

**ACT of CONSECRATION of RUSSIA & UKRAINE
to the IMMACULATE HEART of MARY
Basilica of St. Peter
March 25, 2022**



O Mary, Mother of God and our mother, in this time of trial we turn to you. As our mother, you love us and know us: No concern of our hearts is hidden from you. Mother of mercy, how often we have experienced your watchful care and your peaceful presence! You never cease to guide us to Jesus, the prince of peace.

Yet we have strayed from that path of peace. We have forgotten the lesson learned from the tragedies of the last century, the sacrifice of the millions who fell in two world wars. We have disregarded the commitments we made as a community of nations. We have betrayed peoples' dreams of peace and the hopes of the young. We grew sick with greed, we thought only of our own nations and their interests, we grew indifferent and caught up in our selfish needs and concerns.

We chose to ignore God, to be satisfied with our illusions, to grow arrogant and aggressive, to suppress innocent lives and to stockpile weapons. We stopped being our neighbor's keepers and stewards of our common home. We have ravaged the garden of the earth with war, and by our sins we have broken the heart of our heavenly Father, who desires us to be brothers and sisters. We grew indifferent to everyone and everything except ourselves. Now with shame we cry out: Forgive us, Lord!

Holy Mother, amid the misery of our sinfulness, amid our struggles and weaknesses, amid the mystery of iniquity that is evil and war, you remind us that God never abandons us, but continues to look upon us with love, ever ready to forgive us and raise us up to new life. He has given you to us and made your Immaculate Heart a refuge for the church and for all humanity.

By God's gracious will, you are ever with us; even in the most troubled moments of our history, you are there to guide us with tender love.

We now turn to you and knock at the door of your heart. We are your beloved children. In every age you make yourself known to us, calling us to conversion. At this dark hour, help us and grant us your comfort. Say to us once more: "Am I not here, I who am your Mother?" You are able to untie the knots of our hearts and of our times. In you we place our trust. We are confident that, especially in moments of trial, you will not be deaf to our supplication and will come to our aid.

That is what you did at Cana in Galilee, when you interceded with Jesus and he worked the first of his signs. To preserve the joy of the wedding feast, you said to him: "They have no wine" (Jn. 2:3). Now, O Mother, repeat those words and that prayer, for in our own day we have run out of the wine of hope, joy has fled, fraternity has faded. We have forgotten our humanity and squandered the gift of peace. We opened our hearts to violence and destructiveness. How greatly we need your maternal help!

Therefore, O Mother, hear our prayer.

Star of the Sea, do not let us be shipwrecked in the tempest of war.

Ark of the New Covenant, inspire projects and paths of reconciliation.

Queen of Heaven, restore God's peace to the world.

Eliminate hatred and the thirst for revenge, and teach us forgiveness.

Free us from war, protect our world from the menace of nuclear weapons.

Queen of the Rosary, make us realize our need to pray and to love.

Queen of the Human Family, show people the path of fraternity.

Queen of Peace, obtain peace for our world.

O Mother, may your sorrowful plea stir our hardened hearts. May the tears you shed for us make this valley parched by our hatred blossom anew. Amid the thunder of weapons, may your prayer turn our thoughts to peace. May your maternal touch soothe those who suffer and flee from the rain of bombs. May your motherly embrace comfort those forced to leave their homes and their native land. May your sorrowful heart move us to compassion and inspire us to open our doors and to care for our brothers and sisters who are injured and cast aside.

Holy Mother of God, as you stood beneath the cross, Jesus, seeing the disciple at your side, said: "Behold your son" (Jn. 19:26). In this way, he entrusted each of us to you. To the disciple, and to each of us, he said: "Behold, your Mother" (Jn. 19:27). Mother Mary, we now desire to welcome you into our lives and our history.

At this hour, a weary and distraught humanity stands with you beneath the cross, needing to entrust itself to you and, through you, to consecrate itself to Christ. The people of Ukraine and Russia, who venerate you with great love, now turn to you, even as your heart beats with compassion for them and for all those peoples decimated by war, hunger, injustice and poverty. Therefore, Mother of God and our mother, to your Immaculate Heart we solemnly entrust and consecrate ourselves, the church and all humanity, especially Russia and Ukraine. Accept this act that we carry out with confidence and love. Grant that war may end and peace spread throughout the world. The "fiat" that arose from your heart opened the doors of history to the Prince of Peace. We trust that, through your heart, peace will dawn once more. To you we consecrate the future of the whole human family, the needs and expectations of every people, the anxieties and hopes of the world.

Through your intercession, may God's mercy be poured out on the earth and the gentle rhythm of peace return to mark our days. Our Lady of the "fiat," on whom the Holy Spirit descended, restore among us the harmony that comes from God. May you, our "living fountain of hope," water the dryness of our hearts. In your womb Jesus took flesh; help us to foster the growth of communion. You once trod the streets of our world; lead us now on the paths of peace. Amen.



SUNDAY REFLECTION

The father in today's parable welcomed his son back with open arms and immediately called for a meal celebration. A meal is the most powerful expression of unity and good will. In this Eucharist we share the Bread of Life, the Body of Christ Himself. This signifies our deep union with Him and with each other. But, no celebration of the eucharist will be authentic unless it means what it says. It is important that we come to the Eucharist as a reconciled people so that every time we approach the altar we do so as a united family, neighborhood and community who express our unity, our belonging together, at the table of the Lord.

STEWARDSHIP: Cycle C 5:00 p.m., 7:00 a.m. 11:30 a.m. Masses

The stewardship message in the parable of the prodigal son is that it is never too late to become a good steward. Blessed is the elder brother who had been a good steward all along, but blessed, too, is the prodigal, who had to lose all he had in order to understand the value of what he'd been given.

STEWARDSHIP: Cycle A 8:30 a.m. Mass

The blind man in today's Gospel was willing to let Jesus minister to him and willingly did all Jesus asked of him. The Pharisees were more resistant to His message, spending their time and energy to disprove the miracle. Which am I more like, the man born blind or the Pharisees?

READINGS FIFTH SUNDAY OF LENT

3 APR '22

Is. 43:16-21: God is doing a new deed. The prophet Isaiah calls on us to look again, with fresh eyes, to see what graces the Lord has ready for us if we will put our trust in Him.

Phil. 3:8-14: The apostle Paul, in prison, yet filled with the freedom and joy of the Holy Spirit, exhorts us by his own example: forget what is past, and keep running the race into the new life of the resurrection.

Jn. 8:1-11: The woman Jesus meets is guilty and condemned, trapped by her sin. In His forgiveness and compassion she is freed from her past, and her accusers are shamed by their own past sins.

11:30 a.m. Mass A Cycle Readings Third Scrutiny

Ez. 37:12-14:Rom. 8:8-11:

Jn. 11:1-45:

SYMBOLISM OF THE IMMACULATE HEART OF MARY



The Heart. The heart symbolizes love, and the red color is a second symbol for love. The heart-love connection has a rich biblical heritage: Moses told the people, “You shall love the Lord your God with all your heart” (Dt 6:5); Jeremiah explained that God writes his covenant on our hearts (Jer. 31:33); and Ezekiel relayed God’s promise to take away our stony hearts and replace them with natural hearts (Ez. 36:26). The heart is the center of human emotions and feelings, wisdom and insight, desire and motivation, joy and sorrow, courage and fear. Mary’s heart was pulsing with love for her son Jesus.

The Sword. Mary’s sword originates with Simeon’s ominous prediction: “And you yourself shall be pierced by a sword” (Lk 2:35). The sword is a symbol of Mary’s passion and suffering, pain and sorrow, while for Jesus and art pieces of his Sacred Heart, the crown of thorns is his symbol of suffering. Another distinguishing characteristic is the sword’s point of entry. For Mary, the sword enters the top, usually from the right, and exists the bottom, usually at the left, although this is not a hard and fast rule. For Jesus, whose heart was pierced by the soldier’s lance (Jn 19:34), the sword entered from the bottom, presumably from the left side, and exited from the top right. The sword often represents Mary’s first sorrow or dolor, Simeon’s prophecy, but more often than not, it represents all Seven Dolours, including the Flight to Egypt, the loss of the Christ-child in the Temple, Mary’s piteous encounter with Jesus on the road to Calvary, the crucifixion, the removal of Jesus’ body from the cross, and Jesus’ entombment.

The Rose(s). A rose is a sign of love. If there is only one rose, it represents the singular love that one is to reserve for God alone. If the heart is circled with white roses, they symbolize Mary’s

purity, sinlessness, and holiness; but if the roses are red they signify Mary's deep love for Jesus her Son. The Christmas rose reminds us of the Nativity, the birth of Jesus, while a single rose can stand for Mary herself since she is known as the Mystical Rose. A blooming rose is occasionally used as a sign of Messianic expectation, the people's deep desire for the arrival of the long-awaited Messiah (Is 35:1). It may also represent beauty and paradise.

The Flame. There usually is a flame at the top of the heart with one or more tongues of fire. It symbolizes zeal and devotion, and it further underscores Mary's fervor, loyalty, and affection for her Son. The radiating heat is a reminder of the intensity of Mary's warm love.

The Flower. There may be a flower sprouting from the burning flames. If so, the white petals are another sign of Mary's purity, sinlessness, and holiness; while the green stem and leaves are signs of the new life and growth that bud forth due to Jesus' resurrection. If the flower stem is bent down, it is a sign of Mary's deferential reverence for her Son, but if it is standing tall, it is a sign of her glorification that came when she was assumed to heaven, took her place at the right of God's throne, and crowned Queen of Heaven above and the Church below.

CONSECRATION of a COUNTRY to MARY?

The Holy Father will make a historic gesture on March 25, 2022, the feast of the Annunciation. While the Russian offensive on Ukrainian territory begins its 2nd month, the Pope will consecrate Russia and Ukraine to the Immaculate Heart of Mary. He has invited all bishops and priests around the world to join in the consecration.

To consecrate means "to dedicate to a sacred purpose." The term is often used in the vocabulary of the Church for places (churches), persons (consecrated religious or lay persons) and liturgical objects, and, at the heart of the Christian faith, for the consecration of the Eucharist.

One can also consecrate oneself personally to Christ through Mary, to Mary, or to other saints. From the Middle Ages onwards, this personal process was extended to cities and then to countries. Thus, Louis XIII consecrated France to Mary in 1638, a process that was later imitated by bishops and popes, for specific countries and places, and even for the entire world. The first consecration of the world to the Immaculate Heart of Mary was made by Pius XII, during the Second World War, on October 31, 1942.

Many countries have already been consecrated to the Immaculate Heart of Mary. The Portuguese bishops consecrated Portugal on May 13, 1931. Poland was consecrated in 1946 and Australia in 1948. More recently, Congo consecrated itself to the Immaculate Heart of Mary on February 4, 2017, in the presence of Cardinal Parolin, Secretary of State of the Holy See. On February 18, 2017, England and Wales were consecrated by Cardinal Vincent Nichols, Archbishop of Westminster. A few months later, the bishops of Scotland also consecrated their country to the Immaculate Heart of Mary on September 3, 2017. Two years ago, on March 25, 2020, at the beginning of the Covid-19 pandemic, 24 countries were consecrated to the Immaculate Heart of Mary and the Sacred Heart of Jesus in Fatima to invoke the protection of the Lord and the Virgin Mary in the face of the epidemic. The countries consecrated (or renewing their consecration) were: Albania, Bolivia, Colombia, Costa Rica, Cuba, Dominican Republic, Guatemala, Hungary, India, Kenya, Mexico, Moldova, Nicaragua, Panama, Paraguay, Peru, Poland, Portugal, Romania, Slovakia, Spain and East Timor.

To Jesus through Mary

How can an entire country be consecrated when not all its inhabitants are believers? The consecration of a country is indeed a votive consecration: it is not a formal consecration (which requires consent), but an intercession for the country.

In his apostolic exhortation *Reconciliatio et poenitentia*, John Paul II explained the process: Into the hands of this mother, whose fiat marked the beginning of that “fullness of time” in which Christ accomplished the reconciliation of humanity with God, to her immaculate heart-to which we have repeatedly entrusted the whole of humanity, disturbed by sin and tormented by so many tensions and conflicts-I now in a special way entrust this intention: that through her intercession humanity may discover and travel the path of penance, the only path that can lead it to full reconciliation.

This implies, as John Paul II emphasizes, being supported by a path of conversion.

Taking Mary as mother, a “double” protection

Saint Louis Marie Grignion de Montfort, a great lover of the Virgin Mary, explained that consecrating oneself to Mary is like taking the Virgin as one’s mother: “To consecrate oneself to Mary is very precisely to choose her as one’s Mother, not only for the physical protection of our persons, but even more so, and first of all, to confer upon her in her own right the fullness of maternal power over our soul. The mother, in the human family, has power over her children. She protects them in two ways. By warding off perils and threats, sometimes without their even knowing it. By advising them and guiding them, so that they make good use of their freedom.

“Do not undertake anything that might displease him”

While respecting the freedom of each person, an act of consecration calls for a conversion of hearts. In a radio message addressed to Belgium, Pius XII specified: “By placing your personal, family and national activities under the aegis of Mary, you invoke her protection and her help in all your endeavors, but you also promise not to undertake anything that might displease her and to conform your whole life to her direction and desires.”

Therefore, if we wish to support the act of consecration of Russia and Ukraine to the Immaculate Heart of Mary, it is undoubtedly good to begin by converting our souls and acting as men and women according to the heart of God.

PRAYERS

A Personal Act of Consecration to the Blessed Mother

O Most Holy Mary, Virgin Mother of God, Queen of Heaven and Earth, in accordance with thy wish made known at Fatima, I consecrate myself today to your Immaculate Heart. To you I entrust all that I have, all that I am, to your blessed charge and special keeping and into your Immaculate Heart. For this day, for every day of my life, and at the hour of my death, I commend my soul and body.

To you do I entrust all my hopes and consolations, all my trials and miseries, my life and the end of my life, that through your most holy intercession and your merits all my actions may be ordered and disposed according to your will, and that of your Divine Son.

Reign over me dear Mother, that I may be yours in prosperity, in adversity, in health and in sickness, in life and in death. Grant that I may have no other spirit but your spirit, to know Jesus Christ and His Divine and Holy Will; that I may have no other soul but your soul, to praise and glorify the Lord; that I may have no other heart but your heart, to love God with a pure and burning love like yours.

My beloved Mother, my glorious Queen, I am all yours and all that I have is yours. Amen.

Personal Prayer for the Consecration of Russia & Ukraine to the Immaculate Heart of Mary

Most glorious Mother,
Queen of Heaven and Earth,
To you do we turn in our time of need.
Your Heart is most pure,
Your virtues overflow in superabundance,
You are the Immaculate Conception,
You are our Mother and Queen.
In the face of grave evil,
In this time of war,
In this time of devastation and chaos,
We entrust all to you.
Immaculate Heart of Mary,
Please pray for us,
Cover us with your mantle of protection,
Free us from violence,
Free us from war.
Immaculate Heart of Mary,
Call us to repentance,
Open the eyes of sinners,
Pour down your Son's mercy,
Pour down His abundant grace.
We consecrate to your Immaculate Heart this day,
Ourselves and our loved ones,
Our families and churches,
Our communities and countries.
Most Immaculate Heart of Mary,
In union with the Holy Father in Rome,
With the bishops throughout the world,
With all the faithful at prayer,
We consecrate Russia and Ukraine to you.
Receive them into your Immaculate Heart,
Bring healing and peace,
Strength and wisdom,
Love and compassion,
Mercy and forgiveness,
Reconciliation to all.

Through the powerful mediation of your Immaculate Heart,
Bind Satan and all demons,
Thwart their evil plots.
St. Michael the Archangel,
All angels and saints,
Pray for Ukraine,
Pray for Russia,
Pray for peace in the world,
Pray for peace in every heart.
Immaculate Heart of Mary,
Pray for us.
Most Sacred Heart of Jesus,
Have mercy on us.
Jesus, I trust in You.
Jesus, I trust in You.
Jesus, I trust in You! Amen.

DAILY REFLECTIONS FOURTH WEEK OF LENT

Monday 28 Mar

Is. 65:17-21: God's people had passed through trials and tribulations. God promises them that a better age lies ahead. He is to create new heavens and a new earth.

Jn. 4:43-54: From today onwards, for the remainder of Lent the weekday readings will be from John's Gospel. This present reading can act as a reminder that in a sense with Jesus a new age has dawned. The healing of the court official's son is a sign of this.

Down the centuries God's people have looked forward in hope for a form of life in keeping with human dignity. Christ Himself in part brought in a new age by His miracles of healing. We look forward to a completely perfected universe at some future date, and at the same time must draw on this hope to perfect the only world we now know. The Second Vatican Council reflected as follows on this belief (Church in the Modern World, n. 39,1,2): "We know neither the moment of the consummation of the earth and of man, nor the way in which the universe will be transformed. The form of this world, distorted by sin, is passing away, and we are taught that God is preparing a new dwelling and a new earth in which righteousness dwells, in which happiness will fill and surpass all the desires of peace in the hearts of men. Far from diminishing our concern to develop this earth, the expectancy of a new earth should spur us on, for it is here that the body of a new human family grows, foreshadowing in some way the age that is to come. That is way, although we must be careful to distinguish earthly progress from the increase of the kingdom of Christ, such progress is of vital concern to the kingdom of God, insofar as it can contribute to the better ordering of human society."

Tuesday 29 Mar

Ezek. 47:1-9, 12: The temple stream of life and healing.

Jn. 5:1-3,5-16: The healing power of Christ's word.

There comes from the temple a small stream at first, growing deeper and deeper, signifying that blessings come from the holy place, from small beginnings to an abundance, by which the whole land, even the Dead Sea, is blessed and restored. The Dead Sea stands for death and disease; even to it God brings healing and new life.

The Gospel story is a good example of how the power of Jesus worked. He gave His orders and in proportion as they were obeyed power came to the patient. Jesus' first question to the man was, "Do you want to be healed." The first essential towards receiving the power and gifts of Jesus is to have a strong desire to receive them. If we are content to stay as we are, there can be no change in us.

Wednesday 30 Mar

Is. 49:8-15: The preceding chapters in Isaiah have announced the arrival of a new phase of salvation history, where a new spirit will be heralded by the 'Servant', a figure clouded in mystery and foreshadowing the coming of the Messiah. The Servant is reminiscent of the prophets but he has a new and deeper mission as a covenant to the people. This hope-filled passage is an oracle concerning a new exodus or liberation. It depicts a mothering God who tenderly gathers those who are lost and scattered.

Jn. 5:17-30: In the face of the hostility of the Jews, who decry Jesus both for healing on the Sabbath and for the blasphemous claim of being the Son of God, Jesus defends His actions by pointing to God's actions. In the Jewish culture of Jesus' time, male children assumed the trade of their fathers. So, Jesus appeals to this tradition, insisting that He must replicate the ceaseless work of the Father, which is to create and sustain life. This intimate relationship between Father and Son is extended to Jesus' friends who are similarly called to share in the life-giving work of the Father.

Thursday 31 Mar

Ex. 32:7-14: This depiction of Yahweh's wrath and Moses' mediation reflects an understanding on the part of Israel of the role of intercession on the part of their leadership. Moses presents himself as a covenant mediator and his bold intervention with Yahweh facilitates covenantal renewal. It is significant that Moses can argue with God on behalf of the people without being judged to be disloyal.

Jn. 5:31-47: Jesus counters charges against Him by appealing to valid witnesses – a requirement of Jewish law – including John the Baptist and his own saving works enabled by the Father. He then robustly counter-charges His interrogators. He points to their rejection of Him as God's envoy, and their inability to authentically interpret the Scriptures.

Friday 1 Apr

Wis. 2:1, 12-22: We are accustomed to reading and hearing the reflections of the prophet Isaiah on the Suffering Servant. This meditation on the fate of the Servant comes from a different environment. The writer, living in Alexandria about two centuries before the time of our Lord, is encouraging his Jewish co-religionists to be true to their heritage and their faith as they live in a non-Jewish culture. He addresses the reasoning process of

those who oppose his commitment to the faith and finds it 'misguided'. Esoteric pagan religions may think they can initiate devotees into 'the hidden things of God', but they are mistaken. The hidden truth about God is made manifest on earth in the loyal service of those who recognize God as their Father. Though their hearts may be broken because of opposition, they prove steadfast.

Jn. 7:1-2, 1, 25-30: It is no surprise that the One, who as a young person, had declared in the Temple that He must be 'about (His) Father's business', would gravitate to the Temple as He continues His teaching mission. He had cleansed it of the traders so that it could truly be a center of zeal for God. Now, He takes a huge risk in entering such a public forum when the authorities have set their sights on Him. The central question becomes: who is Jesus? For believers today, it remains a challenge and an encouragement to address what we know of Jesus and what God has revealed to us about Him.

Saturday 2 Apr

Jer. 11:18-20: Jeremiah, one of the most human of the prophets in his revealing so much of his tormented inner life, falls foul of the prejudices and ambitions of his neighbors in his native Anathoth. The religious reform which he advocates, would require the destruction of the local sanctuary. To prevent this, his fellow-townsmen gang up against him. When God reveals the conspiracy to him, he is devastated at the disloyalty of those he counted friends. The elements in this incident will appear again in the life of Jesus – misunderstanding, conspiracy, betrayal, and the inevitable need to confront the agonizing question: Why do the just suffer? Jeremiah's instinct is to take refuge in God, and to find there his security.

Jn. 7:40-52: The people gathered at the Temple for the feast of Tabernacles continue to speculate on who Jesus was. Some saw Him as the Messiah, others as a prophet. The religious authorities cannot see beyond their prejudice against Galilee and anyone known to come from there. They are blind to the growing body of evidence in the public arena that Jesus is not a trouble-making jumped-up peasant, but someone so deeply gifted in His teaching and His actions that the conclusion suggests itself: He comes from God and has a special relationship with Him

FOURTH WEEK OF LENT 26 MARCH - 27 MARCH 2022

Saturday 26 Mar Lenten Weekday 3

**8:30 a.m. Mass Proper of the Day, Lenten Preface III, Eucharistic Prayer II
(Intention: Chuck Frame)**

1:00 – 4:30 p.m. Confessions

**5:00 p.m. Vigil Mass Fourth Sunday of Lent Proper of the Day, Creed, Lent
Preface I, Eucharistic Prayer I
(Intention: Jodi Hall-Gadshian RIP)**

Sunday 27 Mar Fourth Sunday of Lent

**7:00 a.m. Mass Proper of the Day, Creed, Lent Preface I, Eucharistic
Prayer II
(Intention: Sheldon E. Brodel, Jr. RIP)**

8:30 a.m. Mass Proper of the Day, Readings A Cycle, Creed, Preface for 4th Sunday
 Lent, Eucharistic Prayer II Scrutiny 2
 (Intention: Kaylana Cadua)

11:30 a.m. Mass Proper of the Day, Creed, Lent Preface I, Eucharistic Prayer II
 (Intention: Parish of St. Stephen, Martyr)

2:00 p.m. Mass Brig

Monday 28 Mar Lenten Weekday 4 Day Off

6:30 a.m. Mass Proper of The Day, Lenten Preface II, Eucharistic Prayer II
 (Intention:)

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Proper of The Day, Lenten Preface II, Eucharistic Prayer II
 (Intention:)

Tuesday 29 Mar Lenten Weekday 4

6:30 a.m. Mass Proper of The Day, Lenten Preface III, Eucharistic Prayer III

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Proper of The Day, Lenten Preface III, Eucharistic Prayer III
 (Intention:)

Wednesday 30 Mar Lenten Weekday 4

6:30 a.m. Mass Proper of The Day, Lenten Preface IV, Eucharistic Prayer II

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Proper of The Day, Lenten Preface IV, Eucharistic Prayer II
 (Intention:)

12:00 p.m. Mass Portsmouth Naval Hospital

Thursday 31 Mar Lenten Weekday 4

6:30 a.m. Mass Proper of the Day, Lenten Preface I, Eucharistic Prayer III
 (Intention:)

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Proper of the Day, Lenten Preface I, Eucharistic Prayer III
 (Intention:)

4:00 – 6:30 p.m. Confessions

6:30 p.m. Mass Proper of the Day, Lenten Preface I, Eucharistic Prayer III
 (Intention:)

Friday 1 Apr Lenten Weekday 4

6:30 a.m. Mass Proper of the Day, Lenten Preface II, Eucharistic Prayer III

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Proper of the Day, Lenten Preface II, Eucharistic Prayer III
 (Intention:)

12:00 p.m. Mass Portsmouth Naval Hospital

4:00 – 7:00 p.m. Confessions Adoration

7:00 p.m. Stations of the Cross

Saturday 2 Apr Lenten Weekday 4

8:30 a.m. Mass Proper of Day, Lenten Preface III, Eucharistic Prayer II

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass Fifth Sunday of Lent Proper of Day, Creed, Lent Sunday

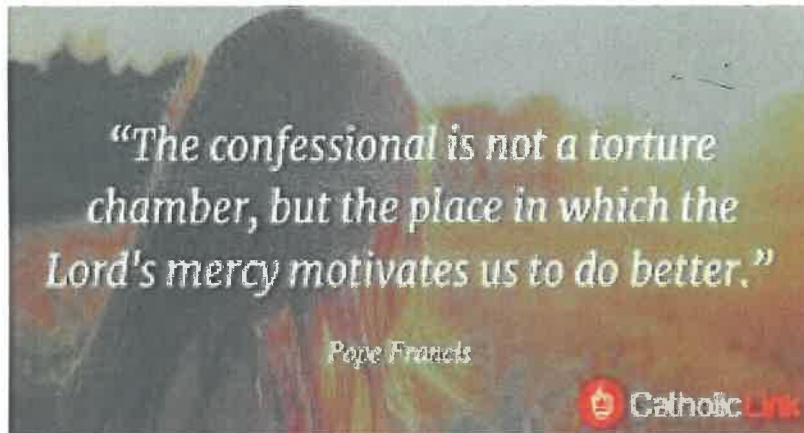
Preface II, Eucharistic Prayer II

Sunday 3 Apr Mass Fifth Sunday of Lent

7:00 a.m. Mass Proper of Fifth Sunday, Creed, Lent Sunday Preface II, Eucharistic Prayer II

8:30 a.m. Mass Proper of Fifth Sunday, Creed, Lent Sunday Preface II, Eucharistic Prayer II

11:30 a.m. Mass Proper of Fifth Sunday, Readings A Cycle, Scrutiny 3, Creed, Preface of 5th Sunday, Eucharistic Prayer II



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