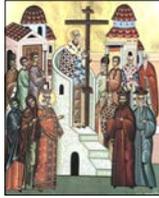


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Mary Immaculate of Lourdes Parish

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 GORGES
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
SUNDAY SACRISTAN: FRANCIS GALLAGHER
ASSISTANT SACRISTAN: ANGELUS DAVULIS
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



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Mr. Ron Goguen, Superintendent .

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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.**

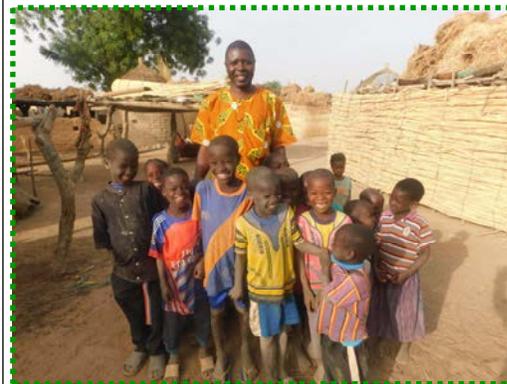
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SEPTEMBER, 2018:**

"YOUNG PEOPLE IN AFRICA:

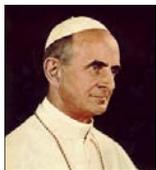
*That young people in Africa may
have access to education and work in their own
countries."*

(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,



(left) Fr. Salako
with children at
one of the
S.M.A. Missions
in Niger)

Parish Mission Statement



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

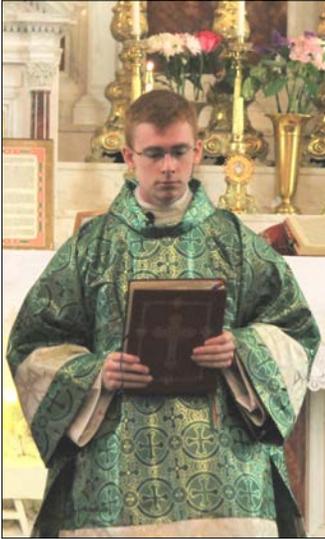
Under the authority of a responsible priest who has received the care of souls from his bishop, the parish is, within the Church of Jesus Christ, the first community of Christian life; it is a community cut to human dimensions, in which the shepherd can know his flock and the flock can know their shepherd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

(Blessed Pope Paul VI, reigned 1964-1978)

**FRONT COVER: The
Children's Garden on our
parish grounds, taken last
Sunday on the day of the
parish picnic. The statue
of Our Lady was given to
the parish by Jim
Imprescia, who was the
parish Music Director for
many years, in memory of
his parents. (PHOTO by
Rod Phillips)**



Pastor's Note



Frater Gerard Sagredo Juhasz carries the book to chant the Epistle. The reliquary containing a first-class relic of St. Bernadette may be seen on the high altar over his left shoulder.

THE PARISH ALTAR RELICS

As many people have noticed, our high altar has a number of reliquaries displayed. In the photo to the right you can see a large reliquary which contains a first-class relic of St. Bernadette Soubirous, the visionary of Lourdes. Here follows a guide to all of the displayed relics.

At the base of the statue of Pope St. John Paul II there is a reliquary which contains several saints' relics:

St. Dominic, St. Catherine of Siena, St.

Raymond Peñafort, and St. Albert the Great. The next three reliquaries, each in front of a candlestick, are: 1) *Pope St. Pius X* (who was the reigning Pope when this parish church of Mary Immaculate of Lourdes was dedicated), 2) *St. Maria Goretti*, Virgin and Martyr for the holy virtue of purity, and 3) *St. Elizabeth Queen of Portugal*, the namesake and grand-niece of St. Elizabeth of Hungary, who was given special grace to re-establish peace where there had been division and of mitigating the fury of war.

On the other side of the tabernacle are another three reliquaries, each in front of a candlestick: 1) *Padre Pio of Pietrelcina*: the relic is piece of one of his bandages which would bleed from his stigmata whenever he said Mass. 2) *St. Bernadette Soubirous*, the visionary of Lourdes and 3) *St. Catherine Labouré*, who received the vision of Our Lady which has become the Miraculous Medal. Finally, at the base of St. Michael's statue is another reliquary with

several saints: *St. Catherine of Siena, St. Rita of Cascia, St. Rose of Lima, St. Philomena, and St. Thérèse of the Child Jesus.*

Inside the altar stone itself are the relics placed there at the time of the altar's consecration, symbolically buried inside the stone as if buried in a tomb. In this way the practice of the early Church of saying Mass over the tombs of its martyrs during the long ages of persecution by the Roman Empire is perpetuated. Unfortunately, there is nothing we have in our parish archives which tells us whose relics are inside our altar sepulchre. When the priest kisses the altar stone as he begins the offering of Mass it is very good for us to remember that he is not only reverencing the altar as it signifies Christ, but he is also venerating the tombs of the martyrs. The free-standing altar we use for most of our Novus Ordo Masses has an altar stone as well: it was taken from the original altar in the downstairs church, which now serves as our parish hall.

What is the purpose of giving such honor to the earthly relics of the Saints? One important reason is to increase our faith in the Resurrection to come. God will raise both their bodies and ours back to life on the Last Day. Another reason is to increase our faith in the power of the Saints' intercession on our behalf, now that they share in Christ's Victory in heaven. During Christ's lifetime supernatural power went forth from His Sacred Humanity and healed those who approached Him. So too, the Saints who enjoy God in heaven share in something of that same supernatural power which went forth from Christ by their relics. Their bones, ashes, clothes, or other objects used by them—by divine permission these relics may (and do!) "*work wonders on earth*". They "*exorcise devils, heal the sick, restore sight to the blind, cleanse lepers, drive away temptations and bestow on all the excellent gifts which come from the Father of light*" (*Matins, Divine Office, Feast of the Holy Relics*).

(Fr. Higgins)

SCRIPTURE STUDY

COLLECTS OF THE ROMAN MISSAL SUNDAY, SEPTEMBER 16th, 2018: EMBERTIDE IN SEPTEMBER (*Missale Romanum 1962*)

For our weekly meditation on the Collects of the Roman Missal, we consider one of the optional Collects of the Mass for Saturday of Embertide in September (*Missale Romanum 1962*). The following is the English translation of this Collect from the Angelus Press edition of the *Roman Catholic Daily Missal*:

“Grant unto us, we beseech Thee, almighty God, that fasting from food we may be filled with Thy grace, and by abstinence may become stronger than all our enemies. Through our Lord, etc. Amen.”

Over the summer, my cousin and his wife mentioned one evening over dinner that they fast at seasonal intervals for health reasons. Intrigued, I mentioned how the Church has a similar practice in her ancient, apostolic tradition of the twelve Ember days. Four times each year, roughly around the beginning of each new season, there are three days within a week especially devoted to prayer and fasting. The intention: to sanctify, in advance, each month of the coming season.

While fasting and abstinence can yield health benefits, Christian fasting, by contrast, focuses primarily on spiritual health. The Collect above specifies this quite clearly: our efforts to minimize our intake of food is meant to have an inverse spiritual effect of expanding our capacity to receive divine grace.

It is this fact alone that allows for the second (rather astonishing) petition of the Collect to make any sense at all: “[that] by abstinence [we] may become stronger than all our enemies.” The enemies under consideration here are not the demons proper, but rather, our vices, as well as the temptations which the demons precipitate. Our penances are the means by which our souls can receive more of the power of God’s grace, according to the first petition. And it is this grace which slays our vices and fortifies our souls

against the temptations wrought by the demons, rendering us “stronger than all our enemies.” As Jesus said, “*apart from Me you can do nothing*” (cf. Jn. 15:5, RSV, emphasis mine). [Warning: we should never be so foolish as to think that we can face the devil head-on by our asceticism].

In view of this, consider the following remarks of St. Paul on God’s grace in the face of human weakness: “*Three times I begged the Lord about this, that it should leave me; but He said to me, ‘My grace is sufficient for you, for My power is made perfect in weakness.’..for when I am weak, then I am strong*” (cf. 2 Cor. 12:8-10, RSV). This frank admission helps us to interpret Jesus’ words to the disciples in their proper sense: “*But this kind is not cast out but by prayer and fasting*” (cf. Mt. 17:21, Douai-Rheims, emphasis mine). Fasting, while sometimes indispensably important in the spiritual struggle, is never an end in itself, but strictly a means to receiving more of God’s grace for victory.

Penance is a *de-facto* part of Christian life, as we read in the *Catechism of the Catholic Church* no. 1435: “*Taking up one’s cross each day and following Jesus is the surest way of penance.*” Hear it: The surest way of penance. In order for us to make this daily opportunity for holiness more fruitful, however, we also need to engage in other voluntary penances at regular intervals. The fasting of Embertide, while optional, may still prove to be of welcome assistance in our normal spiritual struggle outside of Lent, because we truly need all the means of grace the Church provides for us. Observing Embertide in some fashion, therefore, whether by fasting or some other penance, will help us to bear whatever cross we already have to bear a little more bravely than before. This itself is highly meritorious when done in union with Christ, and can greatly sanctify our daily habits.

(David Allen)

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



LATIN MASS PROPERS: SEVENTEENTH SUNDAY AFTER PENTECOST

INTROIT: Psalm 118: 137, 124. Thou art just, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. *Psalm 118: 1* Blessed are the undefiled in the way: who walk in the law of the Lord. V. Glory be to the Father...

COLLECT: Grant, O Lord, unto Thy people grace to withstand the temptations of the devil, and with pure minds follow Thee, the only God. Through our Lord.

EPISTLE: Ephesians 4:1-6 Brethren: I, a prisoner of the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

GRADUAL: Psalm 32: 12, 6 Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. V. By the word of the Lord the heavens were established; and all the power of them by the spirit of His mouth. **ALLELUIA:** Alleluia, alleluia. V. O Lord, hear my prayer; and let my cry come to Thee. Alleluia.

GOSPEL: Matthew 22:34-46 **At** that time, the Pharisees came to Jesus, and one of them, a doctor of the Law, asked Him, tempting Him: which is the great commandment of the Law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole Law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: what think you of Christ, whose son is He? They say to Him: David's. He saith to them: How then doth David, in spirit, call Him Lord, saying: the Lord said to my Lord: Sit on my right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.

OFFERTORY: Daniel 9: 9, 10, 18, 19 I, Daniel, prayed to my God, saying: Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favourably look down upon this people, upon whom Thy name is invoked, O God.

SECRET We humbly implore Thy majesty, O Lord, that the holy mysteries we are celebrating, may free us both from past sins and future transgressions. Through our Lord.

Preface of the Holy Trinity

COMMUNION: Psalm 75: 12-13 Vow ye, and pray to the Lord your God, all you that round about Him bring presents: to Him that is terrible, even to Him who taketh away the spirit of princes; to the terrible with all the kings of the earth.

POSTCOMMUNION By the grace of Thy sacraments, O almighty God, may our passions be subdued and our eternal salvation assured. Through our Lord.

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"He has risen."
Matt 28:6

"Be a Servant"
Matthew 20:26

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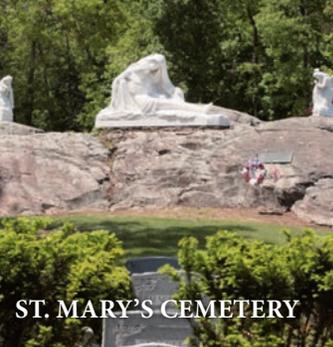


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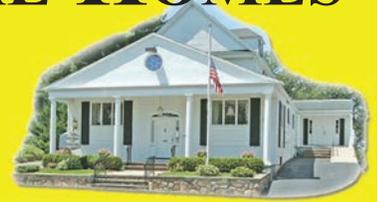
St Mary's Cemetery in Needham, founded in the 1870's, is the parish cemetery of Mary Immaculate of Lourdes. The Cemetery is a reverent resting place for those awaiting reunion with the Risen Lord. The decision to pre-plan and purchase interment rights is a responsible and thoughtful gesture, sparing 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**.
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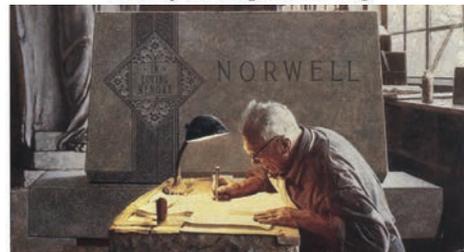
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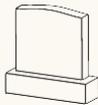
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