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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](http://www.maryimmaculateoflourdes.org)**

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

**Facebook:** [www.facebook.com/miolnewton](http://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](http://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 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.

March 25th, A.D. 2018

Palm Sunday

2

Mary Immaculate of Lourdes, Newton/Needham, Massachusetts

# 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.**

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*

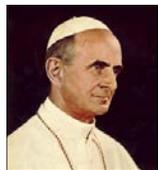


## THE POPE'S EVANGELIZATION INTENTION FOR THE MONTH OF MARCH, 2018:

*"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.)*



## 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)**



## 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: Parish Palm Sunday Procession, 2017 (PHOTO by Paul Eldridge, +2017)



## Pastor's Note



### THE MIRACLES OF CHRIST: PARISH LENTEN MISSION CONFERENCE 4, MARCH 16<sup>th</sup>, A.D. 2018.

*“And the Passover of the Jews was at hand: and Jesus went up to Jerusalem. And He found in the Temple them that sold oxen and sheep and doves and the changers of money sitting. And when*

*He had made, as it were, a scourge of little cords, He drove them all out of the Temple, the sheep also and the oxen: and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves He said: Take these things hence, and make not the House of My Father a house of traffic. And His disciples remembered that it was written: Zeal for Thy House hath consumed me. The Jews, therefore, answered and said to Him: What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered and said to them: Destroy this Temple; and in three days I will raise it up. The Jews then said: Six and forty years was this Temple in building: and wilt Thou raise it up in three days? But He spoke of the Temple of His Body. When therefore He was risen from the dead, His disciples remembered that He had said this: and they believed the Scripture and the word that Jesus had said. Now when He was at Jerusalem at the Passover, upon the festival day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them: for that He knew all men, and because He needed not that any should give testimony of man: for He knew what was in man”–John 2:13-25*

At the conclusion of last Friday's Conference we identified three particular qualities of Our Lord's Miracles. They are, first of all, directed miracles: Christ is not making any wanton display of His wonder-working powers in order to impress the crowd. Second, Christ did not use His miracles for the sake of publicity, or reputation-building. We see this exemplified, at the end of the Gospel passage I have just read, in Jesus' stone-cold indifference to all the popular acclaim He is receiving at the moment: *“But Jesus did not trust Himself unto them: for that He knew all men, and because He needed not that any should give testimony of man: for He knew what was in man.”* Third, these directed Miracles of Christ showed forth the mysterious reality of *outward signs of inward grace*. Their good effect is confirmed when particular individuals, caught up in the miracle, accept Christ's call to conversion in their hearts. And when this happens, the sign is complete. The human soul has accepted the inward grace that was offered.

Divine Grace is likened in the Scriptures to the rain falling from heaven and giving life to the parched earth. It has the potential to make everything holy. But it can be resisted by the human will. That is to say, an individual can refuse the good effects of grace for himself.

This is what we are seeing in the various reactions of the people in the Gospels to Christ's Miracles. Many people in the crowds are caught up in the spectacle of miracle-working but they do not become reliable disciples or believers in Christ. Others, and their number is not small, are hardened in their hearts against Jesus by the Miracles. By comparison to these two groups, relatively few are the people who heed Christ's call to *“repent and believe in the Gospel”* (Mark 1:15). The Gospel accounts shows us (and the record of the primitive Church re-enforces that picture): many enthusiasts, a hard-core of nay-sayers, and a *“little flock”*.

In so many ways this three-fold division is continued from age to age. We see it now as then.

We can understand more easily the boom-and-bust attitude of the enthusiasts. It's a very human emotion. Here they are, seeing this Jesus of Nazareth doing signs and wonders such as no man has ever done, and right in front of them! The most dramatic examples are the two occasions when Christ miraculously multiplied loaves of bread. On the one occasion He fed 5,000 (Matthew 14, Mark 6, Luke 9, John 6), and on the other He fed 4,000 (Matthew 15, Mark 8). In both cases, however, the enthusiasm is for the way in which Christ satisfied physical hunger. But when the Lord tries to lead them further into what will be the Mystery of His own Body and Blood in the Holy Eucharist, the many want no part of it. As we read in St. John's Gospel, "*After this many of His disciples went back and walked no more with Him.*" (John 6:67).

It's as if they are saying, "*Just keep giving us the Miracles, Jesus!*" They are not really interested in anything else. They have become addicted to the miracle-working, hanging in suspense for the next great thing Jesus might do, living in expectation of a spectacular, cataclysmic, unimaginable Something to come from all of these events. And when that "Something" doesn't materialize?.....well, these people then lose interest, and they go on with their lives pretty much as before. Hyped-up enthusiasm is impossible to sustain over the long-term anyways. What was needed was their conversion of heart to a new way of living for the Kingdom of God. But they were not converted.

Perhaps more difficult to grasp is the hatred towards Christ from the hard-core group of nay-sayers. Why are they going to such great lengths to make His miracle-working a bad thing? They throw every kind of malicious slur at him, however preposterous it might be. They even accuse Him of being some kind of sorcerer! "*Jesus was casting out a devil, and the same was mute. And when He had cast out the devil the mute man spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from heaven.*" (Luke 11:14-16)

The Gospel account of the Cleansing of the Temple is considered to be, among other things, a Miracle of Christ displaying supernatural power over hostile human wills. How could Jesus of Nazareth get away with what He was doing there? And yet, He did. But were it not for Christ using His divine power to neutralize them, they would have done Him violence then and there.

But we can, with a little effort, feel our way into these men's thinking. They were proud men. They saw themselves as the rightful rulers over the people in religious matters. Jesus of Nazareth, a poor carpenter from the Galilee, without any money, family connections, or grandeur—the very idea that He might be the Messiah offended them to the core. They would never submit to *that!* And so, no miracle could ever have convinced them.

How moving then it is to read of the individuals of the "*little flock*" who are converted to Christ by miraculous signs: Mary Magdalene, "*out of whom seven devils were gone forth*" (Luke 8:2), the Centurion whose slave-boy was healed, "*Lord, I am not worthy that Thou shouldst enter under my roof*" (Matt. 8:8), the nobleman in Galilee whose son's deadly fever was cured by Jesus' word from afar, "*and he himself believed, and his whole house.*" (John 4:53), the woman healed from an issue of blood by touching the hem of Christ's garment (Mark 5:25-34), whom tradition identifies as St. Veronica and who repaid Christ by wiping His bloodied face on the Way of the Cross to Calvary...these are the individual souls who experienced the miraculous touch of God in their lives and believed.

So, we should not imagine then that if only *we* could have seen the Miracles Christ did in the Gospels, then, of course, we should believe unwaveringly. The very record of the Gospel itself shows differently: many who saw those miracles were still not converted and went on with their lives as before, others were hardened into the worst kind of pride because Jesus of Nazareth didn't "fit" their idea of God. Only those of the "little flock" whose hearts were

really touched by His grace and who responded to Jesus with loving gratitude and humble faith –only they found the true blessing of Christ’s Miracles.

*(Father Higgins)*

## SCRIPTURE STUDY

### COLLECTS OF THE ROMAN MISSAL SUNDAY, MARCH 25th, 2018: PALM SUNDAY

For this week's meditation on the Collects of the Roman Missal, we consider the Collect for the Blessing of the Palms. Below is the translation of this Collect from the MR'62 in the Angelus Press edition of the *Daily Roman Missal*:

*“Bless, we beseech Thee, O Lord, these branches of palm: and grant that what Thy people today bodily perform for Thy honor, they may perfect spiritually with the utmost devotion, by gaining victory over the enemy, and ardently loving every work of mercy. Through our Lord, etc. Amen.”*

Today we enter more deeply into the timeless event of our Lord's Passion, which begins solemnly with His entrance into Jerusalem. The palms and the cries of “Hosanna” of the people 2000 years ago were an act of faith in Christ as the definitive Jewish Messiah. Every year, the Church recreates the scene: we join in our own procession following the Cross, and we hail Christ as our King. We solemnly enter the “Jerusalem” of our own parish Church where Christ is enthroned on the Altar of Sacrifice and in the Tabernacle. Anticipating His life-giving Death and Resurrection later in the week, our joyful procession also allows us to hail the Risen Christ as our “Resurrection and Life,” indeed, “our Lord and our God,” (cf. Jn. 11:25; 20:28).

Our outward observance of Holy Week, then, is entirely directed towards strengthening our faith in Jesus Christ as Lord and God. Consequently, a devoted observance of Holy Week increases our

hope in the promise of eternal life and bodily resurrection, and it affords us a worthy opportunity to express our love and thanksgiving to Christ. This is what the Collect means when we ask that we “*may perfect spiritually with the utmost devotion*” what we do with our bodily observances today. When we receive our palms at the rail, each of us consciously and personally makes an act faith, hope, and love in Christ in one simple gesture and moment. Indeed, our participation in these sacred rites throughout the week expresses our desire to share in Christ's suffering and victory in our own lives.

The motive clauses for the petition further explain how our spiritual devotion can be perfected. Firstly, we seek “*victory over the enemy.*” The carrying of palms is a sign of victory, and is an outward way of expressing our faith in Christ as Risen and Conquering Lord. Oftentimes, the martyrs are depicted holding palms. It means that, in and through Christ, they have conquered both death and the devil. As we take these palms into our homes, we must place our lives under the lordship of Christ like the martyrs did, trusting in his redeeming power over sin, death, and the devil.

Secondly, we seek to be “*ardently loving every work of mercy.*” Scripture, Tradition, and Magisterium all impress upon us the importance of practicing the spiritual and corporal works of mercy (cf. *Catechism of the Catholic Church* no. 2447). The rites of Holy Week set forth and commemorate for us that love of Christ by which he loved us “*to the end*” (cf. Jn. 13:1). If we are to perfect spiritually these observances with utmost devotion, as we ask in the Collect, it means we must strive to observe the “*New Commandment*” which Christ bestows upon the Twelve at the Last Supper: “*A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another*” (cf. Jn. 13:34-35, RSV). Holy Week issues a robust challenge then, that we become more perfectly conformed to Christ in His love for others through the works of mercy.

*(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 18th,  
2018, \$6,058.00 + \$1,237.00 (OTHER  
OFFERINGS) = \$7,295.00**



**GOOD FRIDAY COLLECTION:  
THE HOLY LAND SHRINES UNDER  
FRANCISCAN GUARDIANSHIP**

**EASTER COLLECTION:  
FOR THE SUPPORT OF THE SICK AND  
RETIRED PRIESTS OF THE  
ARCHDIOCESE OF BOSTON**

**Requiescant in Pace**

*Please pray for the resurrection of:*

**Filomena DiFazio, aged 101**

**Robert Tower Harvey, aged 93 (Father of  
parishioner Laura Harvey)**



# 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: PALM SUNDAY

### THE SOLEMN PROCESSION OF PALMS IN HONOR OF CHRIST THE KING

*THE BLESSING OF PALMS* The Celebrant in red cope, with his ministers also vested in red, the red of royal triumph, proceeds to the Blessing of Palms (or of branches of olive or other trees); these are placed in the sanctuary or other suitable place.

**Antiphon (Matthew 21 : 9)** Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest! *The Celebrant faces the faithful and, with hands joined, sings: V̇. The Lord be with you. Ṙ. And with thy spirit.*

*Let us pray.* — Bless, we beseech thee, O Lord, these branches of palm (or olive or other trees): and grant that what Thy people today bodily perform for Thy honor, they may perfect spiritually with the utmost devotion, by gaining the victory over the enemy, and ardently loving every work of mercy. Through our Lord Jesus Christ ...

*The Celebrant sprinkles the palms with holy water and incenses them. If the faithful have their palms already, the Celebrant and ministers may go through the church sprinkling them, or the faithful may come to the altar rails for this to be done.*

*DISTRIBUTION OF PALMS* The celebrant distributes the palms, first to the clergy, then to the faithful.

*Meanwhile the choir sings:* Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

**Psalm 23 : 1 – 2, 7 – 10** The earth is the Lord's and the fullness thereof: the world and all they that dwell therein. ... For He hath founded it upon the seas: and hath prepared it upon the rivers. *Ṙ. Hebrew children ... Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. "Who is this King of Glory?" "The Lord who is strong and mighty: the Lord mighty in battle." Ṙ. Hebrew children ... Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. "Who is this King of Glory?" "The Lord of hosts, He is the King of Glory." Ṙ. Hebrew children ... Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be, world without end. Amen. Ṙ. Hebrew children ...*

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord.

**Psalm 46** O clap your hands, all ye nations: shout unto God with the voice of joy. For the Lord is high, terrible: a great King over all the earth. *Ṙ. Hebrew children ... He hath subdued the people under us: and the nations under our feet. He hath chosen for us His inheritance: the beauty of Jacob which He hath loved. Ṙ. Hebrew children ... God is ascended with jubilee: and the Lord with the sound of trumpet. Sing praises to our God, sing ye: sing praises to our King, sing ye. Ṙ. Hebrew children ... For God is the King of all the earth: sing ye wisely. God shall reign over the nations: God sitteth on His holy throne. Ṙ. Hebrew children ... The princes of the people are gathered together: with the God of Abraham. For the strong gods of the earth: are exceedingly exalted. Ṙ. Hebrew children ... Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Ṙ. Hebrew children ...*

**Gospel (Matthew 21 : 1 – 9)** At that time: when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord.

THE PROCESSION OF PALMS: *The procession now takes place. Incense is placed into the thurible; all carry palms. The Deacon then sings: V̄. Let us go forth in peace. R̄. In the Name of Christ. Amen.*

**Antiphon 1** The multitude goeth forth to meet our Redeemer with flowers and palms, and payeth the homage due to a triumphant Conqueror; the Gentiles proclaim the Son of God; and their voices thunder through the skies in praise of Christ: Hosanna in the highest!

**Antiphon 2** Let the faithful join with the Angels and children, singing to the Conqueror of death: Hosanna in the highest!

**Antiphon 3** A great multitude that was met together at the festival cried out to the Lord: Blessed is He that cometh in the Name of the Lord: Hosanna in the highest!

**Antiphon 4** On their way down the whole multitude began with joy to praise God with a loud voice for all the mighty works they had seen, saying: Blessed be the King who cometh in the name of the Lord; peace on earth and glory on high.

**Hymn to Christ the King** Glory, praise and honor to Thee, O King Christ, the Redeemer: to whom children poured their glad and sweet hosanna's song. Glory, praise and honor ... Hail, King of Israel! David's Son of royal fame! \* Who comest in the Name of the Lord, O blessed King. The Angel host lauds Thee on high, \* On earth mankind, with all created things. Glory, praise and honor ... With palms the Jews went forth to meet Thee. \* We greet Thee now with prayers and hymns. *All:* Glory, praise and honor ... On Thy way to die, they crowned Thee with praise; \* We raise our song to Thee, now King on high. Glory, praise and honor ... Their poor homage pleased Thee, O gracious King! \* O clement King, accept too ours, the best that we can bring. Glory, praise and honor ...

**Antiphon 5** All praise Thy name highly and say: Blessed is He who cometh in the name of the Lord: Hosanna in the highest.

**Psalms 147** Praise the Lord, O Jerusalem: praise thy God, O Sion. Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee. Who sendeth forth His speech to the earth: His word runneth swiftly. Who giveth snow like wool: scattereth mists like ashes. He sendeth His crystal like morsels: Who shall stand before the face of His cold? He shall send out His word and shall melt them: His wind shall blow and the waters shall run. Who declareth His word to Jacob: His justice and His judgments to Israel. He hath not done in like manner to every nation: and His judgments He hath not made manifest to them. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. *Antiphon 5 is repeated.*

**Antiphon 6** We are prostrate amid shining palms before the Lord as He approacheth; let us all run to meet Him with hymns and songs, glorify Him and say: Blessed be the Lord!

**Antiphon 7** Hail, our King, O Son of David, O world's Redeemer, whom prophets did foretell as the Savior to come of the house of Israel. For the Father sent Thee into the world as victim for salvation; from the beginning of the world all the saints awaited Thee: Hosanna now to the Son of David! Blessed be He who cometh in the name of the Lord. Hosanna in the highest!

**Responsory** As our Lord entered the holy city, Hebrew children, declaring the resurrection of life with palm branches, cried out: Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem, they went forth to meet him: With palm branches ...

*When the Celebrant reaches the Altar, he turns to face the people and sings:*

V̄. The Lord be with you. R̄. And with thy spirit. O Lord Jesus Christ, our King and Redeemer, in whose honor we have borne these palms and gone on praising Thee with song and solemnity: mercifully grant that whithersoever these palms are taken, there the grace of Thy blessing may descend; may every wickedness and trickery of the demons be frustrated; and may Thy right hand protect those it hath redeemed. Who livest and reignest for ever and ever ...

THE PROPER OF THE MASS *There are no prayers at the foot of the Altar; the Introit is begun at once.*

**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.* O God, my God, why hast Thou forsaken me? Far from my salvation are the words of my sins. — O Lord, keep not Thy help far from me ...

**Collect** O almighty and everlasting God, who didst cause our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same, our Lord Jesus Christ, Thy Son ...

**Epistle (Philippians 2 : 5 – 11)** Brethren: let this mind be in you which was also in Jesus Christ: 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 has held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. How good is God to Israel, to them that are of a right heart! but my feet were almost moved, my steps had well-nigh slipped, because I had a zeal on occasion of the wicked, 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? Far from my salvation are the words of my sins. 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. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped; they have hoped, and Thou has delivered them. They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. But I am a worm, and no man; the reproach of men and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. But they have looked and stared upon me; they parted my garments amongst them, and upon my vesture they cast lots. Save me from the lion's mouth, and my lowness from the horns of the unicorns. Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. To a people that shall be born, which the Lord hath made.

**Gospel (Matthew 26 : 36 – 75, 27 : 1 – 66)** The Passion of our Lord Jesus Christ according to Matthew. At that time Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, He went again, and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come?

Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again Thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the Prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus, led Him to Caiphaz the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou has said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering said: He is guilty of death. Then did they spit in His face and buffeted Him: and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of

the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews. And spitting upon Him, they took the reed and struck his head. And after they had mocked Him, they took off the cloak from him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgatha, which is the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon my vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thine own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. From the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My god, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. *(Here all kneel and pause for a few moments.)* And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose. And coming out of the tombs after His resurrection, they came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way.

**Offertory (Psalm 68 : 21, 22)** My heart hath expected reproach and misery, and I looked for one that would grive 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 gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and the reward of a blessed eternity. Through our Lord Jesus Christ ...

**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 removed, and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son ...

# 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

### Palm Sunday

**Prelude:** We Raise Our Branches High Today  
(Thurlow Weed)

**Entrance Antiphon:** Matthew 21:9  
(SAINT MEINRAD booklet, page 26)

*Hosanna to the Son of David; blessed is He who comes in the name of the Lord, the King of Israel. Hosanna in the highest.* (9:00 AM)

Procession (9:00 AM, Antiphons pp. 26-27)  
Simple Entrance: pg. 27

### Ordinary Prayers: Mass XVII

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

**Offertory Antiphon:** Matthew 26:42  
(SAINT MEINRAD booklet, page 28)

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

**Communion Antiphon:** Matthew 26:42  
(SAINT MEINRAD booklet, page 28)

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

**Communion Meditation:** Ave Regina Caelorum  
(Solemn Tone) **9:00am**

Ave Regina Caelorum (William Byrd, Published 1607)

**Recessional Hymn:** (see below)

(10:30 Music Program continued...)

### Communion Meditation:

O Domine Jesu Christe  
(Francisco Guerrero, Published 1570)  
Ave Regina Caelorum  
(Andrea Rota, c.1553~1597)

**Recessional Hymn:** All Glory, Laud and Honore  
(Worship II, No. 9)

Noon Angelus (Chant)

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

### Palm Sunday

#### Prelude: In Monte Oliveti

(Giovanni Pierluigi da Palestrina, 1525~1594)

#### Blessing and Procession of the Palms

**Introit:** **Psalm 21 : 20, 22** Domine, ne longe facias auxilium tuum a me, ad defensionem meam, aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam. Ps. ibid. 2. Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum. — Domine, ne longe ...

#### Ordinary Prayers: Missa XVII

Parish Book of Chant, pp. 107-108 (Kyrie, Sanctus, Agnus Dei)  
Credo I, Parish Book of Chant (pg. 110)

**Gradual:** **Psalm 72 : 24, 1 – 3** Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. *℟.* Quam bonus Israel Deus rectis corde! mei autem pane moti sunt pedes, pane effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns. **Tract:** **Psalm 21 : 2 – 9, 18, 19, 22, 24, 32** Deus, Deus meus, respice in me: quare me dereliquisti? *℟.* Longe a salute mea verba delictorum meorum. *℟.* Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. *℟.* Tu autem in sancto habitas, laus Israel. *℟.* In te speraverunt patres nostri: speraverunt, et liberasti eos. *℟.* Ad te clamaverunt, et salvi facti sunt in te speraverunt, et non sunt confusi. *℟.* Ego autem sum vermis, et non homo: opprobrium hominum et abjection plebis. *℟.* Omnes qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput. *℟.* Speravit in Domino, eripiat eum: salvum faciat eum quoniam vult eum. *℟.* Ipsi vero consideraverunt et conspexerunt me: dividerunt sibi vestimenta mea, et super vestem meam miserunt sortem. *℟.* Libera me de ore leonis: et a cornibus unicornium humilitatem meam. *℟.* Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. *℟.* Annuntiabitur Domino generatio ventura: et annuntiabunt coeli justitiam ejus. *℟.* Populo, qui nascetur, quem fecit Dominus.

**Offertory:** **Psalm 68 : 21, 22** Improperium expectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quasivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

**Communion:** **Matthew 26 : 42** Pater, si non potest hic calyx transire nisi bibam illum, fiat voluntas tua.

## Calendar of Masses

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

<p><b>SUNDAY</b> March 25th (PALM SUNDAY)</p>	<p>4:00 PM (Sat) 7:30 AM 9:00 AM</p>	<p>Edward Donovan</p> <p>Pro Populo Maria Emilia Gaviria Lazaro Pena</p> <p>Barbara Nyhen Robert Tower Harvey Melissa Ogden Mucciaccio &amp; Family Dan Vasquez &amp; Family George Porter Isabella Kwash Susan Goeller Lena Strom</p>	<p>Memorial</p> <p>Memorial</p> <p>Special Intention Memorial Memorial &amp; Special Intention Special Intention Memorial Special Intention Special Intention Special Intention</p>	<p>Eleanor Donovan</p> <p>Lazaro Pena Gaviria &amp; Siblings</p> <p>Ladies' Sodality Rosary Group</p> <p>Laura Harvey Laura Harvey Rena, Jeanne, Ben Boissoneault Botsolis Family Maria Centofanti Rod &amp; Martha Phillips</p>
<p><b>HOLY WEEK</b></p>				
				
<p><b>MONDAY</b> March 26th <i>Monday of Holy Week</i></p>	<p>5:30 PM 7:30 AM 12:30 PM</p>	<p>Intention of the Donor</p> <p>Purgatorial Society of Mary Immaculate of Lourdes Parish</p> <p>Margaret Riordan</p>	<p>Special Intention</p>	<p>Mary McCarthy</p>
<p><b>TUESDAY</b> March 27th <i>Tuesday of Holy Week</i></p>	<p>7:30 AM</p>	<p>Richard Johnson</p>	<p>Memorial</p>	<p>Bible Study Group</p>
<p><b>WEDNESDAY</b> March 28th <i>Wednesday</i></p>	<p>12:30 PM</p>	<p>Sr. Lucia</p>		<p>Barbara Nyhen</p>
<p><b>THURSDAY</b> March 29th <i>MAUNDY THURSDAY</i></p>	<p>5:30 PM 7:30 PM</p>	<p><b>MASS OF THE LORD'S SUPPER</b></p>		
<p><b>FRIDAY</b> March 30th <i>GOOD FRIDAY</i></p>	<p>3:00 PM 7:30 PM</p>	<p><b>PASSION OF THE LORD</b></p>		
<p><b>SATURDAY</b> March 31st <i>HOLY SATURDAY</i></p>	<p>8:00 PM</p>	<p>NO MASS UNTIL THE EASTER FIRE IS LIT AT 8:00 PM</p> <p><b>GREAT PASCHAL VIGIL AND THE FIRST MASS OF EASTER</b></p>		

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Matthew 20:26

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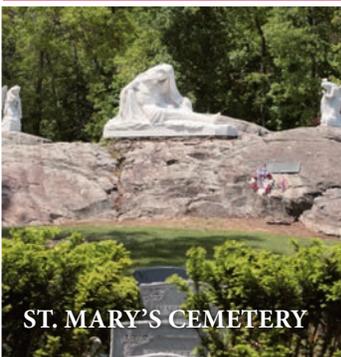


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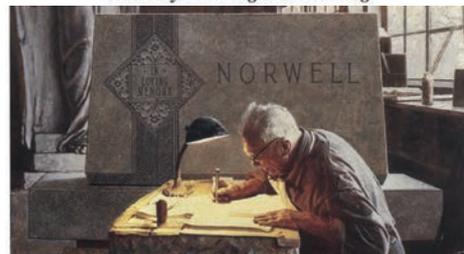
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