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Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS
VISITING ASSISTANT PRIESTS: FR. JOHN TOKAZ, OFM
CAP; FR. DESIRE SALAKO, S.M.A.
DEACON: REV. MR. STEPHEN WOLFE, S.J.
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
FIRST SACRISTAN: ANGELUS DAVULIS
ASSISTANT SACRISTANS: FRANCIS GALLAGHER,
PETER GOGUEN, EARL SMITH
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)
DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN

Telephones

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

NEW WEBSITE ADDRESS:

www.maryimmaculateoflourdes.org

To contact the parish by internet, please access this new website.

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

Saturday Vigil: 4:00 PM

Sunday: 7:30 AM & 9:00 AM, 5:30 PM

Traditional Latin High Mass: 10:30 AM

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

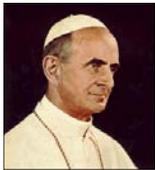
Anointing of the Sick (for those who are gravely ill or
facing serious surgery); **Communion of the Sick for
the Homebound:** Please contact Father Higgins.

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.**



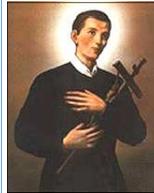
Parish Mission Statement

“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)

Mary Immaculate of Lourdes
(Formerly St. Mary's Parish, 1870-1910)
Newton/Needham, Massachusetts
Newton & Needham's Oldest Roman
Catholic Parish
*Our Lady of Mesopotamia Latin Catholic
Mission*



*SPECIAL INTENTION: For all the
expectant mothers of our parish family.
“St. Gerard Majella, pray for us”*

Prayer for Motherhood:

*O good St. Gerard, powerful intercessor before
God and Wonderworker of our day, I call upon thee and seek
thy aid. Thou who on this earth didst always fulfil God's
designs, help me to do the Holy Will of God. Beseech the
Master of Life, from Whom all paternity proceedeth, to render
me fruitful in offspring, that I may raise up children to God in
this life and heirs to the Kingdom of His Glory in the world to
come. Amen.*

Requiescant in Pace

Please pray for the resurrection of:

Gennaro (Gerry) Barbato
Richard Tompkins, aged 90



FRONT COVER

**The “Sainte Tunique d’Argenteuil” during
the special exhibition of 2016 at the
Basilica of of St. Denys d’Argenteuil,
France. It is venerated as the Seamless
Garment which Christ wore and for which
the soldiers cast lots at His crucifixion
(John 19:23-24).**

**Please see the PASTOR’S NOTE on Page 4
for a more detailed discussion of this
precious relic.**

FEBRUARY IS THE MONTH OF THE HOLY FAMILY



THE RELIC OF THE “HOLY COAT”

A few months ago parishioner Anne-Sophie de Halgouët gave me a holy card of the “*Sainte Tunique d’Argenteuil*” which is venerated as the actual “Holy Coat” of Christ’s Seamless

Garment. I was fascinated by it because I knew nothing of this relic and its history.

Together with the Holy Shroud of Turin (Christ’s Burial Cloth) and the Holy Shroud of Oviedo (the face-cloth that cleaned Christ’s Holy Face after He was taken down from the Cross), the Holy Coat is one of three “textile” relics of the Passion. According to the tradition surrounding the Holy Coat of Argenteuil, it was a gift of the Byzantine Empress Irene to the newly-proclaimed Holy Roman Emperor Charlemagne in the year 800. In 803 the Emperor entrusted it to the Benedictines of Argenteuil where his daughter Theodrade was the Abbess.

Although the city of Trier in Germany and the Russian Orthodox in Moscow have a long-standing claim that their textile relic is the actual Seamless Garment the advocates for the Argenteuil Holy Coat think that they have the strongest plausible case.

Scientific tests done since the end of the 19th century seem to confirm its authenticity. It is made from lamb’s wool, woven from a single piece on a primitive loom, according to a technique practiced in the First Century A.D. in Syria and in the north of Palestine. The garment is stained with blood on the back and on the shoulders. The most recent investigations have identified the blood group as AB (which is the same type of the blood stains on the Shroud of Turin and the face-cloth of

Orviedo). Traces of pollen on the Coat reveal that seven are shared with the pollen-traces on the other two textile relics and that two of them, a variety of pistachio and a variety of tamarind tree are not found outside of Palestine. (*La Croix*: “*Trois questions sur la sainte tunique d’Argenteuil*”, April 4th, 2016)

There is a beautiful prayer on the back of this holy card:

O Jesus.

*Who out of love for us put on our flesh,
and wast stripped of Thy clothes
before being put on the Cross,
I come to pray to Thee, full of recognition
for the abasement which Thou didst will to
reach
out of love for men.*

*The Holy Coat, woven from one piece
from top to bottom and seamless,
shows us that all grace comes from on high
and that nothing can separate Thy humanity
from Thy divinity, nor separate Thy Church
from her Head.
Through Thy holy humanity, God came to tell
us
how much He is infinite mercy.*

*I entrust myself to Thee, O Jesus:
help me to give of myself to the limit in Thy
service,
help me to cast off whatever obstructs me from
more perfectly doing Thy will.*

*May Thy Precious Blood save me this day
and all those for whom I pray to Thee.*

Amen.

By Thy Holy Coat, save me, Jesus!

The special exhibition of the Holy Coat last year began on Good Friday and lasted through the Second Sunday after Easter. The next regularly schedule exhibition of the relic is not until 2034.

(Fr. Higgins)

SCRIPTURE STUDY

THE COLLECTS OF THE ROMAN MISSAL: SAINYS CYRIL AND METHODIUS FEBRUARY 19th, A.D. 2017

For this week's meditation on the Collects of the Roman Missal, we consider the Collect for the Feast of SS. Cyril and Methodius, celebrated in the Ordinary Form on Feb. 14th. Below is the official ICEL translation of this Collect in the third typical edition of the Roman Missal (2010): "O God, who enlightened the Slavic peoples through the brothers Saints Cyril and Methodius, grant that our hearts may grasp the words of Your teaching, and perfect us as a people of one accord in true faith and right confession. Through our Lord, etc. Amen."

Broken down into its five-part structure, the Collect looks like this: 1. O God (address), 2. who enlightened the Slavic peoples through Cyril and Methodius (acclamation), 3a. grant that our hearts may grasp the words of your teaching (first petition), 3b. perfect us as a people of one accord in true faith and right confession (second petition, which, in this case, may legitimately function as the hoped-for outcome), 4. n/a (usually, there is an explicit/obvious motive or hoped-for outcome distinct from a petition), 5. Through our Lord, etc. (concluding doxological formula).

Re-fashioned into a syllogism, we may interpret the Collect like this: A) If God gave the gift of the Catholic faith to the Slavs through Sts. Cyril and Methodius, B) And if He enables us also rightly to believe and sincerely to adhere to this same faith, C) Then He will perfect us, His Church, in unity and truth.

The Collect draws a parallel between the wondrous mission of Sts. Cyril and Methodius to the Slavic peoples and our own personal encounter with the Church's faith in our time, language, and culture. Just as God illuminated the Slavs, so too, we ask for God's grace of illumination, so that we might truly grasp the faith. The Latin word here for "to grasp," *percipere*, may be defined in several ways. Stelton's *Dictionary of Ecclesiastical Latin* defines it thus: "take, partake, seize, attain, receive, hearken, perceive, learn." Thus, in the first petition, the one word *percipere* contains two ideas: we are asking God that we may rightly

understand the faith in the depths of our hearts and sincerely adhere to it (this is how I have formulated the second term of the syllogism). By invoking SS. Cyril and Methodius, this Collect implies that the granting of these petitions will not be inhibited by language or culture.

The Church has always understood her universal mission as a multi-lingual and multi-cultural one. The Catholic Church is a richly diverse communion of 24 Ritual, *sui-iuris* Churches (most of them Eastern). The Sanctoral Cycle (calendar of saints) in the Roman Rite, for example, demonstrates the international and multi-cultural character of the Church's membership. This leads us to reflect on how the "sense" of the faith, or the truth of the Church's doctrine, transcends language and culture (cf. *Catechism* nos. 170-175).

St. Thomas Aquinas, referencing St. Augustine, notes how sacramental formulae (the essential words for conferring a sacrament) are valid regardless of the language in which the rite is performed, due to the "sense of the words which is held by faith" (cf. Thomas Aquinas, *ST III*, q. 60, a. 8, reply to obj. 1). In other words, the Church's faith in God's action is what undergirds the necessary precision of her essential sacramental formulae in every language. Sacraments are not simply a matter of magic words, but of divine action apprehended by faith. The Church's faith, while necessarily expressed in certain words, goes deeper than any particular language.

Latin-language triumphalism, although partly a critique of poor translations of the past few decades, may sometimes lead some to forget that the content and meaning of the Church's faith, or the "sense of the faith" as described above, transcends and subsumes all languages and cultures. The many missions of SS. Cyril and Methodius witness brilliantly to this truth. They celebrated both Byzantine and Roman Rites, *translating the Liturgy and the Bible into the vernacular of the Slavs*, a language for which they created a new alphabet, known as the Cyrillic alphabet. To this day, one can hear Church Slavonic sung beautifully and full-throatedly in many Catholic and Orthodox Churches.

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

(David Allen)

STEWARDSHIP



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

SUNDAY OFFERTORY FOR FEBRUARY 5th, 2017, \$6,273.00 + \$294.00 (OTHER OFFERINGS) = \$6,567.00



IRAQI CATHOLICS



OUR LADY OF MESOPOTAMIA LATIN CATHOLIC MISSION

Fr. Michael Harrington, Administrator

The Iraqi Catholic Mission at Mary Immaculate of Lourdes.

PASTORAL VISIT BY HIS EXCELLENCY BISHOP FRANCIS KALABAT OF THE CHALDEAN CATHOLIC EPARCHY OF ST. THOMAS THE APOSTLE OF DETROIT AND THE EASTERN PART OF THE UNITED STATES

*Monday, February 20th, 7:00 PM
Mass in the Chaldean Rite followed by a fellowship meal in the Lower Church Hall*

PARISH ANNOUNCEMENTS

Religious Education

PARISH RELIGIOUS EDUCATION

NO RELIGIOUS EDUCATION CLASSES TODAY, SUNDAY, FEBRUARY 19th, 2017:

(Feb. 26th) Grades K-5, Sunday morning, 8:30-10 AM
(includes Children’s Liturgy of the Word and 9 AM parish Mass)

(Feb. 26th) Grades 6-8 (Pre-Confirmation), 10:15-11:30 AM

New students are always Welcome

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



Latin Mass Children’s Catechism meets at 9:30 AM in the Lower Rectory Conference Room.



WEEKLY FRIDAY AM BIBLE STUDY:

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.

CURRENT STUDY: “MORNING & EVENING PRAYER: Meditations & Catechesis on the Psalms & Canticles”—Pope St. John Paul II and Pope Benedict XVI



Music Programs for this Sunday's Mass

Mass of Pope Paul VI (1970 Missal)

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

Seventh Sunday in Ordinary Time

Entrance Antiphon: Ps.13

"O Lord, I trust in Your merciful love. My heart will rejoice in Your salvation. I will sing to the Lord who has been bountiful with me."

Ordinary Prayers: English Chant
(Kyrie, Gloria, Creed, Sanctus and Agnus Dei)

Credo I: (extra sheet)

Offertory Antiphon: Ps.9:2

"I will recount all Your wonders, I will rejoice in You and be glad, and sing psalms to Your name, O Most High."

Communion Antiphon: Jn.11:27

"Lord, I have come to believe that You are the Christ the Son of the living God, who is coming into this world."

Post Communion Hymn:

Ave Maris Stella

Recessional Hymn:

There's a Wideness In God's Mercy
(Worship II Hymnal, No. 275)

Mass of St. Gregory the Great (1962 Missal)

10:30 AM

Sexagesima Sunday

Processional Hymn: Lord, Have Mercy Upon Us
(Felix Mendelssohn C.1833)

Asperges: Chant

Introit: Ps. 43:23-26,2

"Exsurge, quare obdormis, Domine? exsurge, et ne repellas in finem. Quare faviem tuam avertis, oblivisceris tribulationem nostram? adhaesit in terra venter noster: exsurge, Domine, adjuva nos, et libera nos. (Psalm) Deus, auribus nostris audivimus: patres nostris annuntiaverunt nobis."

Ordinary Prayers: "Mass of St. Louis"

Josef Gregor Zangl

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

Gradual: Ps. 82:19,14

"Sciant gentes, quoniam nomen tibi Deus: tu solus Altissimus super omnem terram. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti."

Tract: Ps. 129:1-4

"Commovisti, Domine, terram, et conturbasti eam. Sana contritiones ejus, quia mota est. Ut fugiant a facie arcus: ut liberentur electi tui."

Offertory Verse Ps. 16:5,6,7

"Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine."

Offertory Hymn: Adoramus Te, Christe

(Francesco Rosselli, +1573)

Communion Verse: Ps. 42:4

"Introibo ad altare Dei, ad Deum qui laetificat juventutem meam."

Communion Hymn:

Panis Angelicus

(Louis Lambillotte d.1855)

Recessional Hymn:

O Dear God, In Thy Mercy, Now Hear Me

Coro di Schiavi Ebrei

(Giuseppe Fortunino Francesco Verdi, b. 1823)

Noon Angelus (Chant)

LATIN MASS PROPERS: SEXAGESIMA SUNDAY

INTROIT: Ps. 43. 23-26 Arise, why sleepest Thou, O Lord? arise, and cast us not off to the end. Why turnest Thou Thy face away, and forgettest our trouble? our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. *Psalm 43.2* We have heard, O God, with our ears: our fathers have declared to us. *V.* Glory be to the Father.

COLLECT O God, Who seest that we put not our trust in anything that we do; mercifully grant that by the protection of the Doctor of the Gentiles we may be defended against all adversity. Through our Lord.

EPISTLE: 2 Corinthians II. 19-33; 12. 1-9 Brethren: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews, so am I. They are Israelites, so am I. They are the seed of Abraham, so am I. They are the ministers of Christ (I speak as one less wise), I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews, five times did I receive forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea: in journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labour and painfulness, in much watching, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? who is scandalized, and I am not on fire? If I must needs glory, I will glory of things that concern my infirmity. The God and Father of our Lord Jesus Christ, Who is blessed forever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king guarded the city of the Damascenes, to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed) but I will come to visions and revelations of the Lord. I know a man in Christ about fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth, such a one caught up to the third heaven. And I know such a man, whether in the body or out of the body I know not, God knoweth: that he was caught up into paradise, and heard secret words which it is not granted man to utter. For such a one, I will glory: but for myself I will glory nothing but in my infirmities. For, though I have a mind to glory, I shall not be foolish: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, and angel of Satan, to buffet me. For which thing, thrice I besought the Lord that it might depart from me. And He said to me: My grace is sufficient for thee, for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GRADUAL: Psalm 82. 19, 14 Let the Gentiles know that God is Thy name: Thou alone art the Most High over all the earth. *V.* O my God, make them like a wheel, and as stubble before the wind. **TRACT:** Psalm 59. 4, 6 Thou hast moved the earth, O Lord, and hast troubled it. *V.* Heal Thou the breaches thereof, for it has been moved. *V.* That they may flee before the bow: that Thine elect may be delivered.

GOSPEL: Luke 8. 4-15 **¶** At that time, when a very great multitude was gathered together and hastened out of the cities unto Jesus, He spoke by a similitude: The sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it choked it. And other some fell upon good ground: and being sprung up yielded fruit a hundredfold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mysteries of the kingdom of God, but to the rest in

LATIN MASS PROPERS: SEXAGESIMA SUNDAY (continued)

... but to the rest in parables: that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the way side are they that hear: then the devil cometh and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear receive the word with joy; and these have no roots: for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard and, going their way, are choked with cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

OFFERTORY: Psalm 16: 5, 6-7 Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thy ear, and hear my words: show forth Thy wonderful mercies, Thou who savest them that trust in Thee, O Lord.

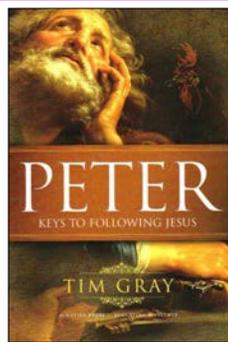
PREFACE OF THE HOLY TRINITY

SECRET May the sacrifice offered unto Thee, O Lord, ever quicken and protect us. Through our Lord.

COMMUNION: Psalm 42: 4 I will go in to the altar of God, to God who giveth joy to my youth.

POSTCOMMUNION We humbly beseech Thee, almighty God to grant that they whom Thou refreshest with Thy sacraments may serve Thee worthily by a life well pleasing unto Thee. Through our Lord.

LENT IN THE PARISH



Lenten Book Study

David Allen, our pastoral associate, will be leading a five week character study on St. Peter for the Lenten Season. We will use Dr. Tim Gray's excellent and newly-published book, *Peter: Keys to Following Jesus*. Dr. Gray's rich reflections on the person and office of St. Peter in the Gospels

and Acts offer compelling lessons that will help us to keep a holy Lent. David will supplement the book with reflections on Petrine spirituality contained in the Collects and other prayers of the Roman Missal. Please join us!

Dates and Time: the first five Sundays of Lent (March 5, 12, 19, 26, and April 2) at 12:30 P.M., following the 10:30 A.M. Latin Mass.

Location: Rectory dining room. Please enter the rectory from the front door.

Refreshments will be provided

Books are available in the rectory office.

A donation of \$15.00 for the book is recommended.

Note: Please read chapters 1-2 for the first class



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 for the sick, especially for:

Mary McCarthy, Robert Harvey Jackie Pascucci, Daniel Rufo, James Noviello, Catherine Dinon, Richard Farrell, Helen "Sunny" McCloskey, Paul Eldridge, Mary Downey, Joseph Gamache, Kathy Quinn, Ellen Balkus, Lena Strom, Kay Mullen, Barbara Nyhen, Maureen Nyhen, Christina Kwash, Nick & Janet Pino, Ed Donovan, Marie Schroter, Marie Danca, Mary Duhaime...

*"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*



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Matt 28:6

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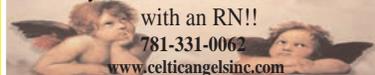
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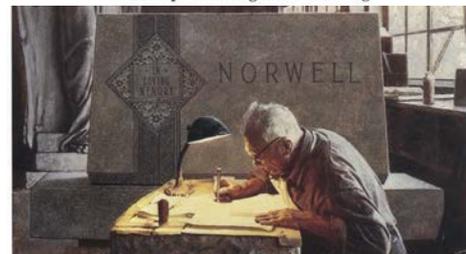
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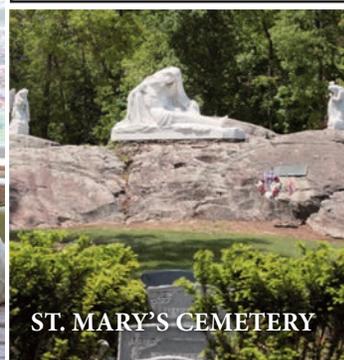
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For information, call the cemetery staff at Mary Immaculate of Lourdes Church at 781-235-1841.

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