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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. JUAN CARLOS RIVERA CASTRO, S.J.,
FR. DESIRE SALAKO, S.M.A.
CHALDEAN MISSION: FR. HIRMIZ HADDAD
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
FIRST SACRISTAN: EARL SMITH
ASSISTANT SACRISTANS: FRANCIS GALLAGHER,
PETER GOGUEN, ANGELUS DAVULIS
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

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 Mass : Mon-Wed-Fri: 12:30
PM; Thu: 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
*Iraqi Chaldean-rite Catholic Mission of
Boston*



THE POPE'S EVANGELIZATION INTENTION FOR THE MONTH OF MARCH, 2018:

“FORMATION IN SPIRITUAL DISCERNMENT: *That the Church may appreciate the*

urgency of formation in spiritual discernment, both on the personal and the communitarian levels.”

(PHOTO: Pope Francis bestows a kiss on the forehead of Clement Pappin, son of parishioners Gladden and Jeannette Pappin, St. Peter's Square, 2015.)



EASTER FLOWER

envelopes are available at the entrance tables to the church. Your gifts help us to cover the expenses

of our altar decorations for Easter. The Easter Flower envelopes with the names of those memorialized will be placed on the altars for all of the parish Masses during Eastertide.

FRONT COVER:

The sanctuary of Mary Immaculate of Lourdes Church for Palm Sunday, 2012.

(PHOTO by Paul Eldridge, +2017)



Pastor's Note



THE MIRACLES OF CHRIST: PARISH LENTEN MISSION CONFERENCE 3, MARCH 9th, A.D. 2018.

“And while [Jesus] was yet speaking, some come from the ruler of the synagogue’s house, saying: Thy daughter is dead, Why dost thou trouble the Master any further? But Jesus having

heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe. And He admitted not any man to follow Him, but Peter and James and John the brother of James. And they come to the house of the ruler of the synagogue. And He seeth a tumult: and people weeping and wailing much. And going in He saith to them: Why make you this ado and weep? The damsel is not dead, but sleepeth. And they laughed Him to scorn. But He having put them all out, taketh the father and mother of the damsel and them that were with Him, and entereth in where the damsel was lying. And taking the damsel by the hand He saith to her; Talitha, cumi, which is, being interpreted: Damsel, (I say to thee) arise. And immediately the damsel rose up and walked: and she was twelve years old. And they were astonished with a great astonishment. And He charged them strictly that no man should know it: and commanded that something should be given to her to eat.” –Mark 5:35-43

In our last Conference we considered how a representative number of the Miracles of Christ are recorded for us in some detail among the Four Books of the Gospels. These we can count and organize, set, as they are, against a general background of the proliferation of signs and wonders performed by Jesus.

There are 9 Miracles of Nature, 20 special cases of healing, 7 special cases of deliverance, 2 cases that appear to involve a supernatural display of power over hostile human wills, and 3 cases of resurrection: 41 detailed cases of miracles in all.

I want to consider one particular Gospel Miracle tonight—the raising of the twelve-year-old girl from the dead (this is one of the three cases of Resurrection), and to look for something of the pattern it shows us about how Jesus uses His divine power to truly draw people to recognize Him as their Savior.

The account of the Miracle I just read is taken from St. Mark’s Gospel. From St. Luke’s Gospel we learn also that this ruler of the synagogue’s name was Jairus. Here is how he came to Jesus: *“And it came to pass that when Jesus was returned, the multitude received Him: for they were all waiting for Him. And behold there came a man whose name was Jairus: and he was a ruler of the synagogue. And he fell down at the feet of Jesus, beseeching Him that He would come into his house: For he had an only daughter almost twelve years old, and she was dying.” (Luke 8:40-41)*

Let us try to imagine this scene. We are in the middle of the time of the Public Life of Jesus in Galilee. The Lord Jesus has no peace. Wherever He goes He is thronged and pressed by the multitudes of people. They are scenes of chaos. We can imagine the Twelve Apostles, so many of them Galilean fisherman (and very strong and burly men), acting as Christ’s security cordon, pushing people back none too gently in order to make way for Jesus to pass.

And here is the desperate father. Though he may be the ruler of a synagogue he has no privileged access to Jesus. He has to physically push his way into Jesus’ presence past all the rest and through the Apostles. *“And he fell down at the feet of Jesus, beseeching Him that He would come into his house: For he had an only daughter almost twelve years old, and she was dying.”*

The Lord Jesus, who sees all things and knows

the secrets of all hearts, understood well the anguish of this father and his love for his daughter that was driving him there when all other hope was lost. And the Lord Jesus also knew well what He was going to do for this particular family.

Christ consents to be led to the man's house. But then, when they get there, the worst has happened. The child has died. Jesus has come too late. Let us try to imagine further: can there be anything more horrible than the death of a child? Any greater sorrow that can be laid upon the hearts of parents?

St. Mark's Gospel is traditionally received as the record of St. Peter's preaching to the people of Rome, that is to say, to the people of Rome who were coming to faith in Christ from a heathen background. They were not Jews. They had no familiarity with the inner workings of Jewish Law and culture. So they are to hear directly from Peter the Fisherman from Galilee, without any attempt at style or formula, what Jesus of Nazareth, "*Jesus Christ the Son of God*" did. Mark was Peter's secretary or his interpreter as one ancient source describes him. Mark wrote down, as the source "John the Priest" says: "*very exactly, but without any precise order, all that he recalled of the words and actions of the Christ...Mark is not to be blamed for having written only a small number of details, just as he remembered them: for he had only one object in view—not to omit anything he had heard, and not to allow anything untrue to creep into his narrative.*" (*Constant Fouard, Saint Peter and the First Years of Christianity, Chapter 20, 1892, Roman Catholic Books reprint edition*)

Thus, the account of the raising of Jairus's daughter from St. Mark's Gospel helps us to see the scene as Peter himself saw it: There is a tumult, "*people weeping and wailing much*". (The expression of such raw emotion would leave anyone coming into it badly shaken.) And the Lord says, "*Why make you this ado and weep? The damsel is not dead, but sleepeth.*" How could He be so insensitive! "*And they laughed Him to scorn.*" Imagine the collective explosion of temper directed by the people there

at Jesus.

But Christ takes the parents with Him in to the little girl's deathbed, together with Peter, James and John. Only these five will witness what He does. He takes the dead girl's hand and speaks quite simply: "*Talitha, cumi*" (We hear the very Aramaic words the Lord used at that moment: "*Little girl, arise.*") The child immediately comes back to life—stands up and walks. The sense of it is that she is going back and forth with the restlessness of a young child who is hungry. Therefore the Lord "*commanded that something should be given her to eat.*"

Here is the Miracle. What might we see as the pattern? Three things.

First: Christ's miracles are *directed miracles*. He is not performing miracles willy-nilly, making a display of divine power in order to impress. This Miracle was a divine favor specifically for those parents and their only daughter. It is not given to us to know all that was behind it. But Jesus Christ personally reversed the unrelenting power of nature that day and gave back to the father and mother a living, healthy daughter.

Second: Christ's Miracles are not for the sake of publicity. Sometimes, He does a sign where there is a general public to see it: at other times, as in the raising of Jairus's daughter, it's a private Miracle. "*And He charged them strictly that no man should know it.*" In either case Christ has need of any human publicity and praise and admiration—in fact, He scorns it.

Thirdly, finally: Christ's miracles are outward signs of inward grace. This is what is carried over in the Sacraments of the Church. The Sacraments too are "*outward signs of inward grace*". The Miracle of the Raising of Jairus's daughter is but the visible part of what God was doing in the souls of that little family. The further extension of the Miracle was to hear Christ's call to conversion in their hearts: "*And Jesus came into Galilee, preaching the Gospel of the kingdom of God. And saying: The time is accomplished and the Kingdom of God is at hand. Repent and believe the Gospel!*" (Mark 1:1-15)

(Father Higgins)

SCRIPTURE STUDY

COLLECTS OF THE ROMAN MISSAL SUNDAY, MARCH 18th, 2018: SAINT JOSEPH

For this week's meditation on the Collects of the Roman Missal, we consider the Collect for the feast of St. Joseph, which we will celebrate on Monday (3/19). Below is the translation of this Collect from the MR'62 in the Angelus Press edition of the *Daily Roman Missal*:

"We beseech Thee, O Lord, that we may be helped by the merits of the Spouse of Thy most holy Mother: so that what we cannot obtain of ourselves, may be given to us through his intercession: Who livest and reignest, etc. Amen."

In this straightforward Collect, we come to God admittedly deficient in merits, and so we plead those of St. Joseph. This prayer expresses the Church's confidence in the "Treasury of Merit," which, in turn, derives from her doctrine of the Communion of Saints, as professed in the Apostles' Creed.

When we sinners recognize our own sins and deficiency in merit (that is, our failure to cooperate with grace for our salvation), we rightly do what Hebrews commends: *"Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need"* (cf. Heb. 4:16, RSV). Christ the High Priest is the source of grace, but He also shares His priesthood with the members of his Body through Baptism (cf. *Catechism of the Catholic Church* nos. 1268, 1272-3). Thus, all the Baptized, but especially Our Lady and the Saints in heaven, become mediators in and through Christ, the chief Mediator (*Catechism* nos. 947, 956-7, 969-70). These latter, especially, are channels of grace for us on earth and for the Holy Souls in Purgatory. Their merits and prayers further our ongoing purification from the effects of sin, and tend towards our overall growth in holiness (cf. *Catechism* nos. 1474-5).

The "Treasury of Merit" is a term that refers primarily to all the merits won by Christ, and secondarily, all the merits gained by Our Lady and all the saints who have "cooperated" with God's will in their time (cf. *Catechism* nos. 1476-7). Thus, this doctrine is a recognition of the infinite riches of grace with which Christ endows his Body the Church for her sanctification. The Church's various penances and indulgences are one consequent aspect of this teaching (cf. *Catechism* nos. 1478-9).

Of all the saints besides Our Lady, St. Joseph has exercised considerable influence in the lives of the faithful. The Church has had a growing sense of St. Joseph's power as an intercessor and patron, indeed, rightly calling him "Patron of the Universal Church." This is entirely fitting in view of his role as Guardian of Our Lady and Christ for two reasons: Firstly, the Church is Christ's Body (cf. Rom. 12, 1 Cor. 12; *Catechism* nos. 787-91), and secondly, Our Lady is the archetype of the Church (cf. Rev. 11-12; *Catechism* nos. 967, 972). Therefore, we are right to claim the solicitude of St. Joseph as members of Christ's Body, and as children of Mary: we trust that his care for us is as prompt and loving as it was for Our Lady and the Christ Child. What a powerful and wonderful truth! How deeply consoling this is!

In Genesis 41:55, we read the following: *"Go to Joseph; what he says to you, do"* (RSV). These are the words of the Egyptian Pharaoh regarding Joseph, the son of Jacob, who had been newly appointed as second-in-command to provide for the people during seven years of famine in Egypt. Modern devotion to St. Joseph has fittingly adopted and re-purposed the words "Go to Joseph" (in Latin, *"Ite ad Joseph"*). Like the patriarch Joseph of old, St. Joseph will be our guardian and provident protector to whom we may have recourse, especially in our trials.

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

(David Allen)

STEWARDSHIP



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?”*

**SUNDAY OFFERTORY FOR MARCH 11th,
2018, \$7,791.00 + \$1,574.00 (OTHER
OFFERINGS) = \$9,315.00**



**“RICE BOWL” LENTEN OFFERING:
\$1,090.00**



**PARISH LENTEN MISSION:
“THE MIRACLES OF
CHRIST”**

Our Parish Lenten Mission for
2018, with Stations of the Cross
and a Sermon series, will
conclude this coming Friday.
7:30 - 8:30 PM.



Please join us in the Lower
Church Hall for a Lenten
Soup Supper directly
following our Lenten Parish
Mission service this Friday,
March 23rd, 2018.

(Vegetable soup and bread)

HOLY WEEK 2018 SCHEDULE



**Palm Sunday, March
25th:**

Regular schedule of
parish Sunday Masses
Blessing and
Procession of Palms at
10:30 AM Traditional
Latin Mass

**Spy Wednesday, March
28th:**

Office of Tenebrae,
7:30 PM

Maundy Thursday, March 29th:

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 30th:

Commemoration of the Lord's Passion,
3:00 PM (1970 Missal) &
7:30 PM (1962 Missal)

Holy Saturday/Easter Eve, March 31st:

Paschal Vigil and the First Mass of Easter,
8:00 PM (1962 Missal)

Easter Sunday, April 1st:

Masses at 7:30 & 9:00 am
10:30 am (Traditional Latin)
5:30 pm

Chaldean-rite Easter Mass, 1:00 PM



LATIN MASS PROPERS: PASSION SUNDAY

INTROIT: Psalm 42. 1-3 Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man: for Thou art God my strength. *Psalm.* Send forth Thy light, and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles. — Judge me, O God ...

COLLECT: We beseech Thee, O almighty God, look mercifully upon Thy family: that by Thy bounty it may be governed in body, and by Thy keeping be guarded in mind. Through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

EPISTLE: From Epistle of Blessed Paul the Apostle to the Hebrews (Heb. 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 mine enemies: teach me to do Thy will. (Ps. 17. 48, 49.) Thou art 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. Let Israel now say: often have they fought against me from my youth. But they could not prevail over me: the wicked have wrought upon my back. They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

GOSPEL: Continuation of the holy Gospel according to St. 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 honor My Father, and you have dishonored Me. But I seek not Mine 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 gifts, we beseech Thee, O Lord, loose us from the bonds of our wickedness, and win for us the gifts of Thy mercy. Through our Lord Jesus Christ ...

COMMUNION: I Corinthians II. 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: Stand by us, O Lord our God, and with tireless support defend us whom Thou hast renewed through these Mysteries. Through our Lord Jesus Christ ...

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

Fifth Sunday of Lent

Prelude: Vexilla Regis Prodeunt
(Muenster, 1629)

Entrance Antiphon: Psalm 42 (43): 1-2
(SAINT MEINRAD booklet, page 24)

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
(Parish Book of Chant, pg. 107-108: Kyrie, Sanctus-Benedictus and Agnus Dei)
Credo (*Extra Sheet*)

Offertory Antiphon: John 11:26
(SAINT MEINRAD booklet, page 24)
Everyone who lives and believes in Me, will not die forever says the Lord.

Communion Antiphon: John 12:24
(SAINT MEINRAD booklet, page 25)
Amen, Amen, I say to you: Unless a grain of wheat falls to the ground and dies, it remains a single grain. But if it dies, it bears much fruit.

Communion Meditation:
Man of Sorrow, Wrapt in Grief
(M. Bridges)

Recessional Hymn:
O Sacred Head Surrounded
(Worship II, No. 211)

Mass of St. Gregory the Great (1962 Missal) 10:30 AM

Passion Sunday

Prelude: O Saviour of the World
(Giovanni Pierluigi da Palestrina 1525~1594)

The Asperges: the Sprinkling of Holy Water

Processional Hymn: Vexilla Regis
(Parish Book of Chant, pg. 272. No. 254)

Introit: Psalm 42. 1-3 *Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso eripe me: quia tu es Deus meus et fortitudo mea. Ps. ibid. 3. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua. — Judica me, Deus*

Ordinary Prayers: Mass XVII
(Kyrie, Sanctus-Benedictus, Agnus Dei)
Parish Book of Chant, pp. 107-108
Credo I: Parish Book of Chant pg. 110, No. 117

Gradual: 142. 9-10; 17. 48-49 *Eripe me, Domine, de inimicis meis: doce me facere voluntatem tuam. V. Liberator meus, Domine, de gentibus iracundis: ab insurgentibus in me exaltabis me a viro iniquo eripies me. Tract: Psalm 128. 1-4 Saepe expugnaverunt me a juventute mea. V. Dicat nunc Israel: saepe expugnaverunt me a juventute mea. V. Etenim non potuerunt mihi: supra dorsum meum fabricaverunt peccatores. V. Prolongaverunt iniquitates suas: Dominus justus concidit cervicem peccatorum.*

Offertory: Psalm 118. 17, 107 *Confitebor tibi, Domine, in toto corde meo: retribue servo tuo: vivam, et custodiam sermones tuos: vivifica me secundum verbum tuum Domine.*

Communion: I Cor. 11. 24-25 *Hoc corpus, quod pro vobis tradetur: hic calix novi testament est in meo sanguine, dicit Dominus: hoc facite, quotiescumque sumitis, in meam commemorationem.*

Communion Meditation:
Eripe Me (Orlando di Lasso, Published 1572)
Ave Maria, Gratia Plena (Jean Mouton, 1459~1522)

Recessional Hymn: Saint Joseph
O Sacred Head Surrounded
(Worship II, No. 211)
Noon Angelus (Chant)

Calendar of Masses

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

SUNDAY March 18th (PASSION SUNDAY: FIFTH SUNDAY IN LENT)	4:00 PM (Sat) 7:30 AM 9:00 AM 10:30 AM	Lucille Burokas Pro Populo Patricia Logan Provencher/Battaglia Fam. Marcella Bambrick Rusnack/Drohan/ Bambrick/Booth Family Edward G. Judd William Schneider Laura Harvey Rev. Leo X. Lynch In Honor of St. Anthony Robert T. Harvey Barbara Nyhen Kathleen Smith Isabella Marie Kwash Carmen Leon	Memorial Memorial Memorial 21st Anniversary Living & Deceased Memorial Memorial Special Intention Memorial In Thanksgiving Memorial Special Intention Special Intention Special Intention Memorial	Burokas/Roklan Family Arnold & Renee Weinfield Provencher Family Rusnack Family Rusnack Family Maria Centofanti MacKenzie Family Diane Leonard Anthony & Victoria Angelucci Anthony & Victoria Angelucci Kathy Blake Ladies' Sodality Laura Harvey Provencher Family Maria Beltran
PASSION WEEK				
	5:30 PM	Ludmila Dostalova	Memorial	Lida Reed
MONDAY March 19th ST. JOSEPH	7:30 AM 12:30 PM	Purgatorial Society of Mary Immaculate of Lourdes Parish Robert T. Harvey	 Memorial	 Maria Beltran
TUESDAY March 20th	7:30 AM	Richard Johnson	Memorial	Betty Whitney
WEDNESDAY March 21st	12:30 PM	Anna Hobbib	Memorial	William & Elizabeth Hobbib
THURSDAY March 22nd	7:30 AM 5:30 PM	Mikayla Blanchette Daniel Hill	Special Intention Health of the Sick	Provencher Family Kathy Blake
FRIDAY March 23rd	7:30 AM <i>Health of the Sick</i> 12:30 PM	Richard Johnson Lasky Family	Memorial Special Intention	Sheila Brady David Allen
SATURDAY March 24th <i>Saturday in Passion Week</i>	9:00 AM 4:00 PM	All Souls Thomas Grady Raquel Ashkenazi Cynthia D. Dinon Dragoni Edward Donovan	Memorial Memorial Memorial Special Intention Memorial	Patricia Strom Daniel V. Draper Catherine E. Dinon Eleanor Donovan



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"He has risen."
Matt 28:6

"Be a Servant"
Matthew 20:26

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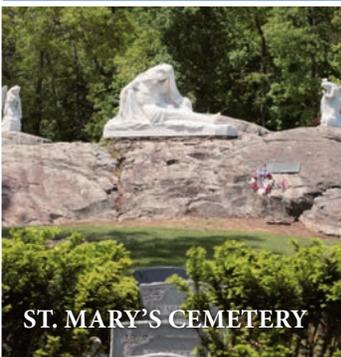

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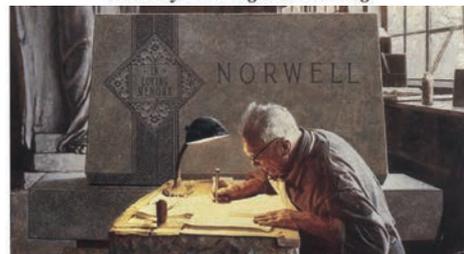
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