

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

February 21st, 2016 in the Year of Grace
The Second Sunday in Lent

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Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS
VISITING ASSISTANT PRIEST: FR. JOHN TOKAZ, OFMCAP
DEACON: REV. MR. JUAN CARLOS RIVERA CASTRO, S.J.
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
SACRISTANS: ANGELUS DAVULIS, PETER GOGUEN,
FRANCIS GALLAGHER, EARL SMITH
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)
DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN
SEXTON: SEAN WARD (RET. CEMETERY SUPERINTDT.)

Telephones

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

Email: miol@parishmail.com

***Website:** A new official Parish website is in progress and will soon be on-line. In the mean time, for Mass times and Parish Bulletins, please visit www.bostoncatholic.org and type-in "Mary Immaculate of Lourdes".

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

saintmaryscemetery.org

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.

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 FORM.**



FRONT COVER: A view of the Corinthian columns of our parish church of Mary Immaculate of Lourdes.
(PHOTO by Tatiana Blanco,
www.tatianablancophotography.com)



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.

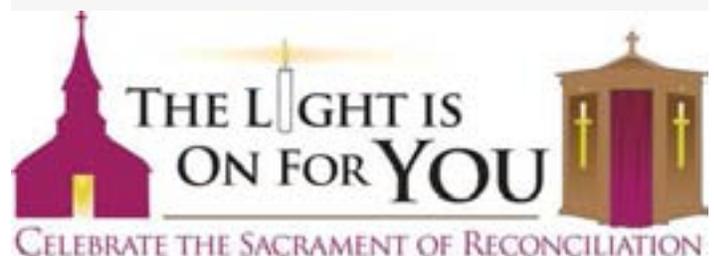
Under the authority of a responsible priest who has received the care of souls from his bishop, the parish is, within the Church of Jesus Christ, the first community of Christian life; it is a community cut to human dimensions, in which the shepherd can know his flock and the flock can know their shepherd ... 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)

LENT IN THE PARISH

Confessions heard Wednesday nights during
Lent in the Main Church: 6:30-8:00 PM.

(And at all parish churches throughout the
Archdiocese of Boston.)



FEBRUARY IS THE MONTH OF THE HOLY FAMILY

Pastor's Note



THE PUBLIC LIFE OF JESUS: FROM JORDAN'S BANK TO JERUSALEM

Conference I

Our Theme for our Parish Lenten Mission this year is: *THE PUBLIC LIFE OF JESUS: FROM JORDAN'S BANK TO JERUSALEM*. The visible Life of Our Lord Jesus Christ may be divided among five distinct phases: 1) The Sacred Infancy, 2) The Hidden Life, 3) The Public Life, 4) The Sorrowful Passion, and 5) The Glorified Life, or "The Great Forty Days" (from Easter Sunday to Ascension Thursday). It is this Third Phase, the Public Life of Our Lord Jesus, which we will make the focus of these Friday Lenten Conferences.

The Four Gospel Books of Inspired Scripture—Matthew, Mark, Luke and John—give us many details of Jesus' Public Life, but they are distinctive narratives in their own right. It is only natural, however, that Christians should want to organize the material of the Four Gospel Books into one comprehensive linear narrative, a "great story" which we can remember and keep close to us as we hear the various readings of the Gospel proclaimed in church from year to year. One such comprehensive narrative is an article from the 1910 *Catholic Encyclopedia* entitled "Jesus Christ" by Jesuit scholar A.J. Maas. This is the source I will use to re-trace the course of Jesus' Public Life.

How long was this "Public Life" of Jesus of Nazareth? Fr. Maas presents the case that it

endured for three years and some months based on the evidence from St. John's Gospel that there were four distinct Passovers observed during Jesus' Public Life.

The first occurred shortly after Jesus' Baptism in the Jordan River by St. John the Baptist, when Christ cleansed the Temple in Jerusalem for the first time: "And the Passover of the Jews was at hand." (John 2:13) The second is mentioned in John 4:45: "And when [Jesus] was come into Galilee, the Galileans received Him, having seen all the things He had done at Jerusalem on the festival day: for they also went to the festival day." (Fr. Maas argues that this unnamed festival is most likely Passover.) The third is the reference point for the miracle of the multiplication of the loaves and fishes in John, Chapter 6: "Now the Passover, the festival day of the Jews was near at hand." (John 6:4) The fourth and last Passover is Holy Week: "Jesus, therefore, six days before the Passover, came to Bethany, where Lazarus had been dead whom Jesus raised to life." (John 12:1)

These three-and-a-half years (roughly) of the Public Life of Jesus may be fit into the Roman chronology between December A.U.C. 778 and March A.U.C. 782. The Romans counted their years from the mythical founding of their City of Rome. (A.U.C. stands for *ab urbe condita*, "from-the-founding-of-the-City".) Comparing the evidence from the Gospels to the record of historical events at this time, we know that Jesus of Nazareth was born in the last year's of the reign of King Herod and that He began His Public Life "In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea... And Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph." (Luke 3:1, 23.) If Herod's date of death in Roman chronology was A.U.C. 750, then Christ could have been born between A.U.C. 747-749. Tiberius Caesar began his associate reign with Augustus in A.U.C. 764. Fifteen years later was A.U.C. 778. Depending

LENT IN THE PARISH



upon His actual year of birth, Our Lord could have been 29-32 years at the beginning of His Public Life and 32-34 years at His Crucifixion. *(Because the Christian chronology of A.D., "Anno Domini", in-the-Year-of-the-Lord was invented centuries after these events and projected back in time, the Year A.D. 1 is off by about 4 years. That is, it is four years late. The Birth of Christ would had to have been between the years 3-1 B.C. in actual history, making the years of the Public Life A.D. 25-29.)*

Christ's Public Life has a discernible pattern of distinct missionary journeys. There are nine of them. The first six took place in the region of Galilee, while Jesus used the city of Capharnaum as the center of His ministry. The final three missionary journeys took Our Lord south into the Jewish heartland of Judea. So, in the course of Our Lord's Public Life, the people of His own Jewish nation living in Galilee and Judea would have had the knowledge of acquaintance of Him. They had unparalleled opportunity to hear Jesus' voice, to behold His Sacred Face, to feel the warmth of His human sympathy for them. What would we not give to have a day of it! An hour of it! They had three-and-a-half years! And still...many of them would not have Him. Theirs was a positive rejection. As Christ says, as He weeps over Jerusalem on Palm Sunday: *"Thou hast not known the time of thy visitation."* (Luke 19:44)

Over the next Five Conferences we will follow Our Lord Jesus on His missionary journeys: we will trace His paths together, taking note of the major markers along the way. And then, we will follow Him into Jerusalem on Palm Sunday, and we will watch Him as He goes before us to the Cross in order to accomplish our Redemption.

(Fr. Higgins)



February 21st, A.D. 2016

Second Sunday in Lent

5

Mary Immaculate of Lourdes, Newton/Needham, Massachusetts

PARISH LENTEN MISSION 2016

Mary Immaculate of Lourdes

*Each Friday evening during Lent, 7:30 PM
February 12th-March 18th.*

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.

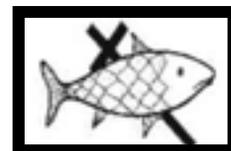
Fr. Higgins' sermon series for this year is
entitled:

**"THE PUBLIC LIFE OF JESUS: FROM
JORDAN'S BANK TO JERUSALEM"**

*Our Lord lived on this earth for Thirty-three Years.
For only three years of it was He publicly known
(about 10% of His life-time). This phase of Christ's
life is known as "The Public Life". Following the
relative chronology of Christ's Public Life from the
1910 Catholic Encyclopedia article "Jesus Christ" by
Rev. A.J. Maas, S.J., we will trace the course of Our
Lord's Public Life from His Baptism by John the
Baptist on the banks of the Jordan River to His
journey to Jerusalem on Palm Sunday and the events
of Holy Week.*

The service lasts about 1 hour. All welcome.

MAIN CHURCH



SCRIPTURE STUDY

SUNDAY EPISTLES STUDY SECOND SUNDAY IN LENT I Thess. 4:1-7

In today's Epistle from First Thessalonians, St. Paul underlines the inextricable link between the moral life and the whole of the Apostolic Tradition. As he explains in vv. 1-2, *"we beg and exhort you in the Lord Jesus, that as you learned from us how you ought to walk and to please God, just as you are doing, you do so more and more. For you know what instructions we gave you through the Lord Jesus"* (RSV, emphasis mine). In other words, the Church's moral teachings are not inventions of mere men. Rather, they are firmly rooted in Jesus' own teaching and they come to us through the teaching of the Apostles He himself appointed to witness to Him. In today's Gospel, God the Father tells three of these Apostles on Mt. Tabor, *"This is My beloved Son, in Whom I am well pleased: hear ye Him"* (cf. Mt. 17:5). This the Apostles did: they listened to the teachings of Jesus, and passed them on as an integral whole (cf. *Catechism* no. 75). Thus, we are listening to and obeying Jesus when we listen to the Apostles' teaching in Scripture and Tradition, as well as the teachings of their successors (the pope and bishops today) and heeding their instructions in matters of faith and morals.

Contrary to the popular secular perception of Christian morality (and Catholic moral teaching, in particular), authentic Christian morality is *not* a grocery list of disparate and arbitrary injunctions, especially in matters of sexuality. Rather, each commandment and each virtue (such as chastity, which is highlighted in today's passage), tend toward the integral and overarching goal of holiness: *"For this is the will of God, your sanctification"* (v. 3). St. Paul considers this point important enough for his readers that he reiterates it in v. 7, casting it in vocational terms: *"For God hath not called us unto uncleanness, but unto sanctification."*

Paragraph no. 2013 of the *Catechism of the Catholic Church* links holiness to the theological virtue of charity, that is, God's own divine love. Thus, if any of us are wondering what God's will is for us, we

have a clear answer on a basic and general level: God's *express* will for the faithful is to become more and more like Him in his divine charity. Practically speaking, this means that we are to adopt more and more of the virtues of the Sacred Heart of Jesus. As we pray in the Litany of the Sacred Heart, *"Heart of Jesus, glowing furnace of charity...abode of justice and love...full of kindness and love...abyss of all virtues...patient and abounding in mercy...etc., have mercy on us."*

Such conformity to Jesus' divine love is not possible by our own efforts *apart from grace*. Today's Collect reminds us of our total dependence upon God during our Lenten fast: *"O God, who seest that we are wholly destitute of strength, keep us within and without: that we may be defended in body from all adversity: and cleansed in mind from evil thoughts."* In other words, we need God's purification interiorly (our conscience, our will, our thoughts), and His protection exteriorly (our bodies, our actions, our daily circumstances). This Collect is not suggesting a Calvinist notion of total depravity, but rather, it indicates our weakness in the moral life. It likewise implies that any good merits of ours depend principally upon God's grace and secondarily upon our cooperative response to grace (cf. *Catechism* no. 2008).

Keenly aware of man's struggle for holiness, especially during Lent, St. Francis de Sales consoles us with the following words in his homily for the First Sunday of Lent: *"We should have a strong and constant resolution never to be so cowardly as to commit any imperfection voluntarily. But we ought also to be unshaken in this other resolution: not to be astonished or troubled at seeing that we are subject to fall into these imperfections, even often. We must rather confide ourselves to the goodness of God who, for all that, does not love us less."*

What beautiful and encouraging words! May St. Francis intercede for us this Lent, that we may cultivate a spirit recollection so as to entrust ourselves throughout each day to God's unchanging love.



(David Allen)

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

Religious Education

PARISH RELIGIOUS EDUCATION

Grades K-5, 8:30-10 AM

(includes Children's Liturgy of the Word and
9 AM parish Mass)

Grades 6-10 (Pre-Confirmation), 10:15-11:30 AM
Classes in Lower Church Hall

New students are always welcome

*Jean Johnson, Director
Patti Strom, Latin Mass Children's
Catechism*



LENT IN THE PARISH

LENTEN REGULATIONS

1. **Abstinence from Flesh Meat:** obliges beginning on a person's 14th birthday and applies to Ash Wednesday and all Fridays during Lent.
2. **Practice of Penance:** all Catholics should perform some act of penance on the weekdays of Lent (for example, our personal Lenten sacrifices), and Fridays throughout the year (for example, not eating meat on Friday).
3. **Days of Fast:** Ash Wednesday & Good Friday. On these 2 days of the year all Catholics between the ages of 18-59 are bound to fast according to the guideline of 1 full-meal permitted and 2 smaller meals allowed to maintain strength.

Any person is free to observe the more stringent laws of abstinence, penance and fast in place before 1965 for himself, provided he understands that he cannot impose that same strictness on others.



HEALTH OF THE SICK

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

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

Winnie Lu Keough, Betsy Eldridge, Ellen Balkus, Lena Strom, Kay Mullen, Marie Geraci, Dave Welch, Barbara Nyhen, Maureen Nyhen, Christina Kwash, Janet Pino, Ed Donovan, Marie Schroter, Marie Danca, Mary Duhaime, Richard & Kathleen Sotell, 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*



Prayers for:

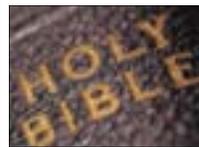
BARBARA NYHEN, recovering from cancer surgery

PARISH FELLOWSHIP



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

THIS WEEK



**WEEKLY FRIDAY AM BIBLE
STUDY: EPISTLES OF ST.
PAUL—SECOND
THESSALONIANS**

Led by David Allen, Friday morning
at 8:20 AM (after the 7:30 AM Parish
Mass.) Lower Rectory Conference
Room.

**This is an open group and all are
invited to attend at any time.**



Music Programs for this Sunday's Masses

Mass of Pope Paul VI (1970 Missal)

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

Second Sunday in Lent

Entrance Antiphon: Cf. Ps. 27(26):8-9

"Of you my heart has spoken: Seek His face. It is Your face, O Lord, that I seek; hide not Your face from me."

Ordinary Prayers: Mass XVII

(Kyrie, Credo*, Sanctus, Benedictus, Agnus Dei)

Offertory Antiphon: Cf. Ps. 25(24):6, 2, 22

"Remember Your compassion, O Lord, and Your merciful love, for they are from of old. Let not our enemies exult over us. Redeem us, O God of Israel, from all our distress."

9:00 AM

Miserere Mei Deus

(Francesco Severi, Published: Salmi Passagiati 1615)

Communion Antiphon: Mt. 17:5

"This is My beloved Son, with whom I am well pleased; listen to Him."

Post Communion Hymn

Our Lady of Sorrow (Mainz, 1628)

9:00 AM

Stabat Mater: RV 621

(Antonio Vivaldi, 1678 ~1741)

IV. Quis Est Homo

Is there one who would not weep,
whelmed in miseries so deep,
Christ's dear Mother to behold?

V. Quis Non Posset

Can the human heart refrain
from partaking in her pain,
in that Mother's pain untold?

Recessional Hymn:

Oh Come and Mourn With Me Awhile
(Nicola A. Montani)

Mass of St. Gregory the Great (1962 Missal)

Sunday, 10:30 AM

Second Sunday in Lent

Processional Hymn: God So Loved the World

(John Stainer P.1887)

Asperges: Chant

Introit: Psalm. 24:6,3,22,1,2

"Reminiscere miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt: ne umquam dominenter nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris. V. Ad te, Domine, levavi animam meam: Deus meus, in te confide, non erubescam. V. Gloria."

Ordinary Prayers: Mass XVII

(Kyrie, Credo I, Sanctus, Agnus Dei)

Gradual: Psalm 24:17,18

"Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me, Domine. Vide humilitatem meam, et laborem meum: et dimitte omnia peccata mea." Tract: Psalm 105:1-4

"Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia eius. Quis loquetur potentias Domini: auditas faciet omnes laudes eius? V. Beati qui custodiunt iudicium, et faciunt justitiam in omni tempore. V. Memento nostri, Domine, in beneplacito populi tui: visita nos in salutary tuo."

Offertory Verse: Psalm. 118:47,48

"Meditabor in mandatis tuis, quae dilexi valde: et levabo manus meas ad mandata tua, quae dilexi."

Offertory Hymn: In Monte Oliveti

(Giovanni Croce, 1557~1609)

Communion Hymn: Tristis Est Anima Mea

(Giovanni Croce, 1557~1609)

Communion Verse: Psalm 5:2-4

"ntellige clamorem meum: intende voci orationis meae, Rex meus, et Deus meus: quoniam ad te orabo, Domine."

Recessional Hymn:

Oh Come and Mourn With Me Awhile
(Nicola A. Montani)

Noon Angelus (Chant)

LATIN MASS PROPERS: SECOND SUNDAY IN LENT

INTROIT: Psalm 24: 6, 3, 22 Remember, O Lord, Thy depths of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. Psalm 24: 1-2 To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. V. Glory be to the Father.

COLLECT: O God, who seest that we have no power whatever from ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body and from all evil thoughts which may hurt the soul. Through our Lord.

EPISTLE: I Thessalonians 4: 1-7 Brethren: We pray and beseech you in the Lord Jesus that, as you have received from us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before and have testified. For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord.

GRADUAL: Psalm 24: 17-18 The troubles of my heart are multiplied: deliver me from my necessities, O Lord. V. See my abjection and my labour, and forgive me all my sins. **TRACT:** Psalm 105: 1-4 Give glory to the Lord, for He is good: for His mercy endureth for ever. V. Who shall declare the powers of the Lord: who shall set forth all His praises? V. Blessed are they that keep judgment and do justice at all times. V. Remember us, O Lord, in the favour of Thy people: visit us with Thy salvation.

GOSPEL: Matthew 17: 1-9 **At that time Jesus taketh Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as He was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: This is My beloved Son, in whom I am well pleased: hear ye Him. And the disciples hearing, fell upon their face and were very much afraid. And Jesus came and touched them, and said to them: Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man till the Son of Man be risen from the dead.**

OFFERTORY: Psalm 118: 47, 18 I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

SECRET: Peacefully look down, we beseech Thee, O Lord, upon these sacrifices, that they may both increase our devotion and contribute to our salvation. Through our Lord.

Preface of Lent

COMMUNION: Psalm 5: 2-4 Understand my cry: hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

POSTCOMMUNION We humbly beseech Thee, almighty God, that we whom Thou hast strengthened with Thy sacraments, may henceforth serve and please Thee in worthiness of life. Through our Lord.

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 Matthew 20:26

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"He has risen."
 Matt 28:6

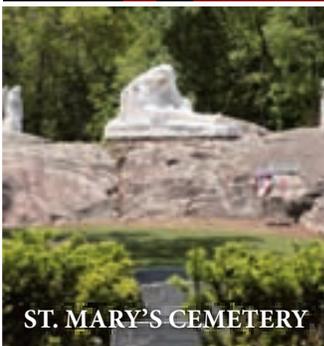
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St Mary's Cemetery in Needham, founded in the 1870's, is the parish cemetery of Mary Immaculate of Lourdes. The Cemetery is a reverent resting place for those awaiting reunion with the Risen Lord. The decision to pre-plan and purchase interment rights is a responsible and thoughtful gesture, sparing loved ones the stress of making difficult decisions during a time of grief and loss.

For information, call the cemetery staff at Mary Immaculate of Lourdes Church at 781-235-1841.
 St. Mary's Cemetery | 1 Wellesley Avenue, Needham, MA 02494