



TABLE OF CONTENTS

Parish Directory Information	Page 2
Parish Mass Schedule	Page 2
About Our Parish	Page 3
Pastor's Note	Page 4
Parish Lenten Mission Conference	Pages 5-6
Parish Announcements	Page 6
Collects of the Roman Missal	Page 7
Translation of Latin Mass Propers ...	Page 8
Music Programs	Page 9
Calendar of Masses for This Week ..	Page 10

Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS
IN RESIDENCE: FATHER STEPHEN LEBLANC
VISITING ASSISTANT PRIESTS: FR. JOHN TOKAZ, OFM
CAP; FR. JUAN CARLOS RIVERA CASTRO, S.J.,
FR. DESIRE SALAKO, S.M.A.
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
SUNDAY SACRISTAN: FRANCIS GALLAGHER
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.

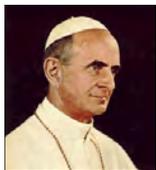
ABOUT OUR PARISH

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.

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**

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



THE POPE'S INTENTION FOR THE MONTH OF MARCH, 2020: "CATHOLICS IN CHINA: That the Church in China may persevere in its faithfulness to the Gospel and growth in unity."



(PHOTOS: (1) Pope Francis bestows a kiss on the forehead of Clement Pappin, son of parishioners Gladden and Jeannette Pappin, St. Peter's Square, 2015. (2) Clement Pappin, summer of 2019, aged 6. (3) Fr. Salako's

audience with Pope Francis, 2019.)



"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)

Pastor's Note



Fr. Higgins

A TIME FOR PRAYER AND PATIENCE

Under the State of Emergency we have suspended all of our normal parish operations. This will continue until such time as the civil authorities lift the State of Emergency. Our duty as citizens is to co-operate with the emergency directives: our duty as children of the Kingdom is to pray and be patient under trial.

His Eminence Cardinal Sean, while suspending all public Masses and religious services in his jurisdiction, has also instructed his priests to keep the churches open during the day, to provide times of Eucharistic adoration insofar as possible, and to continue to offer private Masses for the good of our people.

This kind of pestilence may be new to our experience but it is hardly new to the history of human experience. The response we find people making in Holy Scripture is always to do penance and to beg God to deliver us from the calamity. We can do the same.

At my *missa private* each day I am adding the three orations to be said in Time of Tribulation. In the 1962 Roman Missal:

Despise not, Almighty God, Thy people who cry out in their affliction, but for the glory of Thy Name be appeased, and help those in trouble: through our Lord. (Colecta)

Graciously receive, O Lord, these offerings, by which Thou wert pleased to be appeased; and by the power of Thy mercy restore us to safety: through our Lord. (Secreta)

Mercifully look down, we pray, O Lord, upon our tribulation, and turn away from us the wrath of Thy indignation, which we have justly deserved: through our Lord. (Post-communio)

March 22nd, A.D. 2020

Laetare Sunday in Lent

Mary Immaculate of Lourdes, Newton/Needham, Massachusetts

FATHER SALAKO

Father Desiré Salako, S.M.A. has sent us these photos of the opening of a new formation center for "child-mothers" in Benin. Fr. Salako also commends himself and his missions to the charity of our prayers with the corona virus approaching them. It will leave a terrible mortality in West Africa since they did not have a medical system which can handle it.



PARISH LENTEN MISSION 2020

Fr. Higgins

Due to circumstances, our Parish Lenten Mission is suspended this year. The text of the Conferences, however, will appear in the Parish Bulletin.

PARISH LENTEN MISSION: THE FIRST FIFTY YEARS OF THE LOURDES PILGRIMAGE, CONFERENCE III THE ASSUMPTIONIST FATHERS AND THE ANNUAL PILGRIMAGE

“Grant, we beseech Thee, Almighty God, that cleansed by this holy fast, we may be brought by Thee with pure hearts to the holy season which is to come”

—Collect, Friday of the Second Week in Lent

At the end of our Conference last Friday, we saw the *grandeur* of the “Pilgrimage of the Banners” to Lourdes from all over France, on October 6th, 1872. It was a National Pilgrimage of Penance, following the catastrophes of France’s military defeat and civil war. Moreover it was a manifestation of faith, a “*manifestation de foi*”, for the restoration of France according to an understanding of the lost Catholic world of the Middle Ages. What the Enlightenment and the Revolution despised, the Catholic Counter-revolution exalted.

Last week we considered how, generally speaking, we may describe Catholic France at this moment in history as characterized by Royalism, Ultra-montanism, and Romanticism.

Royalism. The misfortunes of France, which had seemed like a Biblical-scale punishment, Old Testament-style, were interpreted by many shapers of Catholic opinion as a call for the Restoration of France’s rightful King. The heir-apparent was the Comte de Chambord who desired to be crowned as Henri V. The political moment was very favorable and so there was a groundswell of activity among royalists to show

that the King enjoyed much popular support. It wasn’t only the revolutionary republicans who could claim the support of the people.

Ultra-montanism. This was a movement which enjoyed a great deal of support among loyal Catholics over the course of the 1800s. The solemn definition of the dogma of Papal Infallibility at the Vatican Council in 1870 was the high-water mark of this thinking. Ultra-montanism—what did it mean? It meant, “over-the-mountains-ism”, the mountains being the Alps separating France and Italy. In France, it was an appeal to the authority of the Pope in Rome, who was over the Alps Mountains, against the authority of a secular-nationalist society. Catholic ultra-montanists exalted the Pope’s person and authority against everything in the modern contemporary society that they hated and feared. This led to an exaggerated “personality cult”, as we might put it, of the reigning Pontiffs, which was a novelty in Catholic life.

The Pope too had suffered with France. The Italian nationalists had deprived him of his temporal authority as the Prince of the Papal States, the so-called “Robe of Peter”, and the theocratic ruler of Rome, independent and above any secular ruler. A restored Catholic King in France united to a liberated Vicar of Christ clearly had to be God’s will for a society purified by so much turmoil as the last decades had shown.

Romanticism. Joined to a belief in the monarchy and a maximalist view of the Pope’s authority and the unction of his Person, was a romanticized view of the medieval Catholic world. This is exemplified in the way the Catholic newspaper *Le Pèlerin*, founded in 1873 by the Assumptionist Fathers, described that first Pilgrimage of the Banners to Lourdes: It was “*The France of Clovis, of Charlemagne, and of St. Louis, the great Christian kings of France. Never has such a manifestation been seen.*”

It was the therefore in that year following, 1873, when the Assumptionists decided to re-direct their organization of a national pilgrimage to Lourdes. You see, Lourdes was not their first



choice. It was LaSalette, the site of a warning Madonna to two shepherd children in 1846. The first Assumptionist-inspired National Pilgrimage to LaSalette in 1872,

however, had been a disaster in just about every way. It was hard to organize, hard to reach, and there was such ill-feeling among many local people towards the clergy and royalist politicians that the pilgrims were mobbed and heckled.

The next year, 1873, they decided to direct their national pilgrimage to Lourdes which had a much happier result. And so it was, from that year on, the town of Lourdes and the story of Bernadette and the Madonna of the Grotto became the destination for the continuing annual National Pilgrimage of French Catholics who sought to restore a new and improved old order for the glory of God and the salvation of souls.



*Lenten Parish
Charity Project:
HOPE &
COMFORT
Needham, MA*

"Ending Hygiene Insecurity"

Please support our parish good-works by donating brand new (full-size or travel-size) hygiene products: e.g. toothpaste, deodorant, shampoo, soap, toothbrushes, etc for this non-profit organization which provides hygiene products to support and improve the health, self-esteem and hygiene education of school-aged children and young adults.

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?"

**DUE TO THE SUPENSION OF PUBLIC MASSES THERE WAS NO SUNDAY OFFERTORY FOR SUNDAY, MARCH 15th. THE FOLLOWING AMOUNT IS THE SUM OF OFFERINGS WE DID RECEIVE BY OFFERINGS LEFT IN A BASKET AT THE FRONT OF THE CHURCH OR DROPPED AT THE RECTORY OFFICE:
\$5,155.00 + \$646.00 (OTHER OFFERINGS) =
\$5,801.00**



**ON-LINE GIVING FOR JANUARY, 2020:
\$6,428.00**
**ON-LINE GIVING FOR FEBRUARY, 2020:
\$6,817.00**



David Allen

*LAETARE SUNDAY IN LENT
POST-COMMUNION*

(Missale Romanum 1970)

“**☉ God**, who enlighten everyone who comes into this world, illuminate our hearts, we pray, with the splendor of Your grace, that we may always ponder what is worthy and pleasing to Your majesty and love You in all sincerity. Through Christ our Lord.”

The ascription clause in this Post-Communion Collect quotes St. John’s Prologue: “*The true light that enlightens every man was coming into the world*” (Jn. 1:9, RSV). This true light to whom St. John refers is Christ Himself, whom he calls the “Word.” He calls Jesus by this title, because he knows Him to be the *perfect expression and articulation of God the Father*, and therefore, the one who conveys divine grace and truth in a preeminent way, because He Himself is One with the Father (Jn. 1:1, 17 and 10:30).

Today’s Gospel of the healing of the blind man is utilized by St. John precisely to indicate this reality which he forecasts in the Prologue, as commentators note. Even as Jesus heals a blind man and draws him to the light of faith, the Pharisees (who can plainly see the effect of the miracle) nevertheless are blinded by pride and refuse to come to faith in Jesus, who is “*the Light of the world*” (Jn. 8:12, 9:39-41).

As followers of Christ, we want to be like the man who was born blind and subsequently healed by Christ. We want to progress more deeply in our knowledge of and love for Jesus, not to regress into the darkness of willful ignorance and sin, as the self-righteous and overconfident Pharisees did. This is the sense of our Post-Communion Collect, and so, we can see how it dovetails nicely with our Gospel.

We, who have received Christ the Light in Holy Communion ask Him for an increase in the grace and truth St. John tells us He came to bring. More specifically, the petition clause- “*ponder what is worthy and pleasing to your majesty and love you in all sincerity*”- is a request for an increase in the gifts of *faith and charity*. Sincere love for Jesus is what is characteristic of the blind man. He pondered over what had been done to him (this is faith), and when called upon to witness and manifest this faith, did so fearlessly, and ultimately, came to adore Christ (charity) when He revealed His divine identity. In a very real sense, it was his progressive deepening in faith that led him to adore and love Jesus to the highest degree. By analogy, this is what we pray for in our Post-Communion.

Faith allows us also penetrate into the mysteries of Christ’s revelation of the Father, pondering them prayerfully in our minds like the man born blind. This is what baptismal catechesis is all about for adult converts who make a public profession of faith. Such catechesis is nevertheless still integral for *all* the baptized, no matter how well-catechized we might already be. Why? The faith is as deep and broad as God Himself, its object, and so, growth in the wisdom and knowledge of revelation is an ongoing project. Likewise, “*pondering what is worthy and pleasing to Christ’s majesty*” is about recognizing His utterly benevolent lordship, and how everything else in life must yield first place to Him, who is supremely worthy of our sincere adoration and love. May our communion in Christ the light-giver, enable us to participate in the celebration of His Passion and Resurrection with deeper faith and love.

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

LATIN MASS PROPERS: LAETARE SUNDAY

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. *Psalm 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: *Psalm 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:** *Psalm 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: *Psalm 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: *Psalm 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 (*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 long-sheet 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)

9:00 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 me (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:

Domine Ad Adjuvandum Me

(Orlando di Lasso, Published 1585)

Recessional Hymn:

Forgive Our Sins As We Forgive

(Worship II Hymnal, No.84)

Postlude

God So Loved the World

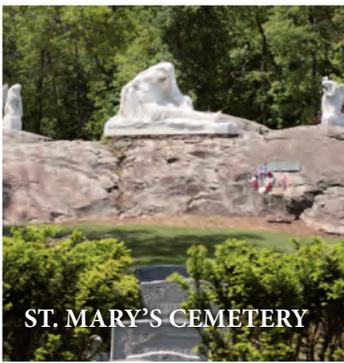
(John Stainer, Published 1887)

Angelus (Chant)

Calendar of Masses

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

SUNDAY March 22nd	4:00 PM (Vigil)	Peter Provencher	Special Intention	Provencher Family
LAETARE SUNDAY	7:30 AM 9:00 AM 10:30 AM	Pro Populo Intention of the Donor In Honor of Our Lady of the Annunciation		Donor
FOURTH SUNDAY IN LENT		Jon Ferris Lauren Ferris Marlan & Katharine Allen Frs. Salako & Maccalli, S.M.A. Marcella Bambrick Sharon Szczepankiewicz Jerome Rusnack In Thanksgiving Margaret Marie Hood In Honor of St. Anne Binny Abell Hindman Cleto Crognale	Birthday Intention Special Intention Special Intention Special Intention 23rd Anniversary Health of the Sick Health of the Sick Special Intention Thanksgiving Birthday Intention 4th Anniversary	David & Ellen Allen David & Ellen Allen Rusnack Family Rusnack Family Rusnack Family Rusnack Family Anthony & Victoria Angelucci Anthony & Victoria Angelucci Laura Harvey Francine Crognale
MONDAY March 23rd <i>Feria in Lent</i>	5:30 PM	Purgatorial Society of Mary Immaculate of Lourdes	Memorial	
	12:30 PM	Patrick J. Montuori Josephine Montuori Patrick A. Montuori	18th Anniversary 12th Anniversary 6th Anniversary	Joe Montuori & Wendy Freeman
TUESDAY March 24th <i>Feria in Lent</i>	7:30 AM	Carol Harrington	Memorial	Eileen McEnaney
WEDNESDAY March 25th ANNUNCIATION OF OUR LADY	12:30 PM	Carolyn Ward	Memorial	Hobbib Family
THURSDAY March 26th <i>Feria in Lent</i>	7:30 AM	Elizabeth Leonard	Health of the Sick	Paul Belmonte
	5:30 PM	Gerard Leonard	Month's Mind	Lita O'Laoghaire
FRIDAY March 27th <i>Feria in Lent</i>	7:30 AM	Mikayla Blanchette	Special Intention	Provencher Family
	Health of the Sick 12:30 PM	Ann Marie Johnston	Health of the Sick	Provencher Family
SATURDAY March 28th <i>Feria in Lent</i>	9:00 AM	All Souls (18) Joseph M. Beard Christine Hanely	Memorial Memorial Memorial	Donor C. Joseph Doyle C. Joseph Doyle
	4:00 PM	Anzivino Family Memorial Mass	Memorial	Mary Fucci



ST. MARY'S CEMETERY

St Mary's Cemetery in Needham, founded in the 1870's, is the parish cemetery of Mary Immaculate of Lourdes. The Cemetery is a reverent resting place for those awaiting reunion with the Risen Lord. The decision to pre-plan and purchase interment rights is a responsible and thoughtful gesture, sparing loved ones the stress of making difficult decisions during a time of grief and loss.

For information, call the cemetery staff at Mary Immaculate of Lourdes Church at 781-235-1841. St. Mary's Cemetery | 1 Wellesley Avenue, Needham, MA 02494

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"Jesus Wept." John 11:35

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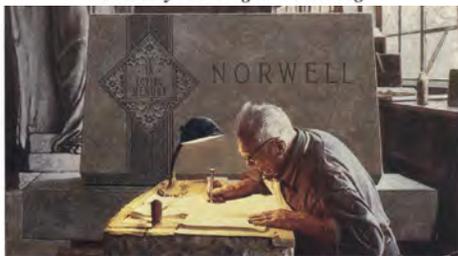
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