

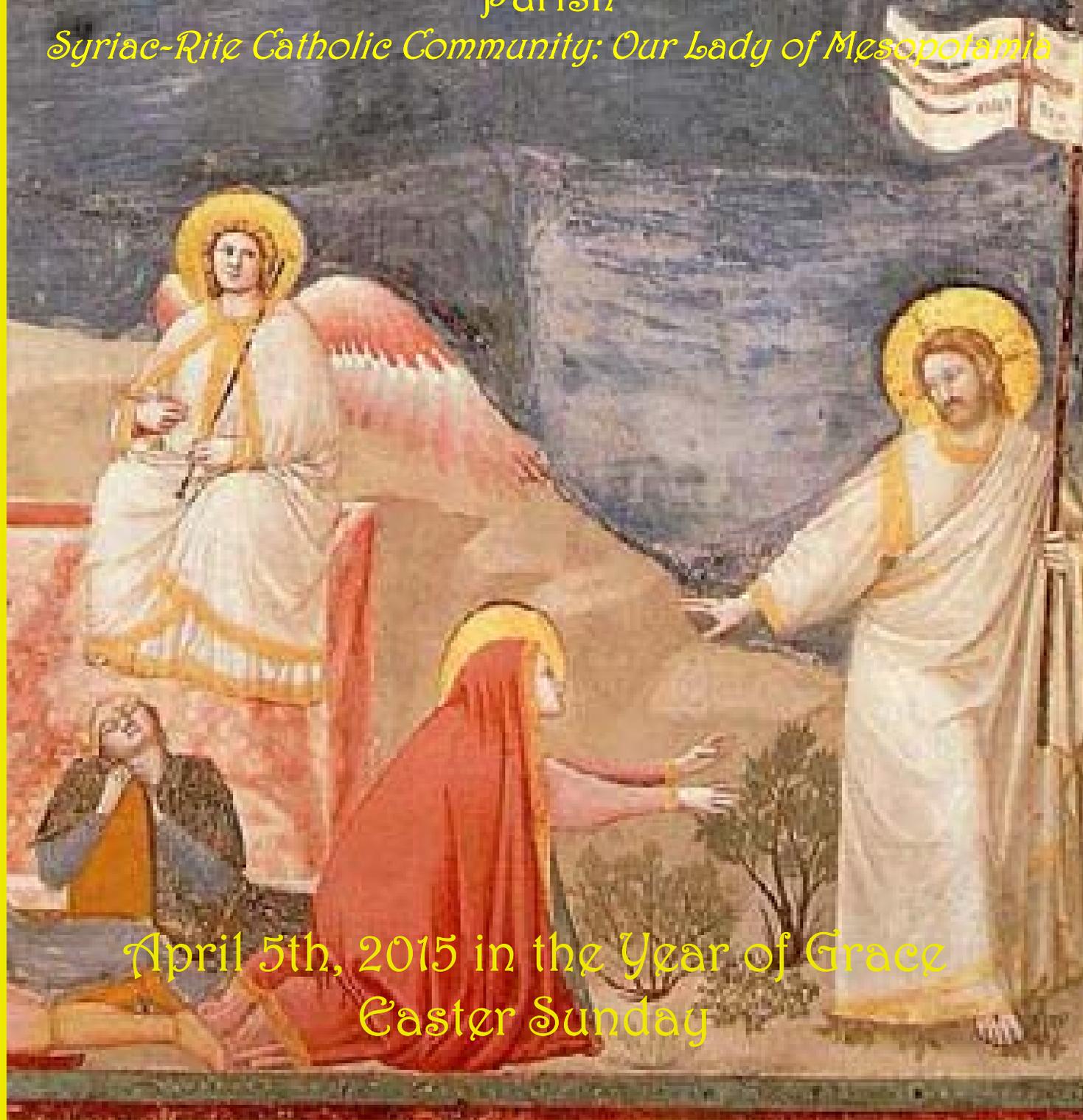
Mary Immaculate of Lourdes

(Formerly St. Mary's Parish, 1870-1910)

Newton/Needham, Massachusetts

Newton & Needham's Oldest Roman Catholic
Parish

Syriac-Rite Catholic Community: Our Lady of Mesopotamia



April 5th, 2015 in the Year of Grace
Easter Sunday

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Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS

PASTORAL ASSOCIATE: MR. DAVID ALLEN

RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)

DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN

PARISH & CEMETERY SECRETARY: MARGIE BIBBO

FIRST SACRISTAN: MANNY GOGUEN

SECOND SACRISTAN: ANGELUS DAVULIS

SACRISTANS: FRANCIS GALLAGHER, TOM GOGUEN,

PETER GOGUEN, JONATHAN PHILLIPS, EARL SMITH

SEXTON: SEAN WARD (RET. CEMETERY SUPERINTDT.)

PARISH/CEMETERY BUSINESS OFFICE: SHARON HOGAN

Telephones

Parish Office: 617-244-0558 / FAX 617-965-4815

Email: miol@parishmail.com

Website: www.maryimmaculatenevton.org

Facebook: www.facebook.com/MIoLnewton



Parish Cemetery of Saint Mary's, Needham GUARDIAN ESTATE MANAGEMENT INC.

Mr. Ron Goguen, Superintendent .

Guardian Staff on-site for service hours Mon.-Fri.,
9 AM—3 PM, April through November.

The Cemetery Office is located at the parish
rectory on 270 Elliot St, Newton Upper Falls and is
open Monday-Friday, 8 AM—5 PM.

Telephone: 781-235-1841

Mass Schedule

Sunday: 4:00 PM (Saturday Vigil), 7:30 AM
9:00 AM, 10:30 AM (Traditional Latin), 5:30 PM

Weekdays: Mon.-Tues., Thurs.-Fri. 7:30 AM

Traditional Latin Low Mass:

Mon., Wed. & Fri., 12:30 PM; Thurs., 5:30 PM,
Sat. 9:00 AM.

Holy Days: if Mon-Fri., 7:30 AM., 12:30, 5:30 &
7:30 PM.; if on Saturday, 7:30, 9:00 & 10:30 AM

Christmas Eve: 4:00 PM & 12 Midnight

Christmas Day: 7:30, 9:00 & 10:30 AM

January 1st: 7:30, 9:00 & 10:30 AM

SACRAMENTS

Baptism: Upon request. Please contact Father Higgins.

Penance (Confession):

Saturday 8:30-9:00 A.M. and 3:30-4:00 PM
Sunday, before and after the 10:30 a.m. AM Mass,
Weekdays, before and after the Latin daily Masses

Matrimony:

Engaged couples should make arrangements with the
parish church so as to allow for adequate sacramental
preparation (six months), including a Pre-Cana program.

Pastoral Care of the Sick

Anointing of the Sick (for those who are gravely ill or
facing serious surgery); **Communion of the Sick for
the Homebound:** Please contact Father Higgins.

April 5th, A.D. 2015

Easter Sunday

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Mary Immaculate of Lourdes, Newton/Needham, Massachusetts

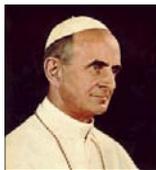
ABOUT OUR PARISH



Welcome,
New Parishioners
and Sunday
Visitors:

Mary Immaculate of Lourdes Parish is a canonically open parish of the Archdiocese of Boston, which has a Traditional Latin Mass apostolate. Both the ordinary form of the Roman Rite (1970 Missal) and the extraordinary form (1962 Missal) are celebrated here with the blessing of His Eminence Sean Cardinal O'Malley, Archbishop of Boston. We encourage new parishioners to please register in the parish and to introduce yourselves to the Pastor. We are always glad to welcome Sunday visitors here to our beautiful, historic church. We look forward to your coming again.

**PLEASE TAKE THE
TIME TO FILL OUT A
PARISH REGISTRATION**



Parish Mission Statement

“What then is a parish? It is the smallest section of the one universal flock which has been entrusted to Peter by the Lord.

Under the authority of a responsible priest who has received the care of souls from his bishop, the parish is, within the Church of Jesus Christ, the first community of Christian life; it is a community cut to human dimensions, in which the shepherd can know his flock and the flock can know their shepherd ... At the heart of this area, we find the parish church with its bell-tower, its baptistery, its confessional, its altar and tabernacle, a symbol of unity and the centre of community life.”

(Blessed Pope Paul VI, reigned 1964-1978)



EASTER GREETINGS

“CHRIST IS RISEN! Alleluia!”
“INDEED HE IS RISEN! Alleluia!”

A warm welcome to all of you who come to celebrate the LORD JESUS' RESURRECTION FROM THE DEAD on this Easter Sunday: our parishioners, our Easter visitors, and all those who are seekers on the way. May the joy of Easter and the hope of eternal life in Christ be your strength.



*Fr. Charles Jeremiah
Higgins, Pastor*

*Mr. David
Allen,
Pastoral
Associate*



FRONT COVER:

The artist Giotto (1267-1337), “The Resurrection of Christ from the Tomb”.

“Jesus said to [Mary Magdalene], ‘Touch Me not!

For I have not yet ascended to My Father, but go to My brethren and say to them: I ascend to My Father and your Father, to My God and your God.’ Mary Magdalene came, and announced to the disciples, ‘I have seen the Lord, and these things He said to me.’
(John 20:17-18)

APRIL IS THE MONTH OF THE BLESSED SACRAMENT

Pastor's Note

PILGRIMAGES TO JERUSALEM: THE NEW AND HEAVENLY JERUSALEM

(This is a summary of my Sixth and final Conference for our Lenten Mission series which was held during the Friday night Stations of the Cross.)

In the liturgy of the Divine Office for the Dedication of a Church, the Vespers hymn *Caelestis Urbs* conceives of the physical church building in mystical terms:

*Jerusalem, heavenly city, blest vision of peace!
Built from living stones, thou art raised high to
the heavens, and attended, like a bride, by
countless thousands of Angels./ How happy the
bride of such a favored destiny! Thy rich
endowment is the Father's glory and thy
comeliness is from the Bridegroom's grace—
Queen most beautiful, Bride of Christ the King,
radiant city of heaven.*

Throughout our conferences over the past six weeks we have been considering the interplay between the physical earthly city of Jerusalem and its place in history, and the higher, mystical reality which it signifies. The name "Jerusalem" means "The Place of Peace". From the time King David brought the Ark of the Covenant up to the heights of Jerusalem (1,000 B.C.), it became the "Place of Peace" where God chose to dwell on earth within His Holy Temple, and so in that way God's very Presence fulfilled the promise of the city's name.

When God became Incarnate, when the Man-God Jesus dwelt amongst us in an unimaginably literal way, *He* was the reality which the Temple in Jerusalem could only symbolize. On Good Friday afternoon, the sudden rending of the 100 foot curtain in the sanctuary of the Temple as if by an invisible hand was a sign to the world that Heaven had been opened to mankind, and through the "veil" of Christ's Human Nature we might pass thence from earth to Heaven.

It might have seemed logical from a human

point of view that God would have given a special protection over the Holy Land once it was established as a Christian society and filled with shrines (4th Century A.D.). But as God needs nothing from us for His glory nor is there anything we can really give to Him, He did not spare Christian Palestine from the course of world events. He does not allow us, it seems, to mistake anything on earth for permanence.

The Jerusalem of the Christians was destroyed in the 7th Century A.D. just as surely as the Jerusalem of the Jews had been destroyed in 70 A.D. The Crusaders' Kingdom of the 12th Century flourished for a brief period. Then, it too was eradicated by the superior Muslim military power.

After the Crusaders' defeat the remnant of Latin Christianity in the Holy Land was embodied by the Friars Minor of St. Francis of Assisi who were given permission by the Muslim conquerors to become the Guardians of the ruined Church of the Holy Sepulchre and repair it. In the words of a Franciscan chronicler who resided in the Jerusalem Community in the early 1700s: *"The Friars obtained permission to live in the Church of the Holy Tomb shortly after the Latins lost the Holy Land, which took place about the Year 1244, at which time Jerusalem (finally) ceased to be Christian and passed to Saracen sovereignty. Nor was it difficult to believe that Sultan Salahad, son of the prince named Meledin, to whom our holy father St. Francis preached, gave this place to the Friars as a dwelling and commanded that the Tomb of Christ should be guarded by them."* (Fr. Elzear Horn, quoted from F.E. Peters: *Jerusalem: The Holy City in the Eyes of Chroniclers, Visitors, Pilgrims, and Prophets, from the Days of Abraham to the Beginnings of Modern Times*; Princeton University Press, A.D. 1985, p. 369). The Franciscan Guardian presence at the Holy Land Shrines continues to this day.

I went to Jerusalem as a pilgrim in early March, 1998. Our pilgrims' bus approached the Holy

City from the east, by way of Bethany, just as Christ did on His way to Jerusalem on Palm Sunday. My first sight of Jerusalem was from the brow of Mt. Olivet (the Mount of Olives), which offered a golden-hued view of the city against the setting sun. It is not difficult to imagine the Temple Mount of Holy Scripture because the Muslim shrine of the Dome of the Rock is there now on the commanding heights, overlooking the Kidron Valley where Christ and the Apostles passed through on Holy Thursday night on their way to the Garden of Gethsemane.

For me, the experience of the Pilgrimage to Jerusalem impressed two things in particular on my mind. One: how place-specific the Gospel accounts are of the Life-Death-and-Resurrection of Jesus Christ; and, two: the relatively small scale of the place.

Two-thousand years later, you can still go to Jerusalem and the Holy Land and recognize it as the same place of the Gospel texts. St. Bridget of Sweden made pilgrimage to the Holy Land in 1371 with several of her children. As she went through the Holy Places, she received vision after vision of the events in Christ's life that had taken place there. Extraordinary graces to be sure, but they were extraordinary in their degree, not in their essence. I think every Christian with a basic familiarity with the Gospels who goes to the Holy Places, by the grace of God "sees" to some degree these events as well.

The Holy Land also feel compact, so cut to human dimensions. To walk down the winding path that leads down from the Mount of Olives to the Garden of Gethsemane, why it takes you only ten, maybe fifteen minutes. That's all. The Gospels represent Jesus and His disciples as walking everywhere, whether it's His missionary journeys though Galilee or His pilgrimages to Jerusalem. When you see the Holy Land you realize how naturally do-able that was.

In the cosmic Prologue of St. John's Gospel we hear the announcement of the Incarnation: "And the Word became flesh and dwelt amongst us...*Et Verbum caro factum est et*

habitavit in nobis." The original Greek word is even more expressive: it means, "*He pitched His tent amongst us,*" hearkening back to the forty-years' sojourn in the desert in the time of the Exodus. The great God, the LORD of Hosts, took a created human nature in Jesus and embedded Himself into our human life in this particular cozy nook of the earth.

This making of His abode among us, this pitching of His tent in the midst of our tent camp, is ever made manifest to us in the Holy Eucharist, of which the manna that came down from heaven each morning to feed the Hebrew people in the wilderness was a figure. Our Catholic Churches—from the finest to the humblest—when they have the Blessed Sacrament in them, they are the New and Heavenly Jerusalem of St. John's mystic vision: "*I saw the holy city, the New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.*" (Apoc. 21:2)

Throughout these past weeks we have considered "Pilgrimages to Jerusalem" across the ages. I conclude by pointing out the "Pilgrimage to Jerusalem" each of us makes every time he is in a church building set apart for divine worship where the Blessed Sacrament is present. There we "touch" Heaven, so to speak: we are in the outer courts of it. The more divine and Catholic faith is increased within our soul, the more we actually realize it. We may or may not have the chance during our lifetime to make pilgrimage to the earthly Jerusalem "*to see and touch the places where Christ was present in the body,*" as St. Paulinus of Nola described it, but by being faithful Catholics we can keep very close to the heavenly Jerusalem even while still here on this earth.

"Christ, our Paschal Lamb, has been sacrificed, alleluia; therefore, let us keep the feast by sharing the unleavened bread of uprightness and truth, alleluia, alleluia, alleluia."
(Fr. Higgins)



KNOW YOUR CATHOLIC FAITH

Easter 2015 Bulletin Column

Jesus' Resurrection is the foundation of the Church's very life and message. If Christ had not risen from the dead, there would be no Eucharist, and thus, there would be no Church. Consequently, there would be no forgiveness of sins and no message to preach (because Jesus would have been proven to be a liar). But Christ did rise from the tomb on the third day, *just as He said he would*, and the rest of the New Testament recounts the authentic eyewitness testimony to this historical event. Every New Testament writer references it explicitly, or assumes it when speaking directly of Christ as Lord, and of His Second Coming.

The first reading for Easter Mass during the day in the Ordinary Form is Acts 10:34a, 37-43. In context, St. Peter is preaching to the first Gentile convert, Cornelius of Caesarea, to whom an angel had appeared earlier, commanding him to summon St. Peter. Upon arrival, St. Peter teaches him and his entire family about Christ. The passage we hear at Mass is an excerpt from his preaching.

St. Peter begins by establishing common ground through a shared knowledge of facts. Cornelius was already somewhat aware of who Jesus was, since he knew something about His miracles, healings, and exorcisms. Having rehearsed these things, St. Peter claims direct eyewitness testimony: *"We are witnesses of all that He did,"* further authenticating his message (v. 39a). He then proceeds to explain what happened during Holy Week, events of which Cornelius likely had not heard anything. St. Peter recounts these events in vv. 39b-43:

"They put Him to death by hanging him on a tree. This Man God raised on the third day and granted that He be visible, not to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with Him after He rose from the dead. He commissioned us to preach to the people and testify that He is the one appointed by God as judge of the living and the dead. To Him all the prophets bear witness,

that everyone who believes in Him will receive forgiveness of sins through His name."

St. Peter refers to episodes from the Gospels that we hear read during the Easter season, including Christ's appearances in the Upper Room and at the Sea of Galilee, as well as His commissioning of the Apostles prior to his Ascension (cf. Luke 24:36-49, John 21:1-14, Mt. 28:18-20, Mk. 16:15-16).

In keeping with Jesus' own words about Himself, St. Peter indicates that Christ's resurrection fulfills God's plan of salvation for mankind. Thus, there is a distinct sense of urgency in repenting and converting, for the disciples now look forward to Christ's imminent Second Coming as Judge.

The Church's message remains unchanged since it was first proclaimed by St. Peter to Cornelius. Christ is alive, having conquered death. His resurrection demonstrates that He is God in the flesh, and that His teaching is true. Christ has given His Church his personal authority to teach and heal in His name. Our task then, is to renew our faith in the truth of this joyful Gospel, and to enable others to encounter this same Lord Jesus. This Easter, let us renew our efforts to speak about Jesus to someone who does not call Him "Lord," should the occasion arise, and to cultivate at all times the kind of godly charity that demonstrates that Jesus is Our Lord.

(David Allen)



WEEKLY BIBLE STUDY: THE BOOK OF EXODUS

David Allen, our Pastoral Associate, hosts a weekly Bible Study every Friday morning at 8:20 AM (after the 7:30 Parish Mass). The class is currently studying the Old Testament Book of Exodus. The Bible Study meets in the Lower Rectory Conference Room (in rectory basement). It is an open group and all are welcome to attend.

Refreshments provided. Please bring your Bible.





Clergy Health and Retirement Trust

Caring for and Assisting in the Well-Being of our Boston Priests



Our Collection at all the Easter Masses goes to the support of the sick and retired priests of the Archdiocese of Boston. Please give as generously as you can.



RECITATION OF THE DIVINE MERCY CHAPLET NEXT SUNDAY IN HONOR OF DIVINE MERCY SUNDAY

Please join us for a brief service in honor of the Divine Mercy next Sunday afternoon, April 12th, at 2:45 PM in the Main Church. After the moment of silence at 3:00 PM, we will recite together the Divine Mercy Chaplet.



EASTER FLOWER OFFERING envelopes may be placed in the Offertory basket or

dropped off at the rectory office. The names of those memorialized will be placed upon our altars at every parish Mass from Easter Sunday to Corpus Christi. Thank you for your generous support for our Easter Flower decorations.

Music Programs for this Sunday's Masses

Mass of Pope Paul VI (1970 Missal)

Sunday 7:30a.m.& 5:30p.m.

Easter Sunday: Processional Hymn

Christ the Lord is Risen Today
(Parish Hymnal No.64)

Introit: Psalm 139 (138): 18, 5, 6

"I am risen, and I am always with you, alleluia; you have placed your hand upon me, alleluia; your wisdom has been shown to be most wonderful."

Kyrie – Missa De Angelis
(Parish Hymnal No. 162)

Gloria – Missa De Angelis (English)
Responsorial Psalm

Sequence: Victimae Paschali Laudes
Gospel Acclamation
Credo I: (extra sheet)

Offertory: Psalm 76 (75): 9, 10

"The earth trembled and was still, when God arose in judgment, alleluia."

Mass Setting: Mass VIII Missa De Angelis
Sanctus(English)

"Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias."

Lord's Prayer
Agnus Dei

Communion: Corinthians 5: 7, 8

"Christ, our Paschal Lamb, has been sacrificed, alleluia; therefore, let us keep the feast by sharing the unleavened bread of uprightness and truth, alleluia, alleluia, alleluia."

Post Communion Hymn: Regina Caeli
(Chant)

Recessional Hymn:
Alleluia! Alleluia! Let the Holy Anthem Rise
(Parish Hymnal No.61)

Music Programs for this Sunday's Masses

Mass of Pope Paul VI (1970 Missal)

9:00A.M., Easter Sunday

Prelude: Angelus autem Domini

(Felice Anerio d.1624)

Processional Hymn

Christ the Lord is Risen Today

(Parish Hymnal No.64)

Introit: Psalm 139 (138): 18, 5, 6

"I am risen, and I am always with you, alleluia; you have placed your hand upon me, alleluia; your wisdom has been shown to be most wonderful."

Missa Brevis in G Major, KV 140

"Pastoral"

(Wolfgang Amadeus Mozart d.1791)

Responsorial Psalm

Sequence: Victimae Paschali Laudes

Gospel Acclamation

Offertory: Psalm 76 (75): 9, 10

"The earth trembled and was still, when God arose in judgment, alleluia."

Blessed Be the God and Father

(Samuel Sebastian Wesley 1810~1876)

Communion: Corinthians 5: 7, 8

"Christ, our Paschal Lamb, has been sacrificed, alleluia; therefore, let us keep the feast by sharing the unleavened bread of uprightness and truth, alleluia, alleluia, alleluia."

Panis angelicus

(Camille Saint-Saëns d.1921)

Post Communion Hymn

Regina Coeli

(Felice Anerio c.1560~1614)

Recessional Hymn: Haec Dies

(Bordese)

Mass of St. Gregory the Great (1962 Missal)

Sunday, 10:30a.m.

Prelude: Christ the Lord is Risen Today

Processional Hymn: "Hallelujah Chorus"

Messiah, HWV 56

George Frideric Handel b.1685

Vidi Aquam: Chant

Introit: Psalm 138:18,5,6,1,2

"Resurrexi, et adhuc tecum sum, allelúja: potuisti super me manum tuam, allelúja: mirábilis facta est sciéntia tua. Allelúja, allelúja.(Psalm) Dómine, probásti me et cognovisti me: tu cognovisti sessiónem meam et resurrectionem meam."

Ordinary Prayers: Mass No.2 in G-major

D. 167

(Franz Schubert, Composed in 1815)

Gradual: Psalm 117:24,1

"Hæc dies quam fecit Dóminus: exultémus et lætémur in ea. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia ejus. erípiet me." Alleluia: Corinthians 5:7
"Sæpe expugnáverunt me a juventúte mea. Dicat nunc Israël: sæpe expugnáverunt me a juventúte mea. Etenim non potuérunt mihi: supra dorsum meum fabricáverunt peccatóres. Prolongáverunt iniquitátes suas: Dóminus justus concídet cervíces peccatórum."

Sequence: Victimae Paschali Laudes

Offertory Verse: Psalm 75:9,10

"Terra tremuit et quievit, dum resurgeret in iudicio Deus, alleluia."

Offertory Hymn: Regina Coeli in C major

K.276

(Wolfgang Amadeus Mozart d.1791)

Communion Hymn: Ave Verum Corpus K.618

(Wolfgang Amadeus Mozart d.1791)

****Christus Resurgens**

(Jean Richafor c.1480~c.1547)

Communion Verse: Corinthians 5: 7, 8

"Pascha nostrum immolatus est Christus, alleluia: itaque epulemur in azymis sinceritatis, et veritatis, alleluia, alleluia, alleluia."

Recessional Hymn: "Worthy Is the Lamb & Amen"

Messiah, HWV 56

George Frideric Handel b.1685

Noon Regina Caeli (Chant)

LATIN MASS PROPERS: EASTER SUNDAY

INTROIT: Psalm 138: 18, 5-6, I arose, and am still with Thee, alleluia: Thou hast laid Thine hand upon me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia. *Ps. 1-2:* Lord, Thou hast searched me, and known Me: Thou knowest my sitting down and my rising up. *V.* Glory be to the Father.

COLLECT O God, Who on this day through Thine only-begotten Son hast overcome death and opened unto us the gate of everlasting life; do Thou follow with Thine aid the desires which Thou dost put into our minds and by Thy continual help bring the same to good effect. Through the same Lord.

EPISTLE: I Corinthians 5: 7-8 Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened, for Christ our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GRADUAL: Psalm 117: 24, 1 This is the day which the Lord hath made: let us be glad and rejoice in it. *V.* Give praise unto the Lord, for He is good: for His mercy endureth forever. **ALLELUIA: I Corinthians 5: 7** Alleluia, alleluia. *V.* Christ our Pasch is sacrificed.

SEQUENCE Forth to the Paschal Victim, Christians, bring your sacrifice of praise. The Lamb redeems the sheep, and Christ the sinless one has to the Father sinners reconciled. Together, death and life in a strange conflict strove: the Prince of Life, who died, now lives and reigns. What thou sawest, Mary, say, as thou wentest on the way? I saw the tomb wherein the living one had lain; I saw His glory as He rose again; yea, napkin and linen clothes, and angels twain: Yea, Christ is risen, my hope, and He will go before you into Galilee. We know that Christ indeed has risen from the grave: hail, thou King of victory, have mercy, Lord, and save. Amen.

GOSPEL: Mark 16: 1-7 **At** that time, Mary Magdalen, and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulcher, the sun being now risen. And they said, one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe, and they were astonished. Who saith to them: Be not affrighted, ye seek Jesus of Nazareth, Who was crucified: He is risen, He is not here; behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you into Galilee. There you shall see Him as He told you.

OFFERTORY: Psalm 75: 9-10 The earth trembled and was still when God arose in judgment, alleluia.

SECRET Accept, we beseech Thee, O Lord, the prayers of Thy people with the oblation of sacrifice; that what we have begun by these Paschal mysteries, by Thy operation may profit us for a healing remedy unto everlasting life. Through our Lord.

Preface for Easter

COMMUNION: I Corinthians 5: 7-8 Christ our Pasch is immolated, alleluia: therefore let us feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

POSTCOMMUNION Pour forth upon us, O Lord, the Spirit of Thy love, that by Thy loving kindness Thou mayest make to be of one mind, those whom Thou hast fed with these Paschal sacraments. Through our Lord...in the unity of the same Holy Ghost.

V. Go, the Mass is ended, alleluia, alleluia.

R. Let us give thanks to God, alleluia, alleluia.

Calendar of Masses

(Intention of the Mass—Special Remarks—Requested by)

SATURDAY 8:00 PM
April 4th

GREAT PASCHAL VIGIL

SUNDAY 7:30 AM
April 5th 9:00 AM
Easter Sunday 10:30 AM



Pro Populo		
Jimmy McDonough	Memorial	Bennett Family
Louis Post & Bro. John Post	Memorial	Post Family
Cameron MacKenzie	Birthday Intention	MacKenzie Family
Michael & Alice Kerrigan	Wedding Anniv.	Liliane Petit
Patrick Reilly Jr. & Family	Special Intention	Tony & Tricia Reilly
Julia Everett	Birthday Intention	Kwash Family
Cody Kwash	Birthday Intention	Kwash Family
Catherine Kwash	Birthday Intention	Kwash Family
Ralph, Rose & Vincent Mazzarella	Memorial	
Jeanne Luby	Living/Deceased	Richard Fell
Baldwin/Harvey Family	Living/Deceased	Laura Harvey
Herbert (Ricky)		Laura Harvey
Hanscom Family		Annie Procopio
Horton/Crapo Family	Living/Deceased	Catherine Dinon
Pro-Life		Sr. Marie-Paul
Holy Souls	Memorial	
Marilyn Jones	Special Intention	

MONDAY 7:30 AM
April 6th
EASTER MONDAY

Purgatorial Society of Mary Immaculate of Lourdes Parish
 Memorial | |



12:30 PM

Commemoration of the Faithful Departed
 Memorial | |

TUESDAY 7:30 AM
April 7th
EASTER TUESDAY

William Jones
 Special Intention | Sr. Marie-Paul |

WEDNESDAY 12:30 PM
April 8th
EASTER WEDNESDAY

Theresa B. O'Loughlin
 Memorial | Stephen Pollard |

THURSDAY 7:30 AM
April 9th
EASTER THURSDAY

Intention of the Celebrant

5:30 PM

Katherine Sullivan
 Memorial | Kathy Blake |

FRIDAY 7:30 AM
April 10th
EASTER FRIDAY

Philomena Delgrosso
 Memorial | Rose DelGrosso |

Health of the Sick

12:30 PM

Kwash/Rulnick/Rizzo/Steinkrauss Family
 Memorial | Kwash Family |

SATURDAY 9:00 AM
April 4th
EASTER SATURDAY

William Blake
 Memorial | Kathy Blake || Pouliot Family | Special Intention | Annie Procopio |

April 5th, A.D. 2015

Easter Sunday

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"Be a Servant"

Matthew 20:26

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