

THE SOLEMN EVENING MASS

Station at St. John Lateran

PRELIMINARY

The Mass must be celebrated at a convenient time in the evening, but not before 4 p. m. or after 9 p. m.

1. If there is a tabernacle on the high altar, it must be quite empty: a ciborium (or several ciboria) containing enough hosts for the communion of the clergy and people to-day and to-morrow must be placed on the altar to be consecrated at this Mass.

2. If there are not enough priests and clerics, the Mass is celebrated according to the usual rites of a sung Mass: the altar may be censed as at High Mass.

3. If there are enough clergy, it is extremely fitting for them to assist at the solemn evening Mass in choir.

4. The clergy will be in choir habit; and priests and deacons with a white stole also. The celebrant and sacred ministers wear white vestments as usual for Mass.

FROM THE BEGINNING OF MASS TO THE GOSPEL

5. When everyone is ready, the procession comes through the church to the altar; meanwhile the schola sings:

ENTRY ANTIPHON

4

N OS au- tem * glo-ri-á-ri opór- tet in crú-
ce Dó-mi-ni nóstri Jé- su Chri- sti : in quo est sá-
lus, ví- ta, et re- surrécti- o nó- stra : per quem sal-
vá-ti, et li-be-rá- ti sú- mus. *Ps.* Dé- us mi-se-re-á-tur
nóstri, et bene-dí-cat nóbis : * illúminet vúltum sú-um su-

per nos, et mi-se-re-á-tur nóstri. Nos au- tem.

VERSES AD LIBITUM

2. Ut cognoscámus in térra ví- am tú- am : * in ómnibus

géntibus sa-lu- tá-re tú- um. Nos au- tem.

3. Confi-te- ántur tí- bi pó- pu- li, Dé- us : * confi-te- ántur

tí- bi pó- pu- li ómnes. Nos au- tem. *Kyrie IV or IX.*

6. When the celebrant has reached the altar with the ministers [or servers], he recites the introductory prayers with the Confiteor, goes up the steps and kisses the altar in the middle; he censes it in the usual way even at a simple sung Mass.

7. After censing the altar the celebrant reads the Introit and *Kýrie*, élíson and intones the *Glória* in excélsis. The bells are rung and the organ is played, but from now onwards they are silent until the *Glória* in excélsis of the Mass of the Easter Vigil.

Orémus.

Collect

DEus, a quo et Judas reátus sui poenam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiaciónis effectum : † ut, sicut in passióne sua Jesus Christus, Dóminus no- ster, diversa utrisque intulit sti- péndia meritórum; * ita nobis, abláto vetustátis errore, resur- recciónis suae grátiam largiátur : Qui tecum vivit et regnat in unitáte...

This Collect only is said.

[If Mass is sung, in the simple rite a reader, wearing a surplice, may read or sing the Epistle; while the celebrant stands at the altar and listens.]

Lectio Epistolae beati Pauli Apostoli ad Corinthios. *I Cor, II, 20-32*

FRatres : Conveniéntibus vobis in unum, jam non est domí- nicam cenam manducáre. Unus- quisque enim suam cenam prae- súmit ad manducándum. Et álius quidem ésurit : álius autem

THE WASHING OF THE FEET

15. Where it is desirable for pastoral reasons, the Washing of the feet takes place after the sermon.

16. In the sanctuary or the nave, benches are prepared face to face for the twelve men whose feet will be washed: everything necessary will be prepared on a table at a suitable time.

17. The celebrant, having made reverence to the altar, goes to the bench and sits. The deacon and subdeacon [or the two principal servers] bring the twelve men two by two to the place prepared for them, during which time the schola or the clergy begin to sing or recite the antiphons, psalms and verses indicated below.

The twelve men who are chosen, having genuflected to the altar and bowed to the celebrant sitting in the sanctuary, take their places on the seats prepared; the sacred ministers [or servers] help the celebrant. All take off their maniples, and the celebrant his chasuble, putting a towel around his waist.

18. The celebrant goes to the middle with the ministers [or servers], makes reverence to the altar, and begins the feet-washing as follows. He kneels before each one, the subdeacon [or second server] holds the right foot, while acolytes [or two other servers] have ready water and basin; he washes the foot, then dries it, the deacon [or first server] handing the towel.

When the washing of the feet is nearly ended, the 8th antiphon Ubi caritas with its verses is begun. If necessary, some of the preceding antiphons may be omitted, but never this antiphon Ubi caritas.

19. The antiphons, psalms and verses to be sung or recited are these.

I


ANTIPHON, JOHN 13, 34; PS. 118, 1



Andátum nóvum do vóbis: * ut di-ligá-tis ínvicem,
sicut di-léxi vos, dí-cit Dóminus. Ps. Be-á-ti immaculá-ti
in ví-a: * qui ámbu-lant in lé-ge Dómi-ni.

The Antiphon Mandátum nóvum, is repeated.

The following Antiphons are each repeated after the Psalm or Versicle. Only the first verse of the Psalm is said in each case.



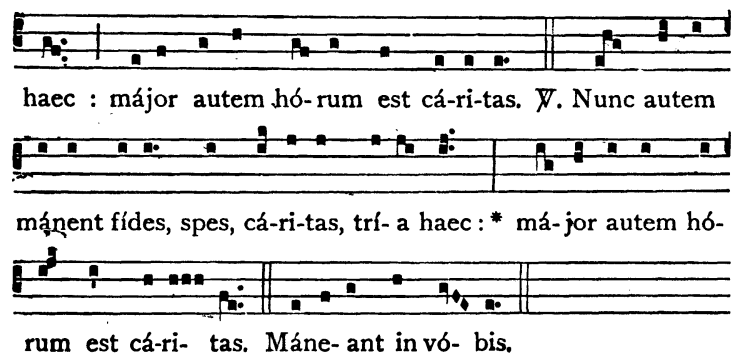
Exémplum dé-di vó-bis, ut et vos i-ta fa-ci-á-tis.
Ps. Bene-dixísti Dómi-ne térram tú-am: * a-vertísti capti-
vi-tá-tem Já-cob. Dómi-nus Jesús.

IV

ANTIPHON, JOHN 13, 6-7 et 8.



Omi-ne, * tu mí-hi lá-vas pé-des? Respóndit
Jésus et díxit é-i: Si non lá-ve-ro tí-bi pé-des, non
habébis pártem mé-cum. V. Vénit ergo ad Simónem Pé-
trum, * et díxit é-i Pétrus, Dómi-ne. V. Quod égo fá-ci-o,
tu néscis modo: * scí-es autem póste-a. Dómi-ne.

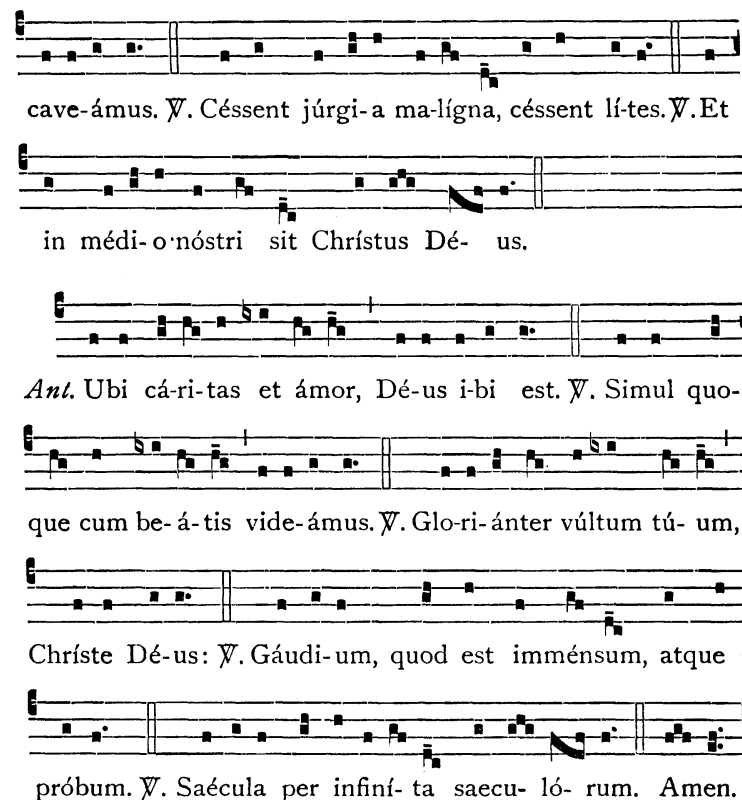


haec : májor autem hó-rum est cá-ri-tas. *Ps.* Nunc autem
 mánent fides, spes, cá-ri-tas, trí-a haec : * má-jor autem hó-
 rum est cá-ri- tas. Máne- ant in vó- bis.

VIII

The following antiphon and its verses are never omitted. It is begun towards the end of the Washing of the feet; some of the preceding antiphons may be omitted.

Ant.
 6
U-bi cá-ri-tas et ámor, Dé-us ibi est. *Ps.* Congregá-
 vit nos in únum Christi ámor. *Ps.* Exsultémus, et in ípso
 jucundémur. *Ps.* Time- ámus, et amémus Dé-um vívum.
Ps. Et ex córde di-ligámus nos sin-cé- ro.
Ant. Ubi cá-ri-tas et ámor, Dé-us ibi est. *Ps.* Simul ergo
 cum in únum congregámur : *Ps.* Ne nos ménte di- vidámur



cave- ámus. *Ps.* Césent júrgi-a ma-lígna, césent lí-tes. *Ps.* Et
 in médi-o nóstri sit Christus Dé- us.
Ant. Ubi cá-ri-tas et ámor, Dé-us i-bi est. *Ps.* Simul quo-
 que cum be- á-tis vide- ámus. *Ps.* Glo-ri- ánter vúltum tú- um,
 Chríste Dé-us : *Ps.* Gáudi- um, quod est imménsum, atque
 próbum. *Ps.* Saécula per infiní- ta saecu- ló- rum. Amen.

20. *When the feet-washing is finished, the celebrant washes and dries his hands, saying nothing. He takes off the towel; all put on their maniples and the celebrant his chasuble. They return to the middle of the altar, and stand turned towards the people; while the celebrant, with hands joined, sings to the ferial tone B (or the ancient simple tone) :*

Pater noster. in silence.

Ps. Et ne nos indúcas in tentatiónem.

R. Sed libera nos a málo.

Ps. Tu mandásti mandáta túa, Dómine.

R. Custodíri nimis.

Ps. Tu lavásti pédes discipulórum tuórum.

R. Opera mánuum tuárum ne despicias.

Ps. Dómine, exáudi oratiónem méam.

R. Et clámor méus ad te véniat.

Simili modo postquam cenatum est, accipiens et hunc praeclarum Cálícem in sanctas ac venerábiles manus suas, ítem tibi grátias agens, bene + dixit, deditque discíplis suis, dicens : Accípite, et bíbite ex eo omnes.

Hic est enim Calix Sanguinis mei,
novi et aetérni testaménti :
mystérium fidei :
qui pro vobis
et pro multis effundétur
in remissionem peccatórum.

Haec quotiescúmque fecéritis, in mei memóriam faciétis.

And so on as at the Canon of the Mass, 17.

28. At the Agnus Dei, the response each time is : miserére nobis.

The kiss of peace is omitted to-day, as well as the first of the three prayers : Dómine Jesu Christe, qui dixisti. The Confiteor and absolution also are omitted.

29. After receiving the Precious Blood, the celebrant says Ecce Agnus Dei and three times Dómine, non sum dignus; then he gives Holy Communion in the usual way.

The sacred ministers receive first, then the priests, deacons, and other clerics in order; then the servers.

All come to the foot of the altar, two or four at a time; and, having genuflected, go to the top step, and kneeling, receive Christ's Body with all reverence; then they return to their place in the same order.

The faithful receive at the communion-rail.

But if the number of communicants is great, other priests in surplice and white stole may distribute Communion, either with the celebrant at the rail or in some other suitable place; taking care, however, that the good order and devotion of the faithful is not disturbed.

If a bishop distributes Holy Communion, the faithful do not kiss his ring before receiving It.

30. The Communion antiphon can be sung by the schola while the celebrant distributes the sacred hosts.

COMMUNION ANTIPHON

D 2 Omi- nus Jé-sus, * postquam cená- vit cum

discípou- lis sú- is, lávit pédes e- órum, et á- it fl- lis :

« Scí- tis quid fé- ce- rim vó- bis, égo Dómi- nus et
Magíster? Exémplum dé- di vó- bis, ut et vos í- ta
fa- ci- á- tis ».

During the distribution of Holy Communion the following Psalms may be sung :

Psalm 22 (New psalter, p. 41*)

The Lord is the good Shepherd

1. Dóminus régít me, et ni- hil mí- hi dé- e- rit : * in lóco pá-
scu- ae í- bi me collocá- vit. 2. Super...

scu- ae í- bi me collocá- vit. 2. Super...

2. Super áquam refectiónis educávit me : * ánimam méam convértit.

3. Dedúxit me super sémitas justítiae, * propter nómen súum.

4. Nam et si ambulávero in médio úmbrae mórtis non tímébo mála : * quóniam tu mécum es.

5. Vírga túa et báculo túus : * ipsa me consoláta sunt.

6. Parásti in conspéctu méo ménsam, * advérsus éos qui tríbulant me.

7. Impinguásti in óleo cápút méum : * et cálíx méus inébríans quam praeclárus est!

8. Et misericórdia túa subsequétur me * ómnibus diébus vítae méae :

9. Et ut inhábitem in dómo Dómini, * in longitúdinem diérum.

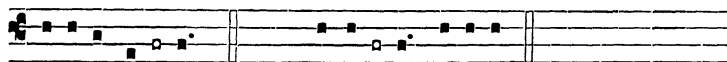
The antiphon Dóminus Jésus. is repeated, as above.

Psalm 71 (New psalter, p. 41*)

Christ's kingdom is a kingdom of justice

1. Dé- us, judí- ci- um tú- um régi da : * et justí- ti- am tú- am

1. Dé- us, judí- ci- um tú- um régi da : * et justí- ti- am tú- am



ff-li-o ré-gis : *Flex* : Arábi-ae, †

2. Judicáre pópulum túum in justítia, * et páuperes túos in *judicio*.

3. Suscípant mόνtes pácem pópulo : * et cólles *justítiam*.

4. Judicábit páuperes pópuli, et sálvos fáciat filios páuperum : * et humiliábit calumniatórem.

5. Et permanébit cum sóle, et ante lúnam, * in generatióne et generatióne.

6. Descéndet sicut plúvia in vellus : * et sicut stillicidia stillántia *super térram*.

7. Oriétur in diébus éjus justítia et abundántia pácis : * donec auferátur lúna.

8. Et dominábitur a mári usque ad máre : * et a flúmine usque ad términos orbis *terrárum*.

9. Coram illo prócident Æthíopes : * et inimíci éjus *térram língent*.

10. Réges Thársis, et insulae múnera ófferent : * réges Arabum et Sába dóna *addúcent*.

11. Et adorábunt éum ómnes réges *térrae* : * ómnes géntes sérvient éi :

12. Quia liberábit páuperem a poténte : * et páuperem, cui non érat *adjútor*.

13. Párcet páuperi et ínopi : * et ánimas páuperum sálvas fáciat.

14. Ex usúris et iniquitáte rédimet ánimas eórum : * et honorábile nómen eórum *córam illo*.

15. Et vivet et dábitur éi de áuro Arábiae, † et adorábunt de ípso *sémper* : * tóta díe *benedícent éi*.

16. Et érit firmaméntum in térra in súmms móntium, † *super-extollétur super Libanum frúctus éjus* : * et florébunt de civitáte sicut *fénium térrae*.

17. Sit nómen éjus *benedíctum in saécula* : * ante sólem pérmanet *nómen éjus*.

18. Et *benedícentur in ípso ómnes tríbus térrae* : * ómnes géntes *magnificábunt éum*.

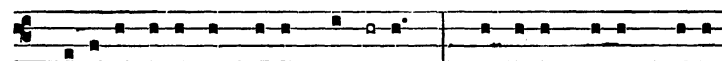
19. *Benedíctus Dóminus, Déus Israél*, * qui fáciat mirabília *sólus*.

20. Et *benedíctum nómen majestátis éjus in aetérnum* : † et replébitur majestáte éjus ómnis *térra* : * *fiat, fiat*.

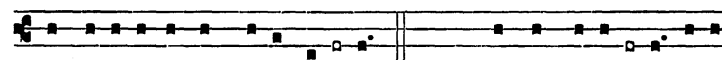
The antiphon Dóminus Jesús. is repeated, as above.

Psalm 103 (*New psalter, p. 42**)

Hymn to our Creator



I. *Benedic, ánima mé-a, Dómino* : * *Dómine, Dé-us mé-us,*



magnificá-tus es vehemén-ter. Flex : *dux est e-ó- rum* : †

2. *Confessióne*m et decórem induísti : * *amíctus lúmine sicut vestiméto* :

3. *Exténdens caelum sicut péllem* : * *qui tégis aquis superiora éjus*.

4. *Qui pónis núbem ascénsu*m túum : * *qui ámbulas super pénnas ventórum*.

5. *Qui fáci*s ángelos túos, *spíritus* : * et *minístros túos ígnem uréntem*.

6. *Qui fundásti térram super stabilitátem súam* : * *non inclinábitur in saéculum saéculi*.

7. *Abýssus, sicut vestiméto*, *amíctus éjus* : * *super mόνtes stábunt áquae*.

8. *Ab increpatione túa fúgient* : * *a vóce tonítrui túi formidábunt*.

9. *Ascéndunt mόνtes, et descéndunt cámpi* * *in lócum, quem fundásti éis*.

10. *Términu*m posuísti, quem non *transgrediéntur* : * *neque converténtur operíre térram*.

11. *Qui emíttis fón*tes in *convállibus* : * *inter médium móntium pertransíbunt áquae*.

12. *Potábunt ómnes béstiae ágri* : * *exspectábunt ónagri in síti súa*.

13. *Super éa vólucres caéli habitábunt* : * *de médio petrárum dábunt vóces*.

14. *Rígans mόνtes de superioribus súis* : * *de frúctu óperum tuórum satiábunt térra* :

15. *Prodúcens fénium juméntis*, * et *hérbam servitúti hóminum* :

16. *Ut edúcas pánem de térra* : * et *vínium laetíficet cor hóminis* :

17. *Ut exhlaret fáciem in óleo* : * et *pánis cor hóminis confirmet*.

18. *Saturabúntur lígna cámpi, et cédri Libani, quas plantávit* : * *illic pásseres nidificábunt*.

19. Heródii dómus dux est eórum : † móntes excélsi cærvís : * pétra refúgium herináciis.

20. Fécit lúnam in témpora : * sol cognóvit occásu súum.

21. Posuísti ténebras, et fácta est nox : * in ípsa pertransbunt ómnes béstiae sílvæ.

22. Cátuli leónu[m] rugiéntes, ut rápíant, * et quærant a Déo éscam síbi.

23. Ortus est sol, et congregáti sunt : * et in cublíbus síis collocabúntur.

24. Exíbit hómo ad ópus súum : * et ad operatióne[m] súa[m] usque ad vésperum.

25. Quam magnificáta sunt ópera túa, Dómine! † ómnia in sapiéntia fecísti : * impléta est térra possessióne túa.

26. Hoc máre mágnum, et spatíosu[m] mánibus : * illic reptíla, quórum non est númerus.

27. Animália pusílla cum mágnis : * illic náves pertransíbunt.

28. Dráco íste, quem formásti ad illudéndu[m] éi : * ómnia a te expéctant ut des illis éscam in témpore.

29. Dánte te illis, cólligent : * aperiénte te mánu[m] túam, ómnia implebúntur bonitáte.

30. Averténte autem te fáciem, turbabúntur : † áuferes spíritu[m] eórum, et deficiént, * et in púlverem súum reverténtur.

31. Emíttes spíritu[m] túum, et creabúntur : * et renovábis fáciem térræ.

32. Sit glória Dómini in saéculu[m] : * laetábitur Dóminus in opéribus síis :

33. Qui réspicit térram, et fácit éam trémere : * qui tángit móntes, et fúmígant.

34. Cantábo Dómino in víta méa : * psállam Déo méo quámdiu sum.

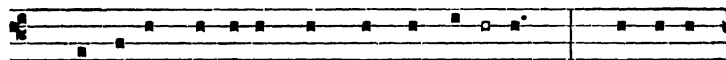
35. Jucúndum sit éi elóquiu[m] méu[m] : * égo vero delectábor in Dómino.

36. Deficiánt peccatóres a térra, et iníqui ita ut non sint : * bénedic, ánima méa, Dómino.

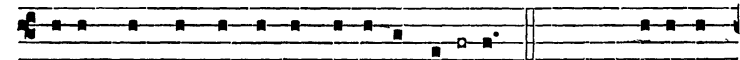
The antiphon Dóminus Jésus. is repeated, as above.

Psalm 150 (New psalter, p. 43*)

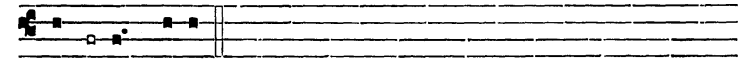
A solemn chorus of the praise of God



i. Laudá-te Dóminu[m] in sánc-tis é-jus : * laudá-te



é-um in firmaménto virtú-tis é-jus. *Flex* : bene-so-



nántibus : †

2. Laudáte éum in virtútibus éjus : * laudáte éum secúndu[m] multitudíne[m] magnítudínis éjus.

3. Laudáte éum in sóno-túbae : * laudáte éum in psaltério, et cíthara.

4. Laudáte éum in týmpano, et chóro : * laudáte éum in chórdis, et órgano.

5. Laudáte éum in cýmbalis benesonántibus : † laudáte éum in cýmbalis jubilatíonis : * ómnis spíritus láudet Dóminu[m].

The same antiphon Dóminus Jésus is repeated at the end.

32. *When all have received Communion, the ciboria are placed on the corporal. If there are several of them, and the altar has a tabernacle, one only is left on the corporal and the others are put in the tabernacle; they will be taken to the place of reservation after the altars are stripped. The celebrant now purifies the chalice and his fingers, saying the usual prayers.*

33. *After this, Mass is continued in the usual way, but the celebrant genuflects each time he goes to or from the middle of the altar or crosses in front of the Blessed Sacrament. When he says Dóminus vobiscum he turns to the people, not from the middle but from the Gospel side, to avoid turning his back on the Blessed Sacrament.*

Orémus.

Postcommunion

Refécit vitálibus aliméntis, | mortalitátis exséquimur, immor-
 quaésumus, Dómine Deus | talitátis tuæ múnere consequá-
 noster : ut, quod témpore nostræ | mur. Per Dóminu[m].

35. *Instead of Ite missa est, to-day Benedicámus Dómino is sung; the celebrant says Pláceat tibi, sancta Trínitas, and kisses the altar in the usual way.*

36. *The blessing and the last Gospel are omitted to-day: the celebrant and sacred ministers take off their maniples, the celebrant takes off his chasuble also and puts on a white cope.*

THE SOLEMN TRANSLATION AND RESERVATION OF THE BLESSED SACRAMENT

1. Immediately after Mass there takes place the solemn translation and reservation of the Blessed Sacrament, which is kept in a ciborium for Holy Communion the next day.

2. A suitable place for the solemn reservation will be prepared in a chapel or on an altar in the church, as is prescribed by the Roman Missal, and it will be adorned as worthily as possible, with lights and flowers, but without relics and images of Saints.

In conformity with the decrees of the Sacred Congregation of Rites about avoiding or removing abuses in preparing this altar of Repose, an austerity in keeping with the liturgy of these days is strongly recommended.

3. The translation and reservation of the Blessed Sacrament takes place as follows :

The torches are lit, and the procession forms up in the usual way.

If possible a second fully vested subdeacon carries the cross; otherwise a cleric [server] does so.

The celebrant, standing at the foot of the altar, puts incense in two thuribles without a blessing [one thurible in the simple rite]. Then, kneeling, he censes the Blessed Sacrament three times.

He then puts on a white humeral veil, goes up the altar steps in the middle, genuflects, and receives standing the ciborium from the deacon: the latter covers it with the ends of the humeral veil.

The celebrant then comes down from the altar and goes forward under a canopy: two thurifers [or one server] cense the Blessed Sacrament continuously until the altar of Repose is reached.

The sacred ministers [or the servers] walk on each side of the celebrant.

During the procession the hymn *Pänge, lingua, gloriósi Córporis mystérium* is sung until the verse *Tantum ergo* exclusive; if necessary, the hymn is repeated from the second verse. If the procession is very long, other hymns, psalms or canticles may be sung.

Hymn. *Pänge, lingua*, p. 957.

4. When the altar of Repose is reached, the celebrant (helped by the deacon if necessary) puts down the ciborium on the altar. He then kneels, puts incense in the thurible and censes the Blessed Sacrament: meanwhile the *Tantum ergo* is sung.

Then the deacon [or the celebrant himself] puts the ciborium into the tabernacle or casket.

5. All then kneel and silently adore the Blessed Sacrament for a little while. When the sign is given, the celebrant and the sacred ministers [and the servers] rise, genuflect on both knees and bow, and then return to the sacristy, where the celebrant and the sacred ministers take off their white vestments. The celebrant and the deacon put on purple stoles.

6. If several ciboria need to be transferred, the same celebrant (or another priest or deacon, vested in a surplice, a white stole and a white humeral veil) carries them to the altar of Repose before the stripping of the altars is begun. He should do this in a simple way i. e. with two acolytes [servers] carrying lighted candles and another holding the *ombrellino*.

THE STRIPPING OF THE ALTARS

7. Then the celebrant and the sacred ministers [and the servers] go to the high altar, bow, rise and begin the stripping of the altars as follows.

The celebrant says the following antiphon in a clear voice :

Psalm 21, 19. Divisérunt sibi vestiménta mea : et super vestem meam misérunt sortem.

Adding the intonation of the same psalm.

1. *Deus, Deus meus, réspice in me : quare me dereliquísti? **

The chorus continue the recitation of this psalm until the stripping of the altars is completed.

longe a salúte mea verba delictórum meórum. p. 749.

Or, according to the new psalter :

Ant. Dívidunt sibi vestiménta mea, et de veste mea mittunt sortem.

Ps. Deus meus, Deus meus, quare me dereliquísti? p. 44.*

The celebrant and the sacred ministers [or servers] strip all the altars in the church except the one where the Blessed Sacrament is solemnly adored.

After stripping the altars they return to the high altar, and when the celebrant has repeated the antiphon *Divisérunt* or *Dívidunt* they return to the sacristy.

8. Those who assist at the evening Mass do not say **VESPERS to-day**.

9. **COMPLINE** is recited in choir immediately afterwards; the candles are not lit and the office is not sung.

At Compline

The *Jube domne*, the Short Lesson, the *Ÿ. Adjutórium*, and the *Pater noster*, are all omitted. Compline begins with the *Confiteor*, *Misereátur*, and *Indulgéntiam*. Then the *Ps. Cum invocárem*, is recited, with the other *Psalms of Sunday*, p. 264 (new psalter, p. 25*), and the *Canticle Nunc dimittis*, p. 271 (new psalter, p. 26*).

Then all kneel and say :

On Thursday

Christus * factus est pro nobis obédiens usque ad mortem.

On Friday is added :

Mortem autem crucis.

If it is necessary to bring another ciborium (or more) to the altar from the place of reservation to communicate the people, another priest or deacon, if one is available, shall do so, wearing surplice and purple stole; or the celebrant himself, with two servers with lights and a third with ombrellino.

33. While Holy Communion is being distributed, Psalm 21, Deus, Deus meus may be sung, or else one or other of the responsories from Matins of Good Friday.

Psalm 21 (New psalter, p. 55*)

The last sufferings of the Messiah (v. 1-22) and their fruits (v. 23-34).

DÉ-us, DÉ-us mé-us, réspice in me : † quare me dere-li-

quí-sti? * lónge a sa-lúte mé-a vérba de-lic-tórum me-ó-

rum. Flex : ex útero, †

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

3. Tu autem in *sáncto* hábitas, * laus Israël.

4. In te speravérunt *pátrés* nóstri : * speravérunt, et liberásti eos.

5. Ad te clamavérunt, et *sálvi* fácti sunt : * in te speravérunt, et non sunt confúsi.

6. Ego autem sum vérmis, et non hómo : * oppróbrium hóminum, et abjéctio plébis.

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

8. Sperávit in Dómino, erípiat éum : * sálvum fáciat éum, quóniam vult éum.

9. Quóniam tu es, qui extraxísti me de véntré : * spes méa ab ubéribus mátris méae.

10. In te projectus sum ex útero : † de véntré mátris méae Deus meus es tu, * ne discésseris a me :

11. Quóniam tribulatio *próxima* est : * quóniam non est qui adjuvet.

12. Circumdedérunt me *vítuli* mólti : * táuri pingues obsedérunt me.

13. Aperuérunt super me os súum, * sicut léo rápiens et rúgiens.

14. Sicut *áqua* effúsus sum : * et dispérsa sunt ómnia óssa méa.

15. Fáctum est cor méum tamquam *céra* liquéscens * in médio véntris méi.

16. Aruit tamquam tésta virtus méa, † et língua méa adhaésit fáucibus meis : * et in púlverem mórtis deduxísti me.

17. Quóniam circumdedérunt me *cánes* mólti : * concílium malignántium obsédit me.

18. Foderunt mánus meas et *pédes* meos : * dinumeravérunt ómnia óssa méa.

19. Ipsi véro consideravérunt et inspexérunt me : † divisérunt síbi vestiméta méa, * et super véstem méam misérunt sórtem.

20. Tu autem, Dómine, ne elongáveris auxiliium túum a me : * ad defénsiónem méam cónspice.

21. Erue a frámea, Deus, *ánimam* méam : * et de mánu cánis únicam méam.

22. Sálva me ex ore leónis : * et a córnibus unicórnium humilitátem méam.

23. Narrábo nómen túum *frátribus* meis : * in médio ecclésiæ laudábo te.

24. Qui timébis Dóminum, laudáte éum : * univérsum sémen Jácob, glorificáte éum.

25. Timeat éum ómne *sémen* Israël : * quóniam non sprévit, neque despéxit deprecatiónem páuperis.

26. Nec avértit fáciem súam a me : * et cum clamárem ad éum, exaudívit me.

27. Apud te laus méa in ecclésiá mágna : * vóta méa réddam in conspéctu timéntium éum.

28. Edent páuperes, et saturabúntur : † et laudábunt Dóminum, qui requírunt éum : * vívent córda eórum in saéculum saéculi.

29. Reminiscéntur et converténtur ad Dóminum * univérsti fines térrae.

30. Et adorábunt in conspéctu éjus * univérsae fámmiae géntium.

31. Quóniam Dómini est régnum : * et ipse dominábitur géntium.

32. Manducavérunt et adoravérunt ómnes *pingues* térrae : * in conspéctu éjus cádent ómnes qui descéndunt in térram.

33. Et ánima méa illi vívet : * et sémen méum sérviet ipsi.

34. Annuntiábitur Dómino generátio ventúra : † et annuntiábunt caéli justítiam éjus pópulo qui nascétur, * quem fécit Dóminus.

To-day Holy Communion can be distributed outside the afternoon Liturgy only to the sick who are in danger of death.

34. After the communion the celebrant purifies his fingers and dries them, saying nothing. He then replaces the ciborium in the tabernacle.

35. Then the celebrant stands in the middle of the altar with the book in front of him and the sacred ministers on either side of him, and with his hands joined he sings the three following collects in the ferial tone B (or the ancient simple tone), in thanksgiving. All stand and answer : Amen.