



24 March 2016

HOLY THURSDAY • MASS OF THE LORD'S SUPPER

The Two Sacraments of Christ's Presence

Today, Holy Thursday, we gather to commemorate the institution of the ministerial priesthood and of the Eucharist, the two Sacraments which perpetuate in a unique manner the endless love of Christ for all mankind.

He became "God-with-us" at the Incarnation. When he ordered his apostles to repeat what he did at the Last Supper, Jesus became even more "God-with-us" in the person of the ordained minister and by making himself Bread and Wine to be our Food and Drink for our earthly pilgrimage. This self-offering of Christ becomes an ever-present reality and gift to the whole Church every time the ordained minister celebrates the Eucharist.

Let our participation in the Holy Sacrifice this evening, and the adoration that will follow it, be for all of us a special opportunity to thank the Lord for the gifts of the ministerial priesthood and of the Eucharist.



INTRODUCTORY RITES



Entrance Antiphon

(To be recited only when no Entrance Hymn is sung.)

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.

Greeting

P –Blessed be Jesus Christ, the Eternal Priest and the Bread of Life. May his grace and peace be with you all!
All–**And with your spirit!**

Penitential Act

P –My brothers and sisters, as we are about to begin the Eucharistic sacrifice, let us call to mind our sins and

ask the Lord for pardon and strength. *(Pause)*

All–**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, (strike your breast) through my fault, through my fault, through my most grievous fault. 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.**

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

All–**Amen!**

P –Lord, have mercy!
All–**Lord, have mercy!**

P –Christ, have mercy!

All–**Christ, have mercy!**

P –Lord, have mercy!

All–**Lord, have mercy!**

Gloria

At the beginning of the "Gloria," the church bells are rung.

All –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 (Opening Prayer)

P –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.

All—Amen!

LITURGY OF THE WORD



1st Reading Ex 12:1-8.11-14

The sacrifice of the Passover lamb and its consumption during the Passover meal foreshadow the Eucharist as the sacrificial meal of the New Covenant.

R –A proclamation from the Book of Exodus

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.

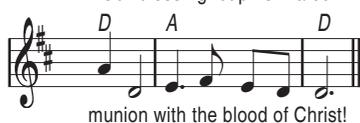
This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the Lord, as a perpetual institution.”

The Word of the Lord!
All—Thanks be to God!

Responsorial Psalm Ps 116

R –Our blessing-cup is a communion with the Blood of Christ!

R. M. Velez



* 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. **R.**

* 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. **R.**

* 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. **R.**

2nd Reading 1 Cor 11:23-26

Writing to the Christians of Corinth, St. Paul narrates the institution of the Eucharist and of the ministerial priesthood the way he learned it from Jesus himself.

R –A proclamation from the First Letter of 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!
All—Thanks be to God!

Verse before the Gospel

All—(Praise to you, Lord Jesus Christ, King of endless glory!)

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

(Praise to you, Lord Jesus Christ, King of endless glory!)

Gospel

Jn 13:1-15

*St. John assumed that all the faithful were familiar with the institution of the Eucharist. Hence, in his account of the Last Supper he focuses the attention of his readers on the virtues of **humility** and **spirit of loving service** which should characterize all those who participate in the Eucharistic celebration but especially those who preside over it.*

P –The Lord be with you!
All—And with your spirit!

P –A proclamation from the holy Gospel according to John

All—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, Jesus 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 his 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!
All—Praise to you, Lord Jesus Christ!

Homily

Washing of the Feet

C —The reenactment of the washing of the feet is a strong reminder of the spirit of humility and loving service which should characterize our relationships in the community.

The priest goes to each of the selected "disciples," pours water over a foot of each one of them and dries it.

Some of the following antiphons or other appropriate hymns may be sung while this ritual is performed.

Antiphon 1 *Jn 13:4.5.15*

After the Lord had risen from supper, he poured water into a basin and began to wash the feet of his disciples: he left them this example.

Antiphon 3 *Jn 13:6.7.8*

Lord, are you to wash my feet? Jesus said to him in answer: If I do not wash your feet, you will have no share with me.

V. So he came to Simon Peter and Peter said to him: Lord, are you to wash my feet?

V. What I am doing, you do not know for now, but later you will come to know. Lord, are you to wash my feet?

Prayer of the Faithful

P —At the Last Supper the Lord Jesus gave us an unforgettable example of humility and of concern for all the faithful by instituting the sacraments of Orders and the Eucharist. Let us pray for the fruitfulness of these gifts as we say:

All—Lord, hear our prayer!

* For the whole Church, the community of Christ's disciples: May she always be characterized by brotherly love, humble service, and generous sharing. Let us pray! **R.**

* For the Holy Father and the other leaders of the Church: May they always mirror the humility of Jesus in the exercise of their role in the community of believers. Let us pray! **R.**

* For all the priests who today commemorate the institution of their ministerial priesthood: May their whole life be characterized by humble service to the community, in imitation of Christ. Let us pray! **R.**

* For all our parishes: May they really be Eucharistic communities, showing a special love for those who suffer. Let us pray! **R.**

* For all of us gathered here to celebrate the sacrament of Christ's love: May we preserve in daily life the unity and affection that we nourish at the Table of the Lord. Let us pray! **R.**

C —Let us pray in silence for our personal intentions. (*Pause*) Let us pray! **R.**

P —Father, You gave us Jesus as our Bread of Life and eternal High Priest. May our lives be always a reflection of his, till we come to share in the Eternal Banquet of heaven for ever and ever. **All—Amen!**

LITURGY OF THE EUCHARIST



Preparation of the Gifts

P —Pray, brethren . . .

All—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.

Prayer over the Offerings

P —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. **All—Amen!**

Preface of Holy Thursday

P —The Lord be with you!

All—And with your spirit!

P —Lift up your hearts!

All—We lift them up to the Lord!

P —Let us give thanks to the Lord our God!

All—It is right and just!

P —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 eter-

nal 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—Holy, holy, holy Lord, God of hosts. Heaven and earth are full of your glory. Hosanna in the highest!**

Blessed is he who comes in the name of the Lord. Hosanna in the highest!

Memorial Acclamation

P —The mystery of faith!
All—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again!



All—Our Father . . .

P —Deliver us, Lord . . .

All—For the kingdom, the power, and the glory are yours, now and for ever.

Sign of Peace

Breaking of the Bread

All—Lamb of God, you take away the sins of the world: have mercy on us. (2x)

Lamb of God, you take away the sins of the world: grant us peace.

Communion

P —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.

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

Communion Antiphon

(To be recited only when no Communion Hymn is sung.)

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.

Prayer after Communion

P —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.

All—Amen!

The Mass ends with this prayer. Today there is no blessing.

Transfer of the Holy Eucharist to the Altar of Repose

The Blessed Sacrament is carried through the church in procession to the place of reposition prepared for the occasion. The hymn “O Sacrament Most Holy” or other Eucharistic hymn is sung during the procession.

When the procession reaches the place of reposition, the priest places the ciborium there, kneels and incenses the Blessed Sacrament while “Tantum Ergo” is sung.

Tantum Ergo

Tantum ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedit 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!

The faithful may continue their adoration during the night, but there should be no solemn adoration after midnight.

EUCHARIST: The Memorial That Makes Us Live

Images, statues, paintings and photos are “visual reminders” that enable us to make a “journey to the past” and help us remember the dear people that are no longer with us. Our viewing them often becomes an inspiration. Many of the good deeds of today are the fruits of the inspirational role of the monuments that recall the past.

Of all the “reminders” of the past, none is so precious as the Eucharist, the “memorial” of Christ’s suffering, death and resurrection. Unlike the crucifix or the cross or other images of the suffering Christ, **the Eucharist is not just a “visual reminder” which helps us remember how much Jesus loved us. It is immensely more, for the Eucharist is JESUS HIMSELF, in the fullness of his person as the crucified, risen and glorified Lord, though under the simple appearances of bread and wine.**

Jesus’ presence in the Eucharist is not static but most vital and dynamic because it makes available the inexhaustible fruits of his saving death and resurrection not only for the participants, but also for the whole world. His presence brings us his salvation, consolation, and peace. The Eucharistic Bread and Wine are the source of strength for the martyrs; the source of chastity for the virgins; and the source of the grace we all need to do our duties, day by day.

When **we receive the Eucharist properly disposed, Jesus becomes part of us, and we become ever more part of him, in spite of all our limitations and unworthiness.** Thus, the unity and identification with him that began in baptism is deepened and developed as part of that transforming effect of the Eucharist that makes us ever more “Christ-like,” indeed, “another Christ.”



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