

14-2-2023

Mass of the Lord's Supper - 6 April 2023

Gerard Moore

Follow this and additional works at: <https://researchonline.nd.edu.au/pastoral-liturgy>



Part of the [Catholic Studies Commons](#), and the [Liturgy and Worship Commons](#)

Recommended Citation

Moore, Gerard. "Mass of the Lord's Supper - 6 April 2023." *Pastoral Liturgy* 53, no. 2 (2022): 1-9.

This Liturgical Resource is brought to you by ResearchOnline@ND. It has been accepted for inclusion in Pastoral Liturgy by an authorized administrator of ResearchOnline@ND. For more information, please contact researchonline@nd.edu.au.





6 April 2023

Mass of the Lord's Supper

Reflection by Gerard Moore

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 as 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 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

The supper meal, signalling his final moments with his companions, is our Triduum entry point to the narrative of Jesus' death and resurrection. Yet the supper passages are more significantly a profound response to a most difficult question for the first disciples facing life with the risen Lord now ascended to his Father. The question is deceptively simple: 'How do we remember Jesus?'

To our question, then, 'How do we remember Jesus?' The answer is embedded in the text: 'do this in memory of me'. The 'this' is the fellowship embedded in the sharing of bread and cup. It is important to be mindful that this meal is one in a long line of fellowship meals that Jesus has shared across his ministry. He has broken bread and shared cup with the five thousand, the woman who wiped his feet, the tax collector Zacchaeus, scribes and pharisees, the wedding guests and countless unknown others. His was not a ministry of gluttony but of graciousness and grace, of bounty and beneficence, of word fulfilled in meal.

The meaning of 'memory' here is based in Jesus' Jewish roots and his living out of the Hebrew scriptures. The biblical sense of remember, pivotal to the celebration of the Passover, is that in taking note of the past which has formed us we are aware that that same presence of God is shared with us now. The God who led the people

out of slavery is with the people as they celebrate the Passover. The same Jesus who was present at the Supper is with us now in our Eucharist, bringing his divine presence and transforming us. Deep within the eucharistic tradition of consecration, and continuously exhibited in its prayers, is the transformation of bread, wine and community into the body of Christ. The prayers bring to the fore the power of Jesus' death and resurrection, and remind us that we live in this transformed space, a place of eating, drinking and fellowship in grace.

Penitential Act

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

Lord Jesus, you draw us into the life of the Father. Lord have mercy.

You are the New Covenant. Christ have mercy.

You teach us to serve our neighbour. 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.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

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.

Acknowledgement

The discussion of the collect, slightly adapted, was composed by Gerard Moore for the Canadian liturgical journal *Celebrate!* (Novalis Press). Our thanks to them for permission to reuse the material.

First Reading

Exodus 12:1-8, 11-14

As God frees the Israelites from slavery, Moses enjoins the people to remember, to keep present across history the freedom granted.

Responsorial Psalm

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

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

This beautiful psalm is linked powerfully to the New Testament through the antiphon taken from 1 Corinthians 10:16. Using the image of servant who calls on the Lord's name in giving sacrifice.

Second Reading

1 Corinthians 11:23-26

Paul provides us with the earliest text of the celebration and meaning of the Eucharist.

Gospel Reading

John 13:1-15

The Gospel sets service at the centre of the Eucharist: to be like Christ is to serve.

Reflection

In light of the theological foundation set out in the Introduction above, we look at how our readings enhance the experience and meaning that the evangelists sought to capture in their rendition of that supper.

Our reading from Exodus offers a foundation story for the Passover feast. The heart of the festival is the fidelity of God to the chosen people seen through the freedom from enslavement that God brings. Two features stand out. Firstly, in this text it is

God who 'passes over'. We are accustomed to Moses leading the people as they 'pass through/over' the Red Sea, always with divine assistance. Yet our text tonight has God as the active agent. The power of the Lord passes over the land as the heart of Pharaoh is moved to let the Israelites go free.

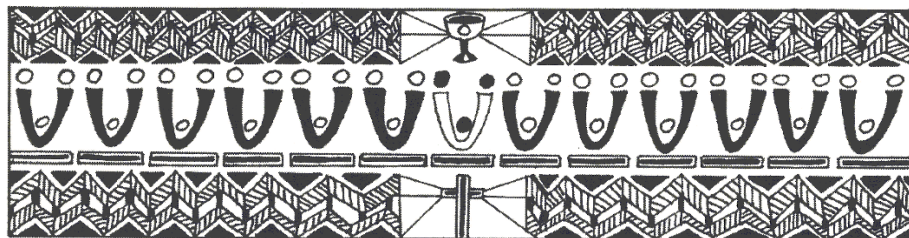
Secondly, with this is the beginning of the 'new' year, the commencement of a new measurement of time for all of Israel. The admonition of Moses is that the people 'remember' and remember in perpetuity. The history and its calendar are marked by 'remembrance' of the great act of God in setting the people free. This is the Jewish theology of remembering that forms Jesus and which he calls upon in the Last Supper narratives. We will explore further its meaning below.

In the passage from Paul's first letter to the community at Corinth we have the Church's earliest text on the celebration and meaning of the eucharist. It is something handed down, defining the community and at the heart of belief. It encompasses the Jewish theology of memory. We remain closely faithful to the words themselves and have come to enshrine them in our Eucharistic Prayer tradition. For Paul there is an inseparable link between the Eucharist, our lives in the grace of Jesus' death and resurrection, and the fulfillment of the reign of God. The Eucharist, received by Paul from the Lord himself, is at the heart of the life of faith.

The Gospel of John always seems to be a surprise. The writer has placed his understanding of Jesus as the bread of life earlier in the book, allowing the occasion of the final meal to be given a different theological emphasis. Already the evangelist has moved the event from a celebration of the Passover, underplaying its continuity with Moses and setting Jesus' death and resurrection on a new trajectory. However, the meal remains within the shadow of Passover, so there is resonance with the great Jewish festival and our first reading. The central action is not the eating and drinking, but once these are completed and the fellowship fulfilled, Jesus washes the feet of his disciples. In one sweep, the presence of Jesus, the foreboding of his death, the coming mystery of the resurrection, the betrayal and weakness of his comrades are brought into the single narrative arc of service:

If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you (vs 15).

The first action that emerges from the shared meal in Christ is service in Christ. It is to wash the feet of others. For John and his community this is the culmination of the Eucharist.



Prayer of the Faithful

Introduction

As we remember Jesus' last supper with his disciples, we turn to God in faith with the needs of our world and our community.

Petitions

We pray for our Church in Australia as we work to implement the work of the Plenary Council. May all who work in this humble service 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 the leaders of our Church, clergy, religious and lay people, that they will witness to synodality and renewal as we move towards the Synod.

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

We pray on this holy night that we may grow in our love and understanding of the gift of the presence of Christ in the Eucharist.

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

We pray for our government, that our leaders and politicians will extend care and compassion to all refugees, asylum seekers and the disadvantaged in our Australian community.

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

We pray for those burdened by the faults of others, that they receive the grace to nurture love for their enemies and be of service to one another.

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

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

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

We pray for all our loved ones who have died; may they be raised up in fulfilment of the words of Jesus that he is the bread of life.

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

Conclusion

Father, on this special night, 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

Mass of the Lord's Supper (6 April 2023)

Title	AOV1	AOV2	AOVK	CWB	CWBII	GA
Hymns for the Washing of the Feet						
A new commandment				615	443	318
This is my commandment				248	312	
This is my will, my one command				842	626	465
Offertory Hymn						
Ubi caritas (Gregorian Chant)					639	319
Ubi caritas (Taize)					633	324
Where there is charity and love				863	638	323
Transfer of the Blessed Sacrament						
Hail our Saviour's glorious body				700		320
Pange lingua gloriosi					316	
Sing, my tongue, the Saviour's glory (Gregorian Chant)				252	315	
Sing, my tongue, the Saviour's glory (Webbe)				806	314	
Other Hymns for the Liturgy						
An upper room did our Lord prepare				620	309	187
At the supper, Christ the Lord					313	
Bread of life and cup of blessing						196
By your priestly power, O risen Lord				634	462	386
Christians, let us love one another				648	469	206
Eat this bread					484	205
I am the bread of life (Toolan)				718	509	204
In the breaking of the bread	58					
Love is his word				743	553	462
No greater love					622	460
O God, we hear your story			118		571	
Song of the Lord's supper					311	322
Stay with me, remain here with me						317
Take and eat (Joncas)					608	
Take and eat (Russell)			114		117	
The glory of the cross we sing					310	
The servant song		169			461	487
This body will be given for you				839		387
This is my commandment					312	
We remember	81					446

Title	AOVNG	S&S2
Glory in the cross		313
I am the bread of life (Kaczmarek)	72	
Jesus, bread of life	80	
Ubi Caritas		367

Psalms Selected by Chris deSilva and Angela McCarthy

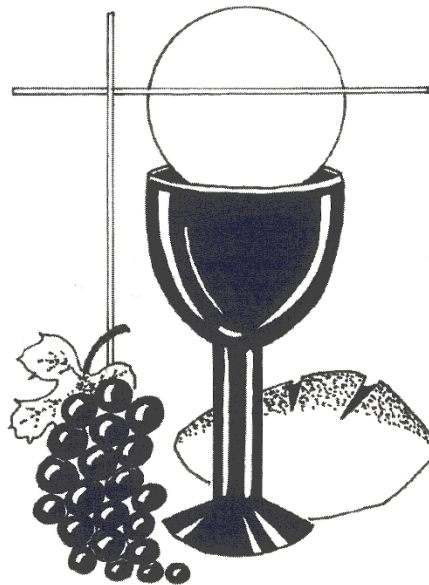
Psalm 115: *Our blessing-cup is a communion with the blood of Christ.*

	CWB	GA	JOBF	LPSF	PM
Psalm 115	245	68, 69	pg. 7	pg. 26	pg. 88

Music selections by Michael Mangan

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

The bread of life (SHOF) [Communion]



***Do this
in memory
of me.***