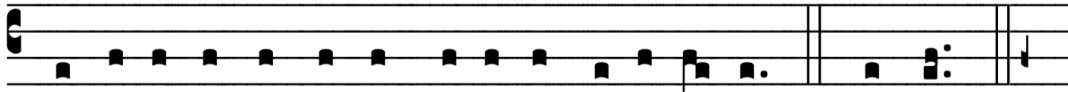
Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.



...Salva-tó-ris nostri Je-su Chri- sti. R. Qui- a tu- um est
 regnum, et po-téstas, et gló-ri- a in sæcu-la.
 R. For the kingdom, the power and the glory are yours now and for ever.

Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata nostra, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris.

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.



Qui vi-vis et regnas in sæcu-la sæcu-ló-rum. R. Amen.

Who live and reign for ever and ever. R. Amen.



ʏ. Pax Dómi-ni sit semper vobíscum. R. Et cum spí-ri-tu tu- o.

The peace of the Lord be with you always. R. And with your spirit.

All sing:

AGNUS DEI

6.
A -gnus Dé-i, * qui tóllis peccá-ta mún-di : mi-se-
ré-re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta mún-di :
mi-se-ré-re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta mún-
di : dó-na nó-bis pá-cem.

All kneel. After his private prayers of preparation, the Priest genuflects, takes the host and, holding it slightly raised above the paten, says aloud:

Ecce Agnus Dei, ecce qui tollit peccata mundi. Beati qui ad cenam Agni vocati sunt.

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.

Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

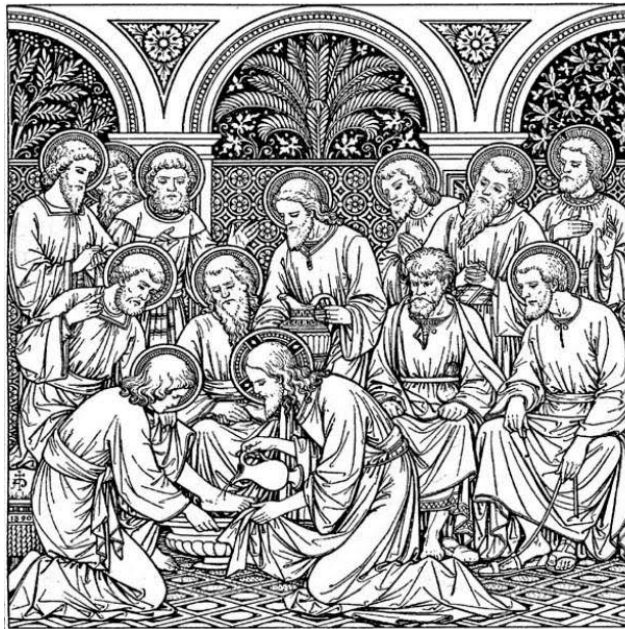
Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

COMMUNION

1 Corinthians 11:24–25

Hoc Corpus, quod pro vobis tradetur: hic calix novi testamenti est in meo Sanguine, dicit Dominus; hoc facite, quotiescumque sumitis, in meam commemorationem.

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.



MOTET

William Byrd
(c.1540–1623)

Ave verum corpus, natum de Maria Virgine: Vere passum, immolatum in cruce pro homine: Cujus latus perforatum, unda fluxit sanguine: Esto nobis praegustatum in mortis examine. O dulcis, O pie, O Jesu Fili Mariae, miserere mei.

Hail, true body, born of the Virgin Mary, who has truly suffered, was sacrificed on the cross for mortals, whose side was pierced, whence flowed water and blood: be for us a foretaste of heaven during our final examining. O sweet, O pure, O Jesus, Son of Mary, have mercy upon me.

At the conclusion of Communion, as the sacred vessels are purified, all sing the hymn:

ANIMA CHRISTI (10.10.10.10)

William Maher (1823–1877)



1. Soul of my Saviour, sanctify my breast;
Body of Christ, be thou my saving guest;
Blood of my Saviour, bathe me in thy tide,
Wash me with water flowing from thy side.
2. Strength and protection may thy Passion be;
O blessèd Jesus, hear and answer me;
Deep in thy wounds, Lord, hide and shelter me;
So shall I never, never part from thee.
3. Guard and defend me from the foe malign;
In death's dread moments make me only thine;
Call me, and bid me come to thee on high,
When I may praise thee with thy saints for aye.

Anima Christi
attributed to Pope John XXII (1249–1334), tr. Anon.

All remain kneeling.

PRAYER AFTER COMMUNION

Concede nobis, omnipotens Deus, ut,
sicut Cena Filii tui reficimur temporali, ita
satiari mereamur æterna. Per Christum
Dominum nostrum.

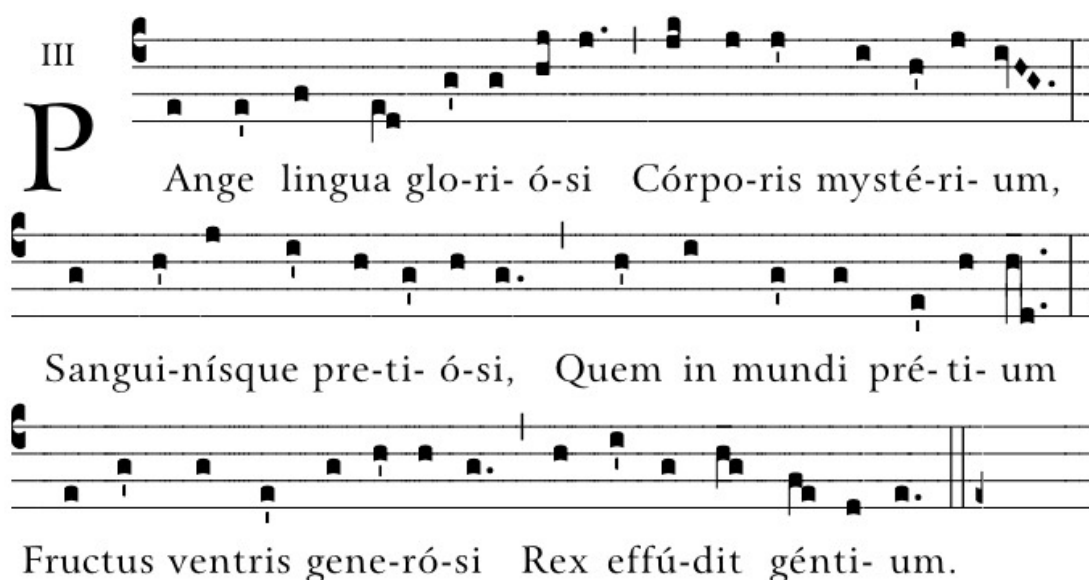
Grant, almighty God, that, just as we are
renewed by the Supper of your Son in this present
age, so we may enjoy his banquet for all eternity.
Through Christ our Lord.

THE TRANSFER OF THE MOST BLESSED SACRAMENT

After the Prayer after Communion, the Priest incenses the Blessed Sacrament. A procession is formed in which the Blessed Sacrament is carried through the church to the altar of repose at St Philip's altar. Meanwhile, the people remain kneeling and the following hymn is sung. After each verse, the Choir sings a fauxbourdon verse.

III

P



The musical notation consists of three systems, each with a single staff. The notes are represented by black squares on a five-line staff. The first system begins with a large 'P' and a 'P' time signature. The lyrics are written below the staffs.

Ange lingua glo-ri- ó-si Córpo-ris mysté-ri- um,

Sangui-nisque pre-ti- ó-si, Quem in mundi pré-ti- um

Fructus ventris gene-ró-si Rex effú-dit génti- um.

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

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

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.

Given for us, descending,
of a Virgin to proceed,
man with man in converse blending,
scattered he the Gospel seed,
till his sojourn drew to ending,
which he closed in wondrous deed.

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

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

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.

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 altar of repose, the Priest places the ciborium in the tabernacle. Then, kneeling, he incenses the Blessed Sacrament, while the choir sings:

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

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

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 our inward vision clear.

Glory let us give, and 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.

After a period of adoration in silence, the Sacred Ministers and servers return to the sacristy. The altar is then stripped by the Priest, assisted by the sacred ministers and servers, while the Choir sings Psalm 21.

The faithful are invited to continue praying in silent adoration before the Blessed Sacrament until Midnight. Compline (Night Prayer) will be chanted at 11:45 p.m.