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## Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

### Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS  
IN RESIDENCE: FATHER STEPHEN LEBLANC  
VISITING ASSISTANT PRIESTS: FR. JOHN TOKAZ, OFM  
CAP; FR. JUAN CARLOS RIVERA CASTRO, S.J.,  
FR. DESIRE SALAKO, S.M.A.  
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.  
BUSINESS MANAGER: SHARON HOGAN  
PARISH & CEMETERY SECRETARY: MARGIE BIBBO  
SUNDAY SACRISTAN: FRANCIS GALLAGHER  
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)  
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)  
DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN

### Telephones

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

NEW WEBSITE ADDRESS:

[www.maryimmaculateoflourdes.org](http://www.maryimmaculateoflourdes.org)

To contact the parish by internet, please access this new website.

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

Saturday Vigil: 4:00 PM

Sunday: 7:30 AM & 9:00 AM, 5:30 PM

Traditional Latin High Mass: 10:30 AM

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

Traditional Latin Mass : Mon-Wed-Fri: 12:30  
PM; Thu: 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.



*David Allen*

*CHRISM MASS*

(*Missale Romanum 1970*)

"*God, who anointed Your Only Begotten Son with the Holy Spirit and made Him Christ and Lord, graciously grant that, being made sharers in His consecration, we may bear witness to Your Redemption in the world. Through our Lord, etc. Amen.*"

Every year during Holy Week, all Catholic Bishops consecrate a yearly supply of sacramental oils and send them to their parishes. These three oils are the Oil of the Sick, the Sacred Chrism, and the Oil of the Catechumens. These are used in the Anointing of the Sick, Baptism, Confirmation, and Holy Orders. The grace of the Holy Spirit which is differentiated in these sacraments is renewed and bestowed in the Chrism Mass for the sake of the Church's ongoing health and vitality.

Our Collect leads us to reflect upon the deeply *ennobling* truth that we who are baptized, confirmed, and ordained all share in the ONE priesthood and kingship of Christ, albeit in differing ways (i.e., the common priesthood of the baptized and the ministerial priesthood of the ordained). In the Scriptures, oil is used to anoint priests, prophets, and kings, and it is a sign that God's Holy Spirit empowers, fills, and consecrates them for His service. In the New Testament, and in the life of the Church, oil is no *mere* sign, but an *efficacious* one. We note here that for Confirmation and the Anointing of the Sick, the anointing itself brings about what it signifies and bestows the grace of the sacrament. For other uses of consecrated oil, a lesser kind of grace is given and signified which points to the grace of the sacrament already bestowed or about to be bestowed.

What effects are brought about to which these anointings bear witness? Specifically, the oils imposed on our bodies mediate the grace of the Holy Spirit. In the case of Confirmation and the Anointing of the Sick, the Holy Spirit *configures* us to Jesus, that is, He makes us share more closely and interiorly in the very being and likeness of Jesus our High Priest and King. Our Collect above notes this point, indicating how we all (clergy and laity) share in Christ's own consecration as Priest, Prophet and King.

We may note here an important difference in the nature of this configuration in these two sacraments, for Confirmation can only be bestowed once, imprinting an indelible character, whereas one may be anointed as many times as one may have need of it, since no permanent character is bestowed. The character of Confirmation deepens and strengthens our configuration to Christ in Baptism, empowering us to bear witness to Christ as Lord by our words, lives, and even in our deaths. At this perilous time, it is especially important to note how Confirmation dovetails with the Anointing of the Sick, which unites the sick person more perfectly to Christ as Priest and Offering in His Passion and Death.

We may give thanks that every year affords the Church the opportunity to renew the grace of the Holy Spirit at work in the sacraments. Jesus graciously mediates divine life to us through the sacraments of His Church, which is His Body (this is why Christ and His Church can never be separated, and thus, why the Church is necessary for our salvation). Only with the help of the Holy Spirit can we bear effective witness to God's "Redemption," in the words of the Collect- and the capital "R" is intentional in the official text, referring to our Lord Jesus Christ, our great Redeemer.

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

## LATIN MASS PROPERS: PALM SUNDAY

### THE SOLEMN PROCESSION OF PALMS IN HONOR OF CHRIST THE KING

*THE BLESSING OF PALMS* The Celebrant in red cope, with his ministers also vested in red, the red of royal triumph, proceeds to the Blessing of Palms (or of branches of olive or other trees); these are placed in the sanctuary or other suitable place.

**Antiphon (Matthew 21 : 9)** Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest! *The Celebrant faces the faithful and, with hands joined, sings: V̇. The Lord be with you. Ṙ. And with thy spirit.*

*Let us pray.* — Bless, we beseech thee, O Lord, these branches of palm (or olive or other trees): and grant that what Thy people today bodily perform for Thy honor, they may perfect spiritually with the utmost devotion, by gaining the victory over the enemy, and ardently loving every work of mercy. Through our Lord Jesus Christ ...

*The Celebrant sprinkles the palms with holy water and incenses them. If the faithful have their palms already, the Celebrant and ministers may go through the church sprinkling them, or the faithful may come to the altar rails for this to be done.*

*DISTRIBUTION OF PALMS* The celebrant distributes the palms, first to the clergy, then to the faithful.

*Meanwhile the choir sings:* Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

**Psalm 23 : 1 – 2, 7 – 10** The earth is the Lord's and the fullness thereof: the world and all they that dwell therein. ... For He hath founded it upon the seas: and hath prepared it upon the rivers. *Ṙ. Hebrew children ... Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. "Who is this King of Glory?" "The Lord who is strong and mighty: the Lord mighty in battle." Ṙ. Hebrew children ... Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. "Who is this King of Glory?" "The Lord of hosts, He is the King of Glory." Ṙ. Hebrew children ... Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be, world without end. Amen. Ṙ. Hebrew children ...*

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord.

**Psalm 46** O clap your hands, all ye nations: shout unto God with the voice of joy. For the Lord is high, terrible: a great King over all the earth. *Ṙ. Hebrew children ... He hath subdued the people under us: and the nations under our feet. He hath chosen for us His inheritance: the beauty of Jacob which He hath loved. Ṙ. Hebrew children ... God is ascended with jubilee: and the Lord with the sound of trumpet. Sing praises to our God, sing ye: sing praises to our King, sing ye. Ṙ. Hebrew children ... For God is the King of all the earth: sing ye wisely. God shall reign over the nations: God sitteth on His holy throne. Ṙ. Hebrew children ... The princes of the people are gathered together: with the God of Abraham. For the strong gods of the earth: are exceedingly exalted. Ṙ. Hebrew children ... Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Ṙ. Hebrew children ...*

**Gospel (Matthew 21 : 1 – 9)** At that time: when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord.

THE PROCESSION OF PALMS: *The procession now takes place. Incense is placed into the thurible; all carry palms. The Deacon then sings: V̄. Let us go forth in peace. R̄. In the Name of Christ. Amen.*

**Antiphon 1** The multitude goeth forth to meet our Redeemer with flowers and palms, and payeth the homage due to a triumphant Conqueror; the Gentiles proclaim the Son of God; and their voices thunder through the skies in praise of Christ: Hosanna in the highest!

**Antiphon 2** Let the faithful join with the Angels and children, singing to the Conqueror of death: Hosanna in the highest!

**Antiphon 3** A great multitude that was met together at the festival cried out to the Lord: Blessed is He that cometh in the Name of the Lord: Hosanna in the highest!

**Antiphon 4** On their way down the whole multitude began with joy to praise God with a loud voice for all the mighty works they had seen, saying: Blessed be the King who cometh in the name of the Lord; peace on earth and glory on high.

**Hymn to Christ the King** Glory, praise and honor to Thee, O King Christ, the Redeemer: to whom children poured their glad and sweet hosanna's song. Glory, praise and honor ... Hail, King of Israel! David's Son of royal fame! \* Who comest in the Name of the Lord, O blessed King. The Angel host lauds Thee on high, \* On earth mankind, with all created things. Glory, praise and honor ... With palms the Jews went forth to meet Thee. \* We greet Thee now with prayers and hymns. *All:* Glory, praise and honor ... On Thy way to die, they crowned Thee with praise; \* We raise our song to Thee, now King on high. Glory, praise and honor ... Their poor homage pleased Thee, O gracious King! \* O clement King, accept too ours, the best that we can bring. Glory, praise and honor ...

**Antiphon 5** All praise Thy name highly and say: Blessed is He who cometh in the name of the Lord: Hosanna in the highest.

**Psalm 147** Praise the Lord, O Jerusalem: praise thy God, O Sion. Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee. Who sendeth forth His speech to the earth: His word runneth swiftly. Who giveth snow like wool: scattereth mists like ashes. He sendeth His crystal like morsels: Who shall stand before the face of His cold? He shall send out His word and shall melt them: His wind shall blow and the waters shall run. Who declareth His word to Jacob: His justice and His judgments to Israel. He hath not done in like manner to every nation: and His judgments He hath not made manifest to them. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. *Antiphon 5 is repeated.*

**Antiphon 6** We are prostrate amid shining palms before the Lord as He approacheth; let us all run to meet Him with hymns and songs, glorify Him and say: Blessed be the Lord!

**Antiphon 7** Hail, our King, O Son of David, O world's Redeemer, whom prophets did foretell as the Savior to come of the house of Israel. For the Father sent Thee into the world as victim for salvation; from the beginning of the world all the saints awaited Thee: Hosanna now to the Son of David! Blessed be He who cometh in the name of the Lord. Hosanna in the highest!

**Responsory** As our Lord entered the holy city, Hebrew children, declaring the resurrection of life with palm branches, cried out: Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem, they went forth to meet him: With palm branches ...

*When the Celebrant reaches the Altar, he turns to face the people and sings:*

V̄. The Lord be with you. R̄. And with thy spirit. O Lord Jesus Christ, our King and Redeemer, in whose honor we have borne these palms and gone on praising Thee with song and solemnity: mercifully grant that whithersoever these palms are taken, there the grace of Thy blessing may descend; may every wickedness and trickery of the demons be frustrated; and may Thy right hand protect those it hath redeemed. Who livest and reignest for ever and ever ...

THE PROPER OF THE MASS *There are no prayers at the foot of the Altar; the Introit is begun at once.*

**Introit (Psalm 21 : 20, 22)** O Lord, keep not Thy help far from me; look to my defense; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *Psalm.* O God, my God, why hast Thou forsaken me? Far from my salvation are the words of my sins. — O Lord, keep not Thy help far from me ...

**Collect** O almighty and everlasting God, who didst cause our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same, our Lord Jesus Christ, Thy Son ...

**Epistle (Philippians 2 : 5 – 11)** Brethren: let this mind be in you which was also in Jesus Christ: who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names: (*here all genuflect*) that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

**Gradual (Psalm 72 : 24, 1 – 3)** Thou has held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. How good is God to Israel, to them that are of a right heart! but my feet were almost moved, my steps had well-nigh slipped, because I had a zeal on occasion of the wicked, seeing the prosperity of sinners. **Tract (Psalm 21 : 2 – 9, 18, 19, 22, 24, 32)** O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped; they have hoped, and Thou has delivered them. They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. But I am a worm, and no man; the reproach of men and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. But they have looked and stared upon me; they parted my garments amongst them, and upon my vesture they cast lots. Save me from the lion's mouth, and my lowness from the horns of the unicorns. Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. To a people that shall be born, which the Lord hath made.

**Gospel (Matthew 26 : 36 – 75, 27 : 1 – 66)** The Passion of our Lord Jesus Christ according to Matthew. At that time Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, He went again, and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come?

Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again Thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the Prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus, led Him to Caiphaz the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou has said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering said: He is guilty of death. Then did they spit in His face and buffeted Him: and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of

the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews. And spitting upon Him, they took the reed and struck his head. And after they had mocked Him, they took off the cloak from him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgatha, which is the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon my vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thine own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. From the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My god, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. *(Here all kneel and pause for a few moments.)* And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose. And coming out of the tombs after His resurrection, they came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way.

**Offertory (Psalm 68 : 21, 22)** My heart hath expected reproach and misery, and I looked for one that would grive together with Me, but there was none; I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

**Secret** Grant, we beseech Thee, O Lord, that the gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and the reward of a blessed eternity. Through our Lord Jesus Christ ...

**Communion (Matthew 26 : 42)** Father, if this chalice may not pass away, but I must drink it, Thy will be done. **Postcommunion** By the operation of this Mystery, O Lord, may our vices be removed, and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son ...

# Music Programs for this Sunday's Mass

## Mass of Pope Paul VI (1970 Missal)

4:00 PM (*Vigil*), 7:30 & 9:00 AM, 5:30 PM

### Palm Sunday

**Prelude:** O Domine Jesu Christe  
(Tomás Luis de Victoria, Published 1585)

#### Entrance Antiphon: Matthew 21:9

(SAINT MEINRAD booklet, page 26)

*Hosanna to the Son of David; blessed is He who comes in the name of the Lord, the King of Israel. Hosanna in the highest.*

#### Procession:

(9:00 AM, Antiphons pp. 26-27)/Simple Entrance: pg. 27

#### Ordinary Prayers: Mass XVII

Kyrie, Sanctus, Benedictus and Agnus Dei  
Parish Book of Chant, no.107ff./pp. 107~108

**Credo I** (Laminated long-sheet sheet in pews)

#### Offertory Antiphon: Matthew 26:42

(SAINT MEINRAD booklet, page 28)

*Father, if this chalice cannot pass without My drinking it, Your will be done.*

#### Communion: Matthew 26:42

(SAINT MEINRAD booklet, page 28)

*Father, if this chalice cannot pass without My drinking it, Your will be done.*

#### Communion Meditation:

Ave Regina Caelorum (Solemn Tone)

**9:00 AM** Ave Regina Caelorum

(Guillaume Dufay 1400~1474)

#### Recessional Hymn:

All Glory, Laud and Honor

(Worship II, No. 9)

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#### Communion Meditation:

Jerusalem Cito Veniet

(Giovanni Pierluigi da Palestrina, Published 1572)

#### Recessional Hymn

All Glory, Laud and Honor

(Worship II, No. 9)

*Angelus (Chant)*

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

10:30 AM

### Palm Sunday

**Prelude:** O Domine Jesu Christe  
(Tomás Luis de Victoria, Published 1585)

#### Blessing and Procession of the Palms

**Introit: Psalm 21:20,22** *Domine, ne longe facias auxilium tuum a me, ad defensionem meam, aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam. Ps. ibid. 2. Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum.*

#### Ordinary Prayers: Mass XVII

Kyrie, Sanctus, Benedictus and Agnus Dei  
Parish Book of Chant, no.107ff./pp. 107~108

**Credo I:** Parish Book of Chant, no. 117/pg. 110

**Gradual: Psalm 72:24,1-3** *Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. V.*

*Quam bonus Israel Deus rectis corde! mei autem pane moti sunt pedes, pane effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns. exaltabis me a viro iniquo eripies me.*

**Tract: Psalm 21 : 2 – 9, 18, 19, 22, 24, 32** *Deus, Deus meus, respice in me: quare me dereliquisti? V. Longe a salute mea verba delictorum meorum. V. Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. V. Tu autem in sancto habitas, laus Israel. V. In te speraverunt patres nostri:*

*speraverunt, et liberasti eos. V. Ad te clamaverunt, et salvi facti sunt in te speraverunt, et non sunt confusi. V. Ego autem sum vermis, et non homo: opprobrium hominum et abjection plebis. V. Omnes qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput. V. Speravit in Domino, eripiat eum: salvum faciat eum quoniam vult eum. V. Ipsi vero consideraverunt et conspexerunt me: diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. V. Libera me de ore leonis: et a cornibus unicornium humilitatem meam. V. Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. V. Annuntiabitur Domino generatio ventura: et annuntiabunt coeli justitiam ejus. V. Populo, qui nascetur, quem fecit Dominus. **Offertory:***

**Psalm 68 : 21, 22** *Improprium expectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quasivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.*

**Communion: Matthew 26 : 42** *Pater, si non potest hic calyx transire nisi bibam illum, fiat voluntas tua.*

## Calendar of Masses

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

<p>SUNDAY April 5th</p> <p>PALM SUNDAY</p>	<p>4:00 PM (Vigil)</p> <p>7:30 AM</p> <p>9:00 AM</p> <p>10:30 AM</p> <p>5:30 PM</p>	<p>Brian Yates</p> <p>Pro Populo</p> <p>Dewey Parker</p> <p>Marlan &amp; Katharine Allen</p> <p>Frs. Salako &amp; Maccalli, S.M.A.</p> <p>Charles Carroll</p> <p>Jon Ferris</p> <p>Louis Fuda</p> <p>Raymundo/O'Laoghaire Family</p> <p>Neal Steinkrauss</p> <p>Intention of the Donor</p>	<p>Memorial</p> <p>Memorial</p> <p>Special Intention</p> <p>Special Intention</p> <p>Memorial</p> <p>Special Intention</p> <p>Memorial</p> <p>Special Intention</p> <p>Special Intention</p> <p>Intention of the Donor</p>	<p>Richard and Sheila (Terry) Manzone</p> <p>Slifka Family</p> <p>David &amp; Ellen Allen</p> <p>David &amp; Ellen Allen</p> <p>Susan Carroll</p> <p>Belmonte Family</p> <p>Lita O'Laoghaire</p> <p>Provencher Family</p>
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<p>MONDAY April 6th</p> <p><i>Monday of Holy Week</i></p>	<p>7:30 AM</p> <p>12:30 PM</p>	<p>Purgatorial Society of Mary Immaculate of Lourdes</p> <p>Bro. Martin de Porres MacKenzie, MICM</p>	<p>Memorial</p> <p>Memorial</p> <p>Birthday Intention</p> <p>Birthday Intention</p>
<p>TUESDAY April 7th</p> <p><i>Tuesday of Holy Week</i></p>	<p>7:30 AM</p>	<p>Anne Kent</p>	<p>Birthday Intention</p>



<p>WEDNESDAY April 8th</p> <p><i>Wednesday of Holy Week</i></p>	<p>12:30 PM</p>	<p>Dr. Ronald Nasif</p>	<p>Birthday Intention</p>
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THURSDAY  
April 2nd  
*Mundy Thursday*

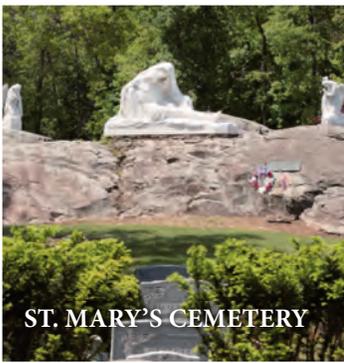
FRIDAY  
April 3rd  
*Good Friday*

SATURDAY  
April 4th  
*Holy Saturday/  
Easter Eve*

**SACRED TRIDUUM**

*The Liturgical Offices of the Triduum  
replace the regular Mass schedule.*

**DUE TO THE ON-GOING STATE OF  
EMERGENCY THE OFFICES OF THE  
TRIDUUM WILL NOT BE ABLE TO TAKE  
PLACE THIS YEAR.**



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"Jesus Wept." John 11:35

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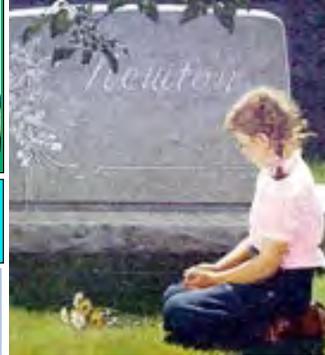
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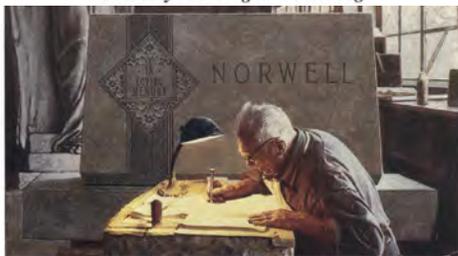
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