

CATHOLIC COMMUNITY OF BILLERICA
ST. THERESA PARISH

*Hosanna!
Blessed is the King!*

MARCH 29, 2015

CATHOLIC COMMUNITY OF BILLERICA

www.billericacatholic.org



St. Andrew Church

Founded in 1868

45 Talbot Avenue
North Billerica, MA 01862
(See Easter Schedule page 6 in bulletin)

Saturday Mass ~ 4:00pm

Sunday Masses
7:30am and 10:00am

Weekday Mass

Mon., Thurs, Fri 12:05pm

Confessions—Saturday 3:15-3:45pm



St. Theresa of Lisieux Church

Founded in 1945

One Grace Avenue
Billerica, MA 01821
(See Easter Schedule page 6 in bulletin)

Saturday Mass ~ 4:00pm

Sunday Masses
8:00am, 10:30am and 5:00pm

Weekday Mass

Tues., Thurs, Fri 9:00am

Confessions—Saturday 3:15-3:45pm



St. Mary Church

Founded in 1937

796 Boston Road
Billerica, MA 01821
(See Easter Schedule page 6 in bulletin)

Saturday Mass ~ 4:00pm

Sunday Masses
9:00am and 12Noon

Weekday Mass

Mon., Wed., Sat, 9:00am

Confessions—Saturday 3:15-3:45pm

Rev. Shawn W. Allen, *Pastor*

Rev. Martin Dzengeleski, *Parochial Vicar*

Rev. Gerald Souza, *Parochial Vicar*

Rev. John J. McCormick, *Senior Priest in Residence*

Rev. Robert Caprio O.F.M., *Weekend Assistant*

Deacon Phillip DiBello, *Permanent Deacon and
Director of Ministry and Faith Formation*

Deacon Allan Shanahan, *Permanent Deacon*

Adrienne Cullen, *Pastoral Associate*

St. Andrew Parish Offices

Hours: Mon.-Fri. 8:30-1:30pm

Phone: 978-663-3624
Fax: 978-670-1433

Email: pam@saintandrewbillerica.org

St. Theresa Parish Offices

Hours: Mon.-Fri. 10:00am-3:00pm

Religious Education Office
Hours: Mon.-Thurs. 9:30am-4:00pm
Rectory Phone: 978-663-8816
Religious Education Phone 978-667-3733
Fax: 978-663-0577
Email: jmdsttheresas@hotmail.com

St. Mary Parish Offices

Hours: Mon.-Fri. 8:00am-12noon

Phone: 978-663-2215
Fax: 978-663-0127

Email: parish@stmarybillerica.com

CATHOLIC COMMUNITY OF BILLERICA NEWS

www.billericacatholic.org

THE WEEPING TREE: A LENTEN SERVICE FOR HOLY WEEK

Join us on Monday, **March 30 at 7 PM** at St. Andrew Church for a beautiful prayer experience to enrich your Holy Week. The Weeping Tree is a Lenten service written by Joseph M. Martin that uses "beloved hymns, newly composed music, thoughtful narration, and simple sacred symbols to create a touching portrait of the cross." **All are welcome.**

THE MASS EXPLAINED

Come and deepen your appreciation for the Catholic Mass. Join us on Thursday, **March 26 at 7 PM** at St. Andrew Church as Fr. Shawn Allen helps us to better understand the rites and prayers of the Mass. **Please note: This is a presentation and not a Mass.**

YOU ARE INVITED TO HOST THE ELIJAH CHALICE

Praying for vocations is the most powerful way to support vocations to the priesthood. Each week at our 10:30a.m. Sunday Mass, the celebrant will use the Elijah Chalice for the Precious Blood. A family, individual or couple will be called forward to receive the Elijah Chalice, which will be placed in a protective carrying case. They will receive a blessing and the Chalice home, placing it in an area of prominence. Each day during prayer time, they will pray for an increase in vocations. Suggested prayers for each day of the week will be included. Each Sunday, they will return the Elijah Chalice, for the next host(s).

A prayer journal travels with the Elijah Chalice, for those who may like to enter a thought, prayer or Scripture verse. Over time, this diary becomes a spiritual journey and blessing for the parish. Let us pray in thanksgiving for those men who have become our spiritual fathers. Their dedication and willingness to answer God's call enables us to become closer to God in so many ways, especially through the Eucharist. If you would be interested in hosting the Elijah Chalice or if you have questions, please contact Bill Wilson at wilsonew@comcast.net.



ST. VINCENT DE PAUL SOCIETY ~ Helps the poor by providing food, emergency relief and clothing for those struggling with daily life. Must be residents of Billerica.

mass intentions

SATURDAY

March 28 4:00pm John Foppiano
Jeanette Barber
Donna Foppiano
Judy Foppiano, Mem.
Mary Cahill, 8th Anniv.

SUNDAY

March 29 8:00am Al & Rosena Toy, Mem.
10:30am Marjorie Rainge, 2nd Anniv.
Michael James Morgan,
4th Anniv.
5:00pm Jacob Long, B-day Mem.
Lena Vesprini, B-day Mem.

TUESDAY

March 31 9:00am Philip Richard, Mem.



Do you have questions about baptisms... who can be a Godparent? Please call the rectory @ 978-663-8816, ext 10.

Parents of children who are to be baptized at St. Theresa are expected to attend one special evening for parents and godparents.

Next class is April 19th. Pre-registration is necessary.

Congratulations to the families of the following children who were baptized here last week:

Ariana Michelle Davolio
Liam Cesar Samayoa
Landon Edward Mailloux

DO YOU KNOW A CHILD/TEEN WHO HAS NEVER BEEN BAPTIZED?

The Religious Education Office is forming a group of young people together who have never been baptized, so that they might prepare to receive the sacraments and be formed in our Catholic faith. For more information, please contact Tony Carbrello, our Middle School Coordinator, at 978-667-3733 x45 or tonycarbrello@parishmail.com.

BAKE SALE

Sponsored By The **Saint Theresa Women's Club**
March 28TH & 29TH

The Ladies will be set up in the hallway of the Parish hall. Be sure to stop by after the 4:00, 8:00, and 10:30 Masses and take something yummy home for the whole family.



The Religious Education Office will be closed for **Holy Week** - March 30th through April 3rd.

*** **

Religious Education Registration for 2015/2016 is coming soon! Stop by and visit billericacatholic.org for all up-to-date information about the new, unified Religious Education Program for our children and youth starting in the fall of 2015.

April Generations of Faith Schedule

Theme: The Beatitudes

Monday, April 6th at 6:00 pm

Tuesday, April 7th at 6:00 pm

Thursday, April 9th at 4:00 pm

Friday, April 10th at 6:00 pm

Saturday, April 11th at 9:00 am

Monday, April 13th at 6:00 pm

Tuesday, April 14th at 6:00 pm

Thursday, April 16th at 4:00 pm

Meal: Pizza, Salad, Cool Pops

Outreach: Infant Diaper Drive

Event Celebration: Good Shepherd Sunday

April 26th all Masses

March Confirmation Schedule

Confirmation 1 – Student/Parent Session

Sunday, March 29, 4 pm in the Hall

Confirmation 2 – Student/Parent Session

Sunday, March 29, 6 pm in the Hall

April Confirmation Schedule

Confirmation 1 – April 12, Student Session 4 pm

Confirmation 2 – April 12, Student Session 6 pm

First Communion Parent/Child Workshops

Saturday, April 25th – 11 am to 12:30pm

For children with last names A – K

Saturday, April 25th 1 pm to 2:30 pm

For children with last names L – Z

Please bring your completed textbooks.



In the past two weekends our weekly offertory has increased by a total of \$4,850. We also received an additional \$2,233 for the Improvement collection, \$912 for the Fuel collection and gifts of \$1,540. This gives us a total of \$9,525 towards the shortfall of approximately \$30,000 for the months of Jan & Feb that was presented to you on the weekend of March 1st. Thank you for your continued support.

THE WEEK AHEAD

After five weeks of Lent, the Church (we) enter into the holiest and most solemn week of the year. For Christians, no other week comes close to importance as the one we are beginning today. We enter these days with a more reserved and reflective manner. There are many Catholic Christians who have never experienced the beautiful Liturgy of the Lord's Supper on Holy Thursday, or the profound service commemorating The Lord's Passion and Death on Good Friday, and The Great Easter Vigil on Holy Saturday night. This is the first Mass of Easter. Yes they take a bit of time — our time. But remember, God in Jesus thought we were worth the time and effort—Love is like that!

On Palm Sunday, we celebrate the first joy of the season, as we celebrate Our Lord's triumphant entrance into Jerusalem where he was welcomed by crowds worshipping him and laying down palm leaves before him.

Jesus' triumphant return to Jerusalem is only one side of the story.

In the following paragraphs we'll describe what goes on during this week leading up to Easter.



On Tuesday morning (in some dioceses it may be another morning during Holy Week), the bishop, joined by the priests of the diocese, gather at the Cathedral to celebrate the Chrism Mass. This Mass manifests the unity of the priests with their bishop. The priest and bishops renew their promise made at ordination time to serve the Church and the people of the Church.

Here the bishop blesses three oils: the oil of catechumens, the oil of the infirm and holy chrism. These oils will be used in the administration of the sacraments throughout the diocese for the year. The oils from the previous year must be burnt or buried. The Oil of Catechumens is used in connection with the sacrament of baptism. The Oil of the Infirm is used in the sacrament of the anointing of the sick. Finally, Holy Chrism is a mixture of olive oil and balsam, an aromatic resin. This oil is linked with the sanctification of individuals. This oil is used in the sacraments of baptism, confirmation, and holy orders. It is also used in the dedication ceremony of a church, and blessings of altars. These oils the priest will call forth at the beginning of the Mass on Holy Thursday. The custom of receiving the oils on this night has an ancient heritage.

The 3 days before Easter is known as “The Triduum”. The Triduum is one continuous celebration, remembering the last supper, the crucifixion and the death of Jesus, and the Resurrection to new life.



Holy Thursday, is the beginning of these three days. The Mass that is held on this evening is different from other Masses held throughout the year. The Mass begins with the tabernacle completely empty, the bells are rung during the “Gloria” then remain silent, when the Mass ends, the altar is stripped bare and the Eucharist is not returned to the tabernacle but is reposed in a special side altar. While every Mass is a remembrance of the Last Supper, on Holy Thursday we remember the institution of both the Eucharist and the priesthood and Christ command of service and charity.

The Holy Thursday liturgy, sometimes called The Last Supper is celebrated in the evening because Passover began at sundown. The Last Supper was probably a Passover meal which Jewish people share together to celebrate the time when God delivered Moses and the people from slavery in Egypt. The readings will recount how the Israelite were to prepare, and how future generations were to commemorate.

After the homily, the priest will take off the Mass vestments and begin to wash the feet of some people. We must focus both on the meaning of foot washing but also on who is washing the feet. The practice of foot washing in first-century Palestine probably was as common as it is today when a host takes the coat of their guests. The person expected to wash guests' feet then was at the bottom of the household pecking order. So who is washing the feet tonight? Not a hired butler or maid, not a person that did the menial tasks, but someone called to Christ's ministry of serving others. This life of servanthood is affirmed again and again by Jesus as the life to which he calls his people. Recall Jesus' words - “The Son of Man came not to be served but to serve....” People who dare “to wash feet” turn toward other neighbors in service—the family next door, the single parent, the retired, the unemployed, the unwanted child, refugees, prisoners. Jesus' questions resonates with us ~ “Do you realize what I have done for you?”



Mass continues in the usual manner. On this night we remember and celebrate the final supper Jesus shared with his disciples, we also share with our risen Lord a foretaste of the heavenly banquet. We emphasize that on this night during the meal Jesus took bread and wine and shared them with his disciples saying “Take, eat “This is my body, given for you. Do this in remembrance of me.” and “This cup is the new covenant sealed in my blood, which will be shed for you for the forgiveness of sins. Do this in remembrance of me.”

At the conclusion the Mass, just as the apostles celebrate with Jesus the Passover meal and then entered with him into the Garden on the Mount of Olives before the betrayal by Judas to pray, we too are invited to stay before Blessed Sacrament for a short time.

No Mass will be celebrated again in the Church until the Easter Vigil proclaims the Resurrection.

Today we are gathered at what for centuries has been called: **Good Friday**. Good Friday is like a mirror held up by Jesus so that we can see ourselves in all our stark reality, and then it turns us to that cross and to his eyes and we hear the words “Father, forgive them for they know not what they do.” That’s us! We see in the Cross—a love so amazing, so divine, that it loves us even when we turn away from it. Understanding the Cross—or rather standing under the Cross—we see into the heart of God and find it filled with mercy. Good Friday marks the day when wrath and mercy meet at the cross. That’s why Good Friday is so dark and so Good.



The Good Friday Liturgy is a combination of telling the story and reflecting on what happened on the first Good Friday.

The Good Friday Liturgy consists of four parts:

- ◆ The Ministry of the Word
- ◆ Solemn Intercessions
- ◆ Veneration of the Cross
- ◆ Eucharist

At the beginning the altar is completely bare. No candles, no music. The priest/s and deacon/s enter in silence. All kneel for silent prayer.

Throughout the readings we remember the day Jesus willingly suffered and died by crucifixion as the ultimate sacrifice for our sins with the focus on the Passion.

So great a love So great a sacrifice....

Next are the prayers of intercession. We pray that the glory of Jesus’ cross will be realized in our day. The prayers express the universal effects of the Passion of Christ, that is through His sacrifice on the cross salvation was won for everyone ~ for the whole world.

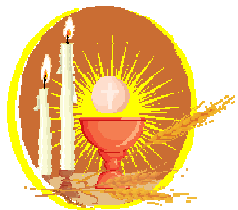
After the Prayers of the Faithful the veneration of the cross takes place. The cross is brought forward accompanied by two candles. Three times the priest will intone an invitation to us by saying “This is the wood of the cross” where we respond “Come let us worship.”

Next we approach the wooden cross and are invited to venerate it, in a variety of ways. Some prefer to kiss the foot of the cross, others by genuflecting before it or touching the cross with their hands.

The final part of the Liturgy is sharing in Holy Communion. Since no Masses are celebrated on Good Friday the reserved host from Holy Thursday is used. This is called the “Mass of the Pre-Sanctified.” After Communion the Blessed Sacrament is returned, without ceremony to place of reservation. There is no blessing, no dismissal. The ministers leave in silence.

The people disperse in silence.....

to return for the Great Easter Vigil or celebration of Mass on Easter Sunday.



The **Easter Vigil** is officially the first service of Easter. As on Good Friday, there is no Mass offered for Holy Saturday. The Easter Vigil Mass, which takes place after sundown on Holy Saturday, properly belongs to Easter Sunday, since liturgically, each day begins at sundown on the previous day.

The Easter Vigil has four parts: (1) the Service of Light, a celebration of the light of Christ at which a new fire is kindled from which the Paschal Candle is lit, (2) the Service of Readings, which includes as many as nine readings from the grand story of salvation of the Old and New Testaments interspersed with psalms and canticles, silence and prayers, (3) the Service of Baptism, the primary annual occasion for baptisms (particularly in the early church) and a time for the reaffirmation of the baptismal covenant and (4) the Service of the Eucharist, a joyous feast in the presence of the risen Christ and an anticipation of the eschatological banquet of the realm of God.

The atmosphere in the church is different: the holy water fonts are drained, all the lights are out, the tabernacle is empty. As people gather, each person is given a candle. The service begins outside the church if possible.

The Easter Vigil starts outside or inside the church. It begins in darkness. This darkness represents *all* darkness, and all the meanings of darkness devoid of light; evil thoughts, motivations, deeds; all that is hidden and secret, deceitful and dishonest. A new fire is lit and blessed. The Paschal candle is lit. The paschal candle is made of wax, can never be artificial. The paschal candle is a large candle so that it may evoke the truth that Christ is the light of the world. It is at least two inches in diameter, and at least two feet tall. It is placed in a stand at least three feet high. Traditionally, the paschal candle has a cross inscribed on it with the numerals of the current year and the Greek letters *alpha* and *omega*. A new candle is blessed and used each year.

The procession into the Church moves in silence, with the silence being interrupted at three places when the worship leader sings: “The light of Christ.” The congregation responds, singing: “**Thanks be to God.**” Just as the children of Israel were guided at night by a pillar of fire, so similarly, Catholics follow the risen Christ.

The Easter Proclamation also known as The Exsultet is now sung. The Exsultet is the ancient Easter proclamation sung in conjunction with thanksgiving for the paschal candle. It is sometimes known as *Laus Cerei* (“praise of the candle”). The people hold their lighted candles throughout the singing of the Exsultet. After the Exsultet the peoples’ candles are extinguished.

Now we enter into the Liturgy of the Word. Today the readings provide a panoramic view of what God has done for humanity. Beginning with creation, then we are reminded of our delivery from bondage in the story of the exodus, of God's calling us to faithfulness through the cry of prophets, of God dwelling among us in Jesus Christ, and of Christ's rising in victory from the tomb.

In the earliest years of the Christian church, baptisms commonly took place at the vigil. This year there are no baptisms but all the congregation will renew their baptismal vows. Priests/Deacons may move among the people liberally sprinkling the people with water as a symbol of forgiveness and the reconciliation we have in Christ.

The vigil continues with a joyous celebration of the feast of the people of God—the Mass. The risen Lord invites all to participate in the new life he brings by sharing in this feast that He began on Holy Thursday night. Every week as we attend Mass we look forward to the great messianic feast of the kingdom of God.

The vigil thus celebrates what God has done, is doing, and will do.

People are encouraged to celebrate the resurrection throughout the Great Fifty Days of Easter. During these days we remember Christ's rising from the tomb, his post resurrection appearances, his ascension, and the outpouring of the Holy Spirit at Pentecost.

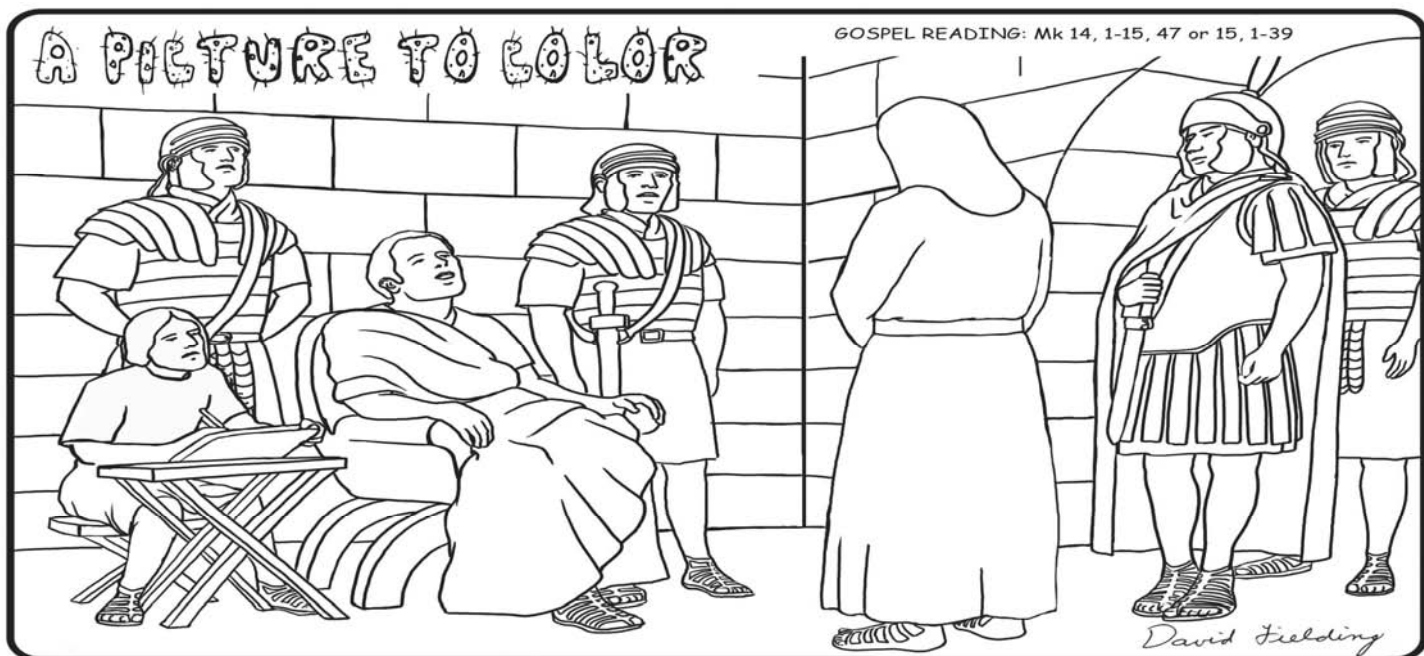
SCHEDULE

CONFESIONS	Wednesday (April 1) Saturday (April 4)	All Churches St. Theresa Hall	6:30-8:00pm 10am-12noon
MORNING PRAYER	Thursday, Friday, Saturday	St. Mary Church	9:00am
HOLY THURSDAY SERVICE	Mass of the Lords Supper	St. Theresa Church	7:00pm
GOOD FRIDAY SERVICES	Passion of the Lord	St. Mary Church	3:00pm
	Passion of the Lord	St. Andrew Church	7:00pm
HOLY SATURDAY	Easter Vigil Mass	St. Theresa Church	8:00pm
EASTER SUNDAY	Masses	St. Mary Church	9:00am & 11:00am
	Masses	St. Andrew Church	9:00am & 11:00am
	Masses	St. Theresa Church	8:00am & 10:30am

TRIVIA QUESTION

How is the date of Easter determined?

The Easter date depends on the ecclesiastical approximation of the March equinox. In 325CE the Council of Nicaea decided that the Easter date would be the first Sunday after the first full moon occurring on or after the March equinox. Easter is therefore delayed one week if the full moon is on Sunday, which lessens the likelihood of it falling on the same day as the Jewish Passover. Eastern Orthodox churches in many countries such as Greece still figure their Easter date based on the Julian calendar.





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~Pope Francis



Evangelization Focus

"Evangelization must be the first focus of our Church. Then, the corporal and spiritual works of mercy, which result from living and sharing the Gospel, will transform the culture around us. We have the mission 'to repair the world,' what the Jews call **Tikkun olam**."

~Cardinal Seán O'Malley

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