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**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**

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. DESIRE SALAKO, S.M.A.
DEACON: REV. MR. STEPHEN WOLFE, S.J.
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
FIRST SACRISTAN: ANGELUS DAVULIS
ASSISTANT SACRISTANS: FRANCIS GALLAGHER,
PETER GOGUEN, EARL SMITH
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

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 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.

APRIL IS THE MONTH OF THE BLESSED SACRAMENT



THE POPE'S UNIVERSAL INTENTION FOR THE MONTH OF APRIL, 2017:

"That young people may respond generously to their vocations and seriously consider offering themselves to God in the priesthood or consecrated life." (PHOTO: Pope Francis bestows a kiss on the forehead of Clement Pappin, St. Peter's Square, 2015)

Pastor's Note

THE STORY OF THE SEVEN HOLY FOUNDERS: CONFERENCE V

MARCH 31st,
A.D. 2017



Painting: "The Seven Founders of the Order of Servites", by Matteo Roselli (1578-1650)

"[At that time Jesus said to His disciples:] Fear not, little flock, for it hath pleased Your Father to give you a kingdom. Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where the thief approacheth not, nor the moth corrupteth.

For where your treasure is, there will your heart be also." —St. Luke 12:32-34

In Biblical numerology the number Seven carries great meaning. Seven means perfection, fullness. The work of God's Creation is completed by the Seventh (or Sabbath) day of His Rest. Seven is also the symbolic number of charity, grace and the Holy Ghost. There are Seven Sacraments. Seven are the gifts of the Holy Ghost. We also speak of the Seven Joys and the Seven Sorrows of Mary. (John A. Hardon, S.J.: *Modern Catholic Dictionary*,

"Numbers, Religious", A.D. 1999.)

We can see then the importance of the number Seven in the lives of the men who founded the Order of Friar Servants of Mary. There are Seven Florentine Brothers who are first called to renounce the world by a vision of the Blessed Virgin Mary to them on Assumption Day in 1233. Seven years pass before they receive a second vision of Our Lady to them on Good Friday in 1240. The new religious order in the Church they are to found is to be especially dedicated to the memory of Our Lady's Compassion with Christ in her Seven Sorrows. Their whole calling was a perfection of charity and grace.

Last week when we left our Brothers they had just received that Second Vision of the Blessed Virgin to them. No longer would they remain isolated on Monte Senario. Their former spiritual director from their days in the *Laudesi* Confraternity Jacopo of Poggibonsi now joined them as a Servant of Mary. They were clothed in their new black habit by their old friend the Bishop of Florence himself. At this clothing they gave up the last thing that had remained to them from their former lives—their baptismal names. Henceforth they were to be known by their names "in religion": Brothers Bonfilius, Alexis, Amadeus, Hugh, Sostenes, Manettus and Buonagiunta. By the bishop's wish, they all consented to be ordained priests. All that is, except one. Brother Alexis, known in the world as Alessio Falconieri, begged to be excused, so unworthy did he feel of priestly ordination, and that request was reluctantly granted him. Brother Bonfilius, known in the world as Buonfigilio Monaldo, became the Superior.

In the years following Heaven granted these mendicant friars the Servites an amazing growth. Many worthy men sought them out to join them. They established friaries in Siena, Pistoia, Arezzo, and Florence. They preached Christ Crucified in the cities and towns of Italy together with the Sorrows of Our Lady who suffered so much in union with Him.

You will recall also how, earlier in our story, a

five-month old child, Filippo Benizi, born on the very day when the Brothers received their first vision of Our Lady in 1233, called out to the Brothers as they were begging alms in Florence. Filippo was part of the “Miracle of the Babes” which had induced the Seven Brothers to seek their isolation on the Monte Senario. Filippo now re-enters our story.

When he was thirteen his parents sent him to Paris to study medicine. From Paris he went on to Padua, where he took the degree of doctor in medicine and philosophy at the age of nineteen. Brilliant, well-educated, the sole heir to his noble parents’ wealth, Filippo returned to Florence and began to practise his profession.

But Filippo Benizi had the sense that God was asking more of him. On Thursday in Easter Week, 1254, he was praying before the crucifix in the abbey-church at Fiesole outside of Florence. He heard an interior voice of Christ from the Cross saying to him: *“Go to the high hill where the servants of my Mother are living, and you will be doing the will of my Father.”*

He went to the Servite Chapel at Carfaggio, just outside the city walls of Florence for Mass that day. The Epistle reading was from the Acts of the Apostles, Chapter 8, where Philip the Deacon is to go near to the chariot where the Ethiopian court official is reading aloud from the Prophet Isaias. His own name being Philip, Filippo Benizi applied to himself the words of the Epistle *“Go near and join thyself to this chariot”* and took them as an invitation to join the Servite Order. In a prayer vision he then thought he beheld Our Lady approaching him in a chariot.

Following this experience of grace twenty-year old Filippo Benizi trekked out to Monte Senario where he begged admittance: *“I wish [he said] to be the servant of the Servants of Mary.”* Brother Buonfiglio admitted him indeed to the habit of lay-brother. In view of the circumstances of his call, the new lay-brother was given his baptismal name as his name in religion: Brother Philip.

He was made gardener and put to work at every kind of hard country labor to which the young lay-brother applied himself with great

cheerfulness and a spirit of recollection and prayer. He lived in a little cave behind the church of the Servites church on Monte Senario. *A servant of the Servants of Mary.*

But Brother Philip was not to live out his religious life in this quiet obscurity. Remember: he was a very well educated and accomplished young man. In 1258, he was sent to the Servite House in Siena. On the way he was in the company of other friars including two Dominicans. They were talking about certain controverted points touching on theology. Brother Philip showed great skill in speaking on these matters, to the astonishment of the company. Upon their return, he was reported to their superior, with the end result being that Brother Philip, under the absolute command of religious obedience, gave consent to his priestly ordination.

Nine years later, in 1267, a chapter of the whole Servite order was held at Carfaggio, the very chapel where Filippo Benizi had received his call during the Mass of Easter Thursday in 1254. Brother Buonfilius, the first prior general had given up his office in 1256 on account of his old age. He died on the Octave Day of Christmas 1261. Brother Buongiunta, the youngest of the Seven Founders, was elected in his place but died soon afterwards. Brother Amadeus followed him in office and then in death. Brother Manettus became the fourth prior general, but at this chapter in 1267 he resigned the generalship. In his place, the friars unanimously elected Brother Philip. The five-month old infant who had miraculously hailed the Brothers in 1233, was now—at the age of 34—their superior.

THE STORY OF THE SEVEN HOLY FOUNDERS: CONFERENCE 6 APRIL 7th, A.D. 2017.

“Now there stood by the Cross of Jesus, His Mother and His Mother’s sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw His Mother, and the disciple standing, whom He loved, He saith to His Mother; Woman, Behold thy son. After that He saith to the disciple; Behold thy Mother. And from that hour the disciple took her to his own.”—St. John 19:25-27

Visitors and pilgrims to the city of Florence today can go to the church of the Santissima Annunziata, the Most Holy Annunciation, in Carfaggio. It is the Mother Church of the Servite Order founded by the Seven Holy Brothers of our story. To date this Order—the Order of Friar Servants of Mary—is the only religious order of the Catholic Church founded in the city of Florence.

In the Year 1250 (ten years after the Brothers had received their Second Vision of the Blessed Virgin Mary) the foundation stone was laid for this new church (at that time just outside the city walls of Florence) on the Feast of the Annunciation itself, March 25th. Largely funded by Chiarissimo Falconieri, brother of one of the Seven Holy Founders Brother Alexis Falconieri, the city of Florence wished to make this gift of a magnificent church to the Servite Brothers next to their poor convent also called the Annunziata.

In 1252 one of the new recruits to the Servite Brothers, Brother Bartolomeo, was painting a fresco of the Annunciation. Struggling to do this subject justice, he fell asleep in the midst of his labor. When he awoke he found to his amazement that the picture was complete. He concluded that an angel's hand had painted the Virgin's face which he was not able to do satisfactorily. The humble picture soon developed a reputation for miracles and it became an object of great popular devotion. (This 13th Century painting is still preserved in a chapel at the entrance to the basilica.)

It was in this Servite Chapel at Carfaggio in 1254

that Filippo Benizi had the mystical experience which led him to seek admission to the Servites. Last week, at the conclusion of our conference, we saw how, in 1267, again at the Santissima Annunziata, Brother Philip was raised to the rank of prior general for the whole Servite Order.



Now the great benefactors of this Church of the Annunziata, Chiarissimo Falconieri and his wife Riguardata, had grown old and were childless. But in 1270, in answer to their prayers of many years, a daughter was born to them. Like St. Zachary and St. Elizabeth, the parents of St. John the Baptist, or (as tradition tells us) St. Joachim and St. Anne, the parents of the Blessed Virgin Mary, divine intervention allowed them to conceive and bring forth a child in their own age. They named their daughter Juliana.

Chiarissimo did not live long after his daughter's birth. He died when she was only four. It was his wish, however, that his brother—Brother Alexis—should share in the direction of her upbringing together with his wife Riguardata.

In 1274, Brother Alexis was the only one of the Seven Holy Founders still alive. He himself was 74, but he was to live until 110. He discerned in his niece Juliana an extraordinary capacity for the things of God. Of her early life it is written: *"From her very cradle Juliana gave tokens of the holiness of life to which she afterward attained. And from the lisping of her baby lips was caught the sweet sounds of the names of Jesus and Mary. As she entered on her girlhood, she delivered herself up entirely to the pursuit of Christian virtues, and so excellently shone therein that her uncle, the Blessed Alexis, scrupled not to tell her mother that she had given birth to an angel rather than to a woman."* (Breviary Lesson, St. Juliana Falconieri, June 19th.)

When she was fourteen, Juliana declared her intention to renounce her rich inheritance and all prospects for marriage, vowing instead her virginity to Christ. After a period of instruction under her uncle Brother Alexis, Juliana Falconieri was clothed with the black Servite habit by the prior general Brother Philip Benizi in the Annunziata. A year later she was professed as an Oblate of the Order. She was all of fifteen.

Philip Benizi died on August 22nd, 1285, the Octave Day of the Assumption of Our Lady. He is honored each year August 23rd on the altars of

the Church as *Saint Philip Benizi*. A man of great spiritual gifts, who had worked miracles in his life-time, St. Philip was enlightened from on high that Juliana Falconieri was heaven's chosen vessel of grace and so he confided the Order into her hands before he died.

At the time of St. Philip's death, the Servite Order was on the point of suppression, falling as it did under the recent decrees of a Church Council that there should be no more new religious orders in the Church. Although the Servites had received the blessing of local bishops, they had never obtained the approval of the Pope in Rome and now there seemed little to no of that ever happening.

Juliana Falconieri, after the example of Our Lady who obtains all things through humble prayer, obtained the Holy See's approval of the Servites through her prayers and the innocence of her life. On February 11th, 1304, the impossible to obtain permission was finally given. Juliana was thirty-four.

In that same year her mother died. Up until that point Juliana had continued living at her family home. Now she went to live in another house where she lived with a community of women who had also taken the Servite habit, and had dedicated themselves to prayer and works of mercy. They women wore the same habit as the men but with this difference: they shortened their sleeves in order to facilitate their work. They become known then as the "Mantellate" for their cropped sleeves.

The women made Juliana their superior and it was she who drew up the regulations of their Rule of Life. Although it was St. Philip Benizi who first drew up the Constitutions for the Servites, it was Juliana who completed that work. "*But her influence extended further still, so that the whole Order, both the men and the women alike, hail her as their mother; for it was indeed she who put the finishing stroke to the work of its foundation and gave it the stability it has possessed for centuries.*" (*Dom Prosper Gueranger, O.S.B.: The Liturgical Year, Vol. 12, "St. Juliana Falconieri."*)

And so the work begun by grace upon Our

Lady's vision to the Seven Confraternity Brothers, was confirmed at the end of seventy years by Heaven making use of a chosen soul who so resembled the purity of Mary in her calling, another "*handmaid of the Lord*". Thus ends our story of the Seven Holy Founders.

One more thing: St. Juliana Falconieri was seventy years old when she died. A great Eucharistic miracle marked the end of her life. Too sick to receive the Host, she asked that it be placed on a cloth over her heart. As soon as this was done the Communion Host vanished before the eyes of the astonished onlookers. With a smile of joy Juliana bowed her head and died. And then, as the Servite Sisters prepared her body for burial they found, over her heart, "*a mark like the stamp of a seal, reproducing the form of the Sacred Host, bearing a figure of Christ Crucified.*" (*Breviary*)

(Fr. Higgins)

SACRED TRIDUUM SCHEDULE 2017

Spy Wednesday, April 12th:
Office of Tenebrae, 7:30 PM

Maundy Thursday, April 13th:
Mass of the Lord's Supper. 5:30 PM (1970 Missal), & 7:30 PM (1962 Missal), Night Watch at the Altar of Repose until 12 Midnight

Good Friday, April 14th:
Commemoration of the Lord's Passion, 3:00 PM (1970 Missal) & 7:30 PM (1962 Missal)
Iraqi Catholic Community Good Friday service, 7:30 PM (Lower Church hall)

Holy Saturday/Easter Eve, April 15th:
Paschal Vigil and the First Mass of Easter, 8:00 PM

Easter Sunday, April 16th:
Masses at 7:30 & 9:00 AM
10:30 AM (Traditional Latin)
Iraqi Catholic Community Easter Mass, 6:00 PM

SCRIPTURE STUDY

THE COLLECTS OF THE ROMAN MISSAL: THE ANNUNCIATION

APRIL 9th, A.D. 2017

(PRAYER OVER THE OFFERINGS)

This week in our meditations on the Collects of the Roman Missal, we will complete our study of the Collects for the Feast of the Annunciation (celebrated on March 25) according to the MR 1970. Below is the official ICEL translation of the Post-Communion for the Feast in the third typical edition of the *Roman Missal* (2010):

"Confirm in our minds the mysteries of the true faith, we pray, O Lord, so that, confessing that He who was conceived of the Virgin Mary is true God and true man, we may, through the saving power of His Resurrection, merit to attain eternal joy. Through Christ our Lord. Amen."

Broken down into its five-part structure, the Collect looks like this:

1. O Lord (address),
2. n/a (no acclamation),
3. Confirm in our minds the mysteries of the true faith, we pray, (petition),
- 4a. we, who confess that He who was conceived of the Virgin Mary is true God and true man (motive for the petition),
- 4b. so that we may merit to attain eternal joy through the saving power of His Resurrection (hoped-for outcome),
5. Through Christ our Lord (concluding doxological formula).

Re-fashioned into a syllogism, we may interpret the Collect like this:

- A. If we confess the Church's faith in Christ as true God and true man,
- B. And if God strengthens us in the doctrinal and sacramental reality of this faith,
- C. Then Christ will save us by His Resurrection and enable us to come to the joy of heaven.

In light of the previous two bulletin columns, we can detect similar ideas amongst the Collects for this Feast. For example, we see an exact parallel between the Post-Communion and the Principal

Collect in terms of the Church making an orthodox Christological confession (*confitemur*). Such a saving confession of faith recognizes the indispensable role of Mary, for Christ received His Sacred Humanity through her.

There exists similarity also between the Post-Communion and the Prayer over the Offerings, for both speak of Christian joy. In the Prayer over the Offerings, celebrating the mystery of the Incarnation on this Feast Day is what brings joy to the Church in the present (*ipsius gaudeat hac sollemnitate celebrare mysteria*). In the Post-Communion, however, there is a movement *beyond* the celebration: the Risen Lord leads the Church to merit eternal joy (*ad aeternam...laetitiam*) by means of His saving Resurrection. The Resurrection (and its heavenly consequences) constitute a unique feature of the Post-Communion. The link between the reception of Holy Communion and bodily resurrection is a truth rooted in the Gospel: in the Bread of Life discourse, Jesus promises that His Flesh and Blood are the instrumental cause for the bodily resurrection of His disciples (cf. Jn. 6:51, 53-54). In view of this great promise, the Church, celebrating Christ taking on flesh, asks God to confirm her in the mysteries of the true faith (note the Latin: *verae fidei sacramenta confirma*). In essence, she asks that the doctrinal and sacramental reality of the Incarnation take root in her and grow ever stronger. The Church can look confidently, then, to the hoped-for outcome of her prayer (heaven), because the power of Jesus' Resurrection has been given in sacramental pledge.

In contemplating the mystery of this sacramental pledge, we can see the centrality of the Annunciation to Mary. Jesus' resurrected Body, although changed and glorified, is nevertheless the same Body He received from Mary (*qui conceptum de Virgine*). Therefore, while bodily resurrection is a gift bestowed principally by Christ Himself on His faithful, it is, by extension, a gift from Mary, as well. Mary's gift to Christ of His Sacred Humanity, given once in time, continues to be source of fruitfulness in the Sacraments, the Eucharist especially, leading the Church to heavenly joy.

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

(David Allen)

Music Programs for this Sunday's Mass

Mass of Pope PaulVI (1970 Missal)

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

Palm Sunday

Prelude: 9 AM

The Holy City (Stephen Adams)

Opening Antiphon Matthew 21,9

"*Hosanna to the Son of David, the King of Israel.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*"

Procession

"*The children of the Hebrews, carrying olive branches, went to meet the Lord, crying out and saying:
Hosanna in the highest.*"
(Saint Meinrad, page 26)

Ordinary Prayers: Mass XVII

(Kyrie, Credo*, Sanctus & Agnus Dei)

Offertory: Matthew 26:42

"*Father, if this chalice cannot pass without my drinking it, your will be done.*"
(Saint Meinrad, page 27)

Communion Hymn

My Song Is Love Unknown
(composed by John D. Edwards)

Post Communion Hymn

Ave Regina Caelorum
(Solemn Tone)

9:00 AM

Ave Regina Caelorum
(Giovanni Legrenzi, 1626~1690)

Recessional Hymn:

All Glory, Laud, and Honor
(Worship II Hymnal, No. 9)

Mass of St. Gregory the Great (1962 Missal)

10:30 AM

Palm Sunday

The Blessing of the Palms

Antiphon: Matthew 21,9

"*Hosanna Filio David: benedictus qui venit in nomine Domini. O Rex Israel: Hosanna in excelsis.*"

(Distribution of Palms at the altar rail)

Pueri Hebraeorum (Gospel Lesson)

Procession with the Blessed Palms

Introit: Psalm 21:20,22,2

"*Dómine, ne longe fáciás auxílium tuum a me: ad defensiónem meam áspice: líbera me de ore leónis, et a córnibus unicórniū humilitátem meam. V. Deus, Deus meus, résponce in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum.*

"*Dómine, ne longe fáciás auxílium tuum a me: ad defensiónem meam áspice: líbera me de ore leónis, et a córnibus unicornuórum humilitátem meam.*"

Ordinary Prayers: Mass XVII

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

Gradual: Psalm 72:24,1-3

"*Tenuísti manum déxteram meam : et in voluntáte tua deduxísti me : et cum glória assumpsísti me. Quam bonus Israél Deus rectis corde! mei autem pæne moti sunt pedes, pæne effúsi sunt gressus mei : quia zelávi in peccatóribus, pacem peccatórum videns.*"

Tract: Psalm 21:2-9,18,19,22,24,32

"*Deus, Deus meus, résponce in me: quare me dereliquísti? Longe a salúte mea verba delictórum meórum. Deus meus, clamábo per diem, nec exáudies...*"

Offertory Verse: Psalm 68:21,22

"*Impropérium exspectávit cor meum, et misériam: et sustínui qui simul mecum contristaréatur, et non fuit: consolántem me quæsívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.*"

Offertory Hymn: O Bone Jesu

(Giovanni Pierluigi da Palestrina d.1594)

Communion Verse: Psalm 26:42

"*Pater, si non potest hic calix transíre nisi bibam illum, fiat volúntas tua.*"

Communion Hymn: In Monte Oliveti

(Giovanni Croce, 1557~1609)

Ave Regina Caelorum

(Giovanni Legrenzi, 1626~1690)

Recessional Hymn: All Glory, Laud, and Honor
(Worship II Hymnal, No. 9) Noon Angelus (Chant)

LATIN MASS PROPS: PASSION SUNDAY

INTROIT: Psalm 21: 20, 22 O Lord, keep not Thy help far from me: look to my defense: deliver me from the lion's mouth, and my lowness from the horns of the unicorns. Psalm 21: 2 O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. Lord, keep not...

COLLECT Almighty and everlasting God, who didst will that our Saviour should take upon Him our flesh and suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant that we may both follow the example of His patience and also be made partakers of His resurrection. Through the same Christ our Lord.

EPISTLE: Philippians 2: 5-11 Brethren, let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man, He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*Here all genuflect*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GRADUAL: Psalm 72: 24, 1-3 Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. V. How good is God to Israel, to those of an upright heart! but my feet were almost moved, my steps had well-nigh slipped: because I was jealous of sinners, seeing the prosperity of sinners. **TRACT:** Psalm 21:2-9, 18, 19, 22, 24, 32 O God, my God, look upon me; why hast Thou forsaken me? V. Far from my salvation are the words of my sins. V. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. V. But Thou dwellest in the holy place, the praise of Israel. V. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. V. They cried to Thee, and they were saved: they trusted in Thee, and were not He delighteth in Him. V. But they have looked and stared confounded. V. But I am a worm, and no man: the reproach of men and the outcast of the people. V. All they that saw me have laughed me to scorn: they have spoken with the lips and wagged the head. V. He hoped in the Lord, let Him deliver Him: let Him save Him, seeing upon me: they parted my garments amongst them, and upon my vesture they cast lots. V. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. V. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. V. There shall be declared to the Lord a generation to come; and the heavens shall show forth His justice. V. To a people that shall be born, which the Lord hath made.

THE PASSION: Matthew 26: 1-75; 27: 1-66 At that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified . . . And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulcher to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulcher sure, sealing the stone and setting guards.

OFFERTORY: Psalm 68: 21-22 My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, but there was none: I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

SECRET Grant, we beseech Thee, O Lord, that the offering made in the presence of Thy majesty may procure us the grace of devotion, and effectually obtain for us a blessed eternity. Through our Lord.

Preface of the Holy Cross

COMMUNION: Matthew 26: 42 Father, if this chalice may not pass away, but I must drink it, Thy will be done.

POSTCOMMUNION By the operation of this mystery, O Lord, may our vices be destroyed and our just desires fulfilled. Through our Lord.

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

SUNDAY
 APRIL 9th
 PALM
 SUNDAY



MONDAY
 April 10th
Monday in Holy Week

TUESDAY
 April 11th
Tuesday in Holy Week

WEDNESDAY
 April 12th
Spy Wednesday

THURSDAY
 April 13th
Maundy Thursday

FRIDAY
 April 14th
Good Friday

SATURDAY
 April 15th
Holy Saturday/Easter Vigil

SUNDAY APRIL 9th PALM SUNDAY	4:00 PM (Sat) Anzivino Family: Maria & Memorial Angelo, Frank, Virginia, Frank Jr., Lydia, Rita, John Eleanor & Kevin; Louis Fucci; Linda & David Mitchell; Tony & Ann Tambascio Pro Populo Donald Bryant Helen Rusnack Lita O'Laoghaire Jeff & Kelly Bernard Fam. Bro. Martin MacKenzie M.I.C.M. Avis Gysel Catherine Kwash Eddie Doyle John & Debbie Goffredo Parick Pini John Penniman Paula Aylward	Richard Anzivino Health of the Sick 13th Anniversary Special Intention Special Intention Birthday Intention Memorial Birthday Intention Memorial Memorial Memorial Memorial Memorial Birthday Intention	Goguen Family Rusnack Family Paul & Annette White Juhasz Family Mansfield Family Kwash Family Bennett Family Bennett Family Laura Harvey Penniman Family Kingsley Family
MONDAY April 10th <i>Monday in Holy Week</i>	7:30 AM Purgatorial Society of Mary Immaculate of Lourdes 12:30 PM John Doogan	Memorial 6th Anniversary	Rod & Martha Phillips
TUESDAY April 11th <i>Tuesday in Holy Week</i>	7:30 AM Joyce Higgins	Memorial	Davulis Family
WEDNESDAY April 12th <i>Spy Wednesday</i>	12:30 PM Donald Ludwig	Memorial	MacKenzie Family
THURSDAY April 13th <i>Maundy Thursday</i>	5:30 PM		
FRIDAY April 14th <i>Good Friday</i>	3:00 PM		
SATURDAY April 15th <i>Holy Saturday/Easter Vigil</i>	7:30 PM 8:00 PM		



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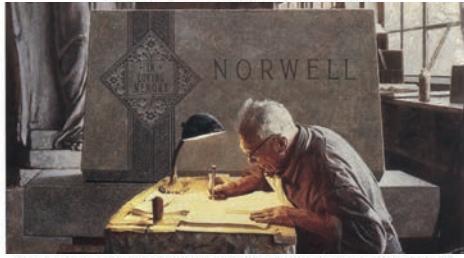
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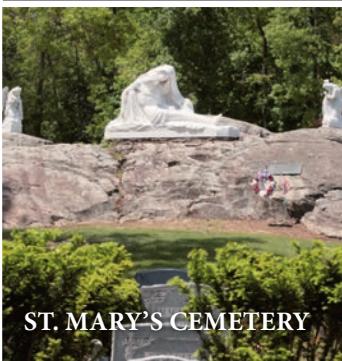
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For information, call the cemetery staff at Mary Immaculate of Lourdes Church at 781-235-1841. St. Mary's Cemetery | 1 Wellesley Avenue, Needham, MA 02494