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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.**



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)



FRONT COVER: The nave of Mary Immaculate of Lourdes Church with a view of the organ and choir loft. This picture was among those taken at the time of the church's dedication in 1910. Note all of the decorative painting on the solid organ wall, giving the illusion of alcoves and Windows: also, the decorative railing. (PHOTO of the Archive Photo by Tatiana Blanco, www.tatianablancophotography.com)



FEBRUARY IS THE MONTH OF THE HOLY FAMILY

Pastor's Note



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

Conference II

How did people look upon this Man, Jesus of Nazareth? It is very evident that people considered His place of origin, Nazareth, as reason alone to reject Him? *"Can anything good come from Nazareth?"* Nathanael (Bartholomew), one of the future Twelve Apostles asks disparagingly when he first hears of *"Jesus the son of Joseph of Nazareth?"* (John 1:45-46). And even in His place of origin Nazareth itself, the people of that obscure, impoverished village look down on Jesus the son of Joseph the carpenter as "beneath" them, or at least as no-one they could ever take seriously as a miracle-working rabbi, unless, maybe, He were to start performing wonders right there in front of them.

Several months after Jesus has inaugurated His Public Life, when He comes back to the synagogue at Nazareth, He is violently rejected. People are murmuring: *"How came this man by this wisdom and miracles? Is not this the carpenter's son? Is not His mother called Mary?..."* (Matthew 13:54b-55a) Why—He had not passed through the training of any Rabbinic school under a learned Master! *"How doth this man know letters, having never learned?"*

The "Carpenter's Son". In context this is a term used to describe the general work of a man who has to earn his daily bread by the strength of his

own arms and whatever skill he may possess with his tools. St. Justin Martyr is the ancient source for stating that Jesus specially made *"ploughs and yokes"* (Contra Tryphon 88). Then, as ever, people make the most superficial judgments based on a man's social standing and material good fortune. The lowliness of Jesus' origins was a stumbling block to many, and played no small part in inciting the organized hatred of His enemies later on.

His ordinariness—which we who have the Christian faith gaze at in wonder: God's condescension to us and His compassion—deflated the popular imagination of what the Great Messiah was going to be like. *"We know this man, whence he cometh: but when the Christ cometh, no man knoweth whence he is."* (John 8:27) It was, of course, not known at the time, all that had transpired around Jesus' Birth. This was Mary's secret, only to be revealed later in the time of the Church: *"But Mary kept all these words, pondering them in her heart."* (Luke 2:19)

John the Baptist, who had begun his preaching mission a few months before Jesus, at least had the aura of an other-worldly Man-of-God. No-one knew of John's origins: he had suddenly appeared out of the desert, an utterly strange man. *"John was in the desert, baptizing and preaching the baptism of penance, unto the remission of sins. And there went out to him all the country of Judea and all they of Jerusalem and were baptized by him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and a leathern girdle about his loins, and he ate locusts and wild honey."* (Mark 3:6) His appearance co-incided with the time of Daniel's Prophecy as to when the Messiah should at last appear, so the people were in great expectation. Many held John to be the Messiah, although John denied that he was anything more than his herald who had come to prepare the way.

So great was people's attachment to John the

Baptist that his mission only gradually decreased in favor of Jesus of Nazareth. For much of the first year of Jesus' Public Life, John the Baptist's Mission is still going on concurrently. Four times John gives explicit testimony in favor of Jesus of Nazareth as the Christ and not himself. It is John who sends Jesus his first disciples from out of his own group, one of these being Andrew, the future Apostle and the brother of Simon Peter. Even after John's murder at the order of Herod's son Herod Antipas, and even after the preaching of the Gospel by the Apostles after Pentecost, a core group of John the Baptist's followers tenaciously remained together, revering John and not transferring their allegiance to Jesus as the Christ.

The religious attachment to John the Baptist apart from Christianity has survived twenty centuries to our own day in the country of Iraq, among a sect called the Mandeans. Driven from their homeland by the recent strife a number of Mandaean refugees have re-located in, all of places, Worcester, Massachusetts.

Whereas John was other-worldly and mysterious, Jesus was, to all appearances, an ordinary man, embedded in their everyday, ordinary world. He was so much a Jewish man of the Galilee. And while John lived a life of extreme deprivation, Jesus' example was one of ordered enjoyment of life when He was in public.

Take, for example, the Wedding Feast at Cana. *"And the third day, there was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus also was invited, and His disciples to the marriage."* (John 2:1-2) Jesus was a guest at a large wedding feast. We cannot even imagine John the Baptist being there.

We also see here Jesus' attachment to His kinfolk. In this time and place, a wedding feast is the gathering of the whole clan. It is no wonder that the bridal couple ran out of wine, given the demand that this event must have made on their hospitality. And it is here, as we know, that Jesus performs His first public miracle, at the behest of Mary, His mother.

"And the wine failing, the mother of Jesus saith to Him: they have no wine." (John 2:3) He changes the gallons of ordinary water which had been poured into the large stone pots reserved for the Jewish ritual purifications into the finest of wines. *"This beginning of miracles did Jesus in Cana of Galilee and manifested His glory. And His disciples believed in Him."* (John 2:11)

This first Public Miracle of Christ is also the ruling metaphor for what the whole Redemption of Christ is going to accomplish in the souls of those who will come to have faith in Him. He will take that *"water"* of ordinary, broken, and unredeemed human nature, and by His grace He will transform it and make it capable of sharing in the very life of God.

(Fr. Higgins)



SACRIFICIAL OFFERINGS FOR THE SUPPORT OF OUR PARISH AND THE WIDER CHURCH MISSION

"What return can I make to the Lord for all His kindness to Me?"

**WEEK OF FEBRUARY 21st, A.D. 2016:
SUNDAY OFFERTORY, \$6,706.00 + \$543.00
(OTHER OFFERINGS) = \$7,249.00**

**WEEK OF FEBRUARY 14th, A.D. 2016:
SUNDAY OFFERTORY, \$5,961.00 + \$2,479.00
(OTHER OFFERINGS) = \$8,440.00**

**ASH WEDNESDAY COLLECTION FOR THE
CHURCH IN AFRICA AND CENTRAL/
EASTERN EUROPE:
\$1,625.00**



SCRIPTURE STUDY

SUNDAY EPISTLES STUDY THIRD SUNDAY IN LENT Ephesians 5:1-9

In today's Epistle, St. Paul exhorts his readers to imitate the divine, self-sacrificing love of Jesus, who "gave Himself up for us, a fragrant offering and sacrifice to God" (v. 2, RSV). In order to apply such liturgical language about Christ to our own lives demands that we truly embrace the graces of the Mass and let them permeate every facet of life. Thus, the parts of our lives where we find ourselves least recollected and conscious of God's presence and providence- even here we must seek to be conscious of His loving care, and to please Him by offering Him acts of love and thanksgiving. St. Paul's words are a direct challenge to our vices, which hinder the cultivation of Christ-like charity. Hence, these words are perfect instruction for the season of Lent, when we seek to "curb our vices," as the Lenten Preface says.

The rest of today's passage from Ephesians contains strong moral exhortation. It is likely that such a passage was chosen for this Sunday long ago to serve as instruction for Catechumens preparing for Christian Initiation. Once baptized, their lives needed to reflect holiness and Christian virtue. In the RSV translation, there is a fitting editorial section heading for this passage: "Renounce Pagan Ways." This is essentially the message the Church wanted to convey to the Catechumens throughout their Lenten instruction and the various preparatory rites leading up to their baptism.

St. Paul writes, "But immorality and all impurity or covetousness must not even be named among you, as is fitting among saints" (v. 3, RSV). St. Paul's point is that the newly baptized ought not to be backsliding into such grievous sin. This would have been a crucially important teaching for the Catechumens, who were completely new to the faith and its moral demands, but it is also perennially relevant for fully initiated Christians. When we read through these verses, we find that St. Paul treats Commandments 1 (idolatry), 6 (the generic Greek word for "sexual immorality"

includes adultery, among other kinds of sexual sin) and 9 and 10 (covetousness in both forms). In v. 5, St. Paul rightly links covetousness with idolatry in no uncertain terms.

It is within this same verse that St. Paul also lays before us the gravity of some kinds of sin, that is, that some sins are serious enough that they can exclude us from the life of heaven: "Be sure of this, that no immoral or impure man, or one who is covetous (that is, an idolator), has any inheritance in the kingdom of Christ and of God." (v. 5, RSV). The Church uses the term "mortal sin" to refer to sin "whose object is grave matter and which is also committed with full knowledge and deliberate consent" (cf. *Catechism no. 1857*). Perhaps St. Paul anticipates some of his readers shaking their heads at such a strongly worded statement and thinking, "Is he for real right now?" It is for this reason that he immediately goes on to say the following: "Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience. Therefore do not associate with them, for once you were darkness, but now you are light in the Lord; walk as children of light." (vv. 6-8, RSV). A baptized Christian cannot be on the fence regarding sin and virtue. True discipleship demands fruitfulness "in all that is good and right and true." (v. 9, RSV).

The Collect for Wednesday of Ember Week in Lent links such fruitfulness to the bodily abstinence of the Lenten fast: "Look down favorably, we beseech Thee, O Lord, upon the devotion of Thy people, that they, whose bodies are mortified by abstinence, may through the fruit of good works be refreshed in mind. Through Christ Our Lord. Amen." May God grant us such refreshment as we seek to keep a good Lent.

(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

TODAY, February 28th:

Grades K-5, 8:30-10 AM

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

Grades 6-10 (Pre-Confirmation)

Next class, March 6th, 10:15-11:30 AM

Classes in Lower Church Hall

New students are always welcome

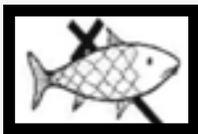
Jean Johnson, Director

*Patti Strom, Latin Mass Children's
Catechism*



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.)



PARISH FELLOWSHIP



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

LENT IN THE PARISH



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

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

Third Sunday in Lent

Entrance Antiphon: Cf. Ps. 25(24):15-16

"My eyes are always on the Lord, for He rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor."

Ordinary Prayers: Mass XVII

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

Offertory Antiphon: Cf. Ez.36:23-26

"When I prove my holiness among you, I will gather you from all the foreign lands; and I will pour clean water upon you and cleanse you from all your impurities, and I will give you a new spirit, says the Lord."

9:00am

Ave Regina Caelorum

(Francesco Cavalli, **Published: 1656**)

Communion Antiphon: Jn.4:13-14

"For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life."

Post Communion Hymn

Ave Regina Caelorum

(Gregorian Chant)

9:00 AM

Stabat Mater: RV 621

(Antonio Vivaldi, 1678 ~1741)

VI. Pro Peccatis

Bruised, derided, cursed, defiled,
she beheld her tender Child

All with bloody scourges rent:

VII. Eja Mater

O thou Mother! fount of love!

Touch my spirit from above,
make my heart with thine accord:

Recessional Hymn:

O Sacred Head, Surrounded

(Parish Hymnal No.56)

Mass of St. Gregory the Great (1962 Missal)

Sunday, 10:30 AM

Third Sunday in Lent

Processional Hymn: Parce Domine

(Gregorian Chant)

Asperges: Chant

Introit: Psalm. 24:15,16,1,2

"Oculi mei semper ad Dominum, quia ipse evellet de laqueo pedes meos : respice in me, et Miserere mei, Quoniam unicus et pauper sum ego. (Psalm) Ad te, Domine, levavi animam, meam : Deus meus, in te confide, non erubescam."

**Ordinary Prayers: Missa Pange Lingua

(Josquin Des Prez, 1450~1521)

Kyrie, Credo, Sanctus, Benedictus, Agnus Dei

Gradual: Psalm 9:20,4

*"Exsurge, Domine, non praevaleat home: judicentur gentes in conspectu tuo In convertendo inimicum meum retorsum, infirmabuntur, et peribunt a facie tua." **Tract:** Psalm 122:1-3*

"Ad te leavi oculos meos, qui habitas in coelis. Ecce sicut oculi servorumn 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. 18:9,11,12

"Justiae Domini rectae, laetificant corda, et judicia ejus dulciora super mel et favum : nam et servus tuus custodit ea."

Offertory Hymn: Ecce Vidimus

(Ludovico da Viadana, d.1627)

Communion Verse: Psalm 5:2-4

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

Communion Hymn: Amicus Meus

(Tomás Luis de Victoria d.1611)

Stabat Mater: RV 621

(Antonio Vivaldi, 1678 ~1741)

Recessional Hymn:

O Sacred Head, Surrounded

(Parish Hymnal No.56)

Noon Angelus (Chant)

LATIN MASS PROPERS: SECOND SUNDAY IN LENT

INTROIT: Psalm 24: 15-16 My eyes are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me; for I am alone and poor. Ps. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed. *℟.* Glory be.

COLLECT: We beseech Thee, almighty God, regard the desires of Thy humble servants, and stretch forth the right hand of Thy majesty to be our defence. Through our Lord.

EPISTLE: Ephesians 5:1-9 Brethren: Be ye followers of God, as most dear children: and walk in love, as Christ also hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness. But fornication, and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know you this, and understand, that no fornicator, or unclean or covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness: but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GRADUAL: Psalm 9: 20, 4 Arise, O Lord, let no man be strengthened; let the nations be judged in Thy sight. *℟.* When my enemy shall be turned back, they shall be weakened and perish before Thy face. **TRACT: Psalm 122: 1-3** To Thee have I lifted up my eyes, who dwellest in heaven. *℟.* Behold as the eyes of servants are on the hands of their masters. *℟.* And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. *℟.* Have mercy on us, O Lord, have mercy on us.

GOSPEL: Luke 11:14-28 **At** that time Jesus was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea, rather, blessed are they who hear the word of God, and keep it.

OFFERTORY: Psalm 18: 9, 10, 11, 12 The justices of the Lord are right, rejoicing hearts, and His judgments are sweeter than honey and the honeycomb: for Thy servant keepeth them.

SECRET: May this offering, we beseech Thee, O Lord, cleanse away our sins, sanctifying Thy servants in both soul and body for the celebration of this sacrifice. Through our Lord.

PREFACE FOR 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.

Calendar of Masses

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

SATURDAY February 27th	4:00 PM	Margie Bibbo	Special Intention	Maureen & Barbara Nyhen
SUNDAY February 28th	7:30 AM	Pro Populo		
<i>THIRD</i> SUNDAY IN LENT	9:00 AM	William & Adele Waeldner	Memorial	Slifka Family
	10:30 AM	Gerald & Ann Marie Johnston	Special Intention	Provencher Family
		Margie Bibbo	Special Intention	Maureen & Barbara Nyhen
		Timothy West Family	Special Intention	Mary Anne West
		Caroline West Golley	Birthday Intention	Mary Anne West
		Brian Croke	Memorial	Mary Anne West
		Croke Family	Living/Deceased	Mary Anne West
		West/Gately Family	Living/Deceased	Mary Anne West
		Erin Sullivan	Special Intention	Anthony & Victoria Angelucci
		Edward Crowley	Health of the Sick	Rusnack Family
		John Savage Sr.	Memorial	Rusnack Family
		Diana DiNunzio	Memorial	Patti Strom
		Neal MacKenzie	Special Intention	MacKenzie Family
		Benedict Ludwig	Special Intention	MacKenzie Family
		Lois Ludwig	Special Intention	MacKenzie Family
		Kate Serafino	Special Intention	MacKenzie Family
		Joseph Hobbib	Special Intention	MacKenzie Family
		Arline Covalli	Special Intention	Rob & Susan Goeller
	5:30 PM	Josephine Roman	Special Intention	Meg Wade
MONDAY February 29th <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 1st <i>Lenten feria</i>	7:30 AM	Dominic Guerra	Year's Mind	Tony & Tricia Reilly
WEDNESDAY March 2nd <i>Lenten feria</i>	12:30 PM	Rev. John Feeney	Memorial	Leonard Feeney Nolan
THURSDAY March 3rd <i>Lenten feria</i>	7:30 AM	Mary Colella	Year's Mind	Marjorie Gilbert
	5:30 PM	Richard McCallister	Memorial	Reynolds Family
FRIDAY March 4th First Friday	7:30 AM <i>Health of the Sick</i> <i>Lenten feria</i>	Jean Johnson	Special Intention	
	12:30 PM	Mary J. Clancy	Memorial	
SATURDAY March 5th <i>Lenten feria</i> First Saturday	9:00 AM	Maura Brown	Special Intention	Leonard Feeney Nolan
		Pro-Life		Annie Procopio
		Brendan MacKenzie	Birthday Intention	MacKenzie Family
		Marcus Paulo Frade	Birthday Intention	MacKenzie Family
		Brother Martin, MICM	Special Intention	MacKenzie Family

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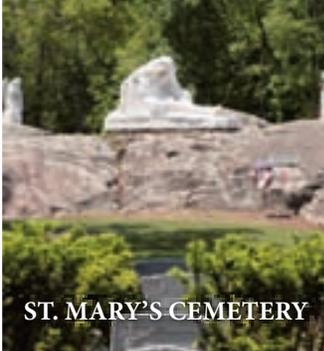
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