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## Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

### Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS  
VISITING ASSISTANT PRIEST: FR. JOHN TOKAZ, OFMCAP  
DEACON: REV. MR. JUAN CARLOS RIVERA CASTRO, S.J.  
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.  
BUSINESS MANAGER: SHARON HOGAN  
PARISH & CEMETERY SECRETARY: MARGIE BIBBO  
SACRISTANS: ANGELUS DAVULIS, PETER GOGUEN,  
FRANCIS GALLAGHER, EARL SMITH  
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)  
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)  
DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN  
SEXTON: SEAN WARD (RET. CEMETERY SUPERINTDT.)

### Telephones

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

**Email:** miol@parishmail.com

**\*Website:** A new official Parish website is in progress and will soon be on-line. In the mean time, for Mass times and Parish Bulletins, please visit [www.bostoncatholic.org](http://www.bostoncatholic.org) and type-in "Mary Immaculate of Lourdes".

**Facebook:** [www.facebook.com/miolnewton](http://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  
[saintmaryscemetery.org](http://saintmaryscemetery.org)

### 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.

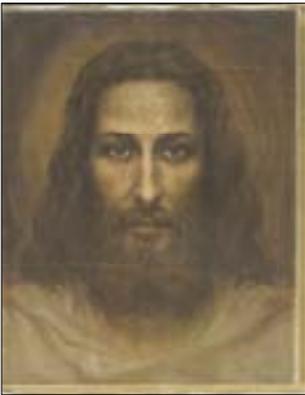
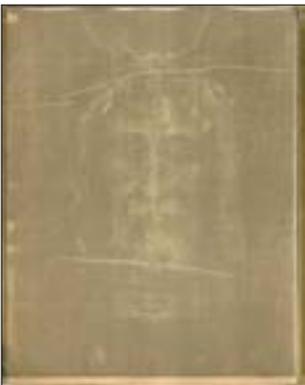
## A HAPPY EASTER TO ALL OF OUR PARISHIONERS AND VISITORS:



*Below is a reprinted version of a bulletin column from last year's Easter Season, re-purposed for today's Easter Sunday Mass. "Christ Is Risen! Alleluia!"*

### THE HOLY SHROUD OF TURIN: ICON OF CHRIST

On my 16th birthday (April 13th, 1977) my parents gave me a "Lifting the Veil" Face of Christ, a picture of the Holy Face from the image on the Shroud of Turin which, when you lifted a thin piece of cardboard from inside the plastic, revealed a second image of Christ as He would have appeared in His living likeness. It was from the Confraternity of the Precious Blood.



The instructions on the back were to use this as a home shrine to unite with daily Mass. As I read it today, I quote: *"The Mass is two things: a meeting and a memory, points out **Orate Fratres** [a liturgical magazine], 1: it commemorates the Death of Christ...2.: we meet*

*Christ in person. It is necessary to keep the two well distinct, if the essence of the Mass is to be seen clearly. Your 'Lifting the Veil' Face of Christ enables you to see these two things clearly as you unite with Mass daily (1) by contemplating the **True Face of the Dead Christ...** and (2) meeting with Christ in Person, as His Living Likeness appears through the 'Veil'.*

I found this image very compelling as a youth, and it has indeed been a stimulus to prayer and thoughts of the encounter with Christ in person. (I have kept this "Lifting the Veil" image with me all these years, and it has added poignancy now as a memento of my deceased parents.)

The image of the Holy Shroud as the True Face of Christ is a great gift of God to His Church: to affirm our faith, without taking away either the necessity for it or the merit of it. For nearly 20 centuries the real facts about this Shroud-relic were unknown, because the scientific means to discover and measure them were unknown. It is very good for us to inform ourselves about some of the scientific discoveries surrounding the Shroud in recent times. Do not be deterred by dismissive and irreverent coverage in the media.

In 2010, during the public exhibition of the Shroud, Pope Benedict XVI made pilgrimage. It was the Fourth Sunday after Easter, May 2nd. In his remarks there, describing himself as a pilgrim, he said:

*How does the Shroud speak? It speaks with blood, and blood is life! The Shroud is an Icon written in blood; the blood of a man who was scourged, crowned with thorns, crucified and whose right side was pierced. The Image impressed upon the Shroud is that of a dead man, but the blood speaks of his life. Every trace of blood speaks of love and of life. Especially that huge stain near his rib, made by the blood and water that flowed copiously from a great wound inflicted by the tip of a Roman spear. That blood and that water speak of life. It is like a spring that murmurs in the silence, and we can hear it, we can listen to it in the silence of Holy Saturday. Dear friends, let us always praise the Lord for his faithful and merciful love. When we leave this holy place, may we*



*carry in our eyes the image of the Shroud, may we carry in our hearts this word of love and praise God with a life full of faith, hope and charity.*

*(Fr. Higgins)*

## MARCH IS THE MONTH OF SAINT JOSEPH

### Pastor's Note



### THE PUBLIC LIFE OF JESUS: FROM JORDAN'S BANK TO JERUSALEM

Conference VI:

*(This is the Conclusion of our Parish Lenten Mission for this year.)*

*“See My hands and My feet, that it is I Myself. Handle and see: for a spirit hath not flesh and bones, as you see Me to have. And when He had said this, He shewed them His hands and feet. Yet while they believed not and wondered for joy, He said: Have you here anything to eat? And they offered Him a piece of broiled fish and a honeycomb. And when He had eaten before them, taking the remains, He gave to them. And He said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the Law of Moses and in the Prophets and in the Psalms, concerning Me. Then He opened their understanding that they might understand the Scriptures. And He said to them: Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead, the third day: And that penance and remission of sins should be preached in His name, unto all nations, beginning at Jerusalem. And you are witnesses of these things.”—St. Luke 24:39-48*

These are the words of the Risen Christ to His faithful Apostles on Easter Sunday night as He appears to them in a glorified state, come back from the dead in a higher form of life totally unknown to human experience. It is here, now

that the Redemption has been accomplished, that the Lord Jesus explains to them what they have just lived through, and how and where it was all foretold in their Sacred Scriptures. And it is afterwards (and only afterwards!) that they are able to understand it.

If this was true for Christ's closest disciples, to whom Christ gave explicit warnings of the terrible events to come, how much more the incomprehension of the mass of people, who were in suspense as to whether or not Jesus of Nazareth was the Messiah. In the popular expectation, the Messiah, when he came, would raise up an invincible army and drive out the heathen nations from their midst. The Kingdom would be restored to Israel, a Kingdom greater than King David's ever was, by David's rightful heir. All wrongs would be righted and a new age of the world begun. There was no place in the popular imagination for a Messiah who would not act as a warrior king and national liberator.

Hence the wavering of so many Jews towards Jesus, the prophet from Nazareth of Galilee, and the growing embitterment and disillusion of Judas Iscariot behind the mask of friendship. Towards the end of the Third Year of His Public Life twice Jesus had brought things to the brink in the Temple at Jerusalem, first during the Feast of Tabernacles in the Fall, and second, in December, at the Feast of the Dedication of the Temple (more familiar to us as the contemporary Jewish holiday of Hannukkah). At the Feast of Tabernacles He had healed a man blind from birth on a Sabbath Day, inciting the hatred of the ultra-religious against Him once again. On each of these to-the-brink occasions, these men tried to murder Jesus, once by a “flash-mob” stoning and once by seizing Him as a prisoner. Jesus, however, protected Himself by His Divine Power. (These are examples of that class of miracle called Miracles over Hostile Human Wills, which I spoke about in last Friday's conference.)

St. John tells us in His Gospel: *“And [Jesus] went beyond the Jordan, into that place where*

*John was baptizing first. And there He abode. And many resorted to Him: and they said: John indeed did no sign. But all things whatsoever John said of this Man were true. And many believed in Him.” (John 10:40-42)*

Jesus therefore has come back to the place where He had begun His Public Life three years earlier. On the third anniversary there is the definite sense of the closure of the rhythms of His Public Life over these past three years: the successive missionary journeys, the sending His disciples before Him to prepare the way, the teaching in the synagogues, the innumerable public miracles of healing of the sick and exorcisms. There is a new sense now of a decisive train of events getting underway. Something is different with Jesus of Nazareth.

He proves it by a thunder-clap event: Jesus of Nazareth raises His friend Lazarus from the dead, after the man had been dead in the tomb for four days. This occurs in February, a few weeks after Jesus had withdrawn to safety beyond the Jordan River and out of the jurisdiction of the self-anointed Jewish religious police. Despite the evident risk to Himself, Jesus goes back to Judea, to Bethany which is very close to Jerusalem.

The raising of Lazarus (described in detail in Chapter 11 of St. John’s Gospel) is the greatest miraculous sign by far which Jesus of Nazareth does before the Miracle of His own Resurrection on Easter Sunday. It is, in fact, the immediate preparation for the Resurrection of Jesus Christ. Lazarus had been dead in the tomb four days. This is an important detail. According to the widespread pious belief of the Jews of that time, when a man died his soul lingered about the tomb for three days afterward, hoping to re-unite with its body. When, on the 4<sup>th</sup> day, it perceived that the body was breaking down in the natural process of decay, it gave up and descended to the abode of the dead, *Sheol*.

For Jesus of Nazareth to raise Lazarus meant that He had reversed the process of decay and restored a corpse to its physical integrity: it also meant that He had called a soul back from the underworld and reunited it with its body. An

unheard of miracle! And lest anyone doubt, and imagine that maybe Lazarus was just in a deep coma, the burial customs of the Jews make that an impossibility. Between the tight winding of the body, and the burial ointments used in an enclosed chamber, in the event that somebody were only in a coma when he was put in the tomb, shortly afterwards he would have been surely dead from suffocation. So there is no natural solution to explain away the miracle, and well the people knew that. As St. John tells us: *“Many therefore of the Jews, who were come to Mary and Martha and had seen the things that Jesus did, believed in Him.” (John 11:45)*

What was the response of Jesus’ enemies to this great public sign of the raising of Lazarus of Bethany from the dead? Were they converted? Did they reconsider their position? Did they at least hesitate? No. They doubled-down on their malice. They hold a secret council on how to destroy Jesus of Nazareth once and for all. *“The chief priests, therefore, and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; and the Romans will come, and take away our place and nation.” (John 11:47-48)*

St. Augustine, in his commentary on this Gospel, observes how blind these men were to their own true best interest. He says: *“These wretched men were thinking more of how they could harm and ruin Him than of how they could take measures to avoid their own ruination...Fearing the destruction of temporal things, they took no thought of eternal life, and so they lost both.” (Matins, First Lesson for Friday in Passion Week)*

*“But one of them, named Caiphas, being the High Priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people and that the whole nation perish not.” (John 11:49-50)* But St. John goes on to explain: *“And this he spoke not of himself: but being the High Priest that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in*

*one the children of God that were dispersed.”  
(John 11:51-52)*

This then is the meaning of Jesus of Nazareth’s deliberate self-offering. We see it laid out for us even before He makes His triumphal entry into Jerusalem on Palm Sunday, taking care when He does so to fulfil the prophecies of the coming of the Messiah in the manner of His entry. The one Just Man, the one Innocent Lamb of God, dies to expiate the guilt of sin and to destroy the right of death the devil possessed over the human race on account of sin.

Jesus Christ died on the Cross for all without exception. He died as much for those who hated Him and plotted His death, as for those who loved Him. Which of these His enemies eventually may have died in His friendship and thereby saved their souls and which ones may have been eternally damned through their own fault is God’s divine secret. But make no mistake about it: Jesus died for us and for all men. As St. Paul expresses it in I Timothy 2:4-6: *“[God our Savior] will have all men to be saved and to come to the knowledge of the truth. For there is one God: and one mediator of God and men, the man Christ Jesus who gave Himself a redemption for all, a testimony in due times.”*

No-one should ever despair of his salvation. Our thoughts and prayers towards the dead should be as merciful as the Lord has revealed Himself to be merciful. On God’s part there is nothing that is lacking, and it is heavily weighted in favor of our salvation. We see it manifest in the very last words of Jesus on the Cross: *Consummatum est...It is consummated. (“Tout est accomplis”—All is accomplished...It is all fulfilled.) (John 19:30)* A new age of the world has indeed begun.

*(Fr. Higgins)*

## SCRIPTURE STUDY

### SUNDAY EPISTLES STUDY EASTER SUNDAY I Corinthians 5:7-8

In today's Epistle, we see how St. Paul provides a moral interpretation of the bread of the Passover, described in Ex. 12. He interprets the unleavened quality of the bread of the Passover as a symbol of the holiness expected of God's covenant family (Old and New), whereas leaven symbolizes "malice and evil" (RSV). In context, today's passage comes shortly after a strongly worded rebuke regarding a case of extreme sexual immorality in the Corinthian Church (incest). St. Paul contrasts this great evil with the dignity of their baptismal state, which rests upon the Easter Mystery of Christ's Resurrection.

Throwing out the "old leaven," therefore, refers to the excommunication of this particular incestuous person (an excommunication which St. Paul delivers in no uncertain terms in vv. 2-5). Such a purging of a gravely immoral person from their midst reflects the true nature and vocation of the Church, that is, her holiness in union with Christ. If we read this chapter within the wider scope of the book, we see St. Paul writing on the same topic of holiness earlier: *"Do you not know that you are God's temple and that God's Spirit dwells in you?...God's temple is holy, and that temple you are"* (cf. 3:16-17, RSV).

This "unleavened" state is what they possess already by virtue of their baptism. We can make a correlation between this and what the Church calls the habitual state of sanctifying grace (cf. Catechism nos. 1999-2000). In other words, baptism confers upon them the gift of justification (being put in right relationship with God), that is, they receive and participate in "the rectitude of divine love" (cf. Catechism nos. 1991-1992). And sharing in God's perfect love is synonymous with holiness (cf. Catechism nos. 1709, 2013). If we follow the line of St. Paul's argument, we can see clearly that it is precisely because Christ has died and is risen that they are "unleavened." Consequently, they must preserve their holiness as a Church community by purging out the "old leaven," and to continue celebrating the sacrificial banquet of

Christ the New Passover Lamb, in "sincerity and truth."

As Catholics, we rightly understand that St. Paul is not allegorizing when he tells them to celebrate Christ's Passover feast. Rather, he instructs them on how to participate in the Eucharistic liturgy worthily, that is, in accord with their baptismal vocation of holiness. In his commentary on 1 Corinthians, George T. Montague, SM explains that the idea of eating in "sincerity and truth" addresses "the Corinthians' sweeping under the rug the corrupting influence of sin in their midst" (Montague 97). We do well during the Easter season to be on guard against the return of bad habits and sins that we have striven to overcome during Lent. With the lessening of more intentional penance, we must nevertheless remain constant in our regimen of prayer, the reading of Scripture, and regular participation in the sacraments, in order to protect ourselves against "the corrupting influence of sin," to use Montague's words.

Let us take to heart these words of Pope St. Clement, who wrote to the same Corinthian Church roughly fifty years after St. Paul wrote his first epistle: "Let us fix our eyes on the blood of Christ and let us



Mr. David Allen, M.T.S., is the lay Pastoral Associate for our parish of Mary Immaculate of Lourdes.

realize how precious it is to his Father, since it was poured out for our salvation and brought the grace of repentance to the whole world." (Clement, Epistle 1, 7:4). These beautiful words, clearly evocative of the Eucharist, set the tone for a holy Eastertide for us. Let us rejoice in the victory of the Lamb, in whose blood

we are washed (cf. Rev. 7:14).

*(David Allen)*



March 27th, A.D. 2016

Easter Sunday

7

Mary Immaculate of Lourdes, Newton/Needham, Massachusetts

## Mass of St. Gregory the Great (1962 Missal)

10:30 AM

### Easter Sunday

**Prelude:** Christ the Lord is Risen Today

**Processional Hymn**

**"Hallelujah Chorus"**

Messiah, HWV 56

(George Frideric Handel composed 1741)

*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 in Bb Major**

**Hob.XXII:10, Heiligmesse**

(Joseph Haydn, composed 1796)

**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 Israë!l: sæpe expugnáverunt me a juventúte mea. Etenim non potuérunt mihi: supra dorsum meum fabricáverunt peccatóres. Prolongáverunt iniquitátes suas: Dóminus justus concidet cervíces peccatórum."*

**Sequence: Victimæ 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 Verse:** Corinthians 5: 7, 8

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

**Communion Hymn:** Ave Verum Corpus K.618

(Wolfgang Amadeus Mozart d.1791)

**Exultate, Jubilate K.165, IV. Alleluja**

(Wolfgang Amadeus Mozart d.1791)

**Recessional Hymn:**

**"Worthy Is the Lamb & Amen"**

Messiah, HWV 56

(George Frideric Handel composed 1741)

*Regina Cæli (Chant)*

# Music Programs for this Sunday's Masses

Mass of Pope Paul VI (1970 Missal)

7:30 AM

**Easter Sunday**

**Processional Hymn**

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

**Entrance Antiphon: Psalm 139 (138): 18, 5, 6**

*"I have risen, and I am with you still, alleluia. You have laid your hand upon me, alleluia. Too wonderful for me, this knowledge, alleluia, alleluia."*

**Ordinary Prayers: Mass VIII**

**Missa De Angelis**

(Kyrie, Gloria, Credo\*, Sanctus, Agnus Dei)

Responsorial Psalm

**Sequence: Victimae Paschali Laudes**

Gospel Acclamation

**Offertory Antiphon: LK.24:34; cf. Rev.1:6**

*"The Lord is truly risen, alleluia. To Him be glory and power for all the ages of eternity, alleluia, alleluia."*

**Communion: Corinthians 5: 7, 8**

*"Christ our Passover has been sacrificed; therefore let us keep the feast with the unleavened bread of purity and truth, alleluia."*

**Post Communion Hymn**

Regina Caeli  
(Chant)

**Recessional Hymn:**

Alleluia! Alleluia! Let the Holy Anthem Rise  
(Parish Hymnal, No.61)

Mass of St. Gregory the Great (1962 Missal)

9:00 AM

**Easter Sunday**

**Prelude:**

**If Ye Be Risen Again with Christ**  
(Christopher Tye, composed 1549)

**Processional Hymn**

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

**Entrance Antiphon: Psalm 139 (138): 18, 5, 6**

*"I have risen, and I am with you still, alleluia. You have laid your hand upon me, alleluia. Too wonderful for me, this knowledge, alleluia, alleluia."*

**Ordinary Prayers:**

**Missa Brevis in C Major, KV 220**  
'Spatzen-Messe'

(Wolfgang Amadeus Mozart d.1791)

**Offertory Antiphon: LK.24:34; cf. Rev.1:6**

*"The Lord is truly risen, alleluia. To Him be glory and power for all the ages of eternity, alleluia, alleluia."*

**Exultate, Jubilate K.165**

**IV. Alleluja**

(Wolfgang Amadeus Mozart d.1791)

**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."*

Ave Verum Corpus K.618

(Wolfgang Amadeus Mozart d.1791)

**Post Communion Hymn**

**Regina Caeli**

(Giovanni Pierluigi da Palestrina, 1525~1594)

**Recessional Hymn:**

Haec Dies  
(Bordese)

## 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,** I 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)

<b>SATURDAY</b> March 26th	4:00 PM	<i>Intention of the Celebrant</i>		
<b>SUNDAY</b> March 27th	7:30 AM	Pro Populo		
<b>EASTER</b>	9:00 AM	Doug Kingsley	Birthday Intention	Kingsley Family
<b>SUNDAY</b>	10:30 AM	Betsy Eldridge	Memorial	Patti Strom
		Irene Roman	Memorial	Catherine Dinon
		Bernadette Kasper	Birthday Intention	Kasper Family
		Eric Plathe	Memorial	Ann Flynn
<b>EASTER</b>		Christopher Shaughnessy	Memorial	Teehan Family
<b>WEEK</b>		Marguerite Sarson	100th Birthday	Richard Fell
		August Chicchi	Memorial	Jeffrey & Kelly Bernard
		Scalia Family	Special Intention	Concepcion Reyna
		Alice O'Malley Family	Memorial	Alicia Fitzpatrick
		Nicholas Botsolis	Special Intention	Denise Botsolis
		Dorothy Maier	Memorial	Bill & Liz Hobbib
	5:30 PM	<i>Intention of the Celebrant</i>		
<b>MONDAY</b> March 28th <i>Easter Monday</i>	7:30 AM	Purgatorial Society of Mary Immaculate of Lourdes Parish	Memorial	
	12:30 PM	Commemoration of the Faithful Departed	Memorial	
<b>TUESDAY</b> March 29th <i>Easter Tuesday</i>	7:30 AM	<i>Intention of Celebrant</i>		
<b>WEDNESDAY</b> March 30th <i>Easter Wednesday</i>	12:30 PM	Susan & Robert Goeller	Special Intention	Barbara Nyhen
<b>THURSDAY</b> March 31st <i>Easter Thursday</i>	7:30 AM	Steve Wukitch	Special Intention	Kay Mullen
	5:30 PM	Joseph Chuda	Health of the Sick	Mary McCarthy
<b>FRIDAY</b> April 1st <i>Easter Friday</i>	7:30 AM	<i>Intention of the Celebrant</i>		
		<i>Health of the Sick</i>		
	12:30 PM	Mary J. Clancy		
<b>SATURDAY</b> April 2nd <i>Easter Saturday</i>	9:00 AM	In Thanksgiving		Anne & Georges Raynaud
	4:00 PM	Angela & Maria Anzivino; Frank, Virginia, Frank Jr. & Lydia Anzivino; Louis Fucci; Linda & David Mitchell; Anthony Tambascio, Ann Tambascio	Memorial	Anzivino Family



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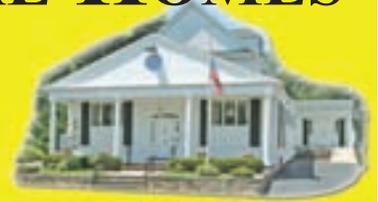
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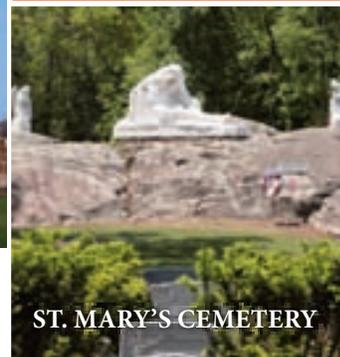
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For information, call the cemetery staff at Mary Immaculate of Lourdes Church at **781-235-1841**.  
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