

SACRED HEART PARISH MORUYA



36 Queen Street (PO Box 23) Moruya NSW 2537

Phone: 4474 2024 Email: moruya@cg.org.au

Web: <http://cg.org.au/Moruya>

Priest: Fr Anthony Riosa, SSS

Secretary: Mrs Vickie Moore

Parish Office hours: Wed and Fri 9:00am—2:00pm

Mass Times:

Moruya: Sat: Vigil 6:00pm Sun: 10:00am

Tue: 5:30pm, Wed, Thu & Fri: 9:15am/1st Saturday of the month 9:15am

Tuross: Sun: 8:00am **Bodalla:** 4th Sunday of the month at 3:00pm/3rd Thursday of each month 9:00am

Reconciliation: Sat @ Moruya: 1st Saturday of the month 8:30am-9:00am before Mass
5:15pm-5:45pm before Mass

Devotions: Daily Rosary and Saturdays 9:30am Adoration: 40 mins before weekday Mass

Schools: St Mary's Moruya: 4474 2817 Carroll College Broulee: 4471 5600

Caring Groups: Tuross Head: 0497 315 534 Moruya: 0431 354 993



Holy Thursday

- YEAR A -

April 6 2023

Holy Thursday

Evening Mass of the Lord's Supper

"Do this in memory of me"



Christ fulfilled his work of redeeming man and giving perfect glory to God, especially by his paschal mystery. Dying he destroyed our death and rising he restored our life. And so, the Easter Triduum of the Lord's passion and resurrection is the climax of the whole liturgical year. The Easter Triduum begins with the Evening Mass of the Lord's Supper, reaches its centre in the Easter Vigil and ends with Vespers on Easter Sunday.

Entrance Antiphon: 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.

Communion Antiphon: 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.

Celebration of the Lord's Supper

Order of service
Entrance Hymn
Penitential Rite
Gloria
Opening Prayer
1st Reading (Ex 12:1-8, 11-14)
Responsorial Psalm
2nd Reading (1 Cor 11:23-26))
Gospel Acclamation (Jn 13:34))



The Gospel (Jn 13:1-15)
Homily
Washing of the feet
Prayers of the Faithful
Mass continues as usual
Communion
Transfer of Holy Eucharist
Procession to the Place of
Reposition and Adoration

Liturgy of the Word

First Reading Ex 12:1-8. 11-14

A reading from the book of Exodus

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

All: Thanks be to God

Responsorial Psalm Ps 115:12-13, 15-18. R. cf. 1 Cor 10:16

(R.) Our blessing-cup is a communion with the blood of Christ.

1. 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. **(R.)**
2. 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. **(R.)**
3. 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. **(R.)**

Second Reading 1 Cor 11:23-26

A reading from the first letter of St Paul to the Corinthians

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.

Gospel Acclamation Jn 13:34

Praise and honour to you, Lord Jesus Christ!

I give you a new commandment:

love one another as I have loved you.

Praise and honour to you, Lord Jesus Christ!

Gospel Jn 13:1-15

P: The Lord be with you

All: And with your spirit

P: A reading from the holy Gospel according to John

All: Glory to you O Lord

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

All: Praise to you Lord Jesus Christ

Prayer after Communion: Lord, we thank you for coming into our hearts in Communion. We believe you are truly present in the Blessed Sacrament. You are our life and our hope. Draw us more deeply to yourself and transform our hearts through your abiding love. May we come to know Sunday as a special day of faith, the day of our Risen Lord. May our celebration of the Eucharist on Sunday consecrate this day to you. O Sacrament Most Holy, O Sacrament Divine, All Praise and All Thanksgiving be every moment thine.

THE WORD AND LIFE this week ...

1) **A challenge for humble service:** Our celebration of the Eucharist requires that we wash one another's feet, ie., serve one another, and revere Christ's presence in other persons. To wash the feet of others is to love them even when they don't deserve our love. It is to do good to them even if they don't return the favour. It is to consider their needs as important as our own. It is to forgive them from the heart even if they don't say, "I'm sorry." It is to serve them even when the task is unpleasant. It is to let them know we care when they feel downtrodden or burdened. It is to be generous with what we have. It is to turn the other cheek instead of retaliating when we're treated unfairly. It is to make adjustments in our plans to serve their needs without expecting any reward.

2) **A loving invitation for sacrificial sharing and self-giving love:** Let us imitate the self-giving model of Jesus who shares with us his own body and blood and who enriches us with his Real Presence in the Holy Eucharist. It is by sharing our blessings, our talents, time, health and wealth—with others that we become true disciples of Christ who obey his new commandment: "*Love one another as I have loved you.*"

3) **A message to show our unity in suffering:** The bread we partake of is produced by the pounding of many grains of wheat, and the wine is the result of the crushing of many grapes. Both are thus symbols of unity and suffering. They invite us to help, console, support, and pray for others who suffer physical or mental illnesses

4) **A message of warning:** We need to make Holy Communion an occasion of divine grace and blessing by receiving it worthily, rather than making it an occasion of desecration and sacrilege by receiving Jesus while we are in grave sin. That is why the priest prays just before he receives Holy Communion: "Lord Christ, with faith in your love and mercy, I eat your body and drink your blood. Let it not bring me condemnation, but health in mind and body".

5) **An invitation to become Christ-bearers and Christ-conveyers:** "Go in peace to love and serve one another" is the final message at every Mass. It means that we have to carry Jesus to our homes and places of work, conveying to others around us the love, mercy, forgiveness and spirit of humble service of Christ whom we carry with us.

Exodus 12:1-8, 11-14; 1 Corinthians 11:23-26; John 13: 1-15: On Holy Thursday we remember with gratitude the Paschal mystery of the suffering, death and resurrection of Jesus, and the transformation of the Jewish Passover into the New Testament Passover. The Jewish Passover was, in fact, a joint celebration of two ancient thanksgiving celebrations. The descendants of Abel, who were shepherds, used to lead their sheep from the winter pastures to the summer pastures after the sacrificial offering to God of a lamb. They called this celebration the "Passover." On the other hand, the descendants of Cain, who were farmers, held a harvest festival called the Massoth in which they offered unleavened bread to God as an act of thanksgiving. The Passover feast of the Israelites (Exodus 12:26-37) was a harmonious combination of these two ancient feasts of thanksgiving, celebrated yearly by all Israelites to thank God for the miraculous liberation of their ancestors from Egypt and their exodus to the Promised Land.

The Jewish Passover was a seven-day celebration, during which unleavened bread was eaten. The Passover meal began with the singing of the first part of the "Hallel" psalms," 113 & 114, followed by the first cup of wine. Then those gathered at table ate bitter herbs, sang the second part of the "Hallel" psalms, drank the second cup of wine and listened as the oldest man in the family explained the significance of the event, in answer to the question raised by a child. This was followed by the eating of a lamb previously offered to God in sacrifice and later roasted in fire. The participants divided and ate the roasted lamb and

unleavened Massoth bread, drank the third cup of wine and sang the major “Hallel” psalms, 113-118. In later years, the Jews celebrated a miniature form of the Passover every Sabbath day and called it the “Love Feast.”

Jesus’ last Passover celebration: Jesus began his Passover celebration by washing the feet of his disciples as a lesson in humble service (foot-washing was the duty of slaves). He followed the Jewish Passover ritual up to the second cup of wine. Then he instituted the Holy Eucharist as a sign of God’s perpetual presence with His people and their heavenly food. This was followed by the institution of the priesthood with the command, “Do this in memory of me.” Jesus concluded the ceremony with a long speech incorporating his command of love: “Love one another as I have loved you.” There are several natural connections between the Jewish Passover celebration and the Christian sacrament of the Holy Eucharist. Jesus instituted the sacrament of the Eucharist at a private Passover observance with his disciples (Matthew 26:17-30; Luke 21:7-23). He served as both the Host and the Sacrifice. As He presided over the meal, he infused the familiar Passover elements with new meaning. He was the Lamb of God, as John the Baptist had previously predicted (John 1:29, 36), who would take away the sins of the world.

The transformation of Jesus’ Passover into the Holy Mass: The early Jewish Christians converted the Jewish “Sabbath Love Feast” into the “Memorial Last Supper Meal” of Jesus. The celebration consisted of praising and worshipping God by singing psalms, reading the Old Testament Messianic prophecies and listening to the memoirs of the apostles. This was followed by a procession, the recital of the “institution narrative” and the participants’ partaking of the bread and wine as the “body and blood of Jesus.” This ritual finally evolved into the present day Holy Mass.



Antiphon 1

The Lord Jesus,

When he had eaten with his disciples, poured water into a basin and began to wash their feet, saing: this example I leave you.

Antiphon 2

Lord, do you wash my feet?

Jesus said to him: If I do not wash your feet, you can have no part with me.

So he came to Simon Peter, who said to him: Lord do you wash my feet?

Now you do not know what I am doing, but later you will understand. Lord do you wash my feet?

“I have given you an example so that you may copy what I have done to you”

Holy week program—Easter Triduum

7 April—Good Friday 8 April—Holy Saturday 9 April—Easter Sunday