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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. FADIE GORGIES
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
SUNDAY SACRISTAN: FRANCIS GALLAGHER
ASSISTANT SACRISTAN: LUKE ALMEDA
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)
DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN

Telephones

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

NEW WEBSITE ADDRESS:

www.maryimmaculateoflourdes.org

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

Facebook: www.facebook.com/miolnewton



Parish Cemetery of Saint Mary's, Needham GUARDIAN ESTATE MANAGEMENT INC.

Mr. Ron Goguen, Superintendent .
Guardian Staff on-site for service hours Mon.-Fri.,
9 AM—3 PM, April through November.
The Cemetery Office is located at the parish
rectory on 270 Elliot St, Newton Upper Falls and is
open Monday-Friday, 8 AM—5 PM.

Telephone: 781-235-1841
saintmaryscemetery.org

Mass Schedule

Saturday Vigil: 4:00 PM

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

Traditional Latin High Mass: 10:30 AM

Weekdays: Mon.-Tues., Thurs.-Fri. 7:30 AM

Traditional Latin 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.**

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*

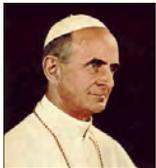


**THE POPE'S INTENTION
FOR THE MONTH OF
MARCH, 2019:**

**"RECOGNITION OF THE
RIGHT OF CHRISTIAN**

COMMUNITIES: *That Christian communities, especially those who are persecuted, feel that they are close to Christ and have their rights respected."*

(PHOTO: (above) 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."

**(Pope Saint Paul VI, reigned 1964-1978)
Raised to the Altars October 14th, 2018**



FRONT COVER:

Memorial flowers for Richard Johnson in front of the Paschal Candle, February 10th, 2019. Today, the Fourth Sunday of Lent known as "Laetare Sunday" gives us a foretaste of Easter as we see the altar decorated with flowers and hear the music of the organ.

(PHOTO by Rod Phillips.)

Pastor's Note



Fr. Higgins

LOURDES AND THE WORLD OF SECOND EMPIRE FRANCE

(Conference III: March 22nd, 2019)

"Then the Creator of all things commanded and said to me:

and He that made me rested in my tabernacle. And He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in My elect. From the beginning and before the world, was I created, and unto the world to come shall not cease to be: and in Thy holy dwelling place I have ministered before Him. And so I was established in Sion, and in the holy city likewise I rested: and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance: and my abode is in the full assembly of saints."

—Ecclesiasticus 24:12-16

In the Old Testament Books of Wisdom, we find Wisdom itself personified. Christian belief sees in this personification a prophecy of Jesus Christ. In Jesus Christ, the God Incarnate, we behold Divine Wisdom Itself in the flesh of a human nature. Since Mary provided Christ with His material human nature, and since that human nature was utterly without stain of sin according to the unique dispensation of Mary's Immaculate Conception, Mary too is associated with this mysterious personification of Wisdom. Mother Church in her Liturgy therefore appropriates a passage such as this from the Book of Ecclesiasticus [also known as the Book of Sirach] to Mary as she exists eternally in the mind of God.

Virgin and Mother, her womb is the Tabernacle of the God-made-Man Jesus Christ. As the Mother of God she has brought forth Christ into the world, and so Mary has indeed taken "root

in an honorable people" and her "abode is in the full assembly of saints."

In her exultation there is a transcendent character to Mary's living person which cannot be confined to the limits of her historic self during the time she lived on this earth. Mary's soul "*doth magnify the Lord*" indeed and this cannot help but mean that the Lord "*doth magnify*" Mary in His turn.

We need to keep this in mind as we consider Bernadette's description of Our Lady there in the Grotto at Lourdes. Let us hear it again, from February 11th, 1858: "*I saw a girl in white, not taller than I am, who greeted me with a slight bow of her head...I saw the girl smiling at me very graciously and seeming to invite me to come nearer...The girl was lively, very young, and surrounded with light...*"

The images of Our Lady of Lourdes with which we are familiar, such as the ones we see here in our Grotto and the painting atop the reredos of our high altar, show an adult Lady. This "classic" image of Our Lady of Lourdes derives from the statue which was commissioned for the Grotto at Massabielle in 1864. It was done by the Lyonnais sculptor Joseph Fabisch. It is a beautiful religious statue. It conforms well to the conventional expression of academic art in Second Empire France. It does not, however, conform to Bernadette's description, and, in fact, Bernadette was angered by this statue. The Lady was too big and too old, she objected. This was not at all what she had seen.

And here we have a clash between devout

"GRATITUDE IS THE THING THAT BRINGS US THE MOST GRACE...I HAVE LEARNT THIS FROM EXPERIENCE; TRY IT AND YOU WILL SEE. I AM CONTENT WITH WHATEVER GOD GIVES SHOW HIM THIS IN A THO LITTLE WAYS."—ST. THERLISIEUX (+1897)



people's conventional expectations of a heavenly vision and what a chosen soul who is a mystic or a visionary might actually see. The Lourdes Commission set-up by the local bishop to investigate the claims of a supernatural event glossed over this discrepancy. Based on the work of the Commission the Bishop eventually pronounced Bernadette's visions to be "*worthy of belief*", but did not pronounce on how Bernadette described Mary.

It is, however, a question which should intrigue us. Ruth Harris, in her book *Lourdes: Body and Spirit in the Secular Age*, draws out the ways in which such a description of the Virgin Mary as the little girl in white had a place in the folkloric, enchanted world-view of the people of the Pyrenees mountains and in the tradition of miniature pilgrimage statues of Mary (some of miraculous origin) found in several of the local shrines. All of this would not be readily understandable to the world outside, whether Catholic or "Free-thinker", in the heyday of Louis Napoleon's France. Moreover there was at this same time among some educated French people a burst of sentimentalized prettification of the people of the Pyrenees, as the charming "others", the "*Indians of France*" to use one characterization then in vogue.

"*Here—in the midst of this time of such rapid change in the world, of industrialization, of social dislocation, of the creation of an urban proletariat of workers, here—in the Pyrenees Mountains (such people thought) was this romantic unchanging world of custom, distinctive colorful dress, ancient particular languages, a people and a place pure, untouched by the ennui of the contemporary age. Here (to use a term from our own day) was authenticity.*"

Needless to say, this charming literary construct born out of a Romantic Age did not square with the *actual* reality of the people of the Pyrenees. It strikes us as the kind of thing you get in tourist-marketing. But it had its appeal. And its superimposition on the events of Lourdes by some talented writers had its effect on the way the Lourdes-story was filtered for a wider Catholic audience in France.

One example of this is the way in which Bernadette was made to pose for the stylized publicity pictures in extravagant regional costume of the Pyrenees or in stereotypical traditional peasant dress, although she did not own such clothes and had not worn them during the Apparitions. As Ruth Harris writes, Bernadette "*hidden more and more from public view, educated and protected, was increasingly packaged for pious popular consumption. However, it seems that she, almost alone, remained detached from the process; when presented with photographs [of her] and told they would sell for ten centimes, she replied that it was more than she was worth.*" (Harris, pg. 150)

But we might also look for a point of comparison to Bernadette's description of Our Lady with that of St. Teresa of Avila, the great Spanish mystic of the 16th Century and a Doctor of the Church. Here is how St. Teresa describes her vision of Mary in her Autobiography. She saw the Virgin as "*muy niña*", a child of no more than seven years: "*The beauty I saw in Our Lady was very great...dressed in white, in a very splendid light...Our Lady seemed to me like a very young child.*" (Harris, pg. 77)

Therefore, how Bernadette saw Our Lady in the Grotto is not merely a "folkloric" accommodation. It can be understood in a completely orthodox religious sense, for as the Lord magnifies Mary's soul in its glorified state He does not confine her to what were once her creaturely limits. When Heaven bids Mary to appear on earth with a message, she may appear to a person or to people in a variety of ways. Just think of the Miraculous Image of Our Lady of Guadalupe on the tilma of Juan Diego.

And Mary can also leave her "mark", as it were, on the chosen soul who has seen her. So it appears to have been the case with Bernadette Soubrius in the years following the Apparitions, although we cannot expect to get them from the stylized publicity photos to which she was forced to submit. The Jesuit priest Fr. Leonard Cros, who was commissioned to write an official history of the Lourdes Apparitions,

said this of Bernadette after an encounter with her in October, 1865. (Bernadette was then 21.): *“I do not think it would be possible to meet a thirteen-year-old with a younger-looking face than she has at twenty-one. It is impossible not to feel the supernatural charm of her youth. [Bernadette] herself is an apparition.”* (Harris, pg. 148)

The Comte de Broussard was, by his own description, a debauched atheist. He was in Lourdes in July 1858, the month of the last of the Eighteen Apparitions. He decided to talk to Bernadette in order to torment her, purely *“to catch the little one in a blatant lie.”* He asked her to show him how the *“belle dame”* smiled.

“Oh, monsieur, you’d have to be from heaven to imitate that smile.” – “Can’t you do it for me? I’m a non-believer, and don’t hold with apparitions.” The child’s countenance darkened, and her expression became severe. “Then, sir, you think I am a liar?” I was completely disarmed. No, Bernadette was not a liar, and I was on the point of going down on my knees to ask for her forgiveness. “Since you are a sinner,” she went on, “I will show you the Virgin’s smile.” Since then...I have lost my wife and my two daughters, but it seems to me that I am far from being alone in the world. I live with the Virgin’s smile.” (Harris, pg. 157)



**PARISH LENTEN
MISSION FOR 2019
“LOURDES AND THE
WORLD OF SECOND
EMPIRE FRANCE”**

**FRIDAYS DURING LENT,
MARCH 8th-APRIL 12th
7:30-8:30 PM**

VIA CRUCIS (Stations of the Cross)

**SERMON: “LOURDES AND THE WORLD
OF SECOND EMPIRE FRANCE”**

**DISTRIBUTION OF HOLY COMMUNION
OUTSIDE OF MASS**

**EXPOSITION AND BENEDICTION OF
THE MOST BLESSED SACRAMENT**

March 31st, A.D. 2019

Laetare Sunday in Lent

Mary Immaculate of Lourdes, Newton/Needham, Massachusetts

**PURGATORIAL SOCIETY OF
MARY IMMACULATE OF
LOURDES PARISH:**

(Recent Enrollments)

- + Jeffrey Comeau
- + Dr. Thayer D. Wade
- + Doris Hickey Cummings
- + Gerard Franchi
- + Mathilde Salako
- + Claire Buckley (Nicoloro Family)
- + Jeremiah “Michael” McCarthy Jr.
(Kelli A. McDonald)
- + Shirley A. Silveira
(Kelli A. McDonald)
- + John Bernard Dorsey
(John & Renee Killeen)
- + Alicita Fuentes
(Betty Sierra)
- + James F. Flanagan
(Dominic A. Dougherty III)
- + Paul B. Haugh
(Catherine E. Dinon)
- + Gilman Cyr (Daisylene Cyr)
- + Albert Ferretti
(MacKinnon Family)
- + Dr. Thomas B. O’Leary
(Dominic A. Dougherty III)
- + Bertha C. Sullivan
(Dougherty Family)
- + Gregory M. Aufiero
(Dougherty Family)
- + Maria Gomes Pereira
(Anita Miranda)
- + Harold Brown
(Dominic A. Dougherty III)
- + Dr. Thomas B. O’Leary
(Dominic A. Dougherty III)

*“It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.”
(II Machabees 12:46)*





David Allen

*THE ANNUNCIATION:
LAETARE SUNDAY*

Missale Romanum 1962 (MR '62)

For this week's meditation on the Collects of the *Roman Missal*, we consider the Collect for today's Mass of Laetare Sunday in the MR '62. The following translation is my own:

"Grant, we beseech You, almighty God, that we, who are deservedly punished from our actions may find relief by the comfort of Your grace. Through our Lord, etc. Amen."

On *Laetare* ("Rejoice") Sunday, we have reached the mid-point of Lent. We are usually a bit fatigued from the practice of penance, and so, we may be disinclined to hear about the subject of punishment. I urge us, however, *not* to recoil at the treatment of this subject. Unless we properly understand what punishment and sin are really all about, we will not be able to receive today's message of joyful consolation. Read on!

Sin is man's willful rebellion against God, even though He is man's highest Good, without whom man cannot, indeed, *will not*, be happy (cf. *Catechism of the Catholic Church* nos. 396-8 and 1849-50). Sin likewise possesses two dimensions: *culpa* (fault or guilt) and *poena* (punishment). And punishment is two-fold: eternal (i.e., hell), and temporal. God's forgiveness and grace are the remedies to the guilt and punishment of sin. In His mercy, He restores communion and strengthens charity within us when we repent. In the sacramental order, Baptism and Confession take away both *culpa* and *poena* (eternal and temporal) for sin. The Eucharist likewise forgives venial sins and takes away temporal punishment. What exactly is temporal punishment?

In *Catechism* no. 1472, we find a perfect summary of how the Church understands temporal punishment,

or the punishment due for sins whose guilt has already been forgiven [note the underlined portion I have chosen to emphasize]

1472 ".....sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the 'eternal punishment' of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the 'temporal punishment' of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain."

According to Church teaching, then, sinners punish themselves when they sin, because sin, by its very nature, either weakens or completely snuffs out charity, depending on whether the sin is mortal or venial. We know from experience that after we have been forgiven of sins in Confession, there still remain in us the *effects* of sin, or the ways in which sin has disfigured our soul, disordered our loves, and stunted our growth in holiness. As we see above, this is temporal punishment.

Thus, our Collect gets it exactly right when it says that we suffer justly the punishments of our freely chosen sinful acts, because we have done it to ourselves! In view of our merits for sin, then, we need the remedy of God's grace. This is essentially the teaching of St. Paul in Romans 6:23: "*For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord*" (RSV). This is the joyful message of consolation the Church urges us to embrace at this important mid-way point of our lengthy season of penance.

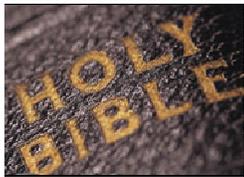
Such consolation is found in Mother Church's bosom, according to our *Introit*, for she alone has the divinely revealed means of grace: the Blood and

(continued on next page...)

(...continued from previous page)

Water coming forth from Christ's side, which are the whole sacramental order. In particular, the Blood and the Water are Baptism and the Eucharist, the chief means of grace for growth in charity, and the ultimate remedies for sin and its punishments (cf. *Catechism* nos. 1067, 1115-16, 1436).

SCRIPTURE STUDY



WEEKLY THURSDAY MORNING BIBLE STUDY:

Led by David Allen,
THURSDAY mornings at 8:20 AM (after the 7:30 AM Parish

Mass.) Lower Rectory Conference Room.

This is an open group and all are invited to attend at any time.

CURRENT STUDY:
GOSPEL OF SAINT JOHN



HEALTH OF THE SICK

"In every man there is Jesus, but in the sick we see Jesus twice."—Padre Pio

For all those on our parish prayer list for the sick, especially for:

John Centofanti, Teresa Lee, Catherine Kwash, Alexander Louis Post, Bob Quinn, Anne McCarthy, Barbara Nyhen, Sunny McCloskey, Shirley Bibbo, Katharine Allen, Dorothy Phillips, Dorothy Fresolo, Gloria Pazasis, Lita O'Laoghaire, Mary Downey, Joseph Gamache, Kathy Quinn, Nick & Janet Pino, Mary Duhaime...

"I do not promise to make you happy in this life, but in the next"—Our Lady of Lourdes to St. Bernadette, February 18th, 1858



PARISH FELLOWSHIP



PHOTO ALBUM from our St. Patrick's Day Pancake Breakfast

(Photos by Patti Strom)



Many thanks on behalf of the whole parish to Jean Johnson, Patti Strom, Rose Del Grosso and all volunteers who helped with the Pancake Breakfast.





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 17 MARCH, 2019
(by Mass):

4:00—\$530.00
7:30—\$801.00
9:00—\$912.00
10:30—\$3,352.00
5:30—\$424.00 =



**\$6,019.00 + \$820.00 (OTHER OFFERINGS) =
\$6,839.00**

SUNDAY OFFERTORY FOR 24 MARCH, 2019

4:00—\$781.00
7:30—\$1,123.00
9:00—\$647.00
10:30—\$3,799.00
5:30—\$424.00 =



**\$6,775.00 + \$757.00 (OTHER OFFERINGS) =
\$7,532.00**

*“Glorify the Lord generously, and do not stint
the first fruits of your hands. With every gift
show a cheerful face, and dedicate your tithe
with gladness. Give to the Most High as He
has given, and as generously as your hand has
found. For the LORD is the One who repays,
and He will repay you sevenfold.”—Sirach 35*

BANNS OF MARRIAGE:

I. Benjamin Seiwert & Rose Antoinette Bellino



**EASTER FLOWER
ENVELOPES**

are available at the entrance
tables to the church:

Offerings for our church’s
Easter floral decorations are
gratefully accepted. The
envelopes may be placed in the
collection basket at Offertory
time or dropped off at the parish
office in the rectory. The
envelopes with the names
memorialized will be
remembered at all our parish
Masses during the Easter Season.



The Altar Flowers for Laetare
Sunday today are donated by
Patti Strom in memory of her
mother Lena, on the First
Anniversary of her death.

Requiescat in Pace

Please pray for the resurrection of :

+Edward Greene, aged 91
(Father of parishioner Sue Almeda)

+Lena Strom, Year’s Mind



**“IF YOU ARE WILLING TO
SERENELY BEAR THE
TRIAL OF BEING
DISPLEASING TO
YOURSELF, THEN YOU
WILL BE FOR JESUS A
PLEASANT PLACE OF
SHELTER.”—ST. THERESE
OF LISIEUX (+1897)**

MARY IMMACULATE OF LOURDES PARISH PARISH LENTEN CHARITY PROJECT: CLOTHES DONATION TO SAINT FRANCIS HOUSE, MARCH 31st-APRIL 7th, 2019

“St. Francis House serves approximately 50 clothing appointments per day (M-F), which is 250 full sets of clothing per week to our guests in need. Please join us in helping our brothers and sisters by donating clean, practical clothing. Your efforts and generosity are appreciated by the thousands who come to St. Francis House each year for a fresh set of clothes in times of need. Please—all items must be clean, in good condition, and (at most) gently used.”

- Sturdy footwear: winter boots, walking shoes, sneakers
- Pants: jeans, slacks, sweats
- Shirts: long and short-sleeve
- 3X & larger: long and short-sleeve shirts, sweaters and sweatshirts
- Winter hats and gloves
- NEW ONLY socks, underwear and undershirts (in original packaging)



We cannot accept the following:

- NO children's items
- NO household items, including linens, kitchen items, or furniture
- NO used socks/underwear/undergarments or sleepwear
- NO damaged or discolored items
- NO food

DONATION ITEMS

Donations for the St. Francis Clothes-Drive may be left in the front vestibule of the church on **Sunday, March 31st or Sunday, April 7th.**

Thank you for your support!

**HOLY WEEK AND EASTER SUNDAY SCHEDULE FOR
MARY IMMACULATE OF LOURDES PARISH:
APRIL 14th - APRIL 21st, A.D. 2019**

**PALM SUNDAY, APRIL 14th:
PARISH PROCESSION OF PALMS at the 10:30 AM Latin Mass
Chanting of St. Matthew's Passion**

SACRED TRIDUUM

**WEDNESDAY, APRIL 17th, 7:30 PM, OFFICE OF TENEBRAE for MAUNDY
THURSDAY**

**THURSDAY, APRIL 18th, MASS OF THE LORD'S SUPPER
5:30 PM (1970 Missal)
7:30 PM (1962 Missal) with Procession to the Altar of Repose
ADORATION UNTIL 12 MIDNIGHT**

**FRIDAY, APRIL 19th, OFFICE OF THE LORD'S PASSION
3:00 PM (1970 Missal)
7:30 PM (1962 Missal)**

Chaldean-rite Good Friday Office, 7:30 PM in Lower Church hall

**SATURDAY, APRIL 20th, THE GREAT PASCHAL VIGIL AND THE FIRST
MASS OF EASTER, 8:30 PM (1962 Missal)**

**EASTER SUNDAY, APRIL 21st:
Masses at 7:30, 9:00 & 10:30 AM (Traditional Latin), 5:30 PM
CHALDEAN-RITE EASTER MASS at 1:00 PM**



LATIN MASS PROPERS: LAETARE SUNDAY IN LENT

INTROIT: *Isaias 66: 10, 11* Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Psalms 121: 2* I rejoiced at the things that were said to me: we shall go into the house of the Lord. Glory be to the Father.

COLLECT Grant, we beseech Thee, O almighty God, that we, who for our evil deeds justly deserve to be punished, by the comfort of Thy grace may mercifully be relieved. Through our Lord.

EPISTLE: *Galatians 4: 22-31* Lesson from the Epistle of blessed Paul the Apostle to the Galatians. Brethren: It is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise: which things are said by an allegory. For these are the two testaments. The one from Mount Sinai, engendering unto bondage: which is Agar: for Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

GRADUAL: *Psalms 121: 1, 7* I rejoiced at the things that were said to me: we shall go into the house of the Lord. *V.* Let peace be in Thy strength: and abundance in Thy towers. **TRACT:** *Psalms 124: 1-2* They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. *V.* Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

GOSPEL: *John 6: 1-15*. At that time Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two fishes: but what are these among so many? Then Jesus said: Make the men sit down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone.

OFFERTORY: *Psalms 134: 3, 6* Praise ye the Lord, for He is good: sing ye to His name, for He is sweet: whatsoever He pleased, He hath done in heaven and in earth. **SECRET** Look down mercifully upon These sacrifices, we beseech Thee, O Lord, that they may lead to our devotion and salvation. Through our Lord.

COMMUNION: *Psalms 121: 3-4* Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord. **POSTCOMMUNION** Grant us, we beseech Thee, O merciful God, ever to celebrate with sincere worship, and receive with faithful hearts Thy holy mysteries, of which we continually partake. Through our Lord.

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

Laetare Sunday in Lent

Prelude: The Crown of Roses
(Pyotr Ilyich Tchaikovsky, Published 1883)

Entrance Antiphon: Isaiah 66:10-11

(SAINT MEINRAD booklet, page 22)

Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning; exult and satisfied at her consoling breast.

Ordinary Prayers: Mass XVII

Kyrie, Sanctus-Benedictus and Agnus Dei
Parish Book of Chant, no.107ff./pp. 107-108

Credo I (Laminated sheet in pews)

Offertory Antiphon: Luke 15:32

(SAINT MEINRAD booklet, page 22)

You must rejoice, my son, for your brother was dead and has come to life; he was lost and is found.

Communion: Psalm 121 (122): 3-4

(SAINT MEINRAD booklet, page 22)

Jerusalem is built as a city bonded as one together. It is there that the tribes go up, the tribes of the Lord, to praise the name of the Lord.

Communion Meditation:

Ave Regina Coelorum (Gregorian Chant)

9 AM God So Loved the World

(John Stainer, Published 1887)

Recessional Hymn:

Forgive Our Sins As We Forgive
(Worship II Hymnal, No.84)

Mass of St. Gregory the Great (1962 Missal)

10:30 AM

Laetare Sunday in Lent

Prelude: The Crown of Roses
(Pyotr Ilyich Tchaikovsky, Published 1883)

Asperges (*Parish Book of Chant*, pg. 34)

Processional: Jesu Dulcis Amor Meus

(*Extra Photocopy Sheet*)

Introit: Psalm 66. 10, 11, Psalm 121.1 Laetare,

Jerusalem: et conventum facite, omnes qui diligitis eam: gaudete cum laetitia, qui in tristitia fuistis: ut exsultetis, et satiemini ab uberibus consolationis vestrae. Ps. 121:1. Laetatus sum in his, quae dicta sunt mihi: in domum Domini ibimus. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. — Laetare ...

Ordinary Prayers: Mass XVII

Kyrie, Sanctus, Benedictus and Agnus Dei

Parish Book of Chant, no.107ff./pp. 107-108

Credo I: Parish Book of Chant, no. 117/pg. 110

Gradual: Psalm 121. 1, 7 Laetatus sum in his, quae dicta sunt

mihi: in domum Domini ibimus. V. Fiat pax in virtute tua: et abundantia in turribus tuis. Tract: Psalm 124. 1, 2 Qui confidunt in Domino, sicut mons Sion: non commovebitur in aeternum, qui habitat in Jerusalem. V. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc et usque in saeculum.

Offertory: Psalm 134. 3,6 *Laudate Dominum, quia benignus est: psallite nomini ejus, quoniam suavis est: omnia quaecumque voluit, fecit in coelo et in terra.*

Communion: Psalm 121. 3-4 *Jerusalem, quae aedificatur ut civitas, cujus participatio ejus in idipsum: illuc enim ascenderunt tribus, tribus Domini, ad confitendum nomini tuo, Domine.*

Communion Meditation: Laudate Dominum

(Giovanni Pierluigi da Palestrina, Published 1593)

Recessional Hymn:

Forgive Our Sins As We Forgive
(Worship II Hymnal, No.84)

Postlude: God So Loved the World

(John Stainer, Published 1887)

Noon Angelus (Chant)

Calendar of Masses

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

SUNDAY March 31st <i>(LAETARE</i> <i>SUNDAY IN LENT,</i> <i>4TH SUNDAY)</i>	4:00 PM <i>(Sat)</i>	ANZIVINO FAMILY MEMORIAL MASS: Maria & Angelo Anzivino; Frank, Virginia, Frank Jr. & Lydia Anzivino; Rita & Michael Anzivino; John & Eleanor Anzivino; Kevin Anzivino; Louis Fucci; Linda & David Mitchell; Tony & Anne Tambascio	Memorial	Mary Fucci
	7:30 AM	Pro Populo		
	9:00 AM	Edward Greene	Memorial	Luke Almeda
	10:30 AM	Lena Strom Frs. Salako & Maccalli Marlan & Katharine Allen Clare Donohoe Brian Yates Emma Jenkins George Kane	Year's Mind Health of the Sick Special Intention Special Intention Memorial Memorial Memorial	Patti Strom David & Ellen Allen David & Ellen Allen Maria Centofanti Rod & Martha Phillips Nancy Kane
MONDAY April 1st <i>Lenten feria</i>	7:30 AM	Purgatorial Society of Mary Immaculate of Lourdes		
	12:30 PM	John B. Dorsey	Month's Mind	Margie Bibbo
TUESDAY April 2nd <i>Lenten feria</i>	7:30 AM	In Thanksgiving		David & Ellen Allen
	12:30 PM	Intention of the Donor		Mike & Annie Procopio
WEDNESDAY April 3rd <i>Lenten feria</i>	7:30 AM	Joyce Higgins	Memorial	Sheila Brady
	5:30 PM	John David Cahill	Health of the Sick	Anne Kent
FRIDAY April 5th <i>Lenten feria</i> First Friday	7:30 AM	Tim Nee	Memorial	Barbara, Sara & Samantha Nee
	12:30 PM	Mary Provencher	Special Intention	Provencher Family
SATURDAY April 6th <i>Lenten feria</i> First Saturday	9:00 AM	All Souls (20) All Souls Barbara A. Nyhen	Memorial Memorial Special Intention	Donor Maria Centofanti
	4:00 PM	Harry Gonzalez	Anniversary Mem.	DeMatteo Family



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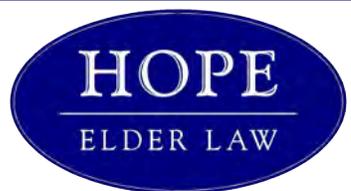
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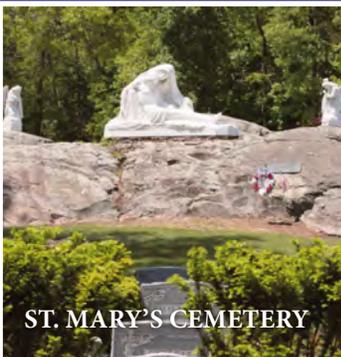
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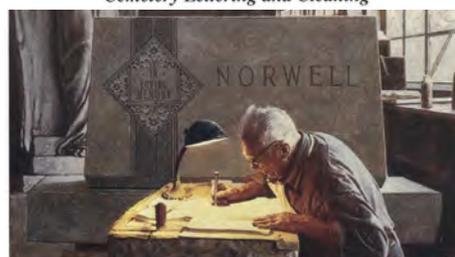
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