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Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS
VISITING ASSISTANT PRIEST: FR. JOHN TOKAZ, OFMCAP
DEACON: REV. MR. JUAN CARLOS RIVERA CASTRO, S.J.
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
SACRISTANS: ANGELUS DAVULIS, PETER GOGUEN,
FRANCIS GALLAGHER, EARL SMITH
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)
DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN
SEXTON: SEAN WARD (RET. CEMETERY SUPERINTDT.)

Telephones

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

Email: miol@parishmail.com

***Website:** A new official Parish website is in progress and will soon be on-line. In the mean time, for Mass times and Parish Bulletins, please visit www.bostoncatholic.org and type-in "Mary Immaculate of Lourdes".

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

Sunday: 4:00 PM (Saturday Vigil), 7:30 AM
9:00 AM, 10:30 AM (Traditional Latin), 5:30 PM

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

Traditional Latin Low Mass:

Mon., Wed. & Fri., 12:30 PM; Thurs., 5:30 PM,
Sat. 9:00 AM.

Holy Days: if Mon-Fri., 7:30 AM., 12:30, 5:30 &
7:30 PM.; if on Saturday, 7:30, 9:00 & 10:30 AM

Christmas Eve: 4:00 PM & 12 Midnight

Christmas Day: 7:30, 9:00 & 10:30 AM

January 1st: 7:30, 9:00 & 10:30 AM

SACRAMENTS

Baptism: Upon request. Please contact Father Higgins.

Penance (Confession):

Saturday 8:30-9:00 A.M. and 3:30-4:00 PM

Sunday, before and after the 10:30 a.m. AM Mass,
Weekdays, before and after the Latin daily Masses

Matrimony:

Engaged couples should make arrangements with the
parish church so as to allow for adequate sacramental
preparation (six months), including a Pre-Cana program.

Pastoral Care of the Sick

Anointing of the Sick (for those who are gravely ill or
facing serious surgery); **Communion of the Sick for
the Homebound:** Please contact Father Higgins.

ABOUT OUR PARISH

Welcome, New Parishioners and Sunday Visitors:

Mary Immaculate of Lourdes Parish is a canonically open parish of the Archdiocese of Boston, which has a Traditional Latin Mass apostolate. Both the ordinary form of the Roman Rite (1970 Missal) and the extraordinary form (1962 Missal) are celebrated here with the blessing of His Eminence Sean Cardinal O'Malley, Archbishop of Boston. We encourage new parishioners to please register in the parish and to introduce yourselves to the Pastor. We are always glad to welcome Sunday visitors here to our beautiful, historic church. We look forward to your coming again.

**PLEASE TAKE THE TIME
TO FILL OUT A PARISH
REGISTRATION FORM.**



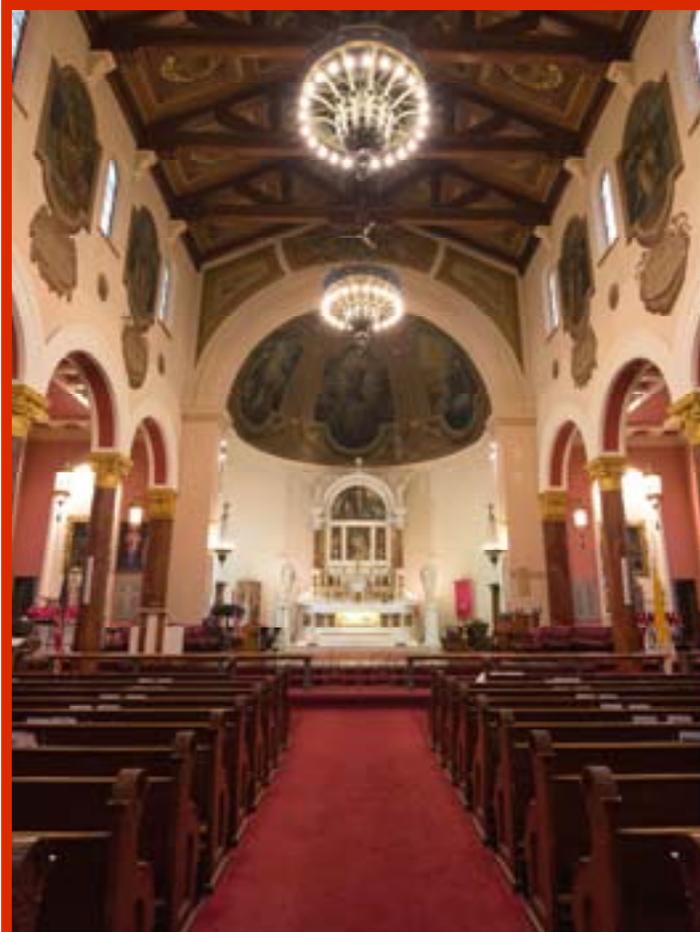
Parish Mission Statement

“What then is a parish? It is the smallest section of the one universal flock which has been entrusted to Peter by the Lord.

Under the authority of a responsible priest who has received the care of souls from his bishop, the parish is, within the Church of Jesus Christ, the first community of Christian life; it is a community cut to human dimensions, in which the shepherd can know his flock and the flock can know their shepherd ... At the heart of this area, we find the parish church with its bell-tower, its baptistery, its confessional, its altar and tabernacle, a symbol of unity and the centre of community life.”

(Blessed Pope Paul VI, reigned 1964-1978)

Mary Immaculate of Lourdes
(Formerly St. Mary's Parish, 1870-1910)
Newton/Needham, Massachusetts
Newton & Needham's Oldest Roman
Catholic Parish
Syriac-Rite Catholic Community:
Our Lady of Mesopotamia



FRONT COVER: The nave of Mary Immaculate of Lourdes Church.

(PHOTO by Tatiana Blanco,
www.tatianablancophotography.com)

Today, the Fourth Sunday in Lent, is traditionally known as “Laetare Sunday”, an anticipation of the Easter joy to come. We are at Mid-Lent Sunday: two weeks away from Palm Sunday and three from Easter.

MARCH IS THE MONTH OF SAINT JOSEPH

Pastor's Note



THE PUBLIC LIFE OF JESUS: FROM JORDAN'S BANK TO JERUSALEM

Conference III

With the Miracle at Cana, the Public Life of Jesus truly got underway. *"After this [Jesus] went down to Capharnaum, He and His mother and His brethren and His disciples: and they remained there not many days."* (John 2:12)

Soon, it was the time of Passover and Jesus goes up to the Jerusalem. Upon entering the Temple precincts, He commits a stunning action: *"And He found in the Temple them that sold oxen and sheep and doves, and 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."* (John 2:14-16)

There are two things to take notice of here. First, Jesus of Nazareth from Galilee is acting alone. He is not inciting a riot. He is not calling upon His followers to take direct action with fists and weapons. The whip of little cords is mostly for symbolic effect. Jesus is not acting as a peasant revolutionary but as a Jewish Prophet, and this distinction is well understood by the religious authorities who do not call out the guard, but rather approach Him as they would

a potential Prophet. *"What sign dost thou show 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 again from the dead, His disciples remembered that He had said this: and they believed the scripture and the word that Jesus had said."* (John 2:18-22)

The second thing is the reaction of the people to Jesus: *"Now when he was at Jerusalem, at the Passover, upon the festival day, many believed in His name, seeing His signs which He did."* (John 2:23) People knew that the Temple establishment was filled with all kinds of rottenness and corruption, and that it awaited the appearance of a Prophet to set things right. What Jesus did by cleansing the Temple was precisely the kind of dramatic action which filled the popular imagination about what the Messiah would do when he came.

Jesus therefore stays on in Jerusalem after the Passover, for many months, in fact. During this extended Jerusalem stay He receives a man of the Pharisees and a ruler of the Jews, Master Nicodemus, who comes to Him in secret by night. Chapter Three of St. John's Gospel contains the content of the dialogue between Jesus and Nicodemus.

Jesus finally returns to Galilee by way of the hostile country of Samaria (John 4). There He engages a Samaritan woman in dialogue by Jacob's Well near Sichar. He remains there two days with these Samaritans, in spite of the communal hostility existing between Jews and Samaritans, to good effect: *"And many came to believe Him because of His own word."* (John 4:41)

Returning to Galilee Our Lord resumes the public ministry He had begun the previous year in the city of Capharnaum, on the Sea of Galilee.

He teaches there in the synagogue on the Sabbath Day (Saturday). At Capharnaum (“*His own city*”, *Matt. 9:1*) we see Our Lord teaching, casting out demons, healing the sick. On one occasion He heals Peter’s mother-in-law of a deadly fever. Since Capharnaum is close to the border of the Tetrarch Philip’s territory it has a tax station for collecting custom duties. This is where Christ sees the tax-collector Matthew whom He calls to be one of His disciples. “*And when Jesus passed on from thence, He saw a man sitting in the custom house, named Matthew; and He saith to him: Follow Me. And he arose and followed Him.*” (*Matt. 9:9*) Christ also makes a definitive call of the fishermen Peter and Andrew, James and John to be His disciples and become “*fishers of men*” (*Luke 5:10*). “*And having brought their ships to land, leaving all things, they followed Him.*” (*Luke 5:11*)

Soon it is spring and time for Passover again. Jesus makes another pilgrimage to Jerusalem. The previous year He had acted as a Prophet, cleansing the Temple. This year He engenders another controversy. There is a healing pool called Bethesda near the Jerusalem Temple where a multitude of sick and suffering people are gathered. Christ singles out a man who has been under an infirmity for 38 years and cures him by a simple command. “*Jesus saith to him: Arise, take up thy bed and walk.*” (*John 5:8*) But since it is on the Sabbath Day that Jesus heals him He is accused by some of the ultra-observant of being a Sabbath-breaker. “*Therefore did the Jews persecute Jesus because He did these things on the Sabbath.*” (*John 5:16*)

Thus, the battle-lines are already drawn by the end of the Second Passover of Jesus’ Public Life. There are powerful groups of men within the Jewish nation whose opposition to Jesus of Nazareth is implacable, and they want Him destroyed.

CODA on John 5:1-16

Much Scripture commentary has centered around the possible mystical meaning of the man who was under infirmity for exactly 38

years. If the number 40 is considered to represent perfection, then this man is two short of something which he needs to make him whole. What might those two things be?

In the use of this Gospel Lesson in one of the Lenten Masses directed at the Catechumens, the pool of Bethesda is seen as a figure of the Sacrament of Baptism, the sick man is a figure of the “old Adam”, unable by nature or by his own effort to make himself well. Christ’s intervention is the redemptive work of the Savior, and the two things necessary to make “40” are the inseparable Easter Sacraments of Baptism and Holy Eucharist. (*Pius Parsch, The Church’s Year of Grace, Volume 2, Ember Friday, 1953 A.D.*)

In the miraculous events of the Apparition of the Blessed Virgin Mary at Lourdes in 1858, it was on Thursday, February 25th, that Our Lady instructed Bernadette to dig in the dirt and “drink” from a stream which was not there. The next day, however, a stream of water was gushing from the grotto. Liturgically, this date, February 26th, 1858, was Ember Friday in Lent (Friday of the First Week). The Gospel of the Mass was this Gospel of the man sick for 38 years and healed by Christ in John Chapter 5.

An important understanding for us here at Mary Immaculate of Lourdes Church whenever we contemplate the revelation of that underground spring at Mary’s direction: that it is much more than an account of a miraculous happening. Combined with the Gospel of John 5, read at Mass on the following day, it is also a clear sign. The Lourdes spring is a figure of the baptismal font. The healing and relief of the suffering sick at Lourdes points to the grace of Christ’s redemption in healing the wounds of sin. As with the miracle at the Wedding Feast at Cana, so Mary continues doing in the sign of the Apparition at Lourdes. Mary Immaculate intercedes with her Divine Son on our behalf (“*They have no wine*” (*John 2:3*) and she leads us to the Heart of Jesus.

(Fr. Higgins)

SCRIPTURE STUDY

SUNDAY EPISTLES STUDY LAETARE SUNDAY IN LENT Galatians 4:22-31

In today's Epistle, St. Paul contrasts life under the law to the life of grace and faith. He compares the former life to the sonship of Ishmael through Hagar (Sarah's slave), and the latter life to the sonship of Isaac, the true son of God's promise to Abraham. What is St. Paul's purpose in making this contrast? Some background for the Epistle as a whole will prove helpful here.

The main problem St. Paul confronts in his letter to the Galatians is a certain false teaching they had adopted from a "Judaizing" sect. As commentaries explain, this sect appears to have been claiming that circumcision (and likely the observation of the Jewish ritual and kosher laws, as well) were necessary for salvation (cf. 4:10; 5:2-10; 6:13). The Apostles had already ruled that these things were *not* necessary for becoming a Christian (cf. Acts 15). This truth confirmed by the Apostles was part of the Gospel message which St. Paul preached to them, but heretics were now proposing a "different Gospel" (cf. 1:6). Old mentalities die hard, and it seems that whoever these Judaizers were, they were compelling Gentiles to become Jews, thereby completely denying the redemptive work of Christ.

In view of such a crisis of faith, St. Paul rebukes his flock: "O foolish Galatians! Who has bewitched you?...Did you receive the Spirit by works of the law...?" (cf. 3:1-2, RSV), to which the answer is an emphatic "no." They received the Spirit by faith and baptism! Believers have a new status of sonship in Christ through baptism and faith. In 3:26-27, 29, which is one of the central passages of Galatians, St. Paul writes, "in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ...[and] if you are Christ's, then you are Abraham's offspring, heirs according to promise" (RSV).

In 4:4-7, St. Paul expands upon this notion of sonship in the following way, comparing life before Christ to a form of slavery from which Christ himself has purchased us: "God sent forth his Son, born of

woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!' So through God you are no longer a slave but a son, and if a son then an heir" (RSV).

This passage allows us to grasp more clearly St. Paul's purpose in contrasting Ismael/slavery/earthly Jerusalem to Isaac/freedom/Heavenly Jerusalem in the latter half of chapter 4. The former is an analogy of the pre-baptismal life as a slave, while the latter is an analogy of the post-baptismal life of freedom and sonship in Christ.

In treating the "Jerusalem which is above, [which] is free, [and] which is our mother" (4:26), St. Paul is employing one of the four "senses" of Scriptural interpretation: the anagogical sense. This way of reading and interpreting Scripture understands divine realities in their heavenly aspect, that is, it reveals something to us of the life of heaven. As the *Catechism of the Catholic Church* explains, by means of the anagogical sense, "[w]e can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem" (CCC no. 117). The whole of today's Mass is permeated with this maternal image of the Church, which St. Paul sets before us today as we press forward toward Easter, and the renewal of our baptismal life of grace.

(David Allen)



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

WEEKLY BIBLE STUDY: EPISTLES OF ST. PAUL—PASTORAL EPISTLES

David Allen hosts a weekly Bible Study every Friday morning at 8:20 AM (after the 7:30 Parish Mass). The class is now studying the Pastoral Epistles (I & II Timothy, and Titus). The Bible Study meets in the Lower Rectory Conference Room (in rectory basement). It is an open group and all are welcome to attend. (Please bring your Bible.)

LENT IN THE PARISH

PARISH LENTEN MISSION 2016

Mary Immaculate of Lourdes

Each Friday evening during Lent, 7:30 PM

February 12th-March 18th.

STATIONS OF THE CROSS

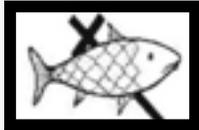
****SERMON**HOLY COMMUNION****

BENEDICTION

(MAIN CHURCH)

Confessions heard Wednesday nights during Lent in the Main Church: 6:30-8:00 PM.

(And at all parish churches throughout the Archdiocese of Boston.)



Religious Education

PARISH RELIGIOUS EDUCATION

TODAY, March 6th:

Grades K-5, 8:30-10 AM

(includes Children's Liturgy of the Word and 9 AM parish Mass)

Grades 6-10 (Pre-Confirmation), 10:15-11:30 AM
Classes in Lower Church Hall

New students are always welcome

Jean Johnson, Director

*Patti Strom, Latin Mass Children's
Catechism*



PARISH FELLOWSHIP

COFFEE AND DONUTE HOUR
TODAY, MARCH 6th,
AFTER THE 9:00 AM MASS.

Please join us in the downstairs church hall
immediately after the 9 AM Mass.



WE INVITE EVERYONE TO
JOIN US FOR COFFEE HOUR
DOWNSTAIRS EACH
SUNDAY AFTER THE 10:30
LATIN MASS.



Requiescant in Pace

Please pray for the resurrection of:

Richard Pasciuto, aged 84
Kathleen McKenna, aged 65



FOOD DRIVE to
help the
Newton Food Pantry
March 13th-20th

**NON-PERISHABLE
FOOD AND
GIFT-CARDS**

The Religious Education Program is organizing a Food Drive from the parish to give to the Newton Food Pantry.

Non-perishable grocery items may be left in the front vestibule of the main church over the next two Sundays.

Please place any gift-cards in the collection basket at the Offertory.

Music Programs for this Sunday's Masses

Mass of Pope Paul VI (1970 Missal)

4:00 PM (Vigil), 7:30 & 9:00 AM, 5:30 PM

Laetare Sunday (Fourth Sunday in Lent)

Entrance Antiphon: Isaiah 66:10-11

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

Ordinary Prayers: Mass XVII

(Kyrie, Credo*, Sanctus, Benedictus, Agnus Dei)

Offertory Antiphon: Lk. 15:32

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

9:00 AM

O Vos Omnes

From "The Seven Last Words of Christ"

Théodore Dubois, Published 1867

"O all ye that pass by the way, attend and see:

If there be any sorrow like to my sorrow.

Attend, all ye people, and see my sorrow:

If there be any sorrow like to my sorrow."

Communion: Jn. 9:11, 38

"The Lord anointed my eyes: I went, I washed, I saw and I believed in God."

Post Communion Hymn

Stabat Mater

(Gregorian Chant)

9:00 AM

Stabat Mater (Antonio Vivaldi)

VIII. Fac Ut Aredeat

Make me feel as thou hast felt;
make my soul to glow and melt
with the love of Christ my Lord.

Recessional Hymn:

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

Mass of St. Gregory the Great (1962 Missal)

Sunday, 10:30 AM

Laetare Sunday (Fourth Sunday in Lent)

Processional Hymn: Eram Quasi Agnus

(Tomas Luis De Victoria ca. 1548~1611)

Asperges: Chant

Introit: Isaiah 66:10-11

"Laetare, Jerúsalem: et convéntum fácite, omnes qui dilígitis eam: gaudéte cum lætítia, qui in tristítia fuístis: ut exultétis, et satiémíni ab ubéribus consolatiónis vestræ. V. Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus."

**Ordinary Prayers: Missa Brevis

Giovanni Pierluigi da Palestrina

(Published: Liber missarum III, 1570)

(Kyrie, Credo, Sanctus, Agnus Dei)

Gradual: Psalm 9:20,4

"Lætátus sum in his, quæ dicta sunt mihi: in domum Dómini íbimus. Fiat pax in virtúte tua: et abundántia in túrribus tuis."

Tract: Psalm 124:1-2 "Ad te leavi oculos meos, qui habitas in coelis. Ecce sicut oculi servorum in minibus dominorum suorum. Et sicut oculi ancillae in minibus dominae suae: ita oculi nostri ad Dominum Deum nostrum, donec miseratur nostri: Miserere nobis, Domine, Miserere nobis."

Offertory Verse: Psalm 135 (134): 3, 6

"Laudáte Dóminum, quia benígus est: psállite nómini ejus, quóniam suávis est: ómnia quaecúmque vóluit, fecit in cælo et in terra."

Offertory Hymn: Judas Mercator

(Tomas Luis De Victoria ca. 1548~1611)

Communion Verse: Psalm 122 (121): 3, 4

"Jerúsalem, quæ ædificátur ut civitas, cujus participátio ejus in idípsum; illuc enim ascenderunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine."

Communion Hymn: Unus Ex Discipulis Meis

(Tomas Luis De Victoria ca. 1548~1611)

Recessional Hymn: **Stabat Mater

(Emanuele d'Astorga)

Noon Angelus (Chant)

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. *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.

Calendar of Masses

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

SATURDAY March 5th	4:00 PM	Spencer Sotell	Birthday Intention	Sotell Family
SUNDAY March 6th	7:30 AM	Pro Populo		
LAETARE	9:00 AM	William & Adele Waeldner	Memorial	Slifka Family
SUNDAY, <i>the</i> FOURTH SUNDAY IN LENT	10:30 AM	Peter & Nancy Joseph Jude Kasper Jeff Pino Ann Gianfrancesco John Drohan Jose Rivera McNamara Family Merrill LaBonte Justice Antonin Scalia In Honor of St. Joseph Hannah Fay	Special Intention Birthday Intention 3rd Anniversary Special Intention Birthday Memorial Health of the Sick Special Intention Memorial Memorial In Thanksgiving Birthday Intention	Provencher Family Kasper Family Nick & Janet Pino Anthony & Victoria Angelucci Rusnack Family Fortunata Buenaventura Kingsley Family Michelle Dolitka Concepcion Reyna Susan Goeller Kingsley Family
MONDAY March 7th <i>Lenten feria</i>	7:30 AM	Purgatorial Society of Mary Immaculate of Lourdes Parish	Memorial	
	12:30 PM	Commemoration of the Faithful Departed	Memorial	
TUESDAY March 8th <i>Lenten feria</i>	7:30 AM	William & Dorothy Wilson	Memorial	
WEDNESDAY March 9th <i>Lenten feria</i>	12:30 PM	Fr. Higgins		Blessed Margaret of Costello Group
THURSDAY March 10th <i>Lenten feria</i>	7:30 AM	Fr. Higgins		Blessed Margaret of Costello Group
	5:30 PM	Peter F. Brady, Jr.	Memorial	C. Joseph Doyle
FRIDAY March 11th	7:30 AM	Edward Mulhern	Memorial	Mulhern Family
	12:30 PM	Leonard & Arlene Nolan & Family	Special Intention	Leonard Nolan
SATURDAY March 12th <i>Lenten feria</i>	9:00 AM	Jeff Pino Catherine Blake	Memorial Health of the Sick	Nick & Janet Pino Kathy Blake
	4:00 PM	Carmine & Anna Maria DiVecchia	Memorial	Antoinette Paoletti

**“Each Mass has an infinite, immense value that we can never fully understand.”
—St. John Marie Baptiste Vianney, Curé d’Ars**

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