

**MASS INTENTIONS**

THURSDAY  
APRIL 1 6PM  
+ MILES MCGONIGAL

FRIDAY  
APRIL 2  
8AM  
NO MASS

SATURDAY  
APRIL 3 4PM  
+ BILLS DUMAS

SUNDAY  
APRIL 4  
8:30AM  
+JOYCE KLEINSCHRODT  
11:00  
FOR THE PEOPLE OF THE  
PARISH

TUESDAY  
APRIL 6  
(OPENING)

WEDNESDAY  
APRIL 7  
(OPENING)

THURSDAY  
APRIL 8  
(OPENING)

FRIDAY  
APRIL 9  
(OPENING)

SATURDAY  
APRIL 10  
(OPENING)

SUNDAY  
APRIL 11  
(OPENING)

**Upcoming Special Collection**

**Collections on 2nd April (Good Friday) Will be sent to the Holy Land**



KNIGHTS OF COLUBUS AND- LADIES AUXILIARY #8740



In the beginning was the word...

Our Lady of Lourdes Liturgy



**WEEKLY**

Sunday 28

Monday 29

Tuesday 30

Wednesday 31

Thursday 1

Friday 2

Saturday 3

**READINGS**

Palm Sunday of the Lord's Passion  
Is 50:4-7  
Phil 2:6-11  
Mk 14:1—15:47

Is 42:1-7  
Jn 12:1-11  
Monday of Holy Week

Is 49:1-6  
Jn 13:21-33, 36-38  
Tuesday of Holy Week

Is 50:4-9a  
Mt 26:14-25  
Wednesday of Holy Week

Ex 12:1-8, 11-14  
1 Cor 11:23-26  
Jn 13:1-15  
Holy Thursday Evening Mass of the Lord's Supper

Is 52:13—53:12  
Heb 4:14-16; 5:7-9  
Jn 18:1—19:42  
Good Friday of the Lord's Passion

Gn 1:1—2:2  
Gn 22:1-18  
Ex 14:15—15:1  
Is 54:5-14  
Is 55:1-11  
Bar 3:9-15, 32-4:4  
Ez 36:16-17a, 18-28  
Epistle - Rom 6:3-11  
Gospel—Mark 16:1-7  
Holy Saturday At the Easter Vigil in the Holy Night of Easter

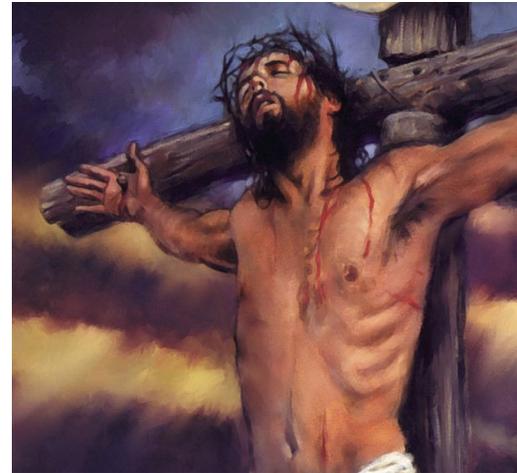


**OUR LADY OF LOURDES**

Catholic Parish

April 2 2021  
Good Friday of the Lord's Passion

REV. PRABHU AROCKIASAMY, PASTOR  
ED CONNICK, DEACON



**EUCCHARISTIC ADORATION, SACRAMENT OF RECONCILIATION AND MASS SCHEDULES**

SATURDAY  
3:15PM  
EUCCHARISTIC ADORATION & CONFESSION  
3:30 PM – HOLY ROSARY  
4:00 PM – HOLY MASS

SUNDAY  
8:00 AM – EUCCHARISTIC ADORATION  
8:30AM- HOLY MASS  
10:30 AM – EUCCHARISTIC ADORATION  
11:00AM- HOLY MASS

REGULAR WEEKDAYS  
MONDAY- COMMUNION SERVICE  
TUESDAY-FRIDAY  
8:00 AM – HOLY MASS

**ANNOUNCEMENTS**

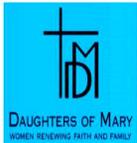
**3 April 2021, Saturday: Easter Vigil @ 8:00 pm**

1621 Boykin Blvd  
Mobile, AL 36605  
Church Email: [ollparish@att.net](mailto:ollparish@att.net)  
Church Phone Number: 251-479-9885  
[WWW.OURLADYOFLOURDESPARISH.COM](http://WWW.OURLADYOFLOURDESPARISH.COM)  
Office hours:  
Monday : Office Closed Tuesday—  
Friday : 9AM to 1PM SATURDAY &  
SUNDAY : OFFICE CLOSED

**ANNOUNCEMENTS**

1st and 3rd Thursdays of the month  
Communion and confession to the homebound.

Mass intentions directly to be paid to  
Rev. Prabhu Arockiasamy. Per mass  
\$10



Our Lady of Lourdes Parish Hall  
Tuesday at 6PM



Eastern Shore Medical Weight Loss

**Lectionary: 40**

**Reading I**

**Is 52:13—53:12**

See, my servant shall prosper, he shall be raised high and greatly exalted. Even as many were amazed at him -- so marred was his look beyond human semblance and his appearance beyond that of the sons of man--so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it. Who would believe what we have heard? To whom has the arm of the LORD been revealed? He grew up like a sapling before him, like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by people, a man of suffering, accustomed to infirmity, one of those from whom people hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed.

We had all gone astray like sheep, each following his own way; but the LORD laid upon him the guilt of us all. Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood.

But the LORD was pleased to crush him in infirmity. If he gives his life as an offering for sin he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear.

shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

**Responsorial Psalm**  
**31:2, 6, 12-13, 15-16, 17, 25**

**R. (Lk 23:46) Father, into your hands I commend my spirit.**

In you, O LORD, I take refuge; let me never be put to shame. In your justice rescue me. Into your hands I commend my spirit; you will redeem me, O LORD, O faithful God.

**R. Father, into your hands I commend my spirit.**

For all my foes I am an object of reproach, a laughingstock to my neighbors, and a dread to my friends; they who see me abroad flee from me. I am forgotten like the unremembered dead; I am like a dish that is broken.

**R. Father, into your hands I commend my spirit.**

But my trust is in you, O LORD; I say, "You are my God. In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors."

**R. Father, into your hands I commend my spirit.**

Let your face shine upon your servant; save me in your kindness. Take courage and be stouthearted, all you who hope in the LORD.

**R. Father, into your hands I commend my spirit.**

**Reading II**  
**Heb 4:14-16; 5:7-9**

Brothers and sisters: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but

**PRAYER LIST**

Anita Barclay, Campbell Berger, Katherine Berger, Bethany Ann Boltz, Roy Williams, Logan Bowers, Clement Boney, Jerry Boyes, Patrick Webb Brownlie-Carey, Noli Causay, Teresa Coleman, Lee Cooley, Peter Cooley, Bob Cooper, Anita Cowart, Anne Davidson, Lemuel Dickinson, Daniel Dorriety, Marquitta Dukes, John Dumas, Dodie Dumas, Johnny Finch, Louise Frontz, Tim Frontz, Janet Gafford, Tony Golemon, Ginny Johnston, MaryAnn Keith, Dennis Keith, Liz Kilborn, Edward Kimbrough, Debora Klaus, Nancy Klooz, Steven Kuszynski, Shirley Lacy, Michael Langan, Alfred Leonard, Margie Lord, Rodney Lundy, Shirly McDonald, Mary McKeough, Patricia McRoy, Craig Miley, Archie Moore, Elaine Moore, Wally Neese, Kenny Nixon, Tiffany Neese, Darlene O'Rourke, James M. O'Rourke, Alex Paneda, Lita Paneda, Scott Peck, Glenda Pose, Ursula Quintana, Kaitlyn Reynolds, Dorothy Sanchez, Simon Schum, Cindy Snow, Tootie Spikes, Mandy Spotswood, Curtis Steiner, Rita Steiner, Todd Stringfellow, Barbara Thomas, Katelyn Tillman, Tyler Upton, Norma Villanueva, Anna Visperas, Rudy Visperas, Melanie Wacker, Albert Washington, Heather Washington, Darlene Watson, Lou Watt, Brad Wells, Bubba Williams, Bobby Zarate., Emily McConcklin, Diane Little, Joyce Ladnier, Roy Still, Lloyd Thompson, Fred Lorge, Joan Lorge

**There are mass openings from April 7 through April 29**  
**Offer masses for your beloved ones.**

**Prayer before a Crucifix**



Look down upon me, good and gentle Jesus while before Your face I humbly kneel and, with burning soul, pray and beseech You to fix deep in my heart lively sentiments of faith, hope, and charity; true contrition for my sins, and a firm purpose of amendment.

While I contemplate, with great love and tender pity, Your five most precious wounds, pondering over them within me and calling to mind the words which David, Your prophet, said to You, my Jesus: "They have pierced My hands and My feet, they have numbered all My bones." - Amen

“Christ, who is your life, hangs before you, so that you can gaze upon the Cross as if in a mirror...If you look upon Him, you will be able to see the greatness of your dignity and worth...Nowhere else can we better recognize our own value, than by looking into the mirror of the Cross” (Sermones...III, pp. 213f).

What does this mean for you and me? If anyone struggles with the slavery of a vice or addiction, the Cross is the place to find freedom. If anyone doubts God’s love, or is tempted to question whether life is worth living, gaze with faith upon our Crucified Lord. Let Jesus be the Lord and King of your heart. Give Him permission to be in charge when you are afraid, to be your protector when you are battling temptation. The death of Jesus became life for us. His shame became our glory.

St. John describes the grandeur of Jesus’ Cross in this way (Jn 3:16), “God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life”

In the name of the Father and of the Son and of the Holy Spirit- Amen.

Rev. Prabhu Arockiasamy

### Music For Good Friday, Passion of the Lord

#### The Adoration of the Holy Cross

#### Adoration Hymn: Behold the Cross

Behold the cross on which was hung life’s very Lord, God’s darling One; Mary’s own babe, so cold and so still, helpless before her on Calvary hill.

Nails in his hands, nails in his feet, a traitor kiss upon his cheek; and his pierced heart, now broken in two, love crucified for me and for you.

Eyes that won’t see, ears that won’t hear, lips that deny the friend once so dear; slowly He turns and captures your eye, then passes on to Calvary to die.

Behold the cross of Christ in our midst: all those who bear his wounds in their flesh. Suffering for crimes of mercy and peace, signs of the kingdom on Calvary street.

Behold the cross on which was hung life’s very Lord, God’s darling One; Mary’s own babe so cold and so still, helpless before her on Calvary hill.

#### Holy Communion Were You There

Were you there when they crucified my Lord?  
Were you there when they crucified my Lord? O!  
Sometimes it causes me to tremble, tremble, tremble. Were you there when they crucified my Lord?

Were you there when they nailed Him to the tree? Were you there when they nailed Him to the tree? O! Sometimes it causes me to tremble, tremble, tremble. Were you there when they nailed Him to the tree?

Were you there when they pierced Him in the side? Were you there when they pierced Him in the side? O! Sometimes it causes me to tremble, tremble, tremble. Were you there when they pierced Him in the side?

#### O Sacred Head Surrounded

O Sacred Head surrounded by crown of piercing thorn! O bleeding Head, so wounded, reviled and put to scorn! Our sins have marred the glory of Thy most holy face, yet angel hosts adore Thee, and tremble as they gaze.

The Lord of all creation was emptied on a tree; His dying our redemption, His bondage set us free. O love beyond all measure, O gift beyond all price, O sanctifying treasure, O wondrous sacrifice!

In this, Thy bitter Passion, Good Shepherd, think of me with Thy most kind compassion, unworthy though I be: Beneath Thy cross abiding forever would I rest, in Thy dear love confiding, and with Thy presence blest.

one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help.

In the days when Christ was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him.

#### Verse Before the Gospel Phil 2:8-9

Christ became obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every other name.

#### Gospel Jn 18:1—19:42

Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples.

So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, “Whom are you looking for?” They answered him, “Jesus the Nazorean.” He said to them, “I AM.” Judas his betrayer was also with them. When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them, “Whom are you looking for?” They said, “Jesus the Nazorean.” Jesus answered, “I told you that I AM. So if you are looking for me, let these men go.” This was to fulfill what he had said, “I have not lost any of those you gave me.” Then Simon

Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?” So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people. Simon Peter and another disciple followed Jesus. Now the other disciple

was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper and brought Peter in. Then the maid who was the gatekeeper said to Peter, “You are not one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm. The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, “I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.” When he had said this, one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?” Jesus answered him, “If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest. Now Simon Peter was standing there keeping warm. And they said to him, “You are not one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” Again Peter denied it. And immediately the cock crowed. Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, “What charge do you bring against this man?” They answered and said to him, “If he were not a criminal, we would not have handed him over to you.” At this, Pilate said to them, “Take him yourselves, and judge him according to your law.” The Jews answered him, “We do not have the right to execute anyone,” in order that

the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So

Pilate went back into the praetorium and summoned Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this on your own or have others told you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?" Jesus answered, "My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over

to the Jews. But as it is, my kingdom is not here." So Pilate said to him, "Then you are a king?" Jesus answered, "You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate said to him, "What is truth?" When he had said this, he again went out to the Jews and said to them, "I find no guilt in him.

But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?" They cried out again, "Not this one but Barabbas!" Now Barabbas was a revolutionary. Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, "Hail, King of the Jews!" And they struck him repeatedly. Once more Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him." The Jews answered, "We have a law, and according to that law he ought to die, because he made himself the Son of God." Now when Pilate heard this statement, he became even more

afraid, and went back into the praetorium and said to Jesus, "Where are you from?" Jesus did not answer him. So Pilate said to him, "Do you not speak to me? Do you not know

that I have power to release you and I have power to crucify you?" Jesus answered him,

"You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin." Consequently, Pilate tried to release him; but the Jews cried out, "If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar." When Pilate heard these words he brought Jesus out and seated him on the judge's bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, "Behold, your king!" They cried out, "Take him away, take him away! Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

So they took Jesus, and, carrying the cross himself, he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews." Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier.

They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of Scripture might be fulfilled that says: They divided my garments among them, and for my vesture they cast lots. This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother."

. And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, "It is finished." And bowing his head, he handed over the spirit.

#### **Here all kneel and pause for a short time.**

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and that they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the Scripture passage might be fulfilled: *Not a bone of it will be broken.*

And again another passage says: *They will look upon him whom they have pierced.* After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus.

And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom.

Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

#### **Gospel Reflection**

Dear Brothers and sisters in Jesus Christ, Jesus throughout His Passion, Jesus was in control, not the Romans, not the Sanhedrin, not Herod or Pontius Pilate, not the crowd. The freedom of Jesus is displayed constantly in the Passion account according to St. John. While Jesus was being questioned by Pontius Pilate, even though Pilate had the political power to put Him to death, it was evident that again Jesus was in charge, not Pilate. Pilate, by talking with Jesus, came to know that He was

innocent, and Pilate wanted to release Him, but he was not free from fear; he did not have the courage to do what justice required. Thus, reluctantly, he handed Jesus over to the Jews to be put to death, doing the opposite of what his heart and mind told him to do. Nonetheless, what took place on Calvary was precisely what Jesus desired to happen. For this reason, He came into the world: to redeem the world by freely dying on the Cross, thereby transforming an instrument of torture into a

Tree of Life, a fountain of mercy for the fallen human race. While in the custody of Pilate, too, the soldiers put a crown of thorns on Jesus to mock Him; but ironically, Jesus deserved to wear a crown; He truly is the King, the King of all kings, whose Kingdom has no end. The Catechism says of the Cross (#609), "In suffering and death His humanity became the free and perfect instrument of His divine love, which desires the salvation of men."

Jesus acted in complete freedom at every moment of His Passion. As Pope Emeritus Benedict XVI said: "Even in His Death on the Cross, Jesus remains the Son, who is one with God the Father. When we look upon His face disfigured by beating, weariness, and inner suffering, we see the face of the Father. Indeed, it is precisely in this moment that God's glory, His surpassing splendor, in some way becomes visible on the face of Jesus. In this poor, suffering man whom Pilate, in the hope of eliciting compassion, showed to the Jews with the words 'Behold the man!', we see revealed the true greatness of God, that mysterious grandeur beyond all our imagining." The greatness of God stands in stark contrast to the greatness this world admires. It has nothing to do with military might or political clout. "No one has greater love than

this, to lay down one's life for one's friends (John 13:15)." Jesus free and glorious outpouring of love for His Father is so great that it reveals the worth of every human person. Our worth and dignity come from being made in the image and likeness of God. Speaking of this mystery, nearly 800 years ago, St. Anthony of Padua said,