

MEMORIALE RITUUM

A REMINDER OF THE RITES FOR CARRYING OUT IN SMALL PAROCHIAL CHURCHES SOME OF THE PRINCIPAL FUNCTIONS OF THE YEAR

PUBLISHED BY ORDER OF POPE BENEDICT XIII

PART IV - THURSDAY, THE DAY OF THE LORD'S SUPPER

CHAPTER I - THE THINGS TO BE GOT READY TO CARRY OUT THE FUNCTIONS OF THIS THURSDAY

1. The Altar is to be ornate as for a solemn feast, and a white antependium or frontal used.

On the Altar.

2. Candlesticks and the cross in the middle covered with a white veil.

3. The Missal on a Missal-stand or white cushion at the Epistle side.

On a Table or the Credence of the High Altar.

1. A chalice with white veil and burse, and two Hosts.

2. A second chalice with pall, paten, and a white veil and white silk cords.

3. A ciborium with Hosts to be consecrated for the Communion of the people and the sick.

4. A dish with wine and water cruets and a small towel.

5. Certificates to be given to those who communicate.

6. Processional cross, covered with purple veil.

7. Thurible and incense boat.

8. White humeral veil.

9. Long white cloth, to be unfolded on the Altar rails, for the Communion of the people.

10. A canopy or small baldachino outside the Altar rails.

11. A rattle to give the signal for the *Angelus*.

In the Sacristy.

1. Three surplices for the servers.

2. Amice, alb, girdle, and white maniple, stole and chasuble.

3. White cope.

4. Purple stole.
5. Pair of tongs and a vessel with lighted charcoal.
6. Torches or candles for the procession.

In the Chapel prepared for the Repose of the Blessed Sacrament

1. The Chapel itself should be a place quite distinct from the High Altar, and should be decorated with curtains of rich material (not black); candles and flowers should be used, but not relics or statues of the Saints.
2. Above the Altar there must be a receptacle or urn, capable of being locked, in which to place the chalice.
3. A corporal unfolded in the urn.
4. Another corporal on the Altar.
5. A small set of steps with which to place the chalice in the urn.

CHAPTER II - THE SACRED CEREMONIES TO BE CARRIED OUT ON THE THURSDAY OF THE LORD'S SUPPER

§ 1. THE MASS UP TO THE PROCESSION

1. A tuneful sounding of the bells to call the people together.
2. The servers, vested in their surplices, arrange everything in its proper place as above.
3. In the meanwhile the Rector hears the confessions of his parishioners.
4. At a fitting time the Rector of the Church who is to celebrate assumes white vestments for Mass.
5. The first server lights the Altar candles, arranges the chalice on the Altar, placing the ciborium behind the chalice.
6. The Celebrant, with hands joined and wearing his biretta, goes to the Altar for Mass. The first server leads the way; the second and third servers follow with the celebrant.
7. He begins the Mass, but in the Confession omits the Psalm *Judica me Deus*, etc., and the *Gloria Patri*.
8. At the *Gloria in excelsis* the bells are rung, and from that time they are not rung again until Holy Saturday.
9. In addition to the Mass Host, another is consecrated, and also particles for the Communion of the faithful and for the sick.
10. The *Agnus Dei* is said as usual, but even at solemn Mass the *Pax* is not given.
11. While the Celebrant is saying the three prayers before the Communion, the first server brings from the credence to the Altar the empty chalice, with pall, paten, and white veil.

12. After the Celebrant has consumed the Precious Blood, he covers that chalice; the other chalice he places in the middle of the Altar and uncovers it.
13. He genuflects, and places the second Host in the chalice, afterwards covering it with the pall and inverted paten, and finally the veil, which he spreads out; he then genuflects.
14. He places the ciborium in front of the veiled chalice; he then uncovers the ciborium, and, having made a genuflection, withdraws slightly to the Gospel side, his face being turned towards the Epistle side.
15. While all kneel, clergy and laity alike, the server at the Epistle side says the *Confiteor Deo*, etc., and the Celebrant adds the *Misereatur*, etc., and *Indulgentiam*, etc., as usual.
16. The Celebrant then genuflects in the middle, and, holding the ciborium, turns towards the communicants. He then says the accustomed threefold *Ecce Agnus Dei*, etc.
17. The Communion of the servers takes place at the Altar; then at the Altar rails, a cloth being unfolded before them, the men communicate, and afterwards the women.
18. The Communion being finished, the Celebrant covers the ciborium at the Altar and places it in the Tabernacle.
19. Then, having said *Quod ore*, etc., he takes the ablution, and, making a genuflection, washes his fingers over the chalice on the Altar as usual; he returns to the middle of the Altar, and, having made a genuflection, drinks the ablutions.
20. The Mass chalice is taken to the credence, and the **candles** in the **Chapel of Repose** are lighted, the baldachino or canopy is got ready, and the candles are distributed to sodalities and confraternities, if any are present, or to those who may particularly desire candles.
21. The Celebrant goes on with the Mass, in which he will observe the following:
 - After wiping the chalice, he genuflects and goes to the Epistle side, where he reads the Communion.
 - He returns to the middle, genuflects, kisses the Altar, and, withdrawing slightly to the Gospel side, says *Dominus vobiscum*.
 - He genuflects in the middle, and goes to the Epistle side, where he reads the post-Communion.
 - Returning again to the middle, he genuflects and kisses the Altar, and, slightly turning as before, says *Dominus vobiscum* and *Ite missa est*.
 - Again facing the middle of the Altar, he genuflects, and then says *Placeat*, etc., afterwards kissing the Altar. He then says *Benedicat vos*, etc., and genuflects.
 - Turning slightly towards the Gospel side, he gives the blessing, and then, without completing the circle and without returning to the middle of the Altar, he goes to the Gospel side.
 - He says the Gospel of St. John, for which he signs the book or Altar card, but not the Altar.
 - At *Verbum caro factum est*, etc., he genuflects towards the Blessed Sacrament.
22. The Celebrant, having finished Mass, goes to the middle, genuflects, and goes

direct to the Epistle side *in plano*.

23. Assisted by the servers, he takes off the chasuble and maniple and puts on the **white cope**.

§ 2. THE PROCESSION OF THE BLESSED SACRAMENT TO THE CHAPEL OF REPOSE

1. The Celebrant approaches the Altar, and, having made a genuflection *in plano*, kneels on the lowest step and prays.

2. The first server brings the **thurible** with lighted charcoal and the incense-boat to the Celebrant.

3. The Celebrant, having risen, puts incense in the thurible without blessing it, and the second server, who holds the boat, omits the usual kisses.

4. The Celebrant goes up to the top step, and, kneeling on the predella, there incenses the Blessed Sacrament in the chalice.

5. He then puts on the **humeral veil**, and, rising, goes to the Altar; he genuflects and rises, then, as a precautionary measure, he ties the veil of the chalice with the white cords or ribbons.

6. He takes the chalice in the left hand, holding it by the knob (*nodus*) under the humeral veil; he places his right hand on the top of the chalice, and the second server arranges the ends of the humeral veil over it.

7. The Celebrant turns his back to the altar and commences the hymn *Pange Lingua*, etc.

8. The procession to the chapel of repose is formed as follows:

(i) The customary banner, as in procession of the Holy Viaticum.

(ii) Confraternities or some pious men carrying lighted candles.

(iii) Processional cross carried by the third server.

(iv) First server with the lighted thurible.

(v) The Celebrant under the canopy or baldachino and the second server on his left. The server slightly raises the extremities of the vestments when the Celebrant is going up or down the Altar steps.

Meanwhile they recite the hymn *Pange Lingua*, etc.

Hymnus

Pange lingua gloriosi
Corporis mysterium,
Sanguinisque 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.

In supremæ nocte coenæ
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbae 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.

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

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

9. On arriving at the chapel, all divide, so as to allow the thurifer and the Celebrant under the canopy to pass up the middle.

10. Those who carry the banner and the cross stand near the Chapel.

11. The Celebrant goes up to the Altar of the Chapel and places on it the chalice; he genuflects, and goes down to the top step, where he kneels on the edge of the predella and puts off the humeral veil.

12. In the meantime those who carry the canopy take it to a convenient appointed place.

13. The Celebrant rises, and puts **incense** in the thurible, the kisses and blessing being omitted. He kneels on the predella and incenses the Blessed Sacrament, and

the servers recite the verses, *Tantum ergo Sacramentum*, etc.

14. Returning the thurible, the Celebrant rises, goes to the Altar and genuflects; he then places the chalice in the urn. If necessary, the second server brings forward the small sanctuary steps.

15. The Celebrant again genuflects, and afterwards closes the lid or door of the urn; he then genuflects and descends *in plano*.

16. The Celebrant kneels on the lowest step and prays for a short time; he then rises, and makes a genuflection on two knees (prostration) *in plano*, and, preceded by the cross and accompanied by the two servers at his sides, he goes to the High Altar, wearing his biretta while returning.

§ 3. THE REMOVAL OF THE PYX OR CIBORIUM

1. When all have returned to the Altar, the cross is put aside and the second and third servers take lighted candles.

2. The Celebrant, having made a genuflection, goes up to the Altar and takes the ciborium containing the particles from the Tabernacle. He places the ciborium on the corporal and genuflects.

3. He kneels on the predella, and the first server places the **veil** on the shoulders of the Celebrant.

4. The Celebrant goes up to the Altar, genuflects, and, with veiled hands, takes the ciborium. Preceded by the servers, with lighted candles, he carries the ciborium to the Chapel of Repose, and places the ciborium on the corporal, and then genuflects.

5. Going from the Altar, he kneels on the edge of the predella, and lays aside the humeral veil, assisted by the servers. He again goes up and genuflects; he opens the urn and places in it the ciborium behind the chalice.

6. He genuflects, and closes the urn, and, saying a short prayer on the lowest step, he afterwards prostrates himself, and returns with covered head to the Sacristy.

7. In the Sacristy he takes off the white stole and cope and puts on a purple stole, which he crosses over his breast.

§ 4. THE STRIPPING OF THE ALTARS

1. The Celebrant, vested as above, accompanied by the servers, goes with joined hands to the Altar.

2. He stands in the middle *in plano*, and in a loud voice commences the Antiphon *Diviserunt sibi*, and goes on with the Psalm *Deus Deus meus respice in me*, etc., reciting it with the servers.

Antiphona.

Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Psalmus xxi

Deus Deus meus respice in me: quare me dereliquisti? * longe a salute mea verba delictorum meorum. Deus meus clamabo per diem, et non exaudies: * et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas: * laus Israel.

In te speraverunt patres nostri: * speraverunt et liberasti eos.

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

Ego autem sum vermis, et non homo: * opprobrium hominum et abjectio plebis.

Omnes videntes me, deriserunt me: * locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum, * salvum faciat eum, quoniam vult eum.

Quoniam tu es qui abstraxisti me de ventre: * spes mea ab uberibus matris meae: in te projectus sum ex utero.

De ventre matris meae Deus meus es tu: * ne discesseris a me.

Quoniam tribulatio proxima est: * et non est qui adjuvet.

Circumdederunt me vituli multi: * tauri pingues obsederunt me.

Aperuerunt in me os suum: * sicut leo rapiens et rugiens.

Sicut aqua effusa sum: * et dispersa sunt omnia ossa mea.

Et factum est cor meum tamquam cera liquescens: * in medio ventris mei,

Aruit tamquam testa virtus mea, et lingua mea adhaesit faucibus meis: * et in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi: * concilium malignantium obsedit me.

Foderunt manus meas, et pedes meos: * dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt, et inspexerunt me: * diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

Tu autem, Domine, ne elongaveris auxilium tuum a me: * ad defensionem meam conspice.

Erue a framea, Deus, animam meam: * et de manu canis unicum meam.

Salva me ex ore leonis: * et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis: * in medio ecclesiae laudabo te.

Qui timetis Dominum, laudate eum: * universum semen Jacob glorificate eum.

Timeat eum omne semen Israel: quoniam non sprexit, neque despexit precem pauperis.

Nec avertit faciem suam a me: * et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna: * vota mea reddam in conspectu timentibus eum.

Edent pauperes, et saturabuntur: et laudabunt Dominum, qui requirunt eum: * vivent corda eorum in saeculum saeculi.

Remiscentur, et convertentur ad Dominum: * universi fines terrae.

Et adorabunt in conspectu ejus: * universae familiae gentium.

Quoniam Domini est regnum: * et ipse dominabitur gentium.

Manducaverunt, et adoraverunt omnes pingues terrae: * in conspectu ejus cadent omnes, qui descendunt in terram.

Et anima mea illi vivet: * et semen meum serviet ipsi.

Annuntiabitur Domino generatio ventura: * et annuntiabunt coeli iustitiam ejus populo qui nascetur, quem fecit Dominus.

Antiphona. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

3. In the meantime the Celebrant goes up to the Altar and lays it bare, taking off the upper Altar cloth and the others as well.

4. The servers take the cloths and remove also the vases of flowers, the antependium, carpet, etc., so that nothing remains on the Altar except the cross and candlesticks with unlighted candles.

5. If there are other Altars, the Celebrant strips these after denuding the High Altar.

6. All the Altars being stripped, the Celebrant returns to the High Altar, where, after the last verse of the Psalm and the repetition of the Antiphon, he genuflects at the midday signal for the **Angelus**.

7. A server with the rattle gives the signal for the *Angelus*, at which all kneel.

8. He then rises, and, making to the cross a reverence, *because he is vested*, the servers genuflecting, the Celebrant returns to the Sacristy.

9. He then takes off his vestments, and, having made his customary thanksgiving, he gives instructions as to the proper disposition of the vessels, etc., which have been used.

10. The first server will take off the white veil from the High Altar cross, and put on a purple veil.

11. The Parish Priest will see that people are present to watch and pray before the Blessed Sacrament in the Chapel, and also that an adequate number of candles are kept burning.