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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
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FR. DESIRE SALAKO, S.M.A.
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PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
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SUNDAY SACRISTAN: FRANCIS GALLAGHER
ASSISTANT SACRISTAN: ANGELUS DAVULIS
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
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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 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
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REGISTRATION FORM.**

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**THE POPE'S
UNIVERSAL INTENTION
FOR THE MONTH OF
AUGUST, 2018: "THE
TREASURE OF FAMILIES:**

*That any far-reaching decisions of
economists and politicians may protect the family as
one of the treasures of humanity."*

*(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)



**FRONT COVER: The bell-tower of Mary Immaculate of
Lourdes, Summer, 2018**

(PHOTO by Rod Phillips)

Pastor's Note

CAPITAL PUNISHMENT

This summer has seen some interesting reactions to Pope Francis's instruction to revise the teaching on capital punishment in the *Catechism of the Catholic Church* so that it declares the "inadmissibility" of the death penalty in criminal justice. Much of the media treated this revision as a kind of bombshell. *The Pope had changed a teaching of the Church!* (So what else *couldn't* a Pope change then if he really wanted to!)

Needless to say, this was media hype. The Pope hardly imposed a "new teaching". As it stood, the teaching in the *Catechism* already practically closed the door to capital punishment. This current entry had been revised once before since the *Catechism's* original publication in 1994 in order to make the practical prohibition stronger. Anyone who has followed debates on the death penalty over the last few decades knows how consistently the Catholic Church has been opposing it. It would be more accurate to describe Pope Francis's revision as a logical end-point, bringing the Church's official teaching into line with the development of its stance on a particular public policy issue.

How unwarranted, therefore, is the reaction among some of those in the "watchdog" Catholic media who have accused Pope Francis of recklessly changing "unchangeable" Church teaching, darkly hinting that the Pope's latest action may even constitute "heresy". What arrant nonsense from people who should know better!

One can trace the development of the Church's present total opposition to the use of capital punishment in criminal justice systems all the way back to the seminal work of the man who is considered the founder of the abolition movement for torture and capital punishment, Cesare Beccaria (1738-1794). Here is an example of his writing as we find it in the

article on *Punishment (capital)* in the 1911 edition of the *Catholic Encyclopedia*.

*"The punishment of death is not authorized by any right; for I have demonstrated that no such right exists. It is, therefore, a war of a whole nation against a citizen, whose destruction they consider as necessary or useful to the general good. But, if I can further demonstrate that it is neither necessary nor useful to the general good, I shall have gained the cause of humanity. The death of a citizen can be necessary in one case only: when, though deprived of his liberty, he has such power and connexions as may endanger the security of the nation; when his existence may produce a dangerous revolution in the established form of government. But even in this case, it can only become necessary when a nation is on the verge of recovering or losing its liberty; or in times of absolute anarchy, when the disorders themselves hold the place of laws. But in a reign of tranquility; in a form of government approved by the united wishes of the nation; in a state fortified from enemies without, and supported by strength within; ...where all power is lodged in the hands of the true sovereign; where riches can purchase pleasure and not authority, there can be no necessity for taking the away the life of a subject....The punishment of death is pernicious to society, from the example of barbarity it affords. If the passions, or necessity of war, have taught men to shed the blood of their fellow creatures, the laws which are intended to moderate the ferocity of mankind should not increase it by examples of barbarity, the more horrible as this punishment is usually attended with formal pageantry Is it not absurd that the laws, which detect and punish homicide, should, in order to prevent murder, publicly commit murder themselves?" (*On Crimes and Punishments*, 1764)*

(Fr. Higgins)

SCRIPTURE STUDY

COLLECTS OF THE ROMAN MISSAL SUNDAY, AUGUST 19th, 2018: THIRTEENTH SUNDAY AFTER PENTECOST (*Missale Romanum* 1962)

For our weekly meditation on the Collects of the Roman Missal, we consider today's Collect for the Thirteenth Sunday after Pentecost. The following is the English translation of this Collect from the website www.divinumofficium.com:

"Almighty, eternal God, grant us an increase faith, hope and charity; and make us love what You command so that we may be made worthy to attain what You promise. Through Jesus Christ, etc. Amen."

In this prayer, we are asking God to increase in us the essential graces of our Baptism (what are termed the "theological virtues" of faith, hope, and charity) with a view to two outcomes. Firstly, these virtues will enable us to love God's will in this life, for in loving and doing His will, we love Him. Secondly, our cooperation with these virtues in this life will prepare us for heaven's glory, where our enjoyment of God's love will be limitless. Thus, this prayer both identifies our ticket to heaven, and beseeches God, in hope, for its securement.

To understand the importance of these virtues further, we turn to the *Catechism of the Catholic Church* nos. 1812-13, which I recommend reading slowly:

1812: "The human virtues are rooted in the theological virtues, which adapt man's faculties for participation in the divine nature: for the theological virtues relate directly to God. They dispose Christians to live in a relationship with the Holy Trinity. They have the One and Triune God for their origin, motive, and object."

1813: "The theological virtues are the foundation of Christian moral activity; they animate it and give it its special character. They inform and give life to all the moral virtues. They are infused by God into the souls of the faithful to make them capable of acting as His children and of meriting eternal life. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. There are three theological virtues: faith, hope, and charity."

In other words, the theological virtues are supernatural (above nature)- they are gifts of God infused into our souls in Baptism. They are necessary for entering into friendship with God, and ultimately, heaven itself, for we cannot enter heaven without our free cooperation with them in this life. We must believe the objective truth that God has revealed in Christ (faith), trust Him to fulfill His promises and to provide us with grace (hope), and love him above all things, and our neighbors for His sake (charity) [for fuller explanations, see *Catechism* nos. 1814-29].

The urgency of knowing about, possessing, and practicing the theological virtues cannot be understated. Too many people champion the credo of "being a good person," while simultaneously keeping Christ and his Church at arm's length (or further!). This is an objectively invalid qualification for heaven, for it is often a disguise for moral relativism, religious indifferentism, or impenitence in some grave matter [it is to be distinguished, however, from the nuanced patristic and conciliar teaching on "baptism of desire" of the virtuous pagan].

The Catholic claim, especially in light of the lives of the saints, is that one cannot really be the good person that one often claims to be (and wants to be) without God's grace! It is grace which forgives sins, perfects our human nature, and makes it capable of fulfilling its true destiny, according to the above-quoted teaching from the *Catechism*. Jesus tells us the following things unequivocally in the Gospel: "If you love me, you will keep my commandments....I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from Me you can do nothing" (Jn. 14:15, 15:5, RSV). One could think of today's Collect as the liturgy's crafted response to these very verses.

(David Allen)



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

LATIN MASS PROPERS: THIRTEENTH SUNDAY AFTER PENTECOST

INTROIT: Psalm 73. 20, 19, 23. HAVE regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. *Ps. ibid.* 2. O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture? *℣.* 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. — Have regard, O Lord ...

COLLECT ALMIGHTY everlasting God, give to us increase of Faith, Hope and Charity: and that we may deserve to obtain what Thou dost promise, make us love what Thou dost command. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end.

EPISTLE: From the Letter of Blessed Paul the Apostle to the Galatians, 3. 16-22. **BRETHREN:** To Abraham were the promises made, and to his seed. He saith not: and to his seeds, as of many; but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions until the seed should come, to whom He made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one, but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GRADUAL: Psalm 73. 20, 19, 22 HAVE regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants. **ALLELUIA:** Psalm 89. 1. Alleluia, Alleluia. Lord, Thou hast been our refuge, from generation to generation. Alleluia.

GOSPEL: Continuation of the holy Gospel according to St. Luke, 17. 11-19. **AT THAT TIME**, as Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met Him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks: and this was a Samaritan. And Jesus answering said: Were not ten made clean? And where are the nine? There is no one found to return and give glory to God, but this stranger. And He said to him: Arise, go thy way; for thy faith hath made thee whole.

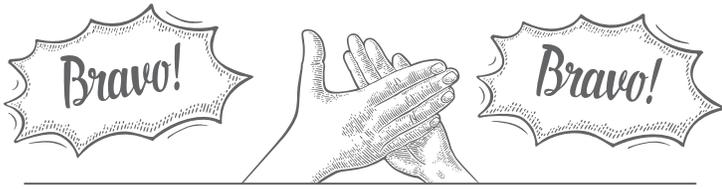
OFFERTORY: Psalm 30. 15-16 **IN** Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

SECRET: LOOK graciously, O Lord, upon Thy people: graciously look upon our gifts: and, appeased by this offering, mayest Thou grant us pardon and give us what we ask. Through our Lord ...

COMMUNION: Wisdom 16. 20 **THOU** hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

POSTCOMMUNION: WE who have received the heavenly Sacraments beseech Thee, O Lord, that we may steadily advance towards eternal redemption. Through our Lord ...

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"He has risen."
Matt 28:6

"Be a Servant"
Matthew 20:26

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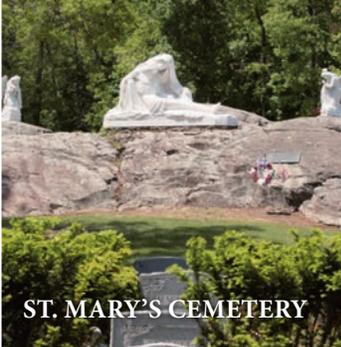
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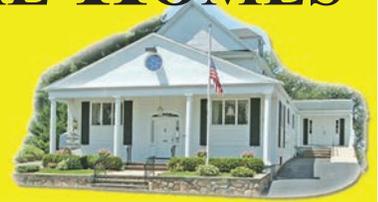
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For information, call the cemetery staff at Mary Immaculate of Lourdes Church at **781-235-1841**.
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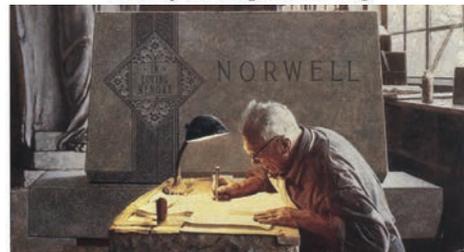
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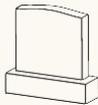
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