

# *Holy Thursday*

➤ *Evening Mass of the Lord's Supper* ❧



*St. Clare of Assisi Catholic Church ❧ O'Fallon, Illinois*

## SCHEDULE OF REMAINING TRIDUUM LITURGIES

- ◈ Eucharistic Adoration continues until Night Prayer at 9:00pm
- ◈ Good Friday Office of Readings & Morning Prayer - 7:30am
- ◈ Divine Mercy Chaplet - 2:30pm
- ◈ Good Friday Stations of the Cross - 3:00pm
- ◈ Good Friday: Celebration of the Passion of the Lord - 7:00pm
- ◈ Holy Saturday Office of Readings & Morning Prayer - 7:30am
- ◈ Easter Vigil - 8:00pm (fulfills Sunday obligation)  
Easter Brunch to follow in the Fellowship Hall
- ◈ Easter Sunday Masses - 8:30am & 10:30am

**THE EVENING MASS OF THE LORD’S SUPPER** begins the Paschal Triduum – Latin for Three Days. These three days are the holiest in our liturgical calendar; in fact, to set them apart even more, the Church designates these three days as its own liturgical season. The three days are counted starting at sundown on Holy Thursday, thus concluding on the evening of Easter Sunday. There are many rituals that occur during tonight’s Mass. You can read more about each of these on pages 6, 13, 18, and 19. The Collection on Holy Thursday is traditionally an offering for the poor. We celebrate the Liturgy of the Eucharist, but tonight we have an opportunity to feel a deeper connection as we commemorate Christ instituting the Eucharist at the last supper. This evening’s liturgy has no ending. Rather, the Triduum is viewed as one continuous liturgy or time of prayer. Strive to make these next days prayerful, so you can feel the presence of the sacred mysteries we’re celebrating even at home, work, and school. Whether we stay to pray awhile before the Blessed Sacrament or leave, we are now in the quiet and peace and glory of the Triduum.

# ARTWORK

## The Washing of Feet from “Scenes of the Life of Christ”

*by Giotto di Bondone*

This event is portrayed in a most lifelike manner: one disciple is busy putting his sandals back on, another is scratching his foot, and Peter is gathering up his robe to prevent it getting wet. In spite of the many narrative touches, Giotto still concentrates his depiction on the exchange between Christ and Peter. The latter puts his hand to his head, obviously unable to believe what his Lord is telling him. This scene is in the same setting as the Last Supper.

## Back Cover: The Last Supper *by Leonardo da Vinci*

Among the most recognizable images in the world. The painting captures the scene that occurred immediately after Christ tells the twelve that one of them will betray him.

PRELUDE

Le Banquet Céleste

Olivier Messiaen (1908-1992)

*“Whoever eats my flesh and drinks my blood remains in me and I in him.”*

Olivier Messiaen was one of the most prominent French composers of the 20th century. “Le Banquet Céleste” was composed in 1928 while he was studying at the Paris Conservatory. A devout Catholic, Messiaen based much of his music on scripture passages and religious ideas, like the one noted above. In this piece, the unique, sustained chords create an ethereal mood that remains throughout the piece. The pedal enters after a few minutes in an unusual way, playing staccato (short) notes “like drops of water” as Messiaen indicates. Scholars believe that this signifies drops of Christ’s blood falling from the cross. The slow tempo and ambiguous nature of the piece hint that our perception of time is not that of God’s. The piece ends on an unresolved chord, symbolizing that the celestial banquet, the Eucharist, is eternal.

# INTRODUCTORY RITES

ENTRANCE ANTIPHON

Galatians 6:14

*Gaduale Romanum*

*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.*

PROCESSIONAL HYMN

Lift High the Cross

*Crucifier*



Lift high the cross, the love of Christ pro-claim till



all the world a - dore his sa - cred name.



1. Come, Chris - tians, fol - low where the Mas - ter trod, our
2. Led on their way by this tri - um-phant sign, the
3. Each new - born ser - vant of the Cru - ci - fied bears
4. O Lord, once lift - ed on the glo - rious tree, your
5. So shall our song of tri - umph ev - er be: praise



King vic - to - rious, Christ, the Son of God.  
hosts of God in con - quering ranks com - bine.  
on the brow the seal of him who died.  
death has bought us life e - ter - nal - ly.  
to the Cru - ci - fied for vic - to - ry!

D.C.

*The holy oils were blessed and consecrated at the Chrism Mass on Tuesday at the Cathedral of St. Peter by Bishop McGovern for the sacramental life of our parish community. Those presenting the oils are active in ministering to those who will be anointed with this oil.*

### The Oil of the Sick

*May the sick who are anointed with this oil experience the compassion of Christ and his saving love, in body, mind, and soul.*

#### Cantor, then all



Bless-ed be God for - ev-er.

### The Oil of Catechumens

*Through anointing with this oil, may our catechumens who are preparing to receive the saving waters of Baptism be strengthened by Christ to resist the power of Satan and reject evil in all its forms.*

#### Cantor, then all



Bless-ed be God for - ev-er.

### The Holy Chrism

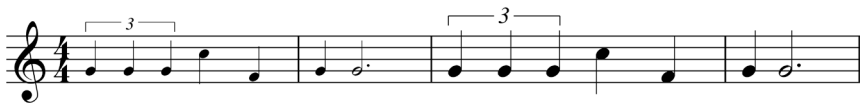
*Through anointing with this perfumed Chrism, may children and adults, who are baptized and confirmed, and presbyters, who are ordained, experience the gracious gifts of the Holy Spirit.*

#### Cantor, then all



Bless-ed be God for - ev-er.

### Final Acclamation



Bless-ed be God for - ev-er. Bless-ed be God for - ev-er.



Bless-ed be God for - ev-er. Bless-ed be God for - ev-er.



Bless-ed be God for - ev-er. Bless-ed be God for - ev-er.

## PENITENTIAL ACT: CONFITEOR

I confess to almighty God  
and to you, my brothers and sisters,  
that I have greatly sinned,  
in my thoughts and in my words,  
in what I have done  
and in what I have failed to do,

*And, striking their breast, they say:*

through my fault, through my fault,  
through my most grievous fault;

*Then they continue:*

therefore I ask blessed Mary ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.

## KYRIE ELEISON

## Missa Puerorum

Josef G. Rheinberger  
(1839-1901)

## GLORIA

## Mass of Wisdom

Steve Janco

Glo - ry to God in the high - est, and on earth peace to  
peo - ple of good will. We praise you, we bless you, we a -  
dore you, we glo - ri - fy you, we give you thanks for  
your great glo - ry, Lord God, heav - en - ly King, O  
God, al - might - y Fa - ther. Lord Je - sus Christ,  
On - ly Be - got - ten Son, Lord God, Lamb of God, Son of the Fa - ther,

you take a-way the sins of the world, have mer - cy on  
us; you take a-way the sins of the world, re-ceive our  
prayer; you are seat-ed at the right hand of the Fa - ther,  
have mer - cy on us. For you a - lone are the  
Ho - ly One, you a - lone are the Lord, you a - lone are the  
Most High, Je - sus Christ, with the Ho - ly Spir - it, in the  
glo-ry of God the Fa - ther. A - men.

## COLLECT

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# LITURGY OF THE WORD

FIRST READING

Exodus 12:1-8, 11-14

## *The law regarding the passover meal.*

The Lord said to Moses and Aaron in the land of Egypt,

“This month shall stand at the head of your calendar; you shall reckon it the first month of the year.

Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household.

If a family is too small for a whole lamb,  
it shall join the nearest household

in procuring one and shall share in the lamb  
in proportion to the number of persons who partake of it.

The lamb must be a year-old male and without blemish.

You may take it from either the sheep or the goats.

You shall keep it until the fourteenth day of this month,  
and then, with the whole assembly of Israel present,  
it shall be slaughtered during the evening twilight.

They shall take some of its blood and  
apply it to the two doorposts and the lintel  
of every house in which they partake of the lamb.

That same night they shall eat its  
roasted flesh with unleavened  
bread and bitter herbs.

“This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand,  
you shall eat like those who are in flight. It is the Passover of the Lord.

For on this same night I will go through Egypt,  
striking down every firstborn of the land, both man and beast,  
and executing judgment on all the gods of Egypt—I, the Lord!

But the blood will mark the houses where you are.

Seeing the blood, I will pass over you; thus, when I strike the land of Egypt,  
no destructive blow will come upon you.

“This day shall be a memorial feast for you, which all your generations shall celebrate  
with pilgrimage to the Lord, as a perpetual institution.”

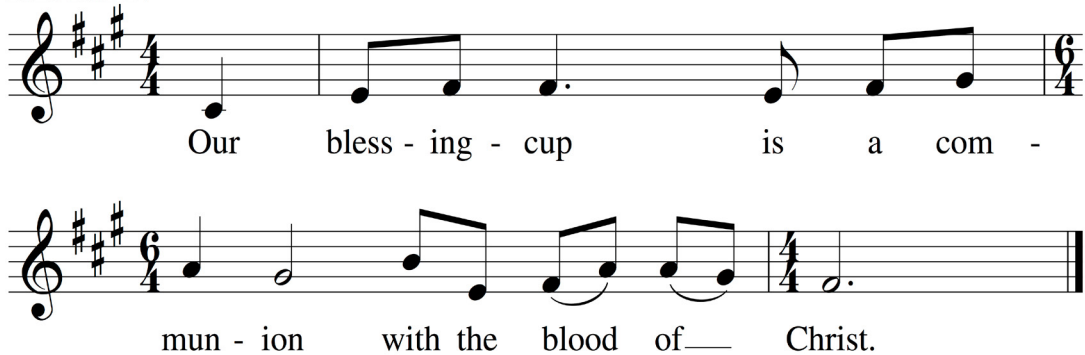


*Holy Thursday: Evening Mass of the Lord's Supper*

*In the Hebrew Scriptures, Psalms 113-118 are called the “Hallel,” which means “Praise.”*

*They are sung at the Passover Feast, among other high holy days in the Jewish calendar.*

*When the Gospel says “and then they sang a hymn,” scholars believe it references the Hallel. In tonight’s celebration of the “New Passover” we retain part of our Jewish heritage by singing this Psalm, the same text which Jesus and the disciples sang at the First Eucharist.*



How shall I make a return to the Lord for all the good he has done for me?  
The cup of salvation I will take up, and I will call on the name of the Lord.

Precious in the eyes of the Lord is the death of his faithful ones.  
I am your servant, the son of your handmaid; you have loosed my bonds.

To you will I offer sacrifice of thanksgiving, and I will call upon the name of the Lord.  
My vows to the Lord I will pay in the presence of all his people.

אֲדָרֵךְ כִּי עָנִיתָנִי נְתִיחִי לִי לִישׁוּעָה:  
אֲבֵן מִאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פֶּנֶה:  
מֵאֵת יְהוָה הָיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ:  
זֶה-הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׁמָחָה בּוֹ:

*Hebrew excerpt from the Hallel*

*For as often as you eat this bread and drink the cup, you proclaim the death of the Lord.*

Brothers and sisters:

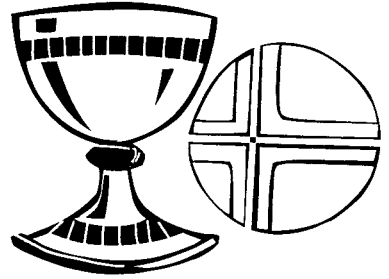
I received from the Lord what I also handed on to you,  
that the Lord Jesus, on the night he was handed over,  
took bread, and, after he had given thanks,  
broke it and said, "This is my body that is for you.

Do this in remembrance of me."

In the same way 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 death of the Lord until he comes.



## GOSPEL ACCLAMATION

Stephen Eros



Glo - ry to you, Word of God, Lord Je-sus Christ!

*I give you a new commandment, says the Lord:  
love one another as I have loved you. - John 13:34*

Text: The English translation of Lenten Gospel Acclamation from *Lectionary for Mass*  
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*Jesus loved them to the end.*

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father.

He loved his own in the world and he loved them to the end.

The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper, fully aware that the Father had put everything into his power

and that he had come from God and was returning to God,

he rose from supper and took off his outer garments.

He took a towel and tied it around his waist.

Then he poured water into a basin

and began to wash the disciples' feet

and dry them with the towel around his waist.

He came to Simon Peter, who said to him,

"Master, are you going to wash my feet?"

Jesus answered and said to him,

"What I am doing, you do not understand now,

but you will understand later."

Peter said to him, "You will never wash my feet."

Jesus answered him,

"Unless I wash you, you will have no inheritance with me."

Simon Peter said to him, "Master, then not only my feet, but my hands and head as well."

Jesus said to him, "Whoever has bathed has no need except to have his feet washed,

for he is clean all over; so you are clean, but not all."

For he knew who would betray him; for this reason, he said, "Not all of you are clean."

So when he had washed their feet and put his garments back on and reclined at table again,

he said to them, "Do you realize what I have done for you?

You call me 'teacher' and 'master,' and rightly so, for indeed I am.

If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet.

I have given you a model to follow, so that as I have done for you, you should also do."



HOMILY

# MANDATUM NOVUM – THE WASHING OF FEET

*The Latin phrase “Mandatum Novum” translates to “New Commandment.” Harkening back to the ordination ritual found in Leviticus 8, Jesus used the gesture of washing feet to institute his apostles as priests. As the Divine Son of God and the apostles’ teacher, he also modeled a new priesthood rooted in humble service. We celebrate the institution of the Priesthood of Jesus Christ on this night. As we commemorate the institution of the Eucharist, we remember that the Eucharist unites us and calls each of us to humbly serve the members of the Body of Christ who are in need. The 12 people chosen for this ritual tonight represent our parish’s broad scope of liturgical, formation, social, outreach, and parish life ministries.*

## Antiphons for the Washing of Feet

Peter Latona (b.1968)



I give you a new com - mand - ment, that you love



one an - oth - er as I have loved you.

1. After the Lord had risen from supper,  
he poured water into a basin  
and began to wash the feet of his disciples:  
he left them this example. - *John 13: 4, 5, 15*

2. The Lord Jesus, after eating supper with his disciples,  
washed their feet and said to them:  
Do you know what I, your Lord and Master,  
have done for you? I have given you an example,  
that you should do likewise. - *John 13: 12, 13, 15*

3. Lord, are you to wash my feet?  
Jesus said to him in answer:  
If I do not wash your feet,  
you will have no share with me. - *John 13:8*

4. So he came to Simon Peter and Peter said to him:  
Lord, are you to wash my feet? . . .  
What I am doing, you do not know for now,  
but later you will come to know. - *John 13: 6-8*

5. If I, your Lord and Master, have washed your feet,  
how much more should you wash each other's feet?  
This is how all will know that you are my disciples:  
if you have love for one another. - *John 13: 14, 35*

6. Let faith, hope and charity, these three,  
remain among you, but the greatest of these is charity.  
Now faith, hope and charity, these three, remain;  
but the greatest of these is charity. - *1 Corinthians 13:13*

# LITURGY OF THE EUCHARIST

OFFERTORY MOTET

Ubi Caritas

Maurice Duruflé (1902-1986)  
9th Century Hymn

*The hymn “Ubi Caritas” is the text appointed by the Church to be sung at the Offertory on Holy Thursday. It’s unusual since 1) the current Roman Missal does not have appointed Offertory texts—those are found in the 1962 Missal—and 2) since it is a hymn text rather than verses from scripture, like nearly all other proper texts. That said, upon reading the text, one can see Mother Church’s rationale: the text is intrinsically connected to the celebration and reception of the Eucharist.*

Where charity and love are, God is there.  
Christ’s love has gathered together.

Let us rejoice and be glad in Him.  
Let us fear, and let us love the living God.  
And may we love each other with a sincere heart.

Therefore when we gather as one in Christ Jesus,  
Let our love enfold each race, creed, every person.  
Let envy, division and strife cease among us;  
May Christ our Lord dwell among us in every heart.

Bring us with your saints to behold your great beauty,  
There to see you, Christ our God, throned in great glory  
There to possess heaven’s peace and joy, your truth and love,  
For endless ages of ages, world without end.

PRAYER OVER THE OFFERINGS

EUCCHARISTIC ACCLAMATIONS

SANCTUS

Mass XVIII

San - ctus, San - ctus, San-ctus Dó - mi - nus De - us Sá - ba-oth.

Ple - ni sunt cae - li et ter - ra gló - ri - a tu - a. Ho-sán - na

in ex - cé - l - sis. Be - ne - dí - ctus qui ve - nit in nó - mi - ne

Dó - mi - ni. Ho - sán - na in ex - cé - l - sis.

MYSTERY OF FAITH ACCLAMATION

*Roman Missal*

We pro - claim your Death, O Lord, and pro - fess your

Res - ur - rec - tion un - til you come a - gain.

GREAT AMEN

*Roman Missal*

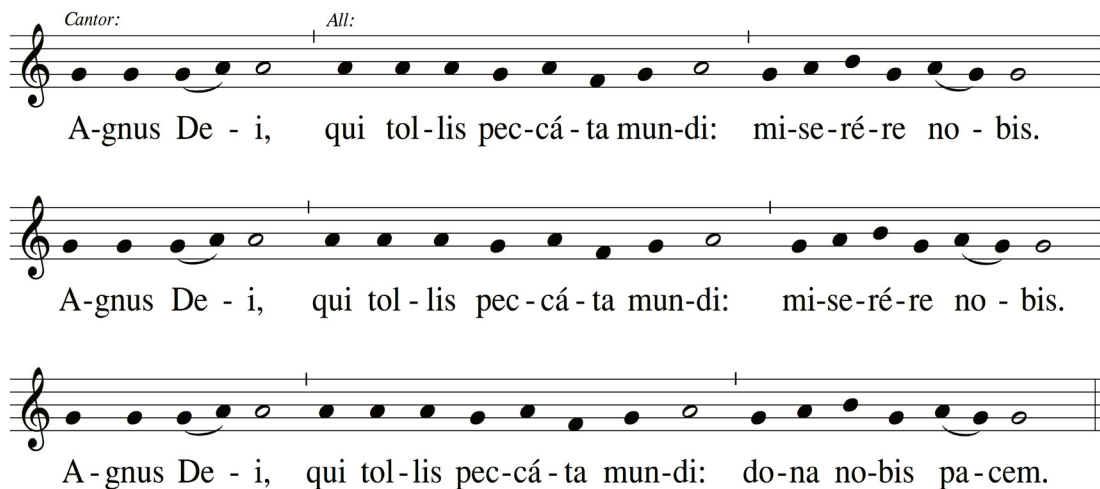
A - men, a - men, a - men.

# COMMUNION RITE

AGNUS DEI

Mass XVIII

*Cantor:* *All:*



A-gnus De - i, qui tol - lis pec - cá - ta mun - di: mi - se - ré - re no - bis.

A-gnus De - i, qui tol - lis pec - cá - ta mun - di: mi - se - ré - re no - bis.

A-gnus De - i, qui tol - lis pec - cá - ta mun - di: do - na no - bis pa - cem.

COMMUNION ANTIPHON

1 Corinthians 11:24-25

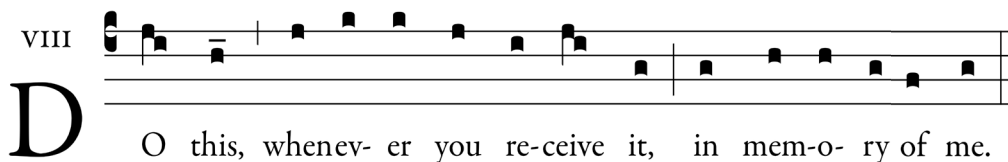
Columba Kelly, OSB

*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.*

REFRAIN

Adam Bartlett

VIII



**D** O this, whenever you receive it, in memory of me.

*Verses from Psalm 23 sung by the cantor.*



Hail, true Body, born of the Virgin Mary,  
 who having truly suffered, was sacrificed on the cross for mankind,  
 whose pierced side flowed with water and blood:  
 May it be for us a foretaste in the trial of death.  
 O sweet Jesus, O holy Jesus, O Jesus, son of Mary, have mercy on us.



The bread of the angels  
 becomes the bread of mortals;  
 the bread of heaven  
 puts an end to prefigurations.  
 O wondrous thing!  
 the poor, the slave and the humble  
 feed on their Lord.

Of you, threefold and  
 one God, we ask:  
 Come to visit us  
 as we worship you;  
 lead us on your paths  
 to where we want to go:  
 to the light in which you dwell.

# TRANSFER OF THE MOST BLESSED SACRAMENT

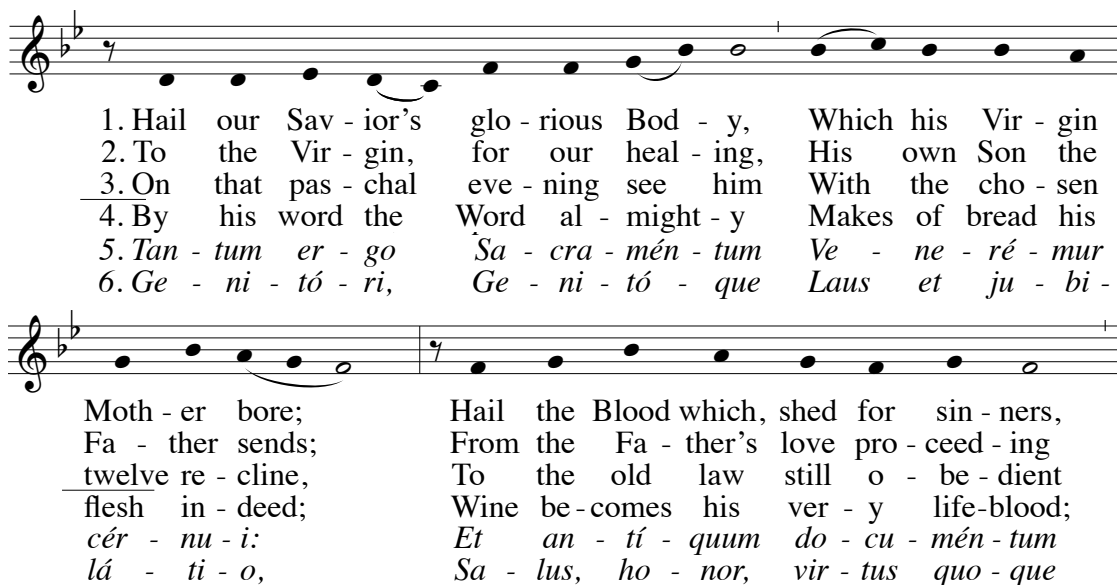
As our Lord was led off to trial after the Last Supper, so we process with his very presence to the Altar of Repose. Our main tabernacle is completely empty and the sanctuary lamp, signifying his presence, is extinguished. Since the Sacrifice of the Eucharist is not offered on Good Friday, the hosts consecrated at this Mass will be used for tomorrow's liturgy. Joining this procession are some of our 3rd grade parishioners who are celebrating the anniversary of their First Communion.

*Please kneel*

HYMN DURING THE TRANSFER

Pange Lingua Gloriosi

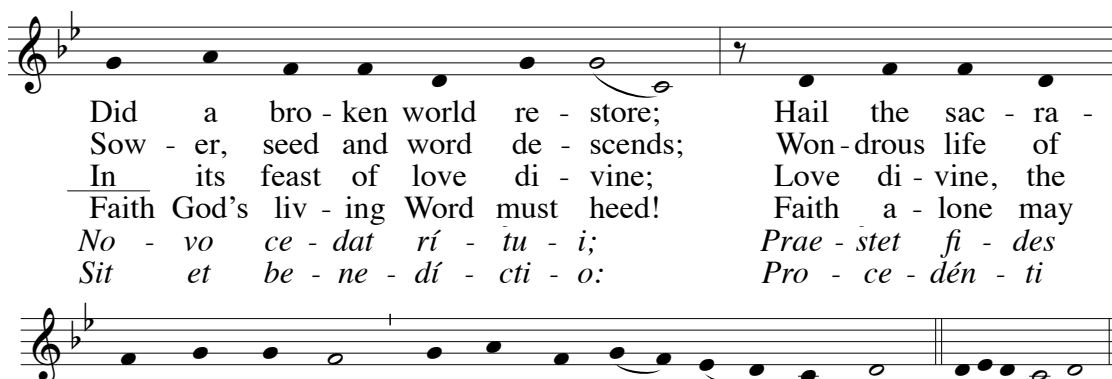
St. Thomas Aquinas



1. Hail our Sav - ior's glo - rious Bod - y, Which his Vir - gin  
2. To the Vir - gin, for our heal - ing, His own Son the  
3. On that pas - chal eve - ning see him With the cho - sen  
4. By his word the Word al - might - y Makes of bread his  
5. *Tan - tum er - go Sa - cra - mén - tum Ve - ne - ré - mur*  
6. *Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju - bi -*

Moth - er bore;  
Fa - ther sends;  
twelve re - cline,  
flesh in - deed;  
*cér - nu - i:*  
*lá - ti - o,*

Hail the Blood which, shed for sin - ners,  
From the Fa - ther's love pro - ceed - ing  
To the old law still o - be - dient  
Wine be - comes his ver - y life - blood;  
*Et an - tí - quum do - cu - mén - tum*  
*Sa - lus, ho - nor, vir - tus quo - que*



Did a bro - ken world re - store; Hail the sac - ra -  
 Sow - er, seed and word de - scends; Won - drous life of  
 In its feast of love di - vine; Love di - vine, the  
 Faith God's liv - ing Word must heed! Faith a - lone may  
 No - vo ce - dat rí - tu - i; Prae - stet fi - des  
 Sit et be - ne - dí - cti - o: Pro - ce - dén - ti

ment most ho - ly, Flesh and Blood of Christ a - dore!  
 Word in - car - nate With his great - est won - der ends.  
 new law giv - ing, Gives him - self as Bread and Wine.  
 safe - ly guide us Where the sens - es can - not lead.  
 sup - ple - mén - tum Sén - su - um de - fé - ctu - i.  
 ab u - tró - que Com - par sit lau - dá - ti - o. A - men.

Text: *Pange lingua*, Thomas Aquinas, 1227–1274; tr. by James Quinn, SJ, 1919–2010, © 1969. James Quinn, SJ. Published by OCP.  
 Tune: PANGE LINGUA GLORIOSI, 8 7 8 7; Mode III

## STRIPPING OF THE SANCTUARY AND ALTAR (*you may sit or continue kneeling*)

*The altar, a symbol of Christ, is stripped of its linens to provide an allegorical comparison to the stripping of Christ before his crucifixion. Holy water is drained and emptied from all fonts, and the newly blessed waters of Easter will fill these fonts at the Easter Vigil.*

**P L E A S E   D E P A R T   I N   S I L E N C E .**

**You may take this worship aid with you,  
 or recycle it in the baskets in the gathering space.**

