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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.

HOLY WEEK 2016 SCHEDULE

Palm Sunday, March 20th:

Regular schedule of parish Sunday Masses including, 5:30 PM (Saturday Vigil) Syriac-rite Mass; Procession of Palms at 10:30 AM Traditional Latin Mass

Spy Wednesday, March 23rd:
Office of tenebrae, 7:30 PM

Maundy Thursday, March 24th:

Mass of the Lord's Supper. 5:30 PM (1970 Missal), & 7:30 PM (1962 Missal),
Night Watch at the Altar of Repose until
12 Midnight



Good Friday, March 25th:

Commemoration of the Lord's Passion,
3:00 PM (1970 Missal) &
7:30 PM (1962 Missal)
Syriac-rite Good Friday service, 7:30 PM
(Lower Church hall)

Holy Saturday/Easter Eve, March 26th:

Paschal Vigil and the First Mass of Easter,
8:00 PM

Easter Sunday, March 27th:

Masses at 7:30 & 9:00 am
10:30 am (Traditional Latin)
Syriac-rite Easter Mass, 5:30 pm

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



FRONT COVER: The High Altar of Mary Immaculate of Lourdes Church with the Altar Cross veiled for Passiontide. During Passiontide the crosses and the statues of the church are shrouded in violet as Mother Church recalls with sorrow the time of Christ's Passion.
(PHOTO by Paul Eldridge.)

MARCH IS THE MONTH OF SAINT JOSEPH

Pastor's Note



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

Conference IV

Upon returning to Galilee after the Second Passover of His Public Life, Jesus resumes His ministry at Capharnaum. The enemies of Christ are leaguering against Him: they accuse Him of being a Sabbath-breaker, because He heals the sick on the Sabbath Day. This (in the eyes of His accusers) is “work” and so therefore is a violation of the divine commandment to rest on the Seventh Day of the week (Saturday). This accusation might sound like nothing to us, but in the context of Our Lord’s time and place it was a loaded charge.

The religious-national myth of the Jewish nation, particularly strong in Jesus’ day, was that Israel’s very survival was bound to the exact, inflexible observance of the 613 commandments of the Holy Law which God had given to Moses on Mt. Sinai millennia ago. Without the keeping of the Law, Israel was doomed to destruction. Without the observance of the Law, the Messiah—so long delayed already—would never come.

In order to keep the commandments of the Law correctly and not be in sin there were multiple traditions of interpretation overlaid upon them. These were the traditions of men, some of them wise and some not so wise. Under the oppressive conditions of the time, and the fear that Israel was perilously close to being

overcome by the heathen nations (“Gentiles”) encroaching upon them, a spirit of religious fanaticism ran rampant in Jewish community life. The more extreme and intolerant interpretations of the Law played on the common people’s traumatized state and superstitious fear. To accuse Jesus of Nazareth of being a Sabbath-breaker was tantamount to accusing Him of wanting to abolish the Law and thus bringing down upon the whole nation of Israel the curse of God! If such a charge took hold in the popular mind, it would not matter how many miracles and exorcisms Jesus did. His powers would just be ascribed to demonic-occult powers, as indeed they were. *“And He was casting out a devil and the same was mute. And when He had cast out the devil, the mute spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils.”* (Luke 11:14-15)

Against this background, let us consider the occasion of Our Lord’s “Sermon on the Mount”, which took place alongside the Sea of Galilee on a hill now renowned as the “Mount of Beatitudes”. After spending the night alone in prayer, the next morning Jesus chooses twelve men from among His disciples and names them “Apostles”, that is, His “Messengers”, His “Heralds”. *“And going up into a mountain, He called unto Him whom He would Himself. And they came to Him. And He made that twelve should be with Him and that He might send them to preach. And He gave them power to heal sicknesses and to cast out devils. And to Simon He gave the name Peter. And James the son of Zebedee, and John the brother of James: and He named them Boanerges, which is, the Sons of Thunder. And Andrew and Philip and Bartholomew and Matthew and Thomas and James of Alphaeus, and [Jude] Thaddeus, and Simon the Cananean, and Judas Iscariot who also betrayed Him.”* (Mark 3:13-19)

We see Our Lord atop the mountain (more a hill actually than a mountain) surrounded by His

Twelve Apostles as He faces the multitudes of people who have followed Him to this place and have crowded all the way down the hill-slope to the water's edge. *"And seeing the multitudes, He went up into a mountain. And when He was set down, His disciples came unto Him. And opening His mouth, He taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven..." (Matthew 5:1-2)*

It is still possible to see the Mount of Beatitudes today and imagine the scene as it is described in St. Matthew's Gospel. Christ sits—which is not for His comfort, but rather to establish that He is speaking authoritatively, as the Teachers of the Jewish Law are accustomed to sit symbolically in the chair of Moses' whenever they teach. [This is continued in Catholic Christianity in the way we speak of St. Peter's Chair, or *cathedra*, to represent the Pope's great authority as the successor to St. Peter and the Vicar of Christ on earth. When the Pope solemnly teaches something which he intends to be binding on all the faithful, he is said to speak *ex cathedra*, "from the Chair".]

Imagine, if you will, the full bloom of springtime in the Galilee, for it is after the Passover but not yet at Pentecost as Our Lord is speaking—the sun in a cloudless sky, the sparkle of sunlight on the water, the lush green of the hills, and on these green hills the brilliant deep-red poppy flowers which are the ever-present *"lilies of the field"*. [*"Consider the lilies of the field, how they grow: they labor not neither do they spin. But I say to you that not even Solomon in all His glory was arrayed as one of these."* (Matt. 6:28-29)] It is as if the color of the Lord's own Precious Blood, the Price of Our Redemption, is there in the nature which surrounds these people as the Lord Jesus speaks to them. The body of water behind them (the Sea of Galilee) acts as a natural amplifier of His voice so that the people hear Jesus' voice with clarity.

What does He say to them? To read through Chapters 5,6 and 7 of St. Matthew's Gospel is to immerse oneself in the experience of being a hearer of Jesus of Nazareth's preaching. He begins with the nine Beatitudes. As the

Catechism of the Catholic Church expresses it: *"The Beatitudes are at the heart of Jesus' preaching...[They] depict the countenance of Jesus Christ and portray His charity."* (Par. 1716. 1717.) Then Jesus goes on to a proper understanding of the Mosaic Law: *"Do not think that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfill."* (Matt. 5:17) This promise, of course, will only be understood after the Redemption is accomplished.

But as the Lord goes on we see how He lifts out all of the beauty and humanity that was already contained in the authentic religion of Israel, and yet was in danger of being obscured by cruel fanaticism and religious craziness. Jesus speaks of an elevated way of daily living which comes out of an interior spirit which is free, and surrendered in full freedom to the love of God. Who would not recognize these attitudes of heart as Goodness?

We have a sense of how Jesus sounded and His manner of delivery from the way in which St. Matthew describes the people's reaction to the Sermon on the Mount: *"And it came to pass when Jesus had fully ended these words, the people were in admiration at His doctrine. For He was teaching them as one having power: and not as the scribes and Pharisees."* (Matt. 7:28-29)

Here in the Sermon on the Mount, we find the very heart of the religion we profess. Cleave then to the Words of the Savior. Place yourself in spirit there at the Mount of Beatitudes. Pray with faith to the Holy Ghost to teach you, interiorly, how to live these words which Christ preached. To do so is to live, already on earth, the beginning of the life of Heaven.

(Fr. Higgins)

SCRIPTURE STUDY

SUNDAY EPISTLES STUDY PASSION SUNDAY Hebrews 9:11-15

Today's Epistle is taken from the Epistle to the Hebrews. The Fathers of the Church and modern scholars have different views regarding its authorship. As the commentaries explain, some ascribe it to St. Paul, while others posit a disciple of St. Paul as its author. We will assume we are reading the words of St. Paul. The main argument in this letter is to convince Jewish Christians to persevere in their faith, even though they were tempted to abandon it (cf. 2:1-3; 3:12-14; 4:14-16). With great in-depth analysis and insightful commentary on the Temple liturgy, St. Paul shows how the New Covenant far surpasses the Old Covenant. Indeed, in Christ the Old Covenant is completely fulfilled. Hence, there is no compelling reason to abandon the fullness of the New Covenant, and return to an insufficient system of animal sacrifice.

In today's passage, St. Paul shows the infinite power of Christ's satisfaction for sins, in contrast to the mere ritual purity symbolized and effected by animal sacrifices in the Jerusalem Temple. As he explains, "*Christ being come, a High Priest of good things to come...by His own Blood, entered once into the Holies, having obtained eternal redemption*" (vv. 11-12). In other words, Jesus is not just any merely human priest who offers sacrifice once a year on Yom Kippur, symbolically atoning for sins though the blood of animals (St. Paul refers to this in 9:7). Rather, Jesus' blood *actually* atones for the sins of men. How is this possible?

As true God and true man, Christ alone can act as mankind's true priest, and bridge the infinite chasm between God and man caused by sin, thereby effecting reconciliation in his own person. The atonement effected by Christ was *not* made in the Holy of Holies in the Temple, which is merely a symbol, "*a copy and shadow*" of heaven (cf. 8:5). Rather, St. Paul refers to "*a greater and more perfect tabernacle, not made with hands, that is, not of this creation*" (v. 11). As God and man, priest and victim, Jesus offers

his perfect, once-for-all sacrifice eternally before his Father in heaven (cf. 7:26-8:2; 9:24).

St. Paul's designation of Christ as the "*perfect tabernacle*" concords with Jesus' own understanding of Himself as the new Temple in St. John's Gospel (cf. John 2:19, 21). The Jerusalem Temple was the privileged earthly portal into the liturgy of heaven, and the only valid place where sacrifice could be offered. Likewise, this Temple was the singular place on earth in and through which the presence of God dwelt among men. All of these things converge in Jesus, the new and definitive Temple, the divine presence in fullness (cf. Col. 1:19).

Hence, St. Paul continues his argument in vv. 13-14, explaining the eternal weight of Christ's sacrifice: "*For if the blood of goats and of oxen and the ashes of a heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the Blood of Christ, Who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?*"

It is as if one were to compare a medicine that barely manages the symptoms of a disease with another, far better medicine that heals the disease at its source. Why would anyone settle for less? What a privilege for us as Catholics to able to enter into Jesus' eternal sacrifice at every Mass! May this Passiontide lead us to a more fervent devotion to the sacrifice of Calvary.

(David Allen)

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



WEEKLY BIBLE STUDY: EPISTLES OF ST. PAUL—PASTORAL EPISTLES

David Allen hosts a weekly Bible Study every Friday morning at 8:20 AM (after the 7:30 Parish Mass). The class is now studying the **Pastoral Epistles (I & II Timothy, and Titus)**. The Bible Study meets in the Lower Rectory Conference Room (in rectory basement). It is an open group and all are welcome to attend. *(Please bring your Bible.)*

LENT IN THE PARISH

PARISH LENTEN MISSION 2016

Mary Immaculate of Lourdes

Each Friday evening during Lent, 7:30 PM

February 12th-March 18th.

STATIONS OF THE CROSS

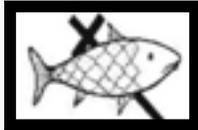
****SERMON**HOLY COMMUNION****

BENEDICTION

(MAIN CHURCH)

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.)



Religious Education

PARISH RELIGIOUS EDUCATION

TODAY, March 13th:

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

Next class, Sunday, March 20th

Classes in Lower Church Hall

New students are always welcome

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



PARISH FELLOWSHIP

Please join us for some refreshment in
the Lower Church Hall on Thursday,
March 17th, after the 7:30 AM Mass, in
celebration of

ST PATRICK'S DAY!



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



Requiescant in Pace

Please pray for the resurrection of:

**George Miseo, aged 93
James Conceison, aged 89**



FOOD DRIVE to
help the
Newton Food Pantry
March 13th-20th

**NON-PERISHABLE
FOOD AND
GIFT-CARDS**

The Religious Education Program is
organizing a Food Drive from the parish to
give to the Newton Food Pantry.
Non-perishable grocery items may be left in
the front vestibule of the main church over the
next two Sundays.
*Please place any gift-cards in the collection basket at
the Offertory.*

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

Fifth Sunday in Lent

Entrance Antiphon: Cf. Ps.43:1-2

"Give me justice, O God, and plead my cause against a nation that is faithless. From the deceitful and cunning rescue me, for you, O God, are my strength."

Ordinary Prayers: Mass XVII

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

Offertory Antiphon: Cf. Jn.8:10-11

"Has no one condemned you, woman? No one, Lord. Neither shall I condemn you. From now on, sin no more."

9:00 AM

First Word: Pater, Dimitte Illis

From "The Seven Last Words of Christ"

Théodore Dubois, Composed 1867

"Father, forgive them, for they know not what they do."

Communion Antiphon: Jn.11:26

"Everyone who lives and believes in Me will not die forever, says the Lord."

9:00 AM

Second Word: Hodie mecum eris in Paradiso

From "The Seven Last Words of Christ"

Théodore Dubois, Composed 1867

"Amen I say to thee, this day thou shalt be with Me in paradise."

Post Communion Hymn

Ave Regina Caelorum (Gregorian Chant)

9:00 AM

Third Word: Mulier, ecce filius tuus.

From "The Seven Last Words of Christ"

Théodore Dubois, Composed 1867

"See, O woman! Here behold thy Son beloved. See yon mother, bow'd in anguish, Who beside the cross doth languish, Where on high her son is borne; Is there mortal, who not feeleth To behold her where she kneeldth, So woeful, and all forlorn?"

Recessional Hymn:

O Wondrous Type! O Vision Fair
(Worship II. Hymnal No.215)

Mass of St. Gregory the Great (1962 Missal)

Sunday, 10:30 AM

Passion Sunday

Processional Hymn: Vexilla Regis Prodeunt

(Gregorian Hymn)

Asperges: Chant

Introit: Psalm 42:1-2,3

"Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso éripe me: quia tu es Deus meus et fortitúdo mea. V. Emítte lucem tuam et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua."

Ordinary Prayers: Mass XVII

(Kyrie, Credo I, Sanctus, Agnus Dei)

Gradual: Psalm 142:9,10;17:48,49

"Eripe me, Dómine, de inimícis meis: doce me fácere voluntátem tuam. Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me."

Tract: Psalm 128:1-4 *"Sæpe expugnáverunt me a juventúte mea. Dicat nunc Israël: sæpe expugnáverunt me a juventúte mea. Etenim non potuérunt mihi: supra dorsum meum fabricáverunt peccatóres. Prolongáverunt iniquitátes suas: Dóminus justus concidet cervíces peccatórum."*

Offertory Verse: Psalm 118:17,107

"Confitébor tibi Dómine in toto corde meo: retribue servo tuo, vivam et custódiám sermónes tuos: vivífica me secúndum verbum tuum, Dómine."

Offertory Hymn: Una Hora

(Tomás Luis de Victoria d.1611)

Communion Hymn: Seniores Populi

(Tomás Luis de Victoria d.1611)

Communion Verse: Corinthians 11:24,25

"Hoc corpus, quod pro vobis tradétur: hic calix novi Testaméti est in meo sángine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem."

Recessional Hymn: God So Loved The World

Chorus from The Crucifixion

(John Stainer)

Noon Angelus (Chant)

LATIN MASS PROPERS: PASSION SUNDAY

INTROIT: Psalm 42: 1-2 Judge me, O God, and distinguish my cause against an ungodly nation: O deliver me from the unjust and deceitful man: for Thou art my God and my strength. *Psalm 42: 3* O send out Thy light and Thy truth: they have led me and brought me unto Thy holy hill, even unto Thy tabernacles.

COLLECT We beseech Thee, almighty God, mercifully look upon Thy family: that by Thy great goodness it may be governed in body and by Thy protection be preserved in mind. Through our Lord.

EPISTLE: Hebrews 9: 11-15 Brethren: Christ being come, an High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation: neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the Mediator of the new testament: that by means of His death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

GRADUAL: Psalm 142: 9, 10; 17: 48-49 Deliver me, O Lord, from my enemies: teach me to do Thy will. *Psalm 17: 48-49* My deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me. **TRACT:** Psalm 128: 1-4 Often have they fought against me from my youth. *V.* Let Israel now say: often have they fought against me from my youth. *V.* But they could not prevail over me: the wicked have wrought upon my back. *V.* They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

GOSPEL: John 8: 46-59 **At that time, Jesus said to the multitudes of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to Him: Do not we say well, that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honour My Father, and you have dishonoured Me. But I seek not My own glory: there is One that seeketh and judgeth. Amen, amen, I say to you: If any man keep My word, he shall not see death for ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets: and Thou sayest: If any man keep My word he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead, whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing: it is My Father that glorifieth Me, of whom you say that He is your God, and you have not known Him: but I know Him: And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day: he saw it and was glad. The Jews therefore said to Him: Thou art not yet fifty years old: and hast Thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him: but Jesus hid Himself, and went out of the temple.**

OFFERTORY: Psalm 118: 17, 107 I will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord.

SECRET May these offerings, we beseech Thee, O Lord, loosen the bonds of our wickedness, and procure for us the gifts of Thy mercy. Through our Lord.

Preface of the Holy Cross

COMMUNION: I Corinthians 11: 24, 25 This is My Body which shall be delivered for you: this chalice is the new testament in My Blood, saith the Lord: do this, as often as you receive it, in commemoration of Me.

POSTCOMMUNION Draw near to us, O Lord, our God, and by Thy unailing help defend those whom Thy mysteries have refreshed. Through our Lord.

Calendar of Masses

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

SATURDAY March 12th	4:00 PM	Carmine & Anna Maria DiVecchia	Memorial	Antoinette Paoletti
SUNDAY March 13th	7:30 AM	Pro Populo		
PASSION	9:00 AM	Bernadette Aylward	Birthday Intention	Kingsley Family
SUNDAY, <i>the</i> FIFTH SUNDAY IN LENT (PASSION WEEK)	10:30 AM	Thomas & Beverly Battaglia	Special Intention	Provencher Family
		Pino Family	Living/Deceased	Nick & Pino
		Anthony Lombardi	Memorial	Anthony & Victoria Angelucci
		Christopher Norwood	Birthday Memorial	Rusnack Family
		In Thanksgiving		Herlambang Family
		Justice Antonin Scalia	Memorial	Concepcion Reyna
		Scalia Family	Special Intention	Concepcion Reyna
		Jude Kasper	Birthday Intention	Christina Kwash
		Special Intention		Susan & Robert Goeller
	5:30 PM	Mary J. Kerr Penzo	Memorial	Penzo Family
MONDAY March 14th <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 15th <i>Lenten feria</i>	7:30 AM	Intention of the Donor		
WEDNESDAY March 16th <i>Lenten feria</i>	12:30 PM	Mary Desmond	Birthday Intention	Mary McCarthy
THURSDAY March 17th ST. PATRICK, APOSTLE OF IRELAND	7:30 AM	Ashkenazi Family	Special Intention	
	5:30 PM	Lawrence Edward Fitzpatrick & Family <i>PATRONAL FEAST OF THE ARCHDIOCESE OF BOSTON</i>	Memorial	Alicia Fitzpatrick
FRIDAY March 18th	7:30 AM <i>Health of the Sick</i> 12:30 PM	Intention of the Donor <i>Lenten feria</i> Kwash/Rulnick/ Steinkrauss/Rizzo Family	Memorial	Kwash Family
SATURDAY March 19th ST. JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY	9:00 AM	Intention of the Donor		
	4:00 PM	Fr. Leonard Carrieri, MSSOC	Memorial	Alicia Kerr

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

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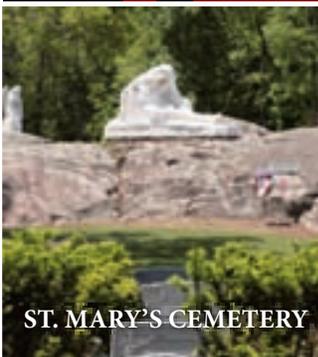
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For information, call the cemetery staff at Mary Immaculate of Lourdes Church at 781-235-1841.
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