



I HAVE GIVEN YOU AN EXAMPLE

by Fr. Renato Repole, SJ

To be trained early to do something for others is something I have been genuinely grateful for. Of course, in those moments of my early childhood, there were acts of resistance at times. Looking back, my parents taught me that participating in household chores is something I will be forever grateful for. My early training in service has prepared me for a life of Diakonia in the Church as an ordained minister. I am sure many readers, too, can resonate with this, no matter how seemingly tiny those “apprenticeships” in service were.

The Lord Jesus’ symbolic but also real act of service in washing his disciples’ feet underlines the importance of service to others in being

disciples of Christ. By this act, Jesus reminds us that whatever achievement or status we attain in life should not mean the letting go or shunning humble service. This is often the world’s mentality: the higher you go up, the less humble service you should be doing. Discipleship in Jesus means the contrary: becoming a Master means a greater witnessing in humble service. “If I, your Teacher, have washed your feet, so also you ought to wash one another’s feet,” Jesus said.

Membership in the Body of Christ, the Church, affords every member many opportunities for service. After all, most of us are endowed with not just one or two but even manifold gifts that can be placed at the service of the Church. And so we have teachers or instructors in the Faith, prophets, financial administrators, project managers, community or BEC organizers, etc. But over and above these “official” and

“professional” functions, the rendering of humble service or, at least, the spirit of humble service, should not be lost but instead should pervade in those who are performing leadership functions.

In particular, the ministry of priests (who renew their priestly vows and commitment today) should also be pervaded by this gesture and spirit of humble service, “stooping down,” as it were, to wash the feet of his flock in the manner of the Shepherd Himself. It is good to remind ourselves, priests, that we have said “yes” to this call not to magnify or elevate ourselves but to “stoop down” in Diakonia. And since we may forget this loving resolve, it is necessary for us to reflect on our lives and ministries every so often. Let us never forget what our Master-Shepherd did for his disciples on that night of the Last Supper, but instead, let us keep alive his memory and example of humble servanthood.

GENERAL GUIDELINES FOR THE CELEBRATION OF THE HOLY THURSDAY IN TIME OF PANDEMIC

1. All Holy Week and Easter Triduum services will be celebrated with limited number of our faithful according to the guidelines of the Inter-Agency Task Force for the Management of Emerging Infectious Diseases (IATF). Live streaming of celebrations is encouraged.
2. According to Vatican instructions, the washing of feet may be omitted or simplified (with a reduced number of people whose feet will be washed).
3. The CBCP recommends that after the Prayer after

Communion, the Blessed Sacrament may be reposed in a suitable place at the sacristy; or the ciborium with a veil may be brought in procession around the parish while people venerate outside their houses. They may be encouraged to kneel and hold candles. If this is done, strict coordination with the LGU and Barangay Officials is necessary.

4. The family members, gathered in their homes, are encouraged to gather the money or goods which were fruits of their Lenten penance. They can send this to their parish, to any charitable institution or a poor family in the community.

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.

Greeting

(The sign of the cross is made here.)

P — The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

All — **And with your spirit.**

Introduction

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

P — On the night he will be betrayed, Jesus shows that he loves his disciples to the end. He who is Teacher and Lord washes their feet. This is the “sign” of the Eucharist which he institutes: the total giving of himself in service and on the cross.

The Eucharist and Priesthood make possible our sharing of Jesus’ self-giving in love, for as the apostle Paul says, every time we eat the bread and drink the cup, we proclaim the death of the Lord until he comes.

Penitential Act

P — Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. *(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 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, 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.

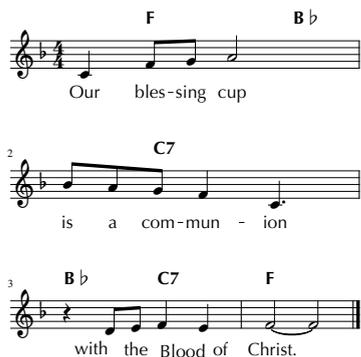
“This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution.”

— 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.

R.S. Rivera



1. 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 upon the name of the LORD. **(R)**

2. 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. **(R)**

3. 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. **(R)**

Second Reading

(1 Cor 11:23–26)

Paul passes on the tradition of the new Passover of Jesus. In the Eucharist, Jesus himself becomes the sacrificial Lamb whose body and blood are offered for our salvation.

A reading from the first Letter of Saint Paul to the Corinthians

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.

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

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)

(See Guideline No. 2)

C: May the re-enactment 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 priest washes and dries his hands, puts the chasuble back on, and returns to the chair, and from there he directs the Prayer of the Faithful.)

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 Pope Francis, 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 and healing in the Eucharist and that we may be delivered from the pandemic, 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 (*pause*). 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.

THE LITURGY OF THE EUCHARIST



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 Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Acclamation *(Stand)*

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

THE COMMUNION RITE

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.

The Transfer of the Most Blessed Sacrament

(After the Prayer after Communion, the Blessed Sacrament is transferred to a suitable area [See Guideline No. 3.] A suitable song is sung.)

Tantum Ergo

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

**Genitori, genitoque
Laus et jubilatio
Salus, honor, virtus quoque
Sit et benedictio
Procedenti ab utroque
Compar sit laudatio. Amen.**

(The altar is stripped; crosses are removed or covered. Evening Prayer is not said by those who participate in the evening Mass.)

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