

Link to Liturgy



Holy Thursday This is my Body

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Communion Antiphon (1 Cor 11:24,25) – Simple English

Propers

Should be chanted three times so that the time of prayer, study and discussion can be made sacred. . Another song can be substituted, but should have the same theme; this should not be the norm.

This is my body which is given up for you;
This is the cup of the new covenant in my blood, say the Lord.
Each time that you partake thereof, do it in memory of me.

Alternate options:

Consume Me
Kalwaria (Remnant)

Collect –Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

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,
One God, for ever and ever.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – John 13:1-15 –Roman Missal

A reading from the holy Gospel according to John
- Glory to you O Lord

- [69] Mt. 26:39
- [70] CCC 2559
- [71] Cf. Rom 5:12; Heb. 4:15
- [72] 1 Pt. 2:24; cf. Mt. 26:42
- [73] CCC 612
- [74] Lk. 22:44
- [75] Lk. 22:43
- [76] CCC 2846
- [77] Gal. 1:4
- [78] Heb. 10:10
- [79] CCC 2824
- [80] Mt. 7:21
- [81] CCC2826
- [82] J. Escriva, Furrow, 445
- [83] Fernandez, In Conversation with God 2, 27.1
- [84] Lk. 22:42
- [85] CCC 2605
- [86] Cf. Lk. 3:21; 9:28; 22:41-44
- [87] CCC 2600
- [88] Cf. Mt. 7:7-11, 13-14
- [89] CCC 2609
- [90] Abbot Gueranger, O.S.B.; The Liturgical Year; Vol. 6; Passiontide & Holy Week

Before the Feast of Passover, Jesus knew that his hour had come to pass from the 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."

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Spiritual Reading

From an Easter homily by Saint Melito of Sardis, bishop

There was much proclaimed by the prophets about the mystery of the Passover: that mystery is Christ, and to him be glory for ever and ever. Amen.

For the sake of suffering humanity he came down from heaven to earth, clothed himself in that humanity in the Virgin's womb, and was born a man. Having then a body capable to suffering, he took the pain of fallen man upon himself; he triumphed over the diseases of soul and body that were its cause, and by his

Spirit, which was incapable of dying, he dealt man's destroyer, death, a fatal blow.

He was led forth like a lamb; he was slaughtered like a sheep. He ransomed us from our servitude to the world, as he had ransomed Israel from the land of Egypt; he freed us from our slavery to the devil, as he had freed Israel from the hand of Pharaoh. He sealed our souls with his own Spirit, and the members of our body with his own blood.

He is the One who covered death with shame and cast the devil into mourning, as Moses cast Pharaoh into mourning. He is the One who smote sin and robbed iniquity of offspring, as Moses robbed the Egyptians of their offspring. He is the One who brought us out of slavery into freedom, out of darkness into light, out of death into life, out of tyranny into an eternal kingdom; who made us a new priesthood, a people chosen to be his own for ever. He is the Passover that is our salvation.

It is he who endured every kind of suffering in all those who foreshadowed him. In Abel he was slain, in Isaac bound, in Jacob exiled, in Joseph sold, in Moses exposed to die. He was sacrificed in the Passover lamb, persecuted in David, dishonored in the prophets.

It is he who was made man of the Virgin, he who was hung on the tree; it is he who was buried in the earth, raised from the dead, and taken up to the heights of heaven. He is the mute lamb, the slain lamb, the lamb born of Mary, the fair ewe. He was seized from the flock, dragged off to be slaughtered, sacrificed in the evening, and buried at night. On the tree no bone of his was broken; in the earth his body knew no decay. He is the One who rose from the dead, and who raised man from the depths of the tomb.

Responsory - Office of Readings - Holy Week

Everyone has sinned and is deprived of God's glory. We are justified through the free gift of his grace and through the redemption of Christ Jesus. - God made Christ's sacrificial death the means of expiating the sins of all believers.

This is the Lamb of God who takes away the sins of the world. - God made Christ's sacrificial death the means of expiating the sins of all believers.

- [21] Mt. 27:3-5
- [22] Lk. 22:3
- [23] Acts 1:26
- [24] Modern Catholic Dictionary pgs. 299-300
- [25] Divine Intimacy pg. 397
- [26] Footnotes NAB Jn. 13:2
- [27] Jn. 6:71
- [28] Divine Intimacy pg. 396
- [29] Divine Intimacy pg. 397
- [30] Council of Trent (1562); DS 1740
- [31] CCC 1337
- [32] Divine Intimacy Vol. II pg. 115
- [33] Ex. 12:14
- [34] Fernandez, In Conversation with God 2, 44.1
- [35] 1 Cor. 5:7
- [36] Fernandez, In Conversation with God 2, 44.2
- [37] CCC 1340
- [38] Cf. CCC 1333
- [39] Cf. Deut. 8:3
- [40] 1 Cor. 10:16
- [41] CCC 1334
- [42] Cf. CCC1335
- [43] Jn. 6:35
- [44] Lk. 22:19
- [45] Jn. 6:67
- [46] Jn. 6:68
- [47] CCC1336
- [48] Fernandez, In Conversation with God 2, 44.2
- [49] Luke 22:19, 1 Cor. 11:24
- [50] 1 Cor 11:26
- [51] Fernandez, In Conversation with God 2, 44.2
- [52] CCC1363
- [53] Cf. Heb. 7:25-27
- [54] LG 3; cf. 1 Cor. 5:7
- [55] CCC1364
- [56] Lk. 22:19-20
- [57] Mt. 26:28
- [58] CCC 1365
- [59] CCC 1366
- [60] Council of Trent (1562): Doctrina de ss. Missae sacrificio, c. 2: DS 1743; cf. Heb. 9:14,27
- [61] CCC 1367
- [62] Jn. 13:5
- [63] Fernandez, In Conversation with God 2, 44.1
- [64] Abbot Gueranger, O.S.B.; The Liturgical Year; Vol. 6; Passiontide & Holy Week
- [65] The Church's Year pg. 236
- [66] Fernandez, In Conversation with God 2, 44.2
- [67] CCC 612
- [68] Footnotes NAB Mt. 26:36

By the Cross with thee to stay,
there with thee to weep and pray,
is all I ask of thee to give.
Virgin of all virgins blest!,
Listen to my fond request:
let me share thy grief divine;
Let me, to my latest breath,
in my body bear the death
of that dying Son of thine.
Wounded with His every wound,
steep my soul till it hath swooned,
in His very Blood away;
Be to me, O Virgin, nigh,
lest in flames I burn and die,
in His awful Judgment Day.
Christ, when Thou shalt call me hence,
by Thy Mother my defense,
by Thy Cross my victory;
While my body here decays,
may my soul Thy goodness praise,
Safe in Paradise with Thee.

“The End” Notes

- [1] Divine Intimacy Vol. II pg. 116
- [2] Divine Intimacy Vol. II pg. 116
- [3] GS 38; cf. Rom 15:5; Phil. 2:5
- [4] Cf. Jn. 13:15; Lk. 11:1; Mt. 5:11-12
- [5] CCC 520
- [6] The Church’s Year pgs. 234-235
- [7] The Church’s Year pg. 235
- [8] Abbot Gueranger, O.S.B.; The Liturgical Year; Vol. 6; Passiontide & Holy Week
- [9] GIRM; Thursday of the Lord’s Supper; Section 11
- [10] Abbot Gueranger, O.S.B.; The Liturgical Year; Vol. 6; Passiontide & Holy Week
- [11] The Church’s Year pg. 232-233
- [12] The Church’s Year pgs. 236-237
- [13] All information about Holy Oils in this section is taken from - Abbot Gueranger, O.S.B.; The Liturgical Year; Vol. 6; Passiontide & Holy Week
- [14] Roman Catholic Daily Missal; 1962
- [15] Rite of Baptism
- [16] Rite of Baptism
- [17] Psalm 92
- [18] Jn. 13:29
- [19] Mt. 26:14-16
- [20] Mt. 26:47-56

Washing the Feet – Lesson and Discussion

“Master, are you going to wash my feet?”

“The washing of the feet, the institution of the Eucharist, and his death on the cross indicate how and to what point we must love our brothers in order to fulfill the Lord’s command.”[1]

Does Jesus just want us to imitate His actions? No. He wants us to imitate both His action of service and His intention and attitude of love. “It was not so much a matter of imitating relations with one another; they were each to consider and behave to each other as though each were the servant of the other. Only humility like this will make it possible to fulfill the command that Jesus is about to give: ‘A new commandment I give to you that you love one another; even as I have loved you, that you also love one another’ (ib. 34).”[2]

Why did Jesus wash the feet of His disciples? Jesus did this to show His apostles and each of us what it takes to follow Him. He washed their feet to be a perfect model of what a man should be to another man. “In all of his life Jesus presents himself as our model. He is ‘the perfect man,’[3] who invites us to become his disciples and follow him. In humbling himself, he has given us an example to imitate, through his prayer and he draws us to pray, and by his poverty he calls us to accept freely the privation and persecutions that may come our way.[4]”[5]

It was also, “To give them a proof of His sincere love and great humility which they should imitate; to teach them that although free from sin, and not unworthy to receive His most holy body and blood, their feet needed cleansing, that is, that they should be purified from all evil inclinations which defile the heart, and prevent holy Communion from producing fruitful effects in the soul.”[6] Jesus tells the apostles, “Whoever has bathed has no need except to have his feet washed, for he is clean all over.” We may be “clean all over” or in the state of Grace, but we still but allow our Lord to cleanse us of every impurity.

Why does the priest wash peoples’ feet during Mass? Priests, as well as bishops and the Pope, wash the feet of others to show that if they are in the person of Christ and give their lives over to Him, they must live the example set before them by Jesus. “To commemorate the washing of the apostles’ feet by Christ, and to teach all, even the highest to exercise the necessary virtues of

humility and charity towards all, even the lowest, according to the example given by Jesus.”[7]

Was this action of Christ taken literally or is it just symbolic? In the early Church, “it was almost a daily practice. St. Paul, when mentioning the qualities, which should adorn the Christian widow, includes that of washing the feet of the saints (1 Tim 5:10), that is, of the faithful. We find this act of humble charity practiced in the ages of persecution, and even later. The Acts of the saints of the first six centuries, and the homilies and writings of the holy fathers, are filled with allusions to it. Afterwards charity grew cold, and this particular way of exercising it was confined, almost exclusively, to monasteries. Still, from time to time it was practiced elsewhere...the holy king Robert of France, and, later Saint Louis, used to frequently wash the feet of the poor. The holy queen St. Margaret of Scotland, and Saint Elizabeth of Hungary, did the same. The church with that same spirit which makes her treasure up every recommendation of her divine Lord, has introduced this act of humility into her liturgy, and it is today that she puts the great lesson before her children”[8]

How is the washing of the feet to be performed in the liturgy? The General Instruction of the Roman Missal states, “The men who have been chosen are led by the ministers to seats prepared in a suitable place. Then the Priest (removing his chasuble if necessary) goes to each one, and, with the help of the ministers, pours water over each one’s feet and then dries them.”[9] Those chosen represent the apostles present at the Last Supper. In the tradition of the Church poor have been chosen and even thirteen have been chosen instead of twelve. “The twelve apostles are represented by the twelve poor who, according to the most general practice, are chosen for this ceremony. The Pope, however, washes the feet of thirteen priests of as many different countries...But, why thirteen? Some have interpreted it thus: that it represented the full number of the apostolic college, which is thirteen; for St. Mathias was elected in Judas’s place, and our Lord Himself, after His Ascension, called St. Paul to be an apostle. Other authors, however, and among them the learned Pope Benedict XIV, assert that the reason of this number being chosen was the miracle related in the life of St. Gregory the Great. This holy Pope used, every day, to wash the feet of twelve poor men, whom he afterwards invited to his own table. One day, a thirteenth was present: it was an angel, who God had sent, that He might thereby testify how dear to Him was the charity of His

Marian Antiphon - Sabter Mater

Stabat Mater is a 13th-century Roman Catholic hymn to Mary. It has been variously attributed to the Franciscan Jacopone da Todi and to Innocent III.

At the Cross her station keeping,
stood the mournful Mother weeping,
close to her son to the last.
Through her heart, His sorrow sharing,
all His bitter anguish bearing,
now at length the sword has passed.
O how sad and sore distressed
was that Mother, highly blest,
of the sole-begotten One.
Christ above in torment hangs,
she beneath beholds the pangs
of her dying glorious Son.
Is there one who would not weep,
whelmed in miseries so deep,
Christ's dear Mother to behold?
Can the human heart refrain
from partaking in her pain,
in that Mother's pain untold?
For the sins of His own nation,
She saw Jesus wracked with torment,
All with scourges rent:
She beheld her tender Child,
Saw Him hang in desolation,
Till His spirit forth He sent.
O thou Mother! fount of love!
Touch my spirit from above,
make my heart with thine accord:
Make me feel as thou hast felt;
make my soul to glow and melt
with the love of Christ my Lord.
Holy Mother! pierce me through,
in my heart each wound renew
of my Savior crucified:
Let me share with thee His pain,
who for all my sins was slain,
who for me in torments died.
Let me mingle tears with thee,
mourning Him who mourned for me,
all the days that I may live:

Psalm 51 is recited with a suppressed voice, by alternate choirs.

Prayer: Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and to undergo the punishment of the cross: (the rest in silence) Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

After prayer noise is made (slamming of sacristy door, doors of church, choir books on pew, etc.). Noise is made until the 15th candle is placed back on the candle rack.

All leave in silence.

Profession of Faith or Popular Devotion – The Fifth Luminous Mystery – The Institution of the Eucharist

After announcing the mystery, pray one Our Father. Have one person of several volunteers each read a sentence followed by the first part of the Hail Mary, the second part of the Hail Mary may be prayed all together. End with the Glory Be.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

1. I have eagerly desired to eat this Passover with you before I suffer.
2. Jesus took bread, blessed it: "Take and eat, this is My Body."
3. Taking the wine: "This cup is the new covenant in my Blood, shed for you."
4. At that Eucharistic meal, Jesus celebrated the first Mass.
5. At every Mass the sacrifice of Calvary is made present.
6. At the Last Supper Jesus instituted the sacrament of Holy Orders to perpetuate this sacrifice.
7. "Whoever eats my flesh and drinks my blood remains in me and I in him."
8. The Eucharist is a sacrifice inasmuch as it is offered up, and a sacrament inasmuch as it is received.
9. In the Mass we offer ourselves to God, and God gives himself to us.
10. The Mass will be fruitful in the measure of our surrender to the Father.

Spiritual Fruit: **Love of our Eucharistic Lord**

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

servant. The ceremony of the washing of the feet is also called the *Mandatum*, from the first word of the first antiphon. After the deacon has chanted the Gospel of the Mass of Maundy Thursday, the celebrant takes off the cope, girds himself with a towel, and, kneeling down, begins to wash the feet of those who have been chosen. He kisses the right foot of each one after having washed it. Meanwhile the choir sings the following antiphons: *Mandatum novum do vobis* (I give you a new commandment) ..."[10]

What else is done during the Mass on Holy Thursday? "The crucifix is covered with a white veil in memory of the sacred institution of the Blessed Sacrament of the Altar. The priest comes to the altar robed in white vestments; the Gloria in excelsis is solemnly sung, accompanied by the ringing of bells, and all Christians are exhorted to render praise and gratitude to the Lord for having instituted the Blessed Feast of Love; after the Gloria the bells are silent until Holy Saturday to indicated the Church's mourning for the passion and death of Jesus; to urge us also to spend these days in silent sorrow, meditating on the sufferings of Christ, and in memory of the shameful flight of the apostles at the capture of their master, and their silence during these days. At the Mass the priest consecrates two hosts one of which He consumes at the Communion, and the other he preserves in the chalice for the following day, because no consecration takes place on Good Friday. The officiating priest does not give the usual kiss of peace before Communion, because on this day Judas betrayed his master with a kiss. After Mass, the consecrated host in the chalice, and the Blessed Sacrament in the tabernacle, are taken in procession to the sacristy or repository, in memory of the earliest times of Christianity, when the consecrated hosts for the communicants and the sick, were kept in a place especially prepared, because there was no tabernacle on the altar. Moreover it also signifies Christ's going to Mount Olivet, where His Godhead was concealed. After the procession the priests with the choir say Vespers in adoration of the Blessed Sacrament."[11]

Also, the candles, including the tabernacle candle that indicates Christ's physical presence, are extinguished. This signifies that though we await His glorious resurrection, at this moment in time, Jesus' human nature died and would be laid in the grave.

Lastly, the holy oils used in Baptism, Confirmation, Holy Orders, and Anointing of the Sick are blessed. The consecrating of bap-

tismal fonts and altar stones is also done on this day.[12] With so many of the Sacraments being blessed or taking place, we should give thanks to the Lord for instituting them.

Holy Oils – Lesson and Discussion

“Master, then not only my feet, but my hands and head as well.”

What are the Holy Oils of the Church?[13] The Holy Oils of the Church are blessed each Holy Thursday at the Chrism Mass or an alternative day, which the Bishop chooses.

Oil of the Sick – The first of the holy oils, that is, the first blessed by the bishop, is the one called the oil of the sick. It is the matter of the Sacrament of Extreme Unction [Anointing of the Sick]. It takes away from the dying Christian the remnants of sin; it strengthens him in his last combat; and by the supernatural power it possesses, sometimes restores to him the health of the body.

What is the Oil of the Sick used for? Anointing those at the end of life and when they are very sick or prior to surgery.

Chrism Oil – The noblest of the three oils is the chrism, and its consecration is more solemn, and fuller of mystery than those of the other two. It is by the chrism that the Holy Ghost imprints His indelible seal on the Christian that has already been made a member of Christ by Baptism. The water gives us our spiritual birth; the chrism gives us strength; and until such time as we have received its holy anointing, we have not as yet the perfect character of a Christian. Anointed with this holy oil, the Christian has a visible sign given him of his being a member of the Man-God, whose name of Christ signifies the unction He has received both as King and Pontiff. This consecration of a Christian by chrism is so much in accordance with the spirit of our holy religion, that, immediately after Baptism, the child receives upon its head an anointing (though it is not a sacramental one) of this oil, to show that he is already a sharer of the kingly character of Jesus Christ.

What is the Chrism Oil used for? Confirmation, The head of a person during Baptism, Consecration of a Bishop, Consecration of Chalices, consecration of altars, Blessing of Bells, and Dedication of a Church; in which last most imposing ceremony, the bishop pours out the chrism on the twelve crosses which are to attest to all succeeding ages the glory of God’s house. “At the

V. Why sleep ye? Arise and pray, lest ye enter into temptation. Or see you not how Judas sleepeth not, but maketh speed to deliver me up to the Jews?

Lesson 9 - 1 Corinthians 11:27-34

R. The ancients of the peoples consulted together, How they might, by craft, apprehend Jesus, and kill him: they went forth with swords and clubs, as to a thief.

V. The priests and Pharisees held a council. How they might, by craft, apprehend Jesus, and kill him: they went forth with swords and clubs, as to a thief.

The ancients of the peoples consulted together

Psalm 51 – Ant. Be thou justified, O Lord, in thy words, and overcome, when thou art judged. [10th candle]

Psalm 90 – Ant. The Lord was led as a sheep to the slaughter, and he opened not his mouth. [11th candle]

Psalm 36 – Ant. My heart is broken within me; all my bones have trembled. [12th candle]

Canticle of Moses (Exodus 15:1-18) – Ant. Thou hast encouraged us by thy power, and by thy holy refreshment, O Lord! [13th candle]

Psalm 147 – Ant. He was offered because it was his own will, and he himself bore our sins. [14th candle]

Canticle of Zachary (Luke 1:68-79) – Ant. But the traitor gave them a sign, saying: He whom I shall kiss, this is he; hold fast. [All six candles on the altar are extinguished while Canticle is chanted...at the end of the Canticle the 15th candle is placed on the altar while the antiphon is chanted.]

The following words are chanted while candle is on altar: Christ became, for our sake, obedient unto death.

Our Father is said silently

[15th candle is taken behind the altar (or into sacristy)]

sedition people. For if he is just that lives by faith, he is unjust that has not faith. By injustice then here you must understand infidelity. Our Lord, therefore, saw injustice and strife in the city, and stretched forth his hands to an unbelieving and seditious people: and yet he waited for them, saying: Father, forgive them, for they know not what they do.

R. One of my disciples will this day betray me: woe to him, by whom I shall be betrayed! It had been better for him, if he had not been born.

V. He that dips his hand with me in the dish, he it is that is about to betray me into the hands of sinners. It had been better for him, if he had not been born. One of my disciples will this day betray me: woe to him, by whom I shall be betrayed!

Psalm 75 – Ant. I said to the wicked: Speak not iniquity against God. [7th candle]

Psalm 76 – Ant. The earth trembled and was still, when God arose in judgment. [8th candle]

Psalm 77 – Ant. In the day of my tribulation, I sought God with my hands raised up in prayer. [9th candle]

Our Father is said silently

Lesson 7 - 1 Corinthians 11:17-22

R. I was like an innocent lamb; I was led to be sacrificed, and I knew it not: my enemies conspired against me, saying: Come, let us put wood into his bread, and root him out of the land of the living.

V. All my enemies devised evil things against me: they uttered a wicked speech against me, saying:
Come, let us put wood into his bread, and root him out of the land of the living.

Lesson 8 - 1 Corinthians 11:23-26

R. Could ye not watch one hour with me, ye that exhorted each other to die for me? Or see you not how Judas sleepeth not, but maketh speed to deliver me up to the Jews?

anointing in a Baptism, “the priest anoints the child’s head with sacred chrism. As the Catechism of the Council of Trent tells us, from the moment the baptized person is united as a member to Christ his Head, taking His name Christian from Christ, Whose name in its turn come from the *Chrismatio*, i.e., anointing.”[14] At Baptism during the anointing of Chrism the priest or deacon prays, “God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.”[15] We are united to Christ and to His mission, that of being a priest, prophet and king.

[See Link to Liturgy [Lesson - Priest, Prophet, King](#)]

How does the Sacrament of Confirmation relate to the other uses of the oil? Through Confirmation, we are set aside (consecrated) and are the temple of the Holy Spirit. The Church is a temple just as our body and both are dedicated / consecrated with the same oil. Confirmation calls us to bear witness to Christ through our words and deeds, just as a Church bell announces the invitation to come to Christ, we as Confirmed Catholics announce Christ to the world. We are called to dedicate our lives as an offering to Christ just as the Sacrifice of the Holy Mass takes place on an altar. We are called to live out the virtues of Faith, Hope and Charity. The chalice is a symbol for the virtues: the base is faith, the stem is hope, the cup is charity. The Bishop is a shepherd, and we are the soldiers of Christ, through Confirmation, and the Bishop our general, giving us marching orders.

Oil of Catechumens – The third of the holy oils is called the oil of catechumens. Although it is not the matter of any Sacrament, it is, nevertheless, apostolic institution. Its blessing is less solemn than that of the chrism, but more so than that of the oil of the sick. The oil of catechumens is used in the ceremonies of Baptism, for anointing the breast and shoulders. It is used also for the anointing of a priest’s hands in Ordination, and for the coronation of a king or queen. During Baptism the priest or deacon prays, “We anoint you with the oil of salvation in the name of Christ our Savior; may he strengthen you with his power, who lives and reigns for ever and ever,”[16] when the oil is placed on the breast and shoulders. During our life as a Christian we will need strength of body and heart. The breast and shoulders rep-

resent our heart and our body. We need strength in our heart to stay the course, to not loose heart. We need strength in our body to shoulder the burned and carry the Cross as Christ carried the Cross. It is this oil that gives us the strength of both heart and body to attain salvation with God's Grace. "To me you give the wild-ox's strength; you anoint me with the purest oil."[17]

The Sin of Judas – Lesson and Discussion

"Not all of you are clean."

Judas' swaying by the devil was done before he left the Last Supper. The sin of distraction for the love of the world left Judas blind from seeing Jesus as the Son of God. Once love for the world took hold in Judas' heart, he became the traitor.

MOVIE – STAR WARS EPISODE III – POP CULTURE CONNECTION - 10:01

In the clip, Anakin falls to the Dark Side under his own free choice. Like Judas, he saw rules and laws under his own selfish ways. When Anakin gives in, he gives complete submission to what Palpatine wanted; death. When Judas gave into Satan, he became the slave to sin and death.

Who was Judas? "Son of Simon, the only Apostle who did not come from Galilee. His special interest was money, so he was in charge of the common fund of the Apostles[18]. It was an unfortunate assignment, according to John...His inordinate greed motivated him to betray Jesus. He knew that the high priest, Caiaphas, was anxious to arrest the Master, so he made a deal with the chief priests to identify Jesus at an opportune time for thirty pieces of silver[19] ...Judas lived up to the terms of his agreement with Caiaphas by leading a number of armed men into Gethsemane and kissing Jesus as a symbol of identification, whereupon they arrested Jesus[20]. Scripture reports that when Judas learned that Jesus had been condemned to die, he was filled with remorse[21]. There is no way of knowing his motives. He returned the silver, protested that Jesus was innocent, and when his protest was ignored, went out and hung himself. The Gospel writers made no attempt to explore Judas' betrayal. They simply said that Satan had entered into him, and they all referred to him as the betrayer[22]. His place in the Apostles was taken by Matthias[23]."[24]

[See Link to Liturgy [Lesson – Judas](#)]

wretch returned the price of Blood, and, in the end, hanged himself.

V. It had been well for that man, had he never been born. The unhappy wretch returned the price of Blood, and, in the end, hanged himself.

Lesson 4 – Treatise of Saint Augustine, Bishop, upon the Psalms

Would to God, then, they that now exercise us were converted and exercised with us; but let us not hate them, though they continue to exercise us; for we know no whether they will persevere to the end in their wickedness. And many times, when you imagine that you hate your enemy, it is your brother you hate, though you are ignorant of it. The holy Scriptures plainly show us that the devil and his angels are doomed to eternal fire. It is only their amendment we may despair of, with whom we wage an invisible war; for which the apostle arms us, saying: Our conflict is not with flesh and blood, that is not with the men you see before your eyes, but with the princes, and powers, and rulers of the world of darkness. And lest by his saying, of the world, you might think perhaps, that the devils are rulers heaven and earth: by the world, he meant the impious and the wicked: by the world, he meant that which the Gospel speaks of: And the world knew him not.

R: Judas, the impious trader, betrayed his Lord with a kiss: He, as an innocent Lamb, refused not the kiss to Judas: Who, for a few pence, delivered Christ up to the Jews.

V. It would have been better for him, had he not been born. Who, for a few pence, delivered Christ up to the Jews.

Lesson 5 – Treatise of Saint Augustine, Bishop, upon the Psalms

For I have seen injustice and strife in the city. See the glory of the cross! That cross, which was an object of derision to his enemies, is not placed on the foreheads of kings. The effect is a proof of his power: he conquered the world not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who, as they stood before it, shook their heads and said: If he be the Son of God, let him come down from the cross. He stretched forth his hands to an unbelieving and

Lesson 3 – Lamentations 1:10-14

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. Lo! We have seen him as one not having beauty nor comeliness; there is no sightlines in him: he hath borne our sins, and he grieves for us: and he was wounded for our iniquities: By his wounds we have been healed.

V. Surely he hath borne our infirmities, and carried our sorrows. By his wounds we have been healed.

Lo! We have seen him as one not having beauty nor comeliness.

Psalm 72 – Ant. The Lord hath delivered the poor from the mighty; and the needy that had no helper. [4th candle]

Psalm 73 – Ant. The ungodly have thought and spoken wickedness: they have spoken iniquity on high. [5th candle]

Psalm 74 – Ant. Arise, O Lord, and judge my cause. [6th candle]

Our Father is said silently

Lesson 4 – Treatise of Saint Augustine, Bishop, upon the Psalms

Hear my prayer, O God, and despise not my petition: attend to me and hear me. These are the words of a man in trouble, solicitude, and affliction. He prays in his great sufferings, desiring to be freed from some evil. Let us now see what evil he lies under: and when he has told it to us, let us acknowledge ourselves in it: that by partaking of the affliction, we may join in his prayer. I am become sorrowful in my exercise, says he, and I am troubled. Where is he become sorrowful? Where is he troubled? He says, In my exercise, He speaks of the wicked men whom he suffers, and calls such suffering of wicked men his exercise. Think not that the wicked are in the world for nothing, and that God works no good with them. Every wicked man lives, either to amend his life, or to exercise the good man.

R. My friend hath betrayed me by the sign of a kiss: Whom I shall kiss, that is he; hold him fast: this was the wicked sign given by him, who committed murder by a kiss. The unhappy

Why would Jesus choose Judas if He knew that he would betray Him? Why would Jesus choose Peter, who was a hypocrite in saying that He would stay by His side on Good Friday, but denies Him three times? Why did Jesus choose Thomas, who would doubt the resurrection of Christ? Why would He choose all the others, who quarreled among themselves about who would sit at the right hand of Jesus? The fact is that all men are flawed by their sins. However, we have grace and free will to believe in our faith that saves us from our own sins. Peter turned back to Christ and became our first pope. Thomas came to believe in the resurrection and traveled the farthest of any apostle. The others became the first bishops and helped build the foundation of the Church. Imagine if Judas had not killed himself. Imagine if he had seen the resurrection. He might have been one of the greatest apostles. Sadly, pride and despair overtook him and he took his own life. In place of hope, Judas gave into despair.

In the life of Judas, we see that Jesus loves us even in our stubbornness and desires us to convert and reform our lives. "... although he had already become a liar, Jesus continued to treat him [Judas] like the others, showing him the same love and esteem. This was very painful to the sensitive heart of Jesus, but He would not act otherwise, He wished that we might see with what love, patience, and delicacy He treats even His most stubborn enemies."^[25] **Are we willing to treat the "Judas" in our circles as Jesus treated Judas, showing them the same love and esteem that we show our other friends and acquaintances?** Love should not be depended on what the other will do or not do, but rather what we are willing to do.

Why did Judas become induced by the devil? To be "induced" literally means, "the devil put into the heart that Judas should hand him over."^[26] Judas was induced by the devil well before the Last Supper. We see this earlier in John's gospel when Jesus says, "Have not I chosen you twelve; and one of you is a devil."^[27] Judas was distracted at two of the most crucial moments in Jesus' life, the Bread of Life discourse and the Last Supper. He was blind to what was truly happening.

How do we get distracted during Mass? List some things that may distract you at Mass. There are many things that can distract us at Mass. Things that are happening in our lives outside of Mass, things that are going on around us during Mass, family drama, friends, sleepiness, hunger, and being bored are

just some of the ways we can be distracted. All of these things are superficial and of the world, lacking the greatness of what takes place at Mass. The Church calls us to be actively participating in the Mass. This does not mean doing something active or moving around in order to get something out of it. We must be “actually” participating with our minds, hearts, and souls engaged in what is going on at Mass. One danger is that we can easily feel like Mass is a rerun TV episode. We sit down and feel like we have already seen this same episode and tune it out. For Judas, “In the beginning, he must have been faithful; but later, attachment to worldly things and avarice began to take possession of him, so as to completely chill his love for the Master and transform the Apostle into a traitor.”[28] If we view Mass like the world sees it, we can quickly become “bored” with it and skip out early like Judas did at the Last Supper. A simple prayer that we can say before Mass is “Lord, help me to treat this as if it is my first, my last, and my only Mass. Amen.”

Why is it wrong to leave Mass early? Leaving Mass early is like leaving a Birthday party before the cake and presents. It feels hollow and empty. We should stay through the whole Mass, even staying a little afterwards to give thanks for what God has given us, His very flesh and blood in the Eucharist. Everyday, God gives us special favor by giving His body and blood. Leaving this is leaving Jesus. “Judas represents those souls who have received from God graces of predilection [*a preference or a special liking for someone*], but who prove to be unworthy of them, because of their infidelities. Consecrated souls must, therefore, be very faithful to the grace of their vocation and must not permit the slightest attachment to take root in their hearts.”[29]

Institution of the Eucharist – Lesson and Discussion

“Do you realize what I have done for you?”

Besides what took place on Good Friday, what Jesus did on Holy Thursday in the institution of the Eucharist was the greatest thing He did for us. “In order to leave them a pledge of this love, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return; ‘thereby he constituted them priests of the New Testament.’”

“...today’s Liturgy invites us to rouse ourselves and to penetrate deeply and lovingly the inexpressible reality of the mystery that

for Holy Thursday is included.

VIDEO – Roman Tenebrae – POP CULTURE CONNECTION – 8:35

This video edited to show portions of Tenebrae.

Tenebrae on Holy Thursday – Lesson and Discussion

The Our Father, Hail Mary and Apostles Creed are said silently after the Sign of the Cross

Psalm 69 – Ant. The zeal of thy house hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me. [1st candle]

Psalm 70 – Ant. Let them that devise evils against me be turned back, and let them blush for shame. [2nd candle]

Psalm 71 – Ant. Deliver me, O my God, out of the hand of the sinner. [3rd candle]

Our Father is said silently

1st Lesson – Lamentations 1:1-5

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. He prayed to his Father on Mount Olivet: Father, if it be possible, let this chalice pass from me: the spirit, indeed, is willing, but the flesh is weak.

V. Watch and pray, that ye may not enter into temptation. The spirit, indeed, is willing, but the flesh is weak.

Lesson 2 – Lamentations 1:6-9

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. My soul is sorrowful even to death: stay here, and watch with me: now ye shall see a multitude, that will surround me: Ye will take to flight, and I shall go to be sacrificed for you.

V. Behold the hour is at hand, when the Son of Man shall be delivered into the hands of sinners. Ye will take to flight, and I shall go to be sacrificed for you.

is finished, a noise is made with the seats of the stalls in the choir, which continues until the candle is brought from behind the altar, and shows, by its light, that the Office of Tenebrae is over.

What is the meaning of this prayer? Let us now study the meaning of these ceremonies. The glory of the Son of God was obscured, and, so to say, eclipsed, by the ignominies He endured during His Passion. He, the Light of the world, powerful in word and work, who, but a few days ago, was proclaimed King by the citizens of Jerusalem, is now robbed of all His honours; He is, says Isaias, the Man of sorrows, a leper (Isaiah 53:3-4); He is, says the royal prophet, a worm of the earth, and not man (Psalm 22:7); he is, as He says of Himself, an object of shame even to His own disciples, for they are all scandalized in Him, (Mark 14:27) and abandon Him; yea, even Peter protests that he never knew Him. This desertion on the part of His apostles and disciples is expressed by the candles being extinguished, one after the other, not only on the triangle, but on the altar itself. But Jesus, our Light, though despised and hidden, is not extinguished. This is signified by the candle which is momentarily placed on the altar; it figures our Redeemer suffering and dying on Calvary. In order to express His burial, the candle is hidden behind the altar; its light disappears. A confused noise is heard in the house of God, where all is now darkness. This noise and gloom express the convulsions of nature, when Jesus expired on the cross: the earth shook, the rock were split, the dead came forth from their tombs. But the candle suddenly reappears; its light is as fair as ever; the noise is hushed, and homage is paid to the Conqueror of death.

To pray Tenebrae the traditional way it should be prayed all three days, Holy Thursday, Good Friday, and Holy Saturday.

If Tenebrae is prayed in the evenings, the same structure is kept, but the Canticle of Zachariah is replaced with with the Canticle of Mary, and the altar candles are extinguished at that time.

A very short version of Tenebrae, done either in the morning or evening could be done by simply chanting the antiphons only and extinguishing the candles after the antiphons. Lessons would still be read and the Canticles would be chanted.

Since the theme of this packet is Holy Thursday, only Tenebrae

took place for the first time in the upper room before the astonished eyes of the disciples, and which is renewed on the altar today with the same concreteness. It is always the Lord Jesus who accomplishes the act of consecration in the person of his minister, and today, the anniversary of the institution of the Eucharist and of the eve of his death, it takes on a moving actuality.”[32]

Who was at the Passover/Last Supper? Besides Jesus, the twelve apostles, including Judas, were present for the Last Supper. However, before the actual institution of the Eucharist, Judas left early to summon the guards to arrest Jesus.

When did Jesus celebrate the Last Supper? Jesus celebrated the Last Supper on the feast of the Passover. **What is the feast of the Passover?** “The Passover was the principal Jewish feast and had been instituted to commemorate the liberation of the Jewish people from Egyptian domination. 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.”[33] Every Jew is obliged to celebrate this feast to keep alive the memory of the birth of the People of God.”[34] The Passover is detailed in the first reading for Mass on Holy Thursday.

Why did Jesus choose to institute the Eucharist on Passover? Jesus institutes the Eucharist as the new and eternal sacrifice for the new covenant with God’s people. “Until now God’s covenant with his People has been represented by the paschal lamb’s being sacrificed on the altar of holocausts, at the traditional feast for the entire family that they call the Paschal meal. Now the Lamb being offered up is Christ himself,[35] his, ‘the Blood of the new and everlasting covenant.; The Body of Christ is the new banquet for which all the family congregate: ‘Take this and eat’.”[36] “By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus’ passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.”[37]

Why does Jesus use bread and wine? At the center of every Mass is the Eucharist. It is the heart of the sacrifice and celebration with the bread and wine.[38] We use bread and wine be-

cause, “In the Old Covenant bread and wine were offered in sacrifice among the first fruits of the earth as a sign of grateful acknowledgment to the Creator. But they also received a new significance in the context of the Exodus: the unleavened bread that Israel eats every year at Passover commemorates the haste of the departure that liberated them from Egypt; the remembrance of the manna in the desert will always recall to Israel that it lives by the bread of the Word of God;[39] their daily bread is the fruit of the promised land, the pledge of God’s faithfulness to his promises. When Jesus instituted the Eucharist, He knew that all nations would “do this in remembrance of me”. The Mass would take place for all time, all people in all places and thus our Lord chose bread and wine, which is common to all time, people and places. Bread and wine can be found in every culture. The ‘cup of blessing’[40] at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: the messianic expectation of the rebuilding of Jerusalem. When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup.”[41] In the New Testament, we see Jesus use bread in the multiplication of the loaves. We also see the miracle of water turning into wine at the wedding feast at Cana. It is the best wine, used for a time of great celebration, just as there will be at the banquet in the Father’s kingdom with the new covenant of wine, the blood of Christ.[42]

How can Jesus be truly present in the Eucharist? Simply put, because Jesus says so. If we are to believe in Jesus Christ as the Son of God, then we must believe Jesus’ words when He said that He is the “Bread of Life”[43] and when he fulfills this at the Last Supper saying “this is my body”[44]. “The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. ‘Will you also go away?’[45] The Lord’s question echoes through the ages, as a loving invitation to discover that only he has ‘the words of eternal life’[46] and that to receive in faith the gift of his Eucharist is to receive the Lord himself.”[47]

What does the Eucharist do for us? “Jesus gives himself to us in the Eucharist to strengthen us in our weakness, to accompany us in our loneliness, and as a foretaste of Heaven itself. At the door leading to his Passion and Death, he ordains things in such a way that this Bread will never be lacking until the end of the world.”[48]

“When the hour had come for him to fulfill the Father’s plan of love, Jesus allows a glimpse of the boundless depth of his filial prayer, not only before he freely delivered himself up (Abba...not my will, but your.),[84] but even in *his last words* on the Cross, where prayer and the gift of self are but one.”[85]

ACTIVITY – Seven Last Words of Christ

[See Link to Liturgy Lesson - The Seven Last Words and the Mass] Use the activities within the lesson.

What can Jesus’ prayer life teach us? By learning about the prayer life of Jesus, we learn how God wants us to pray. “Jesus prays before at every decisive moment of his mission: before his Father’s witness to him during his baptism and Transfiguration, and before his own fulfillment of the Father’s plan of love by his Passion.[86]”[87] When we are faced with a life altering decision, do we seek God’s wisdom and will or do we follow our own? We must have complete faith in God as our Father, know that He will provide all that we need, and trust in His will no matter what. “Once committed to conversion, the heart learns to pray in *faith*. Faith is a filial adherence to God beyond what we feel and understand. It is possible because the beloved Son gives us access to the Father. He can ask us to ‘seek’ and to ‘knock,’ since he himself is the door and the way.”[88]”[89]

Tenebrae[90] (Darkness) – Lesson and Discussion

The name of Tenebrae has been given to the Matins (early morning, when still dark) and Lauds (first light, dawn, 6am or so) of the last three days of Holy Week (Holy Thursday, Good Friday, Holy Saturday).

There is placed in the sanctuary, near the altar, a large triangular candlestick, holding fifteen candles. These candles, and the six that are on the altar, are of yellow wax, as in the Office for the dead. At the end of each psalm or canticle, one of these fifteen candles is extinguished; but the one which is placed at the top of the triangle is left lighted. During the singing of the Benedictus, at Lauds; the six candles on the altar are also put out. Then the master of ceremonies takes the lighted candle from the triangle, and holds it upon the altar, on the epistle side, while the choir repeats the antiphon after the canticle: after which he hides it behind the altar during the recitation of the Miserere and the prayer which follows the psalm. As soon as this prayer

ing in his human will that the Father's will be done, he accepts his death as redemptive, for 'he himself bore our sins in his body on the tree'[72]"[73]

What else happened in the garden? Jesus' prayer was so fervent and stressful He Jesus began to sweat blood.[74] This is biologically possible, although it is rare. When someone puts an immense amount of stress on the body, the blood vessels around the sweat glands can break and bleed out of the pores of the skin. Jesus had to deal with the weight of all of mankind's sins. Yes, He was God, but He was human as well. His will is perfect because He had no sin, but this does not keep temptation and Satan's attempts away. In fact, one can argue that Jesus faced the greatest of Satan's wrath at His final hours. We see the angels coming to His aid to help Him.[75]

[See Link to Liturgy Lesson - Physical meditations on the Sorrowful Mysteries]

MOVIE – The Passion of Christ – POP CULTURE CONNECTION – 4:35

Satan attacked Jesus so much because he knew that if Jesus went through what He was supposed to, then he loses for all time. Jesus rises up and sets our salvation in motion. He finally crushes the head of Satan at Golgotha on the cross. Just as Jesus battled Satan, if we can learn from Jesus' prayer at His moment of greatest temptation, then we can do battle with our own. "We are engaged in the battle 'between flesh and spirit'; this petition implores the Spirit of discernment and strength."[76]

What does Jesus show us with His prayer? His prayer in the agony of the garden is very similar to the Our Father prayer that he taught His disciples. The key point is God's will over our own will. "For this reason Jesus 'gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father.'[77] And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.'[78]"[79] By uniting ourselves to Jesus on the cross, we can unite in His prayer of obedience to God's will at every moment. "Jesus teaches us that one enters the kingdom of heaven not by speaking words, but by doing 'the will of my Father in heaven.'[80]"[81] Jesus was fully united with the Father through His prayer life. Prayer is essential for us too, "for if we neglect our dealings with God, little by little our spiritual life begins to languish. If you 'abandon prayer you may at first live on spiritual reserve and, after that, by cheating'[82]."[83]

What else did Jesus institute that night? Jesus also instituted the priesthood. "For Jesus, on that memorable evening, gave his Apostles and their successors, the bishops and priests, the power to renew this marvel until the end of time. 'Do this in memory of me.'[49] Together with the Holy Eucharist, which has to last 'until He comes'[50], he instituted the ministerial priesthood."[51]

When Jesus says "Do this in memory of me", doesn't that mean it's just a reenactment? The sacrifice of the Mass is a memorial, taking us back to the very moment of the Last Supper. It is not just a reenactment of what took place, like a Civil War reenactment. "In the sense of Sacred Scripture the memorial is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men[52]...In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once for all on the cross remains ever present.[53] 'As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out.[54]"[55]

Why are the Mass and the Eucharist called a "sacrifice"? "The sacrificial character of the Eucharist is manifested in the very words of institution" "This is my body which is given for you and 'This cup which is poured out for you is the New Covenant in my blood.'[56] In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he 'poured out for many for the forgiveness of sins.'[57]"[58] The sacrifice is also part of the once for all sacrifice. "The Eucharist is thus a sacrifice because it re-presents (make present) the sacrifice of the cross, because it is its memorial and because it applies its fruit"[59]... "The Sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: 'The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.' 'And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner...this sacrifice is truly propitiatory.'[60]"[61]

How should we attend Mass on Holy Thursday? We should attend this Mass like every other Mass we have the privilege to

attend: with an extreme sense of gratitude, thanksgiving, and unworthiness. At this Mass, we should contemplate the anniversary of the first Mass celebrated over 2,000 year ago. “For the special arrangements Jesus turned to his favourite disciples, Peter and John. These two made all the preparations with the greatest care. They took a lamb to the Temple and made a sacrifice of it. Then they returned to the house where the meal was to take place, to roast it. They also prepared water for the ablutions,[62] the bitter herbs (which represent the bitterness of slavery), the unleavened bread (in memory of their ancestors who had to interrupt their baking in the sudden flight from Egypt), the wine etc. They made a special effort so that everything be just right. These preparations remind us of the great pains we should take to prepare ourselves for each Mass we attend. Here the very same Sacrifice of Christ is to be renewed, wherein he gave himself for us; we too are his disciples, taking the place of Peter and John in their reverent and careful preparations for the Solemnity.”[63]

Why did Jesus choose Peter and John to make the preparations? “Peter, who was the first to confess the Divinity of Jesus, represents faith: and John, who leaned upon the breast of the Man-God, represents love. The mystery, which is to be instituted at tonight’s Supper, is revealed to love by faith. It is this that Jesus would have us learn from His choice of the two apostles; but they themselves see not the intention of their Master.”[64] Faith and Charity are two of the theological virtues given to us in Baptism. They are increased by Grace, and decreased by sin, throughout our life. **How does Faith and Charity help us to not only prepare for the Holy Mass, but also activity participate in the Mass?**

“The Church commemorates on this day the institution of the Most Blessed Sacrament of the Altar; we should therefore consider with a lively faith that Jesus, our divine Teacher and Savior, is really and truly here present; we should adore Him as the Son of God, who became man to redeem us; should adore the love which determine Him to institute the Blessed Sacrament, that He might always be with us; and should thank Him for all the inestimable graces which we derive from this Sacrament.”[65] “Jesus will always remain really, truly, and substantially present with us in the Blessed Eucharist”[66]

ACTIVITY – Meaning of the Mass with the Passion of Christ

Below is a chart of the basic Latin Mass. Most of the things the priest did the Latin Mass is still done in the Novus Order Mass. You can do many things with this: For example, you could white out the “Christ” column and see how many the group can get or vice versa. You could also go through them all together, or you may want to copy and paste the chart, print it out, cut each of the things out and see how many they can match up correctly.

For this activity please refer to online lesson or leader guide.

[See Link to Liturgy Lesson - The Seven Last Words and the Mass]

Agony in the Garden – Lesson and Discussion

When Jesus completed the Last Supper, He headed out to pray. This is the start of our Lord’s passion. After Mass on Holy Thursday, the Eucharist is carried out of the church. It is placed in the sacristy or a place of honor for all to adore and watch through the night, just as the apostles did two thousand years ago.

Where did Jesus pray? “The cup of the New Covenant, which Jesus anticipated when he offered himself at the Last Supper, is afterwards accepted by him from his Father’s hands in his agony in the garden at Gethsemane.”[67] Gethsemane is Hebrew for “oil press”. It was an olive orchard near the western slope of the Mount of Olives.[68]

What did Jesus pray? Jesus prayed, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.”[69] He prays this once more after finding the apostles asleep. It is interesting to note that Jesus prayed the same prayer twice to His Father in heaven. Many people will argue that Catholics pray the same prayers over and over too many times. It does not matter if you say a prayer once or a hundred times, what matters is your sincerity and humility in prayer. “Humility is the foundation of prayer.”[70] Jesus comes humbly to God, only looking to do the Father’s will. Jesus is not trying to back out of His commitment to what the Father wants. In fact, He embraces and loves it all the more because He realizes that this is the only way for salvation for His people. “...he expresses the horror that death represented for his human nature. Like ours, his human nature is destined for eternal life; but unlike ours, it is perfectly exempt from sin, the cause of death[71]... By accept-