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14 April 2022

Mass of the Lord's Supper

Reflection by Russ McDougall

RITE FOR RECEIVING THE HOLY OILS

The Evening Mass of the Lord's Supper on Holy Thursday

Preparation

In the sanctuary or near the baptismal font should be a place visible to those assembled where the Holy Oils will be placed.

1. The oils ideally should be in containers that allow the Holy Oil to be seen. The quality of the container should speak of the importance of the contents.
2. Each Oil should have a suitable coloured ribbon or marker to identify it.
3. The Holy Oils should be carried one by one to the sanctuary by members of the parish community.

The Rite for the Procession of the Holy Oils

Commentator:

United with all the faithful of our diocese the Archbishop/Bishop blessed and consecrated the holy chrism and blessed the oils for use in the celebration of Sacraments throughout the year.

On this night, Holy Thursday, before we celebrate the Eucharist, we will receive these holy oils as a symbolic reminder of our unity with the bishop and all the faithful of our diocese at the beginning of the Easter Triduum.

Soft music as all the containers of oil are carried one by one to the sanctuary by members of the parish community.

The Oil of the Sick

Commentator:

The container with the **red ribbon** contains the **oil of the sick**. It is carried by N..... representing those in our parish community who are sick or elderly.

Behold the oil of the sick blessed by our Bishop and sent to us to be used to celebrate Christ's healing power and consolation to those sick in mind and spirit.

Container of oil is held high and then placed on the stand

ALL: We praise and thank God for the oil of the sick.

The Oil of Catechumens

Commentator:

The container with the **blue ribbon** on it contains the **oil of catechumens**. It is carried by N..... representing those in our parish community who will receive the Sacraments of Initiation this Easter and those will be baptised throughout the year.

Behold the oil of the catechumens blessed by our Bishop and sent to us to signify Christ's strength for those preparing to accept the responsibilities of living the Christian faith through the Sacrament of Baptism.

Container of Oil is held high and then placed on the stand

ALL: We praise and thank God for the oil of the catechumens.

The Sacred Oil of Chrism

Commentator:

The container with **yellow ribbon** on it contains the **sacred oil of chrism**. It is carried by N..... representing those in our parish community who will be strengthened by the Holy Spirit in the Sacrament of Confirmation this year.

Behold the sacred chrism oil mixed with sweet perfume blessed by our Bishop and sent to us a sign and source of the gift of the Holy Spirit, to confirm Christians in their likeness to Christ and encourage their witness of faith and to preserve those who are anointed with as sharers in the priesthood of Christ.

Container of Oil is held high and then placed on the stand

ALL: We praise and thank God for the oil of sacred chrism.

Suggested Music:

Hymn: From 'O Redeemer'

Text: James Quinn SJ and Stephen Somerville, Tune: Christopher Willcock.

This Rite has been adapted by Vincent Glynn from texts by Jayne Newton Ahearn from The Year of Years: The Paschal Mystery celebrated in Christian Worship. Pastoral Liturgy Publications, 1997 and the Centre for Liturgy, Archdiocese of Perth, Chrism Mass Booklet and Text, 2014.

Alternative Rite for the Procession of the Oils

Preparations are the same as for the above but the procession with each of the containers of holy oil takes place from the back of the church to the sanctuary while the congregation sings the hymn, 'Praise our God, Creator'. Those carrying the holy oils walk down the aisle at the appropriate verse, enter the sanctuary, face the congregation and hold the oil high, then place it on the stand that has been

prepared. Verse one is the introduction. Verse two is for presentation of the oil of the sick. Verse three is for the presentation of oil of catechumens. Verse four is for the oil of chrism.

The music of the hymn is to the tune NOEL NOUVELET.

Use the text below by Angela McCarthy with appropriate acknowledgement.

Praise our God, Creator, Praise the Redeeming Son
Praise the Holy Spirit, Triune God in one.
Glory in the cross of our Lord Jesus Christ
He is our salvation, we are saved and free.

From the fruit of olive trees God has given oil
As with wheat and grapes in Christ we are all made well.
The oil of anointing, brought to us tonight,
Blessed by our (Arch) Bishop to show us God's delight.

There are those among us who seek to be baptised
Strengthened on their journey ready for Easter night.
Oil of catechumens, brought for us to share
Blessed by our (Arch) Bishop to show God's love and care.

We bring the oil of Chrism, precious in our sight
To baptise and confirm them on the night of nights
Perfumed oil of chrism, blessed to sanctify
Sent by our (Arch) Bishop to bless our parish life.

Introduction

Tonight we begin to remember in a powerful way the events that are central to our faith. We hear and remember the Passover of the angel of death, and Jesus bringing the New Covenant into focus through his emphasis on service.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you shared yourself as food for us.
Lord, have mercy.

You are the Bread of Life.
Christ, have mercy.

You are the Wine of Compassion.
Lord, have mercy.

Collect

The oration

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.

Commentary

Our collect was newly composed for the Missal as it was revised following the Second Vatican Council. The oration inextricably links two essential strands of Eucharistic thought: that of sacrifice and of meal. The 'sacrifice new for all eternity' is understood as the very 'banquet of love'. This integration of sacrifice and meal is common throughout the General Instruction of the Roman Missal, a text composed at much the same time. The setting of the collect at the beginning of the celebration of the Passion highlights the sense of sacrifice, the pivotal power of the meal, and the unfathomable depths of the love of God. It is this mystery that establishes the grounds for the petition that the divine One grant us the fullness of love and life. Clearly our love is 'full' when marked by self-emptying, sacrifice and the implications of table fellowship. This is 'life' for the Christian.

The prayer has one unusual, if unfortunate, aspect. God is named as the one who has called us to 'participate' in the supper. Yet, if the Eucharist is related to the Last Supper, it is not through direct participation in it. If anything our celebration is the sacrament of the Lord's Supper, not the supper itself.

First Reading

Exodus 12:1-8, 11-14

Around 3000 years ago Moses and Aaron showed the people how to protect themselves from the angel of death by the blood of the lamb. It is in our Jewish roots that we find God's way of being present and remembering our needs.

Responsorial Psalm

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

Our blessing cup is a communion with the Blood of Christ.

The refrain for this psalm is taken from 1 Corinthians 10:16. This is a moment where the text from St Paul's letter melds perfectly with the psalm written many hundreds of years earlier. That the relationship between God and humankind has been so deeply expressed in song all of that time and until our own time indeed brings us into careful, prayerful interaction. It flows perfectly into the Second Reading.

Second Reading

1 Corinthians 11:23-26

Paul gives us the oldest recollection of the action of Jesus on the night before he died. After the resurrection this action becomes the way we express the paschal mystery in the Eucharist.

Gospel Reading

John 13:1-15

Following their Jewish tradition, Jesus and his disciples gather to celebrate the Passover. Jesus uses this opportunity to change the way they are to behave in the world, not like masters, but as servants to each other and the world.

Reflection

The scripture speaks of sacrifice: of the slaughter of a year-old lamb or kid, so that its blood, representative of life itself, might serve to preserve the lives of the

Israelites when the Lord passed through the land of Egypt, striking down the firstborn of the Egyptians.

This would be the last, the most dramatic, of the ten plagues inflicted by God upon the Egyptians. Over and over, as the story goes, the Lord had displayed his power and might for all, Egyptian as well as Israelite, to behold. Through frogs and gnats and flies, through diseases afflicting livestock and human beings, through thunder and hail and water turned to blood, the peoples of the land were able to see that this God *is* God. Pharaoh's heart alone remained hardened. Hardened, it seems in the end, by God himself.

As the narrator recounts the first five of the plagues, as well as the seventh, we learn that the end result of each is that 'pharaoh's heart is hardened,' or that 'pharaoh hardened his heart.' But in the accounts of the sixth, the eighth and the ninth plagues, and explicitly again in the announcement of the tenth and final plague, we're told that it's God who hardens pharaoh's heart, in order that God's wonders may be multiplied in the land of Egypt.

Was God angry that pharaoh had refused six times to heed the warning of the plagues, and let the people of Israel go free? Was God incapable of forgiving a seventh time—the number that Simon Peter would suggest to Jesus as the most that could be expected of a person? What are we to make of a God who himself hardens the heart of the ruler of the land, and then punishes, not only the king, but his people as well?

The story of Israel's passage from slavery to freedom is one that has lifted up men and women living under the yoke of oppression, and inspired liberation movements in different places and at different moments in history. But elements of the story do disturb.

The Jewish community living in Alexandria just before the birth of Jesus seems to have found the depiction of God as one who hardens pharaoh's heart and then punishes him—and his people—rather disquieting. The Book of Wisdom *retells* the story of the plagues in a way that makes clear that God is not the type to harden anyone's heart. Rather, through the plagues, God tries *to speak to* the heart of pharaoh and his people. If the Egyptians worshiped animals and forces of nature, then God would try to speak to them through those very elements of his creation: through frogs and locusts and thunder and hail.

A later generation of Jews, also disturbed that one nation's freedom meant disaster for another, produced the midrash according to which, when the people of Israel emerged dry-shod from the sea, but the Egyptians were drowned with their horses, the angels of God began to sing in joy and thanksgiving. But God silenced them, asking them how it was possible to sing when his children were drowning in the sea. The midrash makes it clear that God's loving care extends even to those who had made his chosen ones suffer.

A similar quandary exists for the peoples of the land of Israel today, who struggle to find a way forward together when *atsma'ut* or independence for Israelis has meant *nakba* or catastrophe for Palestinians.

This is the problem, in fact, that is posed by the way 'sacrifice' is often conceived. This is the problem that lies at the heart of the mystery we celebrate in these days of awe: how is it that life for some, or for the many, comes at the expense of others, or of another? Is life itself just a zero-sum game in which some get ahead at others' expense? And are the gods or God responsible for creating such a world worthy of our worship?

These are not questions that can be answered in a short homily. They should be the object of our reflection as we enter into the silence of this night that will conclude only with the A-word that we will sing together during the Great Vigil on Saturday night. I'll be reflecting further on these issues in our liturgies together tomorrow and Saturday. But I would be remiss if I didn't provide some indication now of what the Christian response to these questions is.

In the way that the Last Supper is crafted in the Gospel of John, Jesus shows us the way out of the zero-sum game, out of the trap in which life for me necessitates the death of someone else, in which happiness for me entails a life of sorrow for someone else, in which my life as master means that someone else is slave. Jesus does that, of course, by turning the logic of the exchange on its head: he, the Teacher and Master, assumes the identity of a servant, performs the work of a slave. And he does it willingly: 'No one takes my life from me; I lay it down of my own accord.' He does it out of love: 'Having loved his own who were in the world, he loved them to the end.'

In the tradition of the Orthodox churches, the gospel readings chosen for the great feasts of the Church are seldom the ones we might expect. In the Catholic tradition, on Christmas, we read the story of Jesus' birth as recounted in Matthew and Luke; on Epiphany, we read the story of the visit by the Magi; on Easter Sunday, we read from the gospels' resurrection accounts. In the Eastern Orthodox churches, by contrast, the story read on Christmas Day is the account of the visit by the Magi in Matthew 2; on Epiphany, what's proclaimed is the story of Jesus' baptism in Matthew 3; and on Easter Sunday, it's the prologue of John's Gospel that is sung: In the beginning was the Word...the Word became flesh, and we have *seen* his glory...

Tonight, we Catholics and other Christians from the churches of the West are like Orthodox Christians in choosing the gospel text that gets to the heart of the mystery, rather than one that recounts the history. The Jesus who washes the feet of his disciples turns the history of the world upside down; destroys the logic of the zero-sum game; and offers us a glimpse into the very heart of God.

Prayer of the Faithful

Introduction

As we remember Jesus' Last Supper with his friends, we turn to God in faith with the needs of our world and our community.

Petitions

We pray for the Church, and especially Pope Francis, that the example of humble service will mirror the actions of our Lord Jesus Christ in the world today.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our governments around the world that their responses to the pandemic and climate change will be just and productive for all of their people.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those burdened by the faults of others. May they receive the grace of God so that they may nurture love for their enemies.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those living in financial difficulties, particularly because of the pandemic. May the hearts of God's people be moved so that they see the sufferings of their neighbours and give charitably.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our local community, especially for families broken by betrayal. May they have the humility to accept their faults and the same love Christ had for those who betrayed him.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our community gathered here to celebrate the Eucharist on this special night. May it always hold a prominent place in our lives so that we are a light to the world.

Conclusion

Father, we offer you these needs of our world and our community in the sure hope that you answer our prayers through the power of the Spirit and in the name of Jesus, your Son.

Amen.

Music selections by Alessio Loiacono and Chris deSilva

GA

Hymns for the Washing of the Feet:

A new commandment. Unknown/ L Bartlett. 318

This is my will, my one command. J Quinn/SJ/ Gregorian Chant. 465

Offertory Hymn:

Ubi caritas et amor/ Where true love and charity are found. Gregorian Chant. 319

Ubi caritas. Taize. 324

Where there is charity and love. R Connolly. 323

Transfer of the Blessed Sacrament:

Hail our Saviour's glorious body/Pange Lingua. St Thomas Aquinas (tr. J Quinn SJ)/
Gregorian Chant. 320

Other Hymns for the Liturgy:

An upper room did our Lord prepare. F P Green. 187

Bread of life and cup of blessing. D Dufner OSB/ R Bonighton. 196

Christians, let us love one another. A Nigro SJ and M Foltz SNJM/ French melody.
206

Love is his word. L Connaughton/ A Milner. 462

No greater love. M Joncas. 460

Song of the Lord's supper. M Joncas. 322

The servant song. R Gillard. 487

The song of the supper. J Bell. 385

This body will be given for you. C Willcock SJ. 387

We remember. M Haugen. 446

AOV1

In the breaking of the bread. B Hurd. 58

Bread for the world broken. C Walker. 60

We remember. M Haugen. 81

AOV2

Bread broken, wine shared. R Horner. 155

The servant song. R Gillard. 169

AOV4Kids

Take and eat. M Russell. 114

To live like Jesus. M O'Brien/D Pudney. 160

We give thanks. M O'Brien/T Watts. 105

We live and love by your word. K Bates. 118

Entrance Song

AOVNG

I am the bread of life. Tom Kaczmarek. 72

Jesus, bread of life. Amanda McKenna. 80

CWB

I am the bread of life. Suzanne Toolan. 718

CWBII

I am the bread of life. Suzanne Toolan RSM. 509
Song of the Lord's supper. Michael Joncas. 311

Washing of Feet

CWB

Where there is charity and love. Richard Connolly. 863

CWBII

At the supper, Christ the Lord. David Mowbray. 313
This is my commandment. John 15. 312
Ubi caritas et amor (Setting II). Taizé Community. 633
Where there is charity and love. Richard Connolly. 638

S&S2

Ubi caritas. Bob Hurd. 367

Offertory Processional

CWB

A new commandment. Anon. 615
An upper room did our Lord prepare. Frederick Pratt Green. 620

CWBII

A new commandment. Anon. 443
An upper room. Fred Pratt Green. 309
Stay with me, remain here with me. Taizé Community. 317

Communion Processional

CWB

By your priestly power, O risen Lord. James Phillip McAuley. 634

CWBII

By your priestly power, O risen Lord. James Phillip McAuley. 462
Eat this bread, drink this cup. Taizé Community. 484
Servant song. Richard Gillard. 461
Take and eat. James Quinn, SJ/Michael Joncas. 608
The glory of the cross we sing. John Ainslie. 310

S&S2

Glory in the cross. Dan Schutte. 313

Transfer of the Holy Eucharist

CWB

Hail our Saviour's glorious body. St Thomas Aquinas, tr. James Quinn SJ. 700
Sing my tongue the Saviour's glory. St Thomas Aquinas, tr. Edward Caswall. 252
Sing my tongue the Saviour's glory. St Thomas Aquinas, tr. Edward Caswall. 806

CWBII

Sing, my tongue, the Saviour's glory. St. Thomas Aquinas, tr. Edward Caswall. 314
Sing, my tongue, the Saviour's glory. St. Thomas Aquinas, tr. Edward Caswall. 315
Pange lingua gloriosi. St. Thomas Aquinas, tr. James Quinn, SJ. 320

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 115: *Our blessing-cup is a communion with the blood of Christ.*

Psalm 115: Douglas Mews. CWB 245

Psalm 116: Our blessing cup. Rosalie Bonighton. GA 69

Responsorial Psalm for Holy Thursday: Jenny O'Brien. JOBF pg. 7

Our blessing cup is a communion: Paul Mason. PM pg. 88

Our blessing cup is a communion: Marty Haugen. LPSF pg. 26

Music selections by Michael Mangan

In memory of me (LCC) [CHILDREN: Communion]

The bread of life (SHOF) [Communion]

In the body of Christ (LCC) [Communion]

We remember you (LCC) [Communion]



Wash each other's feet.