On this blessed Maundy Thursday, Jesus gives a new intention and purpose to the act of eating,—that is communion. He ate with people he called friends, people he later on called children of his Father. Eating is also a form of bonding,—that is having friends gathered together over food to partake among themselves as they share stories. The reading of Haggadah or the book of prayers and stories about exodus from Egypt is part of the celebration of the passover festival transmitted from generation to generation.

Our first reading gives us a glimpse of these stories and instructions to the Israelites. We heard instructions on how the people should prepare the food, how and when to eat the food and how the food became essential to their survival at the passing over of the Lord over the doorposts where the blood of the spotless lamb was painted on.

The Eucharist is not an empty partying but is a living gathering of friends. In the Eucharist, meaning abounds, intimacy is present, and life is given. In the Eucharist, we the participants are not mere friends but are one family. In Eucharist, the stories are not mere recalling but the living out and a living on of what had happened in the past especially on the Last Supper and on the Paschal mystery of Jesus Christ. More than anything else, the food which is served and is eaten in the Eucharist is not a mere dietary nor nutritive sustenance but the very life itself...Jesus, the life of the world himself.

And so, just as eating has assumed a new meaning which is communion, this eating together of a family called for and dignified by God has become in itself a mission. The meal is a mission for everyone who partakes of it. Jesus commands: Do this in memory of me. This meal is therefore a meal of honoring and making-present-for-all-time the one who commanded thus. It is a meal that is forever; bridging the past and the future as it is celebrated in the present. In the Eucharist, there is a banquet and there is a host; and the host being the banquet himself.

The Mass is a mission and a mission-sending. It is our mission to celebrate it faithfully, celebrate it well, make it meaningful, and live it. It is also a mission-sending or a commissioning because like Christ, we who are united with him in baptism are meant to be missionaries to bring this life to the world, to bring this healer to the broken, and bring this light in the midst of darkness. In fact, after the Mass, the priest commands: Our Celebration has ended, GO.....in peace. Many times in the life of Christ he sent his disciples to GO. Go to the villages, to the roads, to houses and communities to proclaim the Kingdom of God.

On the same day Christ instituted priesthood and the Eucharist, he commands his disciples to love one another as he loved them. The Mass is therefore a commission to love. The priesthood is the vocation which sees through that the call to love one another is carried out and proclaimed for all times because love is the language of the Eucharist and of the Kingdom of God.

— Fr. Jose Carlos Rapadas, SVD
All Holy Week and Easter Triduum services will be celebrated in private, that is, in the presence of only a few ministers. Live streaming of celebrations is encouraged.

The Decree from the Congregation of Divine Worship and Discipline of the Sacraments discourages concelebration.

The Vatican grants, in an exceptional manner, the faculty to all priests to celebrate Mass on this day without the people in a suitable place, in order to highlight the connection of the Eucharist to the priesthood.

The altar may be decorated with flowers with a moderation that accords with the character of this day. The tabernacle should be entirely empty; but a sufficient amount of bread should be consecrated in this Mass for the Communion of the limited number of ministers who will assist following day.

**The Introductory Rites**

**Entrance Antiphon**

(Cf. Gal 6:14)

(Recited when there is no opening song.)

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.

**Greetings**

(The sign of the cross is made here.)

P — The Lord be with you.

All — And with your spirit.

**Introduction**

(These [or similar words] may be used to address the assembly.)

P — Dear brothers and sisters, tonight we begin the Paschal Triduum: the Passion, Death, and Resurrection of our Lord Jesus Christ.

On this most solemn hour, Jesus left us a memorial of two symbolic gestures of his love for us: the giving of his own body and blood in the form of bread and wine, and his act of washing the feet of his disciples. These two remind us that the supreme act of love is manifested through total self-giving of oneself for the beloved, just as what Jesus did when he freely offered his life on the Cross for our sake; and to challenge us to strip away our clothes of self-entitlement, honors, and pride, and to serve one another out of love for each other and out of love for God.

**Penitential Act**

P — And so as we prepare ourselves to celebrate the sacred mysteries, let us acknowledge our sins and ask the Lord for pardon and mercy.

(Pause)

All — 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, (strike your breast) through my fault, through my fault, through my most grievous fault; 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.

P — May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All — Amen.

P — Lord, have mercy.

All — Lord, have mercy.

P — Christ, have mercy.

All — Christ, have mercy.

P — Lord, have mercy.

All — Lord, have mercy.

**Gloria**

(During the singing of the Gloria, all church bells are rung. Then they all remain silent until the Gloria of the Easter Vigil.)

All — Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

**Collect**

P — Let us pray. (Pause)

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.

All — Amen.

**The Liturgy of the Word**

**First Reading**

(Ex 12:1–8, 11–14) (Sit)

The Passover reminds the Jews of God delivering the Israelites from slavery in Egypt. God has brought us a new Passover through Jesus. Rising from death to life, Jesus has let us “pass over” from sin to grace.

A reading from the Book of Exodus

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.”

— The word of the Lord.
All — Thanks be to God.

Responsorial Psalm (Ps 116)

R — Our blessing-cup is a communion with the Blood of Christ.

Verse before the Gospel (Jn 13:34) (Stand)

All — I give you a new commandment, says the Lord: love one another as I have loved you.

Gospel (Jn 13:1-15)

P — The Lord be with you.
All — And with your spirit.
P — A reading from the holy Gospel according to John.
All — Glory to you, O Lord.

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.”

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

Homily (Sit)

(The Creed is not said.)

The Washing of Feet (Sit)

(The washing of the feet may be omitted or simplified with just two or three people whose feet will be washed.)

C: May the reenactment of the washing of the feet of the apostles serve as a reminder for us to love one another, as the Lord has commanded us to do.

(Songs are sung while the washing is done. After the Washing of Feet, the
Lord, each time we present the gifts, let the Eucharist be for ever and ever. Let us pray to that day when we will be one with you and your cross in this Eucharist, we celebrate the memorial of Jesus who remain faithful to their suffering, and the courage to remain faithful. We pray.

R — Lord, listen to your people.

C — That the Church may live and celebrate the Eucharist as the continuation of the Lord’s presence, their nourishment on their journey to the Father, and the pledge and foretaste of Heaven. We pray. (R)

C — That the Pope, bishops, priests, and deacons may find in the Eucharist the consolation to bear their suffering, and the courage to remain faithful. We pray. (R)

C — That those in authority may follow the example of the Lord Jesus who chose to serve rather than be served and to give his life for the good of the people. We pray. (R)

C — That the sick and infirm may find solace in the Eucharist and unite their suffering to that of Jesus who remain faithful to the Father. We pray. (R)

C — That the faithful departed, who partook of the Lord’s Body and Blood come at last to eternal life promised in the Eucharist. We pray. (R)

C — Let us pray for the urgent concerns of our community and our personal intentions. We pray: (R)

P — Lord, each time we celebrate the memorial of your cross in this Eucharist, we announce your return in glory. Bring us to that day when we will be one with you for ever and ever. All — Amen.

Prayer of the Faithful
(Stand)

P — At the Last Supper, Jesus gave to us the Eucharist as the memorial of his death and resurrection. Let us pray to the Father that we may live the mystery which the Eucharist signifies. We pray:

R — Lord, listen to your people.

C — That the Church may live and celebrate the Eucharist as the continuation of the Lord’s presence, their nourishment on their journey to the Father, and the pledge and foretaste of Heaven. We pray. (R)

C — That the Pope, bishops, priests, and deacons may find in the Eucharist the consolation to bear their suffering, and the courage to remain faithful. We pray. (R)

C — That those in authority may follow the example of the Lord Jesus who chose to serve rather than be served and to give his life for the good of the people. We pray. (R)

C — That the sick and infirm may find solace in the Eucharist and unite their suffering to that of Jesus who remain faithful to the Father. We pray. (R)

C — That the faithful departed, who partook of the Lord’s Body and Blood come at last to eternal life promised in the Eucharist. We pray. (R)

C — Let us pray for the urgent concerns of our community and our personal intentions. We pray: (R)

P — Lord, each time we celebrate the memorial of your cross in this Eucharist, we announce your return in glory. Bring us to that day when we will be one with you for ever and ever. All — Amen.

Presentation of the Gifts
(Stand)

P — Pray, brethren...

All — May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings
P — Grant us, O Lord, we pray, that we may participate worthily in these mysteries, for whenever the memorial of this sacrifice is celebrated the work of our redemption is accomplished. Through Christ our Lord. All — Amen.

Preface: The Sacrifice and the Sacrament of Christ

P — The Lord be with you. All — And with your spirit. P — Lift up your hearts. All — We lift them up to the Lord.

P — Let us give thanks to the Lord our God. All — It is right and just.

P — It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim: All — Holy, Holy, Holy . . .

Acclamation (Stand)

All — Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

The Lord’s Prayer

All — Our Father... P — Deliver us, Lord... All — For the kingdom, the power and the glory are yours now and for ever.

Invitation to Peace

Invitation to Communion
(Kneel)

P — Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

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

Communion Antiphon
(1 Cor 11:24–25)

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.

Prayer after Communion
(Stand)

P — Let us pray. (Pause) 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. All — Amen.

Adoration at the Altar of Repose

After the prayer after communion, the Blessed Sacrament may be reposed in a suitable place at the sacristy.

The CBCP recommends that the ciborium with a veil may be brought in procession to the parish while people venerate outside their houses. They may be encouraged to kneel and hold candles.

The priests and religious are asked to spend at least an hour of adoration on Holy Thursday evening.