

East Hendred Catholic Parish



Maundy
Thursday

Family Meal

IN THE Jewish religion, the Passover Feast (Pesach) is very much a domestic celebration. It is mainly celebrated by the sharing of the Seder Meal, the very meal that Jesus shared with his disciples the night before he died. There it is described as taking place on 'The First Day of Unleavened Bread' for the Seder meal begins the Passover. The use of unleavened bread – no time when fleeing Egypt to wait for loaves to rise – continues throughout the eight days of Passover and is the reason why Catholics, at least in the West, use unleavened bread for the Eucharist.

I think we should not recreate Jewish Passover meals: we should not be pleased if other Faiths did a mock-up of the Mass. Nonetheless, the Jewish Faith has much to teach us about religion in the home. This is highly developed in Judaism because of centuries of persecution. Today religion in the home – the Domestic Church – is a lifeline not only for Christians under persecution but also for us during our 'lock-down' this year.

So, it would be very appropriate for us to have our own Last Supper Meal. The collect and the readings could well be used – a prayer at the beginning and the end and the readings before and after each course. This would be very much something that children could join in – perhaps reclining on couches by the table as was the custom, and the youngest, perhaps, asking the question 'why are we remembering the Last Supper?' I would hope that mum and dad would be able to give a good and simple answer to that question!

Our domestic celebration might happen before the Mass on line at 8.10pm or just on its own. What we are doing at home is neither Passover nor Mass, but it is part of what we celebrate at Holy Week and Easter.

Fr Andrew

East Hendred Catholic Parish

Maundy Thursday

Commemorating the Lord's Supper

Various Texts for the Mass are given here, together with some links to music. Be careful to skip the ads!

The usual Maundy Thursday devotion of The Washing of the Feet is omitted but the text of *Ubi caritas* is given, both as a simple setting to use at home and in a lovely modern setting by Maurice Duruflé.

You are invited, as always during this period, to make an Act of Spiritual Communion.

At the end of Mass the Blessed Sacrament will be reserved for adoration and we provide a plainsong setting of *Pange lingua*.

As is our custom, the Farewell Discourses, which in St John's Gospel immediately follow the Last Supper, are provided here for meditation after Mass.

Before Mass, which will be live-streamed from 8.10pm (after the applauding of health service workers at 8pm with the ringing of church bells and clapping) you may find these two settings an aid to preparation

Traditional, An upper room | <https://www.youtube.com/watch?v=-2lukOxMrBA>

Gibbons, Drop, drop slow tears | <https://www.youtube.com/watch?v=UMD019B3qhQ>

Antiphon

Nos autem gloriari

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.

Gal 6:14

Collect

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 as 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.

LITURGY OF THE WORD

First Reading

Exodus 12:1-8, 11-14 (RSV)

The Lord said to Moses and Aaron in the land of Egypt, 'This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers' houses, a lamb for a household; and if the household is too small for a lamb, then a man and his neighbour next to his house shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old; you shall take it from the sheep or from the goats; and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it. In this manner you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, both man and

beast; and on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you, when I smite the land of Egypt. 'This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations you shall observe it as an ordinance for ever.



Psalm 116:12-19

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

- 12** What shall I render to the LORD
for all his bounty to me?
- 13** I will lift up the cup of salvation
and call on the name of the LORD,
- 14** I will pay my vows to the LORD
in the presence of all his people.
- 15** Precious in the sight of the LORD
is the death of his saints.
- 16** O LORD, I am your servant;
I am your servant, the son of your handmaid.
You have loosed my bonds.
- 17** I will offer to you the sacrifice of thanksgiving
and call on the name of the LORD.
- 18** I will pay my vows to the LORD
in the presence of all his people,
- 19** in the courts of the house of the LORD,
in your midst, O Jerusalem.
Praise the LORD!

Second Reading

1 Corinthians 11:23-26 (RSV)

I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.' In the same was also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Gospel Acclamation

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!

Gospel

John 13:1-15 (RSV)

Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. He came to Simon Peter; and Peter said to him, 'Lord, do you wash my feet?' Jesus answered him, 'What I am doing you do not know now, but afterward you will understand.' Peter said to him, 'You shall never wash my feet.' Jesus answered him, 'If I do not wash you, you have no part in



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me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' Jesus said to him, 'He who has bathed does not need to wash, except for his feet, but he is clean all over; and you are clean, but not every one of you.' For he knew who was to

betray him; that was why he said, 'You are not all clean.' When he had washed their feet, and taken his garments, and resumed his place, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you.

Reflection

USUALLY we keep Holy Week very actively – waving palms and processing to 'Jerusalem', having our feet washed or watching others have their feet washed, eating and drinking of the Supper of the Lord, going out to 'the Mount of Olives' to watch in the Garden of Gethsemane, making the Stations of the Cross, venerating the Cross, receiving Holy Communion as we commemorate the Lord's death, sensing the bereavement of Holy Saturday and busying ourselves ready for Easter, gathering at the new fire and watching the lighting of the Paschal Candle, spreading its light amongst us, singing our hearts out as we celebrate the Resurrection of Christ from the dead and our own hope of immortality. All of this 'enactive' stuff, teaching us, year by year, in the ways of discipleship. Then along comes a year when we can do almost none of it. I am not speaking of individual absence from community celebrations – we at least know then that someone is doing it all – but the whole Church remaining locked in social isolation. Has this happened before? Not in England, apparently, since the twelfth century, the time of King John. And yet our recusant heritage, splendidly highlighted by the chapel at Hendred House (for a time disguised as a log shed), and the chapel at Milton Manor (discreetly hidden away upstairs), remind us that there were many years when the corporate gathering we have always taken for granted in our lifetime was not possible. And this reminds us of many places in the world

– even when there is no plague – where Christians cannot publicly gather to celebrate their faith.

In the light of all this we should perhaps look at this year's muted celebrations as a rare privilege. Not only can we all share something of the privation of the persecuted Church, but we have the opportunity not previously experienced in our context to approach the mysteries of Holy Week and Easter almost entirely contemplatively. Many have had the experience of learning what the domestic church really is – a household perhaps in lockdown but sharing a faith. Some have had the maybe rather daunting experience of learning to be a hermit. For some, anxiety, bereavement, loneliness, or sickness will have made this Holy Week particularly hard and it is too glib simply to say unite your sorrows with Christ on Calvary or with his Blessed Mother standing by. And yet, what else can we say?

We move on now, not to the washing of the feet as we usually do but to prayers. They are as set for Evening Prayer which is said by those unable to attend the Mass of the Lord's Supper. Whether we are using these devotions as we follow the Mass, or are using them for our evening prayer, we have particularly on our hearts and minds those caught up in the emergency. Some are carers and healers: some are sufferers and victims. May we all learn and know the victory of the Cross.

Prayers

At the Last Supper, on the night he was betrayed, our Saviour entrusted to his Church the memorial of his death and resurrection, to be celebrated for ever. Let us adore him and say:

- sanctify your people, redeemed by your blood.

Redeemer of the world, give us a greater share of your passion through a deeper spirit of repentance:

- so that we may share the glory of your resurrection.

May your Mother, comfort of the afflicted, protect us:

- may we console others as you console us.

In their trials enable your faithful people to share in your passion:

- and so reveal in their lives your saving power.

In your agony, you shared the anguish of those who suffer:

- be with those throughout the world who at this time are anxious, bereaved, or sick.

You humbled yourself by being obedient even to accepting death, death on a cross:

- give all who serve you the gifts of obedience and patient endurance.

Transform the bodies of the dead to be like your own in glory:

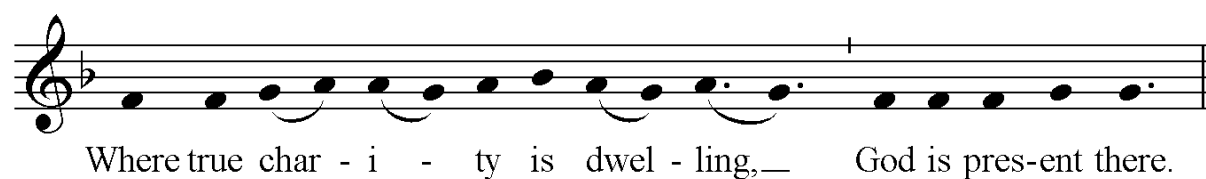
- and bring us at last into their fellowship.

Durufle, Ubi caritas | <https://www.youtube.com/watch?v=2-LQve92U1o>

Ubi caritas (plainsong)



or

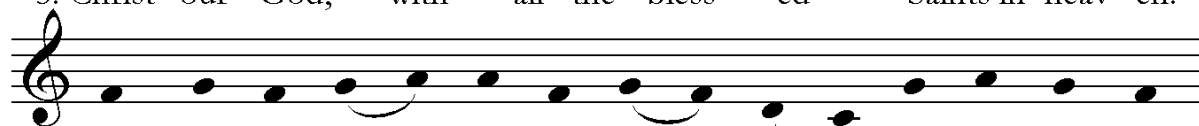




1. By the love of Christ we have been brought to-gether:
2. So when we as one ae gath - ered all to-gether,
3. May your face thus be our vi - sion, bright in glo - ry;



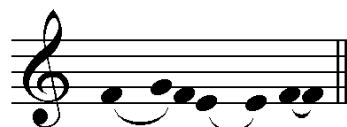
1. let us find in him our glad - ness and our pleas-ure;
2. let us strive to keep our minds free of di - vi - sion;
3. Christ our God, with all the bless - ed Saints in heav - en:



1. may we love him and re - vere him, God the liv - ing,
2. may there be an end to mal - ice, strife and quar - rels,
3. such de - light is pure and fault - less, joy un-bound-ed,



1. and in love re - spect each oth - er with sin - cere hearts.
2. and let Christ our God be dwell - ing here a - mong us.
3. which en-dures through count-less ag - es world with - out end.



3. A - men.

Our Father

Act of Spiritual Communion *St Alphonsus Liguori (18th cent.)*

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion

Hoc Corpus, quod pro vobis

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.

1 Cor 11:24-25

Prayer after Spiritual Communion

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.

ADORATION OF THE MOST BLESSED SACRAMENT

Gregorian chant, Pange Lingua | <https://www.youtube.com/watch?v=AEXotKOjKEo>

Of the glorious Body telling,
O my tongue, its mysteries sing,
and the Blood, all price excelling,
which the world's eternal King,
in a noble womb once dwelling
shed for the world's ransoming.

2 Given for us, descending,
of a Virgin to proceed,
man with man in converse blending,
scattered he the Gospel seed,
till his sojourn drew to ending,
which he closed in wondrous deed.

3 At the last great Supper lying
circled by his brethren's band,
meekly with the law complying,
first he finished its command
then, immortal Food supplying,
gave himself with his own hand.

4 Word made Flesh, by word he maketh
very bread his Flesh to be;
man in wine Christ's Blood partaketh:
and if senses fail to see,
faith alone the true heart waketh
to behold the mystery.

Either:

5 Therefore we, before him bending,
this great Sacrament revere;
types and shadows have their ending,
for the newer rite is here;
faith, our outward sense befriending,
makes the inward vision clear.

6 Glory let us give, and blessing
to the Father and the Son;
honour, might and praise addressing,
while eternal ages run;
ever too his love confessing,
who, from both, with both is one. Amen.

Words: Thomas Aquinas (1227-1274);
tr. John Mason Neale, Edward Caswall &c

Tune: plainsong

or:



***Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Praestet fides supplementum
Sensuum defectui. –***

***Genitori, Genitoque
Laus et iubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.***

Readings for a Watch of the Passion at Home

White, Lamentations | <https://www.youtube.com/watch?v=DcrdVIF7MMY>

John 13:31 (RSV)

When he had gone out, Jesus said, Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another.' Simon Peter said to him, 'Lord, where are you going?' Jesus answered, 'Where I am going you cannot follow me now; but you shall follow afterward.' Peter said to him, 'Lord, why cannot I follow you now? I will lay down my life for you.' Jesus answered, 'Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

John 14 (RSV)

Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going. Thomas said to him, 'Lord, we do not know where you are going; how can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him.' Philip said to him, 'Lord, show us the Father, and we shall be satisfied.' Jesus said to him, 'Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in

the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves. Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it.

If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counsellor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. I will not leave you desolate; I will come to you. Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him.'

Judas (not Iscariot) said to him, 'Lord, how is it that you will manifest yourself to us, and not to the world?' Jesus answered him, 'If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me. 'These things I have spoken to you, while I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you, for the

ruler of this world is coming. He has no power over me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go hence.

John 15 (RSV)

I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches.

He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire



and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.

This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another. If the world hates you, know that it has hated me

before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. But all this they will do to you on my account, because they do not know him who sent me.

If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father. It is to fulfil the word that is written in their law, 'They hated me without a cause.' But when the Counsellor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning.

John 16 (RSV)

I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me. But I have said these things to you, that when their hour comes you may remember that I told you of them. 'I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me; yet none of you asks me, "Where are you going?" But because I have said these things to you, sorrow has filled your hearts. Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counsellor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no more; concerning judgment, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes,

he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. A little while, and you will see me no more; again a little while, and you will see me. Some of his disciples said to one another, 'What is this that he says to us, "A little while, and you will not see me, and again a little while, and you will see me"; and, "because I go to the Father"?' They said, 'What does he mean by "a little while"? We do not know what he means.' Jesus knew that they wanted to ask him; so he said to them, 'Is this what you are asking yourselves, what I meant by saying, "A little while, and you will not see me, and again a little while, and you will see me"? Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you. In that day you will ask nothing of me. Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.

I have said this to you in figures; the hour is coming when I shall no longer speak to you in figures but tell you plainly of the Father. In that day you will ask in my name; and I do not say to you that I shall pray the Father for you; for the Father himself loves you, because you have loved me and have believed that I came from the Father. I came from the Father and have come into the world; again, I am leaving the world and going to the Father.' His disciples said, 'Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God.'

Jesus answered them, 'Do you now believe? The hour is coming, indeed it has come, when you will be scattered, every

man to his home, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.'



Garden of Gethsemane

John 17 (RSV)

When Jesus had spoken these words, he lifted up his eyes to heaven and said, 'Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, glorify you me in your own presence with the glory which I had with you before the world was made.

I have manifested your name to the men whom you gave me out of the world; they were yours, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are yours; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may

be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them your word; and the world has hated them because they are not of the world, even as I am not of the world. I do not pray that you should take them out of the world, but that you should keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be consecrated in truth.

I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory which you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to behold my glory which you have given me in your love for me before the foundation of the world. O righteous Father, the world has not known you, but I have known you; and these know that you have sent me. I made known to them your name, and I will make it known, that the love with which you have loved me may be in them, and I in them.

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