

SACRED HEART PARISH MORUYA



36 Queen Street (PO Box 23) Moruya NSW 2537
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 Web: <http://cg.org.au/Moruya>

Priest: Fr George Azhakath
 Secretary: Mrs Vickie Moore
 Parish Office hours: Wed and Fri 9:00am—2:00pm

Mass Times:
 Moruya: Sat: Vigil 5:00pm Sun: 10:00am
 Tue: 5:00pm, Wed, Thu & Fri: 9:15am/1st Saturday of the month 9:15am

Tuross: Sun: 8:00am Bodalla: 4th Sunday of the month 3:00pm/2nd Thursday of the month 9:00am

Reconciliation: Every Saturday @ Moruya 4:15pm-4:45pm before Vigil Mass
 1st Saturday of the month @ Moruya 8:15am-9:00am

Devotions: Daily Rosary and Saturdays 9:30am **Adoration:** All Fridays after 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 B - 28 March 2024

Holy Thursday

Evening Mass of the Lord's Supper



"Do this in memory of me"

Christ fulfilled his work of redeeming man and giving 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.

The principal mysteries that are commemorated in the Mass:
 1) Institution of the Holy Eucharist;
 2) Institution of the Priestly Order;
 and 3) the commandment of the Lord to love one another.

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

Entrance Hymn	Homily
Presentation of Holy Oils	Washing of the feet
Introduction	Prayers of the Faithful
Gloria	Offertory—
Opening Prayer	Project Compassion boxes to be brought to the Altar
Liturgy of the Word:	Mass continues as usual
1st Reading (Ex 12:1-8,11-14)	Communion
2nd Reading (1 Cor 11:23-26)	Transfer of Holy Eucharist
The Gospel (Jn 13:1-15)	Procession to the Place of Reposition and Adoration
Commissioning of the Eucharistic Ministers of Communion	



"Would you not watch with me, one hour"

All are welcome to the Eucharistic Adoration at the Altar of Repose, for an hour, immediately after the Mass



Project Compassion Envelopes and Boxes

Project Compassion envelopes and boxes are collected at the Offertory today, to be placed at the Altar as our gift to the poor and needy. Those who are not ready tonight may bring it tomorrow or to the Easter celebration. Thank you very much for your contribution to the

Project Compassion

GOOD FRIDAY

10am Stations of the Cross
3pm The celebration of the Passion of the Lord Good

Good Friday is a day of fast and abstinence

A collection will be taken on Good Friday for the Holy Land

Holy Thursday

On Holy Thursday, we celebrate three anniversaries:

- 1) the anniversary of the institution of the Holy Eucharist;
- 2) the anniversary of the institution of ministerial Priesthood to perpetuate the Holy Mass, to convey God's forgiveness to repentant sinners and to preach the good news of salvation;
- 3) The anniversary of the promulgation of Jesus' new commandment of love: *"Love one another as I have loved you"*.

Today we remember how Jesus transformed the Jewish Passover into the New Testament Passover. In its origins, the Jewish Passover was, in fact, a joint celebration of two ancient thanksgiving celebrations.

The descendants of Abel, who were shepherds used to leading 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, commanded by the Lord God and celebrated yearly by all Israelites to thank God for the miraculous liberation of their ancestors from Egypt and their exodus to the Promised Land.

HOLY WEEK PROGRAM 2024

29 March—Good Friday

- 1) Stations of the Cross **10am**
- 2) The celebration of the Passion of the Lord **3pm**

30 March—Holy Saturday

Easter Vigil Moruya **7pm**

31 March—Easter Sunday

8am (Tuross), **10am** (Moruya)

All welcome to our Holy Week services

Liturgy of the Word

First Reading Exodus 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 Corinthians 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.

The Word of the Lord

All: Thanks be to God

Gospel Acclamation John 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 John 13:1-15

A reading from the holy Gospel according to John

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

THE WORD AND LIFE this week ...

1) A challenge for humble service: Our celebration 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 do not deserve our love. It is to do good to them even if they do not 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 are there 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 are 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 Present in the Holy Eucharist. It is by sharing our blessings and 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; 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 and 114, followed by the first cup of wine. Then those gathered at the 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 substituted the Holy Eucharist a sign of God’s perpetual presence with His people and the 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 *“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 as the Lamb of God, as John the Baptist had previously predicted (John 1:29, 36) who would take away the sins of the world.