

Mary Immaculate of Lourdes

(Formerly St. Mary's Parish, 1870-1910)

Newton/Needham, Massachusetts

Newton & Needham's Oldest Roman Catholic
Parish

Syriac-Rite Catholic Community: Our Lady of Mesopotamia

March 15th, 2015 in the Year of Grace
Lactare Sunday

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Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS

PASTORAL ASSOCIATE: MR. DAVID ALLEN

RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)

DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN

PARISH & CEMETERY SECRETARY: MARGIE BIBBO

FIRST SACRISTAN: MANNY GOGUEN

SECOND SACRISTAN: ANGELUS DAVULIS

SACRISTANS: FRANCIS GALLAGHER, TOM GOGUEN,

PETER GOGUEN, JONATHAN PHILLIPS, EARL SMITH

SEXTON: SEAN WARD (RET. CEMETERY SUPERINTDT.)

PARISH/CEMETERY BUSINESS OFFICE: SHARON HOGAN

Telephones

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

Email: miol@parishmail.com

Website: www.maryimmaculatenevton.org

Facebook: 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

Mass Schedule

Sunday: 4:00 PM (Saturday Vigil), 7:30 AM
9:00 AM, 10:30 AM (Traditional Latin), 5:30 PM

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

Traditional Latin Low Mass:

Mon., Wed. & Fri., 12:30 PM; Thurs., 5:30 PM,
Sat. 9:00 AM.

Holy Days: if Mon-Fri., 7:30 AM., 12:30, 5:30 &
7:30 PM.; if on Saturday, 7:30, 9:00 & 10:30 AM

Christmas Eve: 4:00 PM & 12 Midnight

Christmas Day: 7:30, 9:00 & 10:30 AM

January 1st: 7:30, 9:00 & 10:30 AM

SACRAMENTS

Baptism: Upon request. Please contact Father Higgins.

Penance (Confession):

Saturday 8:30-9:00 A.M. and 3:30-4:00 PM

Sunday, before and after the 10:30 a.m. AM Mass,
Weekdays, before and after the Latin daily Masses

Matrimony:

Engaged couples should make arrangements with the
parish church so as to allow for adequate sacramental
preparation (six months), including a Pre-Cana program.

Pastoral Care of the Sick

Anointing of the Sick (for those who are gravely ill or
facing serious surgery); **Communion of the Sick for
the Homebound:** Please contact Father Higgins.

MARCH IS THE MONTH OF SAINT JOSEPH



FRONT COVER: The stained glass window of St. Patrick Apostle of Ireland in our parish church of Mary Immaculate of Lourdes. St. Patrick's Day, March 17th, is the Patronal Feast of our Archdiocese of Boston. (PHOTO by Paul Eldridge.)

Pastor's Note

PILGRIMAGES TO JERUSALEM: THE PILGRIMAGES TO JERUSALEM IN THE LIFE OF CHRIST

(This is a summary of my Third Conference for our Lenten Mission series held during the Stations of the Cross on Friday nights.)

Pope Benedict XVI in his book *Jesus of Nazareth: Holy Week—From the Entrance into Jerusalem to the Resurrection* emphasizes the detail in the Gospel accounts of Jesus' final journey to Jerusalem that Christ was surrounded by "a great multitude" of pilgrims

on their way to Jerusalem for the Passover feast (Matthew 20:29; Mark 10:46). It is this "great multitude" of pilgrims accompanying Jesus which makes Our Lord's entry into Jerusalem on Palm Sunday such a rapturous manifestation.

At the time of Our Lord there were three great annual pilgrimage feasts which every Jewish man was bound to attend. They were the *Passover*, which recalled the Exodus from Egypt and the deliverance of the people of Israel from their slavery by the Lord's right hand; the Feast of *Pentecost*, which recalled the giving of the Law by the Lord God to Moses on Mt. Sinai; and the Feast of *Tabernacles (or Booths)*, which recalled the 40-year sojourn in the desert when the Lord fed His people by the "manna", the mysterious food which fell from heaven each night.

In St. Luke's Gospel we read of how the Child Jesus was missing from Mary and Joseph for three days before they found Him in the Temple, "sitting in the midst of the doctors, hearing them, and asking them questions." (Luke 2:46) The Evangelist tells us that the Holy Family had been in Jerusalem for the Passover Feast: "And His parents went every year to Jerusalem, at the solemn day of the Pasch. And when He was twelve years old, they went up to Jerusalem, according to the custom of the feast." (Luke 2:41-42) This is the age of *bar-mitzvah*, when a Jewish boy becomes a "son of the Law". Having attained the age of religious duty and responsibility the boy has crossed over and become a man.

Throughout the Public Life of Our Lord we see how diligent Christ was in the observance of the Jewish Law—not in the layers of extra observance, mostly petty and convoluted, superimposed by the Pharisees, but the Law itself, including the observance of the duty to make pilgrimage to Jerusalem on the feasts, especially at Passover. St. John's Gospel makes mention of three distinct Passover feasts in the course of Christ's Public Life. If we may...(over)

Pastor's Note

(continued from previous page)...attribute the unnamed festival day of the Jews in the Fifth Chapter of St. John as the Passover Feast: *"After these things there was a festival day of the Jews, and Jesus went up to Jerusalem"* (John 5:1), then that makes for a fourth Passover, and it is from these four Passovers that we come up with the calculation that Christ's Public Life lasted for three years and a few months.

During Christ's lifetime, the modest Second Temple of the exiles' return had been reconstructed into a magnificent edifice. King Herod, great evil-doer though he was, had seen to this recreation of the Temple to rival the legendary memory of King Solomon's. The Jewish Temple was one of the wonders of the ancient world. Forty-six years it had taken to build it (John 2:20). Within the exquisitely beautiful Holy Place, there were giant golden doors almost 100 feet tall and more than 25 feet wide leading into the "Holy of Holies". Hanging before these doors was a veil of equal largeness with the doors. The first-century Jewish historian Josephus describes it in detail:

It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. Nor was this mixture of colors without its mystical interpretation, but was a kind of image of the universe; for by the scarlet there seemed to be enigmatically signified fire, by the fine flax the earth, by the blue the air, and by the purple the sea; two of them having their own origin for that foundation, the earth producing the one, and the sea the other. This curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [twelve] signs, representing living creatures. (Josephus, The Wars of the Jews, 5.4.211ff)

On Good Friday afternoon, at the hour of three when Jesus expired on the Cross, this great veil in the Temple was torn in two, as if by an invisible hand, from top to bottom. As St. Matthew's Gospel tells us: *"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." (Matthew 27:51)

What did this prodigy of the rending of the hundred foot veil before the Holy of Holies signify? Was it God's swift punishment, an act of divine vandalism upon the Jewish Temple whose leadership had caused Jesus' murder? Hardly: the Temple continued in existence for another 40 years until the Roman destruction of the city, and the Jewish Christians of Jerusalem participated fully in the Jewish liturgies there even as they had apart their celebrations of the Eucharist in designated homes.

The sign of the rending of the veil in the Temple on Good Friday is something so beautiful and profound. The Holy of Holies represented God's inaccessible dwelling place. When Christ poured out His life-blood on the Cross He removed the veil between the world of men and God's highest heaven. In truth His Sacred Human Nature is the veil. As we read in the Tenth Chapter of the Epistle to the Hebrews: *"Having therefore, brethren, a confidence in the entering into the sanctuary by the blood of Christ, a new and living way, which He hath dedicated for us through the veil, that is to say, His flesh."* (Hebrews 10:19-20)

Since the accomplishment of the Redemption, we may enter Heaven now through the Sacred Humanity of the Incarnate Son of God, Our Lord Jesus Christ.

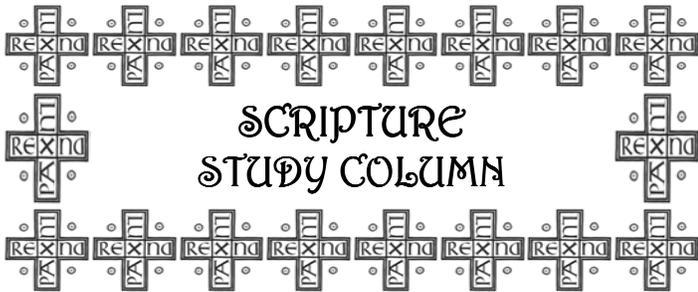
"We adore Thee, O Christ, and we bless Thee—because by Thy Holy Cross Thou hast redeemed the world."

(Fr. Higgins)



**WEEK OF MARCH 8th, A.D. 2015: SUNDAY
OFFERTORY \$5,652.00 + \$465.00 (other
offerings) = \$6,117.00**

KNOW YOUR CATHOLIC FAITH



SCRIPTURE STUDY COLUMN



GOSPEL OF SAINT LUKE BIBLE STUDY (Luke 18:1-8)

Jesus' parable about the persistent widow protects us from becoming despondent in our prayers. The parable begins with a rare introduction stating its purpose: "...the necessity for them to pray always without becoming weary" (v. 1). Weariness in prayer does not refer here to physical

fatigue. Rather, it refers to the sin of despondency that fosters doubt in God's love, due to our misperception of his seeming inactivity in response to our prayers. This can fuel erroneous thinking that God is lacking in some essential quality of His nature (justice or wisdom), and therefore, that prayer is unnecessary or futile. This offends against the virtues of faith and charity. It offends faith, because it is impossible for God to be unjust, unloving, or unwise. It offends charity, because the Bible demonstrates many times that prayerful intercessions are meritorious acts of charity for ourselves and our neighbors.

Jesus begins the parable by laying out a scenario that appears hopeless: "There was a judge in a certain town who neither feared God nor respected any human being. And a widow in that town used to come to him and say, 'Render a just decision for me against my adversary'" (vv. 2-3). A judge is expected to uphold natural law (which is

made explicit in the 10 Commandments) and protect human dignity, but this judge ignores them. This is a worst-case scenario for a widow, the most vulnerable member of society. Jesus continues in vv. 4-8: "For a long time the judge was unwilling, but eventually he thought, 'While it is true that I neither fear God nor respect any human being, because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me.'...Pay attention to what the dishonest judge says. Will not God then secure the rights of his chosen ones who call out to him day and night? Will He be slow to answer them? I tell you, He will see to it that justice is done for them speedily. But when the Son of Man comes, will He find faith on earth?"

The lesson to be learned here is this: if the widow was as persistent as she was in the face of an unethical judge, how very fervent in prayer and trusting in spirit ought we to be when requesting things of God, who is infinitely good, just, and wise? According to Christ, he already knows and desires what is best for us (cf. Luke 11:9-13).

In his commentary on this parable, Theophylact makes a connection with the immediately preceding passage, in which Jesus teaches on His second coming. Thus, it is essential that perseverance in prayer be read in light of the Day of Judgment. Not all evils may be set right in our comparatively brief lifetime, nor might we always get the answers to our prayers that we want. What we need to focus on, rather, is God's sovereignty. In our own particular judgment, in Purgatory, and in the Day of Judgment, God will set right all wrongs, and exact entirely just sentences for everyone. Most importantly, the Beatific Vision of the just will *far surpass* the objects of unfulfilled prayer requests. In other words, God will most definitely "secure the rights of his chosen ones, [and] see to it that justice is done for them speedily." In God's time, "[a] thousand years...are merely a yesterday" (cf. Ps. 90:4). From the perspective of eternity, therefore, God's justice is absolutely reliable, and most expeditious. Our job, then, is to foster the kind of faith in God that will please Him when He returns as Judge, and to persevere in prayer.

(David Allen)



PARISH ANNOUNCEMENTS



PARISH LENTEN MISSION 2015

Mary Immaculate of Lourdes

Each Friday evening during Lent, 7:30 PM February 20th-March 27th.

Our special parish spiritual exercise during the Lenten Season is the traditional Stations of the Cross (Via Crucis)

each Friday during Lent, with a Sermon, Holy Communion outside of Mass and Exposition and Benediction of the Most Blessed Sacrament.

Fr. Higgins' sermon series for this year is entitled:

"PILGRIMAGES TO JERUSALEM"

Jerusalem looms large in the religious world of the Old and New Testaments as the "Place of Peace", the center-of-the-earth, the one place on earth where true sacrifice to God may be made, the image of God's kingdom on earth, and the symbolic name for Paradise. This year's Lenten Mission will consider the different ways in which the pilgrimage to Jerusalem expresses the human soul's search for God.

The service lasts about 1 hour. All welcome.

MAIN CHURCH



PARISH FELLOWSHIP



WE INVITE EVERYONE TO JOIN US FOR COFFEE HOUR DOWNSTAIRS EACH SUNDAY AFTER THE 10:30 LATIN MASS.

ST. PATRICK'S DAY FELLOWSHIP:

Please join us for refreshments and a time of fellowship in the Lower Church Hall directly following the celebration of the 7:30 AM parish daily Mass on Tuesday, March 17th.

SOUP & STATIONS next Friday, March 20th, after the Lenten Mission service: Please join us for a supper of meatless soup, bread and drinks in the Lower Church.
(approximately 8:30 PM)

Religious Education

PARISH RELIGIOUS EDUCATION PROGRAM FOR 2014-2015

Grades K-5, 8:30-10:00 AM

Classes are held in the Lower Church Hall.

Director: Jean Johnson
Latin Mass Children's Catechism:
Patti Strom



LATIN MASS PROPERS: LAETARE SUNDAY IN LENT

INTROIT: *Isaias 66: 10, 11* Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Psalms 121: 2* I rejoiced at the things that were said to me: we shall go into the house of the Lord. Glory be to the Father.

COLLECT Grant, we beseech Thee, O almighty God, that we, who for our evil deeds justly deserve to be punished, by the comfort of Thy grace may mercifully be relieved. Through our Lord.

EPISTLE: *Galatians 4: 22-31* Lesson from the Epistle of blessed Paul the Apostle to the Galatians. Brethren: It is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise: which things are said by an allegory. For these are the two testaments. The one from Mount Sinai, engendering unto bondage: which is Agar: for Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

GRADUAL: *Psalms 121: 1, 7* I rejoiced at the things that were said to me: we shall go into the house of the Lord. *V.* Let peace be in Thy strength: and abundance in Thy towers. **TRACT:** *Psalms 124: 1-2* They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. *V.* Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

GOSPEL: *John 6: 1-15* Continuation of the holy Gospel according to St. John. At that time Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two fishes: but what are these among so many? Then Jesus said: Make the men sit down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone.

OFFERTORY: *Psalms 134: 3, 6* Praise ye the Lord, for He is good: sing ye to His name, for He is sweet: whatsoever He pleased, He hath done in heaven and in earth.

SECRET Look down mercifully upon These sacrifices, we beseech Thee, O Lord, that they may lead to our devotion and salvation. Through our Lord.

COMMUNION: *Psalms 121: 3-4* Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

POSTCOMMUNION Grant us, we beseech Thee, O merciful God, ever to celebrate with sincere worship, and receive with faithful hearts Thy holy mysteries, of which we continually partake. Through our Lord.

Music Programs for this Sunday's Masses

Mass of Pope Paul VI (1970 Missal)

Saturday Vigil, 4:00p.m.

Sunday 7:30 and 9:00a.m., 5:30 p.m.

Fourth Sunday in Lent

Prelude: 9:00A.M Mass

The Crown of Roses

(Peter Ilyich Tchaikovsky +1893)

Introit: Isaiah 66:10-11

"Rejoice, O Jerusalem; and gather round, all you who love her; rejoice in gladness, after having been in sorrow; exult and be replenished with the consolation flowing from her motherly bosom."

Kyrie (Chant)

Responsorial Psalm

Gospel Acclamation

Praise to you, Lord Jesus Christ, King of endless glory!

Credo I

Offertory: Psalm 135 (134): 3, 6

"Praise the Lord, for He is loving; sing in honor of His name, for He is gracious. He has accomplished whatever He resolved to do in heaven and on earth."

Mass Setting: Simple English Mass

Holy, Holy, Holy

"Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias"

Lord's Prayer

Agnus Dei

Communion: Psalm 122 (121): 3, 4

"Jerusalem, built as a city whose parts are bound firmly together! It is there that the tribes go up, the tribes of the Lord, to give thanks unto Your name, O Lord."

Post Communion Hymn

Stabat Mater (Gregorian Chant)

5:30pm

Holy City (Michael Maybrick)

Recessional Hymn:

O Mother! Most Afflicted
(Traditional)

Mass of St. Gregory the Great (1962 Missal)

Sunday, 10:30a.m.

Fourth Sunday in Lent

Prelude:Holy City** (Michael Maybrick)

Processional Hymn: Lord, Have Mercy Upon Us

(Felix Mendelssohn C.1833)

Asperges: Chant

Introit: Isaiah 66:10-11

"Laetare, Jerúsalem: et convéntum fácite, omnes qui dilígitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exsultétis, et satiémíni ab ubéribus consolatiónis vestræ. V. Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus."

Ordinary Prayers: Mass XVII

(Kyrie, Credo I, Sanctus, Agnus Dei)

Gradual: Psalm 9:20,4

"Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Fiat pax in virtúte tua: et abundántia in túrribus tuis."

Tract: Psalm 124:1-2 *"Ad te leavi oculos meos, qui habitas in coelis. Ecce sicut oculi servorum in minibus dominorum suorum. Et sicut oculi ancillae in minibus dominae suae: ita oculi nostri ad Dominum Deum nostrum, donec miseratur nostri: Miserere nobis, Domine, Miserere nobis."*

Offertory Verse: Psalm 135 (134): 3, 6

"Laudáte Dóminum, quia benígus est: psállite nómini ejus, quóniam suávis est: ómnia quæcúmque vóluit, fecit in cælo et in terra."

Offertory Hymn: Judas Mercator

(Tomas Luis De Victoria ca. 1548~1611)

Communion Verse: Psalm 122 (121): 3, 4

"Jerúsalem, quæ ædificátur ut civitas, cujus participátio ejus in idípsum; illuc enim ascenderunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine."

Communion Hymn: Miserere Mei, Deus

(Gregorio Allegri 1582~1652)

Recessional Hymn: Ecce Vidimus

(Ludovico da Viadana d.1627)

Noon Angelus (Chant)

Calendar of Masses

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

SATURDAY March 14th	4:00 PM	John G. Han & Wilma Rose Han	Special Intention	
SUNDAY March 15th <i>Laetare Sunday in Lent (4th Sunday)</i>	7:30 AM	Pro Populo		
	9:00 AM	Bonnie Cobb	Memorial	Katherine Leonard
	10:30 AM	Sandra & Art Lucia Battaglia/Provencher Family	Special Intention Memorial	Provencher Family Provencher Family
		Elizabeth Davidson Laurence Edward Fitzpatrick & Family	Special Intention	Provencher Family
		Tony & Tricia Reilly & Family	Special Intention	Alicia Fitzpatrick Tony & Tricia Reilly
		Drohan/Rusnack/ Bambrick Family	Living & Deceased	Rusnack Family
		Nicole Pastorino Lawrence McCarthy Janet Pino	Special Intention Memorial Health of the Sick	Provencher Family McCarthy Family Maureen & Barbara Nyhen
	5:30 PM	Ludmila Dostalova	Memorial	Lida Reed
MONDAY March 16th <i>Lenten feria</i>	7:30 AM	Purgatorial Society of Mary Immaculate of Lourdes Parish	Memorial	
	12:30 PM	Commemoration of the Faithful Departed	Memorial	
TUESDAY March 17th <i>ST. PATRICK</i>	7:30 AM	Giovanna Cuccoli	Memorial	Family
WEDNESDAY March 18th <i>Lenten feria</i>	12:30 PM	Joyce Higgins	Memorial	Maria Centofanti
THURSDAY March 19th <i>ST. JOSEPH</i>	7:30 AM	John G. Han & Wilma Rose Han	Special Intention	
	5:30 PM	Marie M. Guilfoy	Memorial	Catherine Dinon
FRIDAY March 20th <i>Lenten feria</i>	7:30 AM <i>Health of the Sick</i>	Helen Lempitski	Memorial	Dick Lempitski
	12:30 PM	Joseph Recchio	Memorial	Antoinette Paoletti
SATURDAY March 21st <i>Lenten feria</i>	9:00 AM	Lidia Resteghini	Special Intention	
	4:00 PM	Rev. Fr. Leonard Carrieri, MSSCC	Memorial	Alicia Kerr

“Each Mass has an infinite, immense value that we can never fully understand.”
—St. John Marie Baptiste Vianney, Curé d’Ars



HEALTH OF THE SICK

“In every man there is Jesus, but in the sick we see Jesus twice.”—Padre Pio

Pio

For all those on our parish prayer list, especially for:

Betsy Eldridge, Gabriella Zunino (*Alice Drew’s baby great granddaughter*), **Ellen Balkus, Lena Strom, Harry Gonzalez, Kay Mullen, Marie Geraci, Dave Welch, Barbara Nyhen, Maureen Nyhen, Rob Quagan, Christina Kwash, Janet Pino, Ed Donovan, Marie Schroter, Marie Danca, Jane Dippo...**



“I do not promise to make you happy in this life, but in the next”—

Our Lady of Lourdes to St. Bernadette, February 18th, 1858

THOMAS DERR, requested by Jimmy Censale
SEAN WARD, our parish Sexton who is convalescent

MILITARY SERVICE PRAYER LIST:

We remember all of our military servicemen and women, especially for ...

Joseph Fresolo, U.S. Army (Afghanistan), brother of parishioner Dottie Fresolo.

(Please let us know if you would like someone deployed overseas prayed for by name.)



Requiescant in Pace

Please pray for the resurrection of:

Mary Marks

(Mother and Mother-in-law of parishioners Anne & Brian Johannsen)



ABOUT OUR PARISH



Welcome,
New Parishioners
and Sunday
Visitors:

Mary Immaculate of Lourdes Parish is a canonically open parish of the Archdiocese of Boston, which has a Traditional Latin Mass apostolate. Both the ordinary form of the Roman Rite (1970 Missal) and the extraordinary form (1962 Missal) are celebrated here with the blessing of His Eminence Sean Cardinal O’Malley, Archbishop of Boston. We encourage new parishioners to please register in the parish and to introduce yourselves to the Pastor. We are always glad to welcome Sunday visitors here to our beautiful, historic church. We look forward to your coming again.

**PLEASE TAKE THE
TIME TO FILL OUT A
PARISH REGISTRATION**

Parish Mission Statement



“What then is a parish? It is the smallest section of the one universal flock which has been entrusted to Peter by the Lord.

Under the authority of a responsible priest who has received the care of souls from his bishop, the parish is, within the Church of Jesus Christ, the first community of Christian life; it is a community cut to human dimensions, in which the shepherd can know his flock and the flock can know their shepherd ... At the heart of this area, we find the parish church with its bell-tower, its baptistery, its confessional, its altar and tabernacle, a symbol of unity and the centre of community life.”

(Blessed Pope Paul VI, reigned 1964-1978)

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