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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

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

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 Palm Sunday Procession for our parish of Mary Immaculate of Lourdes in 2009. The MC Stephen LeBlanc leading the Procession is now ordained a deacon and will be ordained as a priest for the Archdiocese of Boston on May 21st of this year. The Cross-bearer Cameron MacKenzie is now a novice with the Brothers, Slaves of the Immaculate Heart of Mary, with the religious name Brother Martin de Porres. Also pictured: altar boys Esteban Galindo & James Provencher, acolytes Scott McCarthy and Brendan MacKenzie; visible in the choir, Bill Provencher & Joseph Steinkrauss.
(PHOTO by Warren Yee.)

MARCH IS THE MONTH OF SAINT JOSEPH

Pastor's Note



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

Conference V

Jesus of Nazareth's Public Life has now lasted through two Passover Feasts. From the time of Pentecost after the Second Passover until after the Third Passover, we see the high-point of Jesus of Nazareth's ministry in Galilee. Jesus of Nazareth is hailed as a great miracle-working Rabbi and a Prophet of God. He receives a rapturous reception wherever He goes. Throngs of people will go out after Him even to remote places just to see and hear Him, and there they will stay for days at a time.

From the Gospel accounts we can distinguish among 5 classes of miracles which Jesus does. These five classes are 1) Miracles of Nature, 2) Miracles of Healing, 3) Miracles of Deliverance from the Devil, 4) Miracles of Victory over Hostile Human Wills, and 5) Miracles of Resurrection.

We find nine Miracles of Nature: the Changing of the water into wine at the Wedding Feast of Cana (*John 2*), the Miraculous Draught of Fishes which occasioned the definitive call to follow Jesus of St. Peter, and the brothers SS. James and John (*Luke 5*), The Calming the Storm on the Sea of Galilee (*Matt. 14; Mark 6; Luke 8*), the First Multiplication of the Loaves (*Matt. 14, Mark 6, Luke 9, John 6*), Jesus Walking on the Water (*Matt. 14, Mark 6, John*

6), the Second Multiplication of the Loaves, (*Matt. 15, Mark 8*), the Stater Found in the Fish's Mouth, with which Jesus tells Peter to pay the Temple Tax for both of them (*Matthew 17*), the Cursing of the Fig Tree which withers and dies (this Christ does at the beginning of Holy Week) (*Matt. 21, Mark 11*), and the Second Miraculous Draught of Fishes which occurs after Christ's Resurrection from the dead (*John 21*).

Among the Miracles of Healing we find references to a great many cures that take place: they are innumerable. Twenty specific cases are recorded for us, however, in the Gospel accounts. Miracles of Deliverance from Demonic Oppression are also numerous as the healings of the sick. Seven particular instances of deliverance are recorded in detail.

Christ's Victory over Hostile Wills: what is that? In these instances the Lord Jesus uses extraordinary power to restrain His enemies from harming Him. His cleansings of the Temple, the escape from the angry mob at Nazareth, the failures of His enemies among the Jews to arrest Him when they might otherwise easily have done so – "*They sought therefore to apprehend [Jesus]: and no man laid hands on Him, because His hour was not yet come.*" (*John 7:30*). These are examples of Christ using miraculous power to neutralize the hostile wills of men.

Finally there are the miracles of Resurrection. When two disciples of John the Baptist come to Jesus on behalf of John, who was already imprisoned by Herod Antipas by that time, Jesus gives them this reply: "*Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is He that shall not be scandalized in Me.*" (*Matt. 11:6*) Among these miracles of the dead being brought back to life, we find three described in the Gospels: 1) the Raising of the Daughter of Jairus (*Matt. 9, Mark 5, Luke 8*), 2) the Raising of the Son of the Widow of Naim

(Luke 7), and 3) The Raising of Lazarus, after he had already been in the tomb for four days (John 11). (Source: Fr. John A Hardon, S.J., "Miracles of Christ", Modern Catholic Dictionary, A.D. 1980.)

These are the Five Classes of Miracles recorded in the Books of the Gospel of Jesus of Nazareth: Miracles of Nature, Miracles of Healing, Miracles of Demonic Deliverance, Miracles over Hostile Wills, and Miracles of Resurrection. We do well to remember them as one of the patterns of Christ as a help to our prayer life: The Five Phases of the Life of Jesus, the Five Chief Wounds of Christ on the Cross, the Five Classes of the Miracles of Christ. And we do well to remember also that the Gospel Books do not give us the complete list of Jesus' Miracles. There are so many more that happened that we do not know about. As St. John says at the conclusion of His Gospel: *"But there are also many other things which Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written."* (John 21:25)

Despite the super-abundance of Jesus' miracle-working over a long period of time and out in the open, it is still not enough to produce a deep and lasting conversion in the hearts of many people. Indeed, the miracle-working in some ways has the opposite effect: people become used to it. This is a source of great grief to Jesus' Sacred Heart. In the words of St. Matthew's Gospel: *"Then [Jesus] began to upbraid the cities wherein were done the most of His miracles, for that they had not done penance."* (Matt. 11:20) Corozain, Bethsaida, Caphernaum where Our Lord based His ministry—on the whole they were not converted.

This lack of correspondence to grace is at once a source of mystery for us and a recognition of how intractable is the human condition. Miracles and wonders, yes, fine—but life was still so hard! The Romans were still oppressing them, and in Galilee one of the late tyrant Herod's worthless sons was empowered in Rome's name, adding another layer of misery and exploitation to daily life. The common

people had believed in John the Baptist, but Herod Antipas, as a part of his birthday revel, had ordered John murdered. John's horrible death sent shock waves of despondency and fear among the people. So John was not the Messiah after all...

And what about Jesus of Nazareth? Was He the Messiah or wasn't He? Working miraculous signs and wonders and preaching beautiful things, that's all very well and good, but, Jesus of Nazareth!—when are you going to raise an army, make yourself king, drive the Romans out once and for all, restore the kingdom to Israel, change the world and make it new? When?

So, we see, after the Third Passover of Jesus' Public Life, especially after Jesus gives a strange discourse in Caphernaum about making His Body food to eat and His Blood real drink (John 6), that the popular enthusiasm for Jesus of Nazareth starts to wane. Even those who were considered His disciples are leaving Him. *"After this, many of His disciples went back and walked no more with Him."* (John 6:67) And the enemies of Jesus grow bolder and more hateful as the popularity of Jesus the Nazarene seems to waver at last.

This is the "mood" at high summer when Jesus takes the Apostles Peter, James and John up to Mt. Tabor in Galilee and there they behold the miracle of His Transfiguration: *"And whilst Jesus prayed, the shape of His countenance was altered and His raiment became white and glittering. And behold two men were talking with Him. And they were Moses and Elias, appearing in majesty. And they spoke of His decease that He should accomplish in Jerusalem."* (Luke 9:29-31). The Apostles are over-awed by this wonder, but they do not understand what it is they are being shown. Jesus is predicting His coming Passion and Death in Jerusalem, and trying to prepare them for it, but it is beyond the grasp of their limited mental world at this time.

But whether the Apostles are ready or not, the Time is approaching. It is September, the season for the Jewish High Holy Days and the Feast of Tabernacles. The Mission in Galilee

is over, and the next few months will draw Jesus closer to His "Hour". *"And it came to pass, when the days of His assumption were accomplishing, that [Jesus] steadfastly set His face to go to Jerusalem."* (Luke 9:51)

(Fr. Higgins)

SCRIPTURE STUDY

SUNDAY EPISTLES STUDY PASSION SUNDAY Palm Sunday: Philippians 2:5-11

Today's Epistle from Philippians 2 is integrally linked to the Collect that precedes it. In the Epistle, St. Paul provides not merely instruction, but a beautiful canticle in praise of Jesus' Death and Resurrection. In the Collect, the Church turns St. Paul's canticle into a supplication. In the first part of the Collect, we commemorate Jesus' Incarnation and Cross, both of which together constitute the premier "example of humility." We then ask God that we may "merit to possess not only the lesson of His patience, but also the fellowship of His Resurrection." The "lesson of patience" refers to the Passion, for patience is etymologically related to the word for suffering. We ask that we may merit to possess (or to have, hold, or consider), the example of Jesus' self-emptying in suffering, so eloquently set forth by St. Paul in Philippians 2. Wait a minute—merit to possess? How can we possibly merit to possess this example of Christ? How are we to be made worthy to enter into Jesus' Passion in the Triduum?

The Epistle provides the answer in the first line: *"Let this mind be in you which was also in Christ Jesus"* (v. 5). If we want to enter into Jesus' Passion this Holy Week, if we want to "merit to possess the lesson of His patience," then we need to put forth effort in adopting the mind of Our Lord, that is, His humility. St. Paul explains that Jesus *"emptied Himself, taking the form of a servant"* (v. 7). Not only this, but *"He humbled himself, becoming obedient unto death, even to the death of the cross"* (v. 8). In these verses we see the two mysteries of Christ to which the Collect refers: the

Incarnation, as well as the Passion. Each believer needs to renew in his life the humility of Christ Himself. Only in this way can we merit the grace to enter into Holy Week worthily. Only in this way can we truly understand and live the meaning of Jesus' Passion.

We can begin to adopt Jesus' humility by observing the following instructions of St. Paul in his Epistle to the Romans: *"Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect...I bid every one among you not to think of himself more highly than he ought to think, but to think with sober judgment"* (cf. Rom. 12:2-3, RSV). In order to have our minds transformed and renewed, which is the first step to practicing Christ-like humility, then we need to fill them with things that are good and godly (cf. Phil. 4:8). We must fill our minds with the truths of the faith, integrating the beauty and glory of Catholic dogma and spirituality into the concrete challenges, joys, and sorrows of daily life. This is something Pope Emeritus Benedict XVI stressed repeatedly before and during his pontificate. St. Francis de Sales likewise counsels us to occupy ourselves with the truths of the faith. In his homily for Passion Sunday, delivered in 1622, he considers how Eve failed to do this very thing, resulting in her fall into sin: "Eve, walking through the Garden of Paradise and musing on idle thoughts instead of considering God's wonderful gifts and graces to them, was tempted by the evil spirit to give up her meditation of this truth: 'If you eat of the forbidden fruit, you will die'" (*The Sermons of St. Francis de Sales for Lent*, 153).

Just as God raised up Christ after His total self-emptying on the Cross, having *"given Him a name which is above all names"* (v. 9), so too, believers hope for the reward of Heaven and the Resurrection of the Body. Hence we also pray in the Collect that God would enable us to merit a share in Christ's Resurrection. Holy Week moves towards the goal of Easter. Meriting the lesson of Christ's patience entails meriting a share in the Resurrection, as well. The two are intrinsically linked. If we live like Christ, we can hope for a share in His glory in Heaven. This is why Palm Sunday has a triumphant quality. Even though Christ enters Jerusalem humbly, and in order to die, it is nevertheless a

glorious day: His humility and coming death are themselves glorious, and lead to a glorious Resurrection. The psalms, antiphons, and hymns of the Procession and the Mass Propers speak eloquently to both realities.

(Fr. Higgins)

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



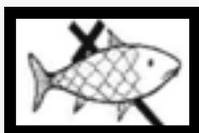
Many thanks to all those parishioners who have already made a pledge to this year's Catholic Appeal. Blue Pledge envelopes are still available at the entrance tables to the church. Our Parish Appeal Goal for 2016 is: **\$22,406**
Our Parish Number is **294**

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.)

Confessions for Wednesday in Holy Week until the beginning of the Office of Tenebrae, 7:20 PM.



EASTER SUNDAY COLLECTION:
THE COLLECTION AT ALL THE EASTER MASSES GOES TO THE SUPPORT OF THE CLERGY FUNDS OF THE ARCHDIOCESE OF BOSTON. THESE FUNDS HELP TO PAY FOR THE CARE OF THE SICK AND RETIRED PRIESTS OF THE ARCHDIOCESE. THANK YOU FOR YOUR GENEROUS SUPPORT FOR THIS COLLECTION.



PARISH FELLOWSHIP



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



The Easter Flower envelopes with the names of those memorialized will be placed on the altars for all of the parish Masses during Eastertide. (Easter Flower envelopes may be placed in the Offertory basket.)

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

Palm Sunday

Opening Antiphon Matthew 21,9

"Hosanna to the Son of David, the King of Israel. Blessed is he who comes in the name of the Lord. Hosanna in the highest."

Processional Hymn: Pueri Hebraeorum
(Chant)

Ordinary Prayers: Mass XVII

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

Offertory

"The children of the Hebrews spread their garments on the road, crying out and saying: Hosanna to the Son of David; blessed is he who comes in the name of the Lord."

9:00 AM

Fourth WORD: "Eli, Eli, lamma sabacthani?"

From "The Seven Last Words of Christ"

Théodore Dubois, Composed 1867

"My God, my God, why hast Thou forsaken Me?."

Communion: Matthew 26:42

"Father, if this chalice cannot pass without My drinking it, Your will be done."

9:00 AM

Fifth WORD: "Sitio"

From "The Seven Last Words of Christ"

Théodore Dubois, Composed 1867

"I Thirst"

Post Communion Hymn

Ave Regina Caelorum (Solemn Tone)

9:00 AM

Sixth WORD: "Pater, in manus tuas"

From "The Seven Last Words of Christ"

Théodore Dubois, Composed 1867

"It is consummated."

Recessional Hymn:

All Glory, Laud, and Honor
(Worship II Hymnal, No. 9)

Mass of St. Gregory the Great (1962 Missal)

Sunday, 10:30 AM

Palm Sunday

The Blessing of the Palms

Antiphon: Matthew 21,9

Hosanna Filio David: benedictus qui venit in nomine Domini. O Rex Israel: Hosanna in excelsis.

(Distribution of Palms at the altar rail)

Pueri Hebraeorum (Gospel Lesson)

Procession with the Blessed Palms

Introit: Psalm 21:20,22,2

"Dómine, ne longe fácias auxiliúm tuum a me: ad defénsionem meam aspice: libera me de ore leónis, et a córnibus unicórnium humilitátem meam. V.Deus, Deus meus, respice in me: quare me dereliquísti? longe a salute mea verba delictórum meórum.

Dómine, ne longe fácias auxiliúm tuum a me: ad defénsionem meam aspice: libera me de ore leónis, et a córnibus unicornuórum humilitátem meam."

Ordinary Prayers: Missa cum Quatuor Vocibus

Ludovico Fogliano, d. 1538

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

Gradual: Psalm 72:24,1-3

"Tenuísti manum dexteram meam : et in voluntáte tua deduxísti me : et cum glória assumpsísti me. Quam bonus Israël Deus rectis corde! mei autem pæne moti sunt pedes, pæne effúsi sunt gressus mei : quia zelávi in peccatóribus, pacem peccatórum videns."

Tract: Psalm 21:2-9,18,19,22,24,32 *"Deus, Deus meus, respice in me: quare me dereliquísti? Longe a salute mea verba delictórum meórum. Deus meus, clamábo per diem, nec exáudies..."*

Offertory Verse: Psalm 68:21,22

"Impropérium exspectávit cor meum, et misériam: et sustínui qui simul mecum contristarétur, et non fuit: consolántem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto."

Offertory Hymn: O Bone Jesu

(Giovanni Pierluigi da Palestrina d.1594)

Communion Verse: Psalm 26:42

"Pater, si non potest hic calix transíre nisi bibam illum, fiat volúntas tua."

Communion Hymn: Miserere mei, Deus

(Gregorio Allegri, c.1582~1652)

Recessional Hymn: All Glory, Laud, and Honor

(Worship II Hymnal, No. 9)

LATIN MASS PROPERS: PALM SUNDAY

INTROIT: Psalm 21: 20, 22 O Lord, keep not Thy help far from me: look to my defense: deliver me from the lion's mouth, and my lowness from the horns of the unicorns. Psalm 21: 2 O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. Lord, keep not...

COLLECT Almighty and everlasting God, who didst will that our Saviour should take upon Him our flesh and suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant that we may both follow the example of His patience and also be made partakers of His resurrection. Through the same Christ our Lord.

EPISTLE: **Philippians 2: 5-II** Brethren, let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man, He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*Here all genuflect*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL: Psalm 72: 24, 1-3 Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. V. How good is God to Israel, to those of an upright heart! but my feet were almost moved, my steps had well-nigh slipped: because I was jealous of sinners, seeing the prosperity of sinners. **TRACT:** Psalm 21:2-9, 18, 19, 22, 24, 32 O God, my God, look upon me; why hast Thou forsaken me? V. Far from my salvation are the words of my sins. V. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. V. But Thou dwellest in the holy place, the praise of Israel. V. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. V. They cried to Thee, and they were saved: they trusted in Thee, and were not He delighteth in Him. V. But they have looked and stared confounded. V. But I am a worm, and no man: the reproach of men and the outcast of the people. V. All they that saw me have laughed me to scorn: they have spoken with the lips and wagged the head. V. He hoped in the Lord, let Him deliver Him: let Him save Him, seeing upon me: they parted my garments amongst them, and upon my vesture they cast lots. V. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. V. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. V. There shall be declared to the Lord a generation to come; and the heavens shall show forth His justice. V. To a people that shall be born, which the Lord hath made.

THE PASSION: Matthew 26: 1-75; 27: 1-66 **At** that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified . . . And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulcher to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulcher sure, sealing the stone and setting guards.

OFFERTORY: Psalm 68: 21-22 My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, but there was none: I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

SECRET Grant, we beseech Thee, O Lord, that the offering made in the presence of Thy majesty may procure us the grace of devotion, and effectually obtain for us a blessed eternity. Through our Lord.

Preface of the Holy Cross

COMMUNION: Matthew 26: 42 Father, if this chalice may not pass away, but I must drink it, Thy will be done.

POSTCOMMUNION By the operation of this mystery, O Lord, may our vices be destroyed and our just desires fulfilled. Through our Lord.

Calendar of Masses

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

SATURDAY March 19th	4:00 PM	Fr. Leonard Carrieri, Memorial MSSOC		Alicia Kerr
SUNDAY March 20th	7:30 AM	Pro Populo		
PALM SUNDAY	9:00 AM	John M. Cocksaw	Memorial	Ann Coluccio
	10:30 AM	Josephine Sorrachi Battaglia/Provencher Family	Special Intention Memorial	Provencher Family Provencher Family
HOLY WEEK		Marcella Bambrick Richard & Sylvia Connaughton Nick Pino Gennaro & Carmella Gianfrancesco Justice Antonin Scalia Scalia Family Kayla Esce Nicholas Botsolis Marian Bayalis Catherine Wright Arline Covalli In Honor of St. Anthony	19th Anniversary Birthday Intention	Rusnack Family John & Mary Bennett Janet Pino Anthony & Victoria Angelucci
	5:30 PM	Intention of the Donor		Concepcion Reyna Concepcion Reyna Anthony & Victoria Angelucci Denise Botsolis Denise Botsolis David Wright Robert & Susan Goeller Robert & Susan Goeller
MONDAY March 21st <i>Monday of Holy Week</i>	7:30 AM	Purgatorial Society of Mary Immaculate of Lourdes Parish	Memorial	
	12:30 PM	Commemoration of the Faithful Departed	Memorial	
TUESDAY March 22nd <i>Tuesday of Holy Week</i>	7:30 AM	Bernadette Draper	Special Intention	Dan Draper
WEDNESDAY March 23rd <i>Spy Wednesday</i>	12:30 PM	Francis Ryan & Family	Special Intention	Grace MacKenzie
THURSDAY March 24th MAUNDY THURSDAY	5:30 PM	Miriam Marra	Birthday Memorial	John Marra
FRIDAY March 25th GOOD FRIDAY	7:30 AM	<i>Intention of the Celebrant</i>	<div style="border: 3px double black; padding: 5px; display: inline-block;">SACRED TRIDUUM</div>	
SATURDAY March 26th	3:00 PM	Commemoration of the Lord's Passion		
	7:30 PM	Commemoration of the Lord's Passion		

HOLY SATURDAY/EASTER EVE

SPACE AVAILABLE

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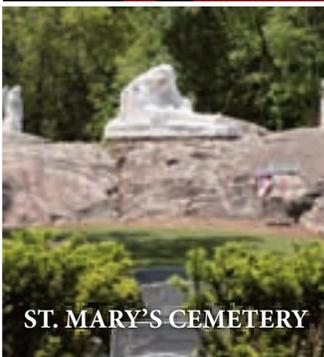
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For information, call the cemetery staff at Mary Immaculate of Lourdes Church at **781-235-1841**.
 St. Mary's Cemetery | 1 Wellesley Avenue, Needham, MA 02494