

Maundy Thursday

9 April 2020

Liturgical Colour: White.

Missa in Coena Domini (Mass of the Lord's Supper)

Entrance Antiphon

Cf. Gal 6: 14

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

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

Amen.

The Lord be with you.

And with your spirit.

Penitential Act

Brothers and sisters, let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

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

And, striking their breast, they say:

**through my fault,
through my fault,
through my most grievous fault;
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.**

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

Amen.

Either:

V. Lord, have mercy.

R. **Lord, have mercy.**

V. Christ, have mercy.

R. **Christ, have mercy.**

V. Lord, have mercy.

R. **Lord, have mercy.**

Or:

V. Kyrie, eléison.

R. **Kyrie, eléison.**

V. Christe, eléison.

R. **Christe, eléison.**

V. Kyrie, eléison.

R. **Kyrie, eléison.**

The Gloria

Bells are rung and the organ is played and then are not heard again until the Gloria of the Easter Vigil.

**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.**

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,
one God, for ever and ever.
Amen.

The Liturgy of the Word

First reading

Exodus 12:1-8,11-14

The Passover is a day of festival for all generations, for ever

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 of 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.

Thanks be to God.

Responsorial Psalm

Psalm 115(116):12-13,15-18

The blessing-cup that we bless is a communion with the blood of Christ.

How can I repay the Lord
for his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name.

The blessing-cup that we bless is a communion with the blood of Christ.

O precious in the eyes of the Lord
is the death of his faithful.
Your servant, Lord, your servant am I;
you have loosened my bonds.

The blessing-cup that we bless is a communion with the blood of Christ.

A thanksgiving sacrifice I make;
I will call on the Lord's name.
My vows to the Lord I will fulfil
before all his people.

The blessing-cup that we bless is a communion with the blood of Christ.

Second reading

1 Corinthians 11:23-27

**Every time you eat this bread and drink this cup, you are proclaiming
the death of the Lord**

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. And so anyone who eats the bread or drinks the cup of the Lord unworthily will be behaving unworthily towards the body and blood of the Lord.

The word of the Lord.

Thanks be to God.

Gospel Acclamation

Jn13:34

Praise and honour to you, Lord Jesus!
I give you a new commandment:
love one another just as I have loved you,

says the Lord.
Praise and honour to you, Lord Jesus!

The Lord be with you.

And with your spirit.

A reading from the holy Gospel according to John.

Glory to you, O Lord.

Gospel

John 13:1-15

Now he showed how perfect his love was

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 mind 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.'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

The Washing of Feet

After the Homily, where a pastoral reason suggests it, the Washing of Feet follows. Those who have been chosen are led by the ministers to seats prepared in a suitable place. Then the Priest, removing his chasuble, goes to each one, and, with the help of the ministers, pours water over each one's feet and then dries them.

Meanwhile some of the following antiphons or other appropriate chants are sung.

Antiphon 1

Cf. 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 2

Cf. Jn 13:12,13,15

The Lord Jesus, after eating supper with his disciples,
washed their feet and said to them:
Do you know what I, your Lord and Master, have done for you?
I have given you an example, that you should do likewise.

Antiphon 3

Jn 13:6,7,8

R. 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:
R. 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. What I am doing, you do not know for now,
but later you will come to know.
R. 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.

Antiphon 4

Cf. Jn 13:14

If I, your Lord and Master, have washed your feet,
how much more should you wash each other's feet?

Antiphon 5

Jn 13:35

R. This is how all will know that you are my disciples:
if you have love for one another.
V. Jesus said to his disciples:
R. This is how all will know that you are my disciples:
if you have love for one another.

Antiphon 6

Cf. Jn 13:34

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

Antiphon 7

R. Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.

V. Now faith, hope and charity, these three, remain;
but the greatest of these is charity.

R. Let faith, hope and charity, these three, remain among you,
but the greatest of these is charity.

After the Washing of Feet, the Priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Prayer of the Faithful.

The Prayer of the Faithful (Bidding Prayers)

The Priest concludes the Prayer of the Faithful with a collect.

When the Liturgy of the Word has been completed, the people sit.

The Liturgy of the Eucharist

At the beginning of the Liturgy of the Eucharist, there may be a procession of the faithful in which gifts for the poor may be presented with the bread and wine.

Meanwhile the following, or another appropriate chant, is sung:

Where true charity is dwelling, God is present there.

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

Where true charity is dwelling, God is present there.

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

Where true charity is dwelling, God is present there.

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

The Offertory

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,

it will become for us the bread of life.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

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

The people reply:

**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.**

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.

THE EUCHARISTIC PRAYER

The Lord be with you.

And with your spirit.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right and just.

Preface

The Sacrifice and the Sacrament of Christ

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he is the true and eternal Priest,
who instituted the pattern of an everlasting sacrifice
and was the first to offer himself as the saving Victim,
commanding us to make this offering as his memorial.
As we eat his flesh that was sacrificed for us,
we are made strong,
and, as we drink his Blood that was poured out for us,
we are washed clean.

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

**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.**

THE ROMAN CANON

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 **N.** our Pope
and **N.** our Bishop,
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

Remember, Lord, your servants (**N.** and **N.**)

and all gathered here,
whose faith and devotion are known to you.
For them, we offer 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 Body and Blood of your most beloved Son,
our Lord Jesus Christ.

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:

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

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:

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.

The mystery of faith.

**Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.**

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 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.

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.
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.)

Commemoration of the Dead

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.)

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.

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.

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,
for ever and ever.

Amen.

The Communion Rite

The congregation stands and the Priest says:

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

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

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.

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

Lord Jesus Christ,

who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.

Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

Breaking of the Bread

During the breaking of the host the following is sung or said:

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

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

After the Lamb of God, the people kneel.

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

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

**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

1 Cor 11: 24-25

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

Prayer after Communion

Let us pray.

Grant, almighty God,
that, just as we are renewed

by the Supper of your Son in this present age,
so we may enjoy his banquet for all eternity.
Who lives and reigns for ever and ever.

Amen.

The Transfer of the Most Blessed Sacrament

After the Prayer after Communion, the Priest puts incense in the thurible while standing, blesses it and then, kneeling, incenses the Blessed Sacrament three times. Then, having put on a white humeral veil, he rises, takes the ciborium, and covers it with the ends of the veil.

A procession is formed in which the Blessed Sacrament, accompanied by torches and incense, is carried through the church to a place of repose prepared in a part of the church or in a chapel suitably decorated. A lay minister with a cross, standing between two other ministers with lighted candles leads off. Others carrying lighted candles follow. Before the Priest carrying the Blessed Sacrament comes the thurifer with a smoking thurible. Meanwhile, the hymn Pange, lingua (exclusive of the last two stanzas) or another eucharistic chant is sung.

When the procession reaches the place of repose, the Priest, with the help of the Deacon if necessary, places the ciborium in the tabernacle, the door of which remains open. Then he puts incense in the thurible and, kneeling, incenses the Blessed Sacrament, while Tantum ergo Sacramentum is sung. Then the Deacon or the Priest himself places the Sacrament in the tabernacle and closes the door.

After a period of adoration in silence, the Priest and ministers genuflect and return to the sacristy.

At an appropriate time, the altar is stripped and, if possible, the crosses are removed from the church.

The faithful are invited to continue adoration before the Blessed Sacrament for a suitable length of time during the night, according to local circumstances, but after midnight the adoration should take place without solemnity.