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Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS
VISITING ASSISTANT PRIESTS: FR. JOHN TOKAZ, OFM
CAP; FR. JUAN CARLOS RIVERA CASTRO, S.J.,
FR. DESIRE SALAKO, S.M.A.
CHALDEAN MISSION: FR. FADIE GORGIES
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
SUNDAY SACRISTAN: FRANCIS GALLAGHER
ASSISTANT SACRISTAN: LUKE ALMEDA
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)
DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN

Telephones

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

NEW WEBSITE ADDRESS:

www.maryimmaculateoflourdes.org

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

Facebook: www.facebook.com/miolnewton



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

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

Telephone: 781-235-1841
saintmaryscemetery.org

Mass Schedule

Saturday Vigil: 4:00 PM

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

Traditional Latin High Mass: 10:30 AM

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

Traditional Latin Mass : Mon-Wed-Fri: 12:30
PM; Thu: 5:30 PM; Sat: 9:00 AM.

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

Christmas Eve: 4:00 PM & 12 Midnight

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

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

SACRAMENTS

Baptism: Upon request. Please contact Father Higgins.

Penance (Confession):

Saturday 8:30-9:00 A.M. and 3:30-4:00 PM
Sunday, before and after the 10:30 a.m. AM Mass,
Weekdays, before and after the Latin daily Masses

Matrimony:

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

Pastoral Care of the Sick

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

ABOUT OUR PARISH

Welcome, New Parishioners and Sunday Visitors:

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

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

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

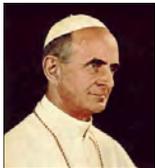


**THE POPE'S INTENTION
FOR THE MONTH OF
APRIL, 2019: "DOCTORS AND
THEIR COLLABORATORS IN
WAR ZONES: For doctors and
their humanitarian collaborators
in war zones who risk their lives to save the lives of
others."**

(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.)

BANNS OF MARRIAGE:

III. Benjamin Seiwert & Rose Antoinette Bellino



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 Distribution of the Blessed Palms on Palm Sunday. In the foreground at the altar rail is Tanguy du Halgouët with two of his children Laetitia and Guillaume. The family now resides in Versailles, France.
(PHOTO by Paul Eldridge.)**

Pastor's Note



Fr. Higgins

LOURDES AND THE WORLD OF SECOND EMPIRE FRANCE

(Conference V: April 5th, 2019)

“Thus saith the LORD: In an acceptable time I have heard thee, and in the day of salvation

I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed: that thou mightest say to them that are bound: Come forth: and to them that are in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for He that is merciful to them shall be their shepherd, and at the fountains of waters He shall give them drink. And I will make all My mountains a way, and My paths shall be exalted. Behold, these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth; ye mountains, give praise with jubilation: because the Lord hath comforted His people, and will have mercy on His poor ones. And Sion said: the Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee, saith the LORD Almighty.”

—Isaias 49:8-15

This reading from the Prophet Isaias is the Epistle Reading for the Mass of Saturday in the Fourth Week in Lent. It is traditionally known as the *Sitientes* Mass for its Introit Antiphon, also taken from Isaias, Chapter 55:1: *“Sitientes, venite ad aquas...All ye that thirst, come to the*

waters, saith the LORD: and ye that have no money, come, and drink with joy.” It is the final Mass of the Lenten season before crossing over into Passiontide. In the early Church, this Mass was another scrutiny of the Catechumens preparing for Easter Baptism, hence the importance of water imagery: *“From the fountains of waters He shall give them drink.”*

The sign of the Lourdes water flowing up from the side of the rock becomes therefore ever clearer to us as we place it against the ancient liturgies of the Church's Easter Catechesis. The Rock is a symbol of Christ, the water flowing from the Rock is the Blood and Water flowing from the pierced side of Christ: the Blood and Water are the Easter Sacraments of Baptism and the Holy Eucharist: Baptism begins the divine life in our souls, and Holy Eucharist sustains and nourishes it. In effect they are as one. The Blessed Virgin Mary Immaculate of Lourdes appears once again on the earth to point us towards Her Divine Son Jesus as the only true Healer of Souls.

After Bernadette had received the revelation of her mysterious Visitor's identity on March 25th, the Feast of the Annunciation: *“I am the Immaculate Conception”*, she was to receive two more. Once on Easter Wednesday, and the other many weeks later on July 16th, the Feast of Our Lady of Mount Carmel, Eighteen Apparitions in all. At that last Apparition, however, Bernadette had her vision while stood across the river from the Grotto. Since June the authorities had barricaded access to the Grotto and made it illegal for anyone to go there.

“GRATITUDE IS THE THING THAT BRINGS US THE MOST GRACE...I HAVE LEARNT THIS FROM EXPERIENCE; TRY IT AND YOU WILL SEE. I AM CONTENT WITH WHATEVER GOD GIVES ME, AND I SHOW HIM THIS IN A THOUSAND LITTLE WAYS.”—ST. THERESE OF LISIEUX (+1897)



The Prefects of the Emperor Napoleon III's France had their mandate to prevent any public disturbance which might threaten to renew the social discontents and revolutionary disorder which had wracked the nation for so many decades.

Ironically, it was the influence from within the Imperial Household which put an end to the sanctions against the Grotto. It happened that at the end of July, 1858, the Governess of the 2 year-old Prince Imperial, Madame Bruat came to Lourdes with her three daughters. The four *grandes dames* were curious to see this place which was being talked about by the locals and so, ignoring the prohibitions, they went to the barricaded Grotto to have a look and say a prayer. The policeman on duty took down their names. While they were there another man came to have a look. The policeman took down his name too. He turned out to be Louis Veuillot, the editor-in-chief of a widely circulated Catholic newspaper *L'Univers*.

What was the result? M. Veuillot used his journalistic pen to publicize the account of the Apparitions of the Blessed Virgin to a shepherd-girl from the town of Lourdes and stirred up indignation at the measures being levied against the devout people who simply wanted to pray at this sanctified spot. For her part, the Imperial Governess brought her sympathy back to the Empress Eugénie who interceded with the Emperor on behalf of the Lourdais and their new spontaneous shrine to the Holy Virgin.

It was in October, on the eve of the Feast of the Rosary, that the Minister for Religious Affairs informed the local Bishop that, "*free access should be given to the Grotto and that the use of the water from the spring should be permitted*" (*St. Bernadette, Von Matt/Trochu, pg. 35*). In this way, the Massabielle was opened to the people and no further attempt was made to suppress their devotion.

For nearly four years after, Msgr. Laurence, the Bishop of Tarbes conducted an investigation. On January 18th, 1862, he promulgated his

positive judgment: "*We judge that the Immaculate Mary, Mother of God, did in actual fact appear to Bernadette Soubirous on February 11th, 1858, and on the days following, to the number of eighteen times*" (*Von Matt/Trochu, pg. 40*).

On April 4th, 1864, a specially commissioned statue of *Notre Dame de Lourdes* was dedicated by Bishop Laurence and placed in the Grotto. This was the famous statue of Joseph Fabisch which has influenced all subsequent representations, but which Bernadette strongly disliked because it did not show the Virgin as the beautiful little girl who had appeared to her. "*What do you think of it?*" she was asked of this statue. "*Oh, it's very beautiful,*" Bernadette replied, "*but it isn't Her!*" Nonetheless the dedication of the statue was a day of great ceremony: 20,000 people joined the procession with the Bishop from the parish church at Lourdes to the Grotto at the Massabielle. Bernadette, however, was bedridden on that day, too sick to attend.

Two years later, in 1866, Bernadette Soubirous left her home of Lourdes to enter the convent with the Sisters of Charity at Nevers in central France. She was never to return again. She was twenty-two years old.

Bernadette, now Sister Marie-Bernarde, was kept carefully hidden from the world at Nevers. In the summer of 1870, however, a war suddenly erupted between the French Empire and the German Kingdom of Prussia. An overconfident Emperor Napoleon led his army into battle and was crushed by the Prussians and their allies. Napoleon III was taken prisoner with the whole of his army. The Prussians rapidly advanced into France and surrounded Paris, laying siege to the capital. The Second Empire collapsed. Revolution broke out.

As the Prussian army advanced deeper and deeper into France, Bernadette's convent at Nevers was turned into a military position as the authorities expected the city to come under imminent attack. Cannons were set up on the inner terrace of the Motherhouse and in the

noviciate garden.

In this general climate of fear, rumors spread that visionary of Lourdes had been favored with special revelations concerning what was now happening to France. Had Bernadette not received three secrets, which she had never revealed to anyone? Did she not perhaps have some mission to fulfill to the provisional French government in this hour of peril?

Around the Feast of the Immaculate Conception, 1870, with the Prussians now at the departmental border, Bernadette was put to an official interrogation:

“At the grotto of Lourdes or after...did you get any revelations concerning the future and the destiny of France? Might not the Blessed Virgin have entrusted you with some warning, some threat to France?”

“No.”

“The Prussians are at our gates; don’t they inspire you with terror?”

“No.”

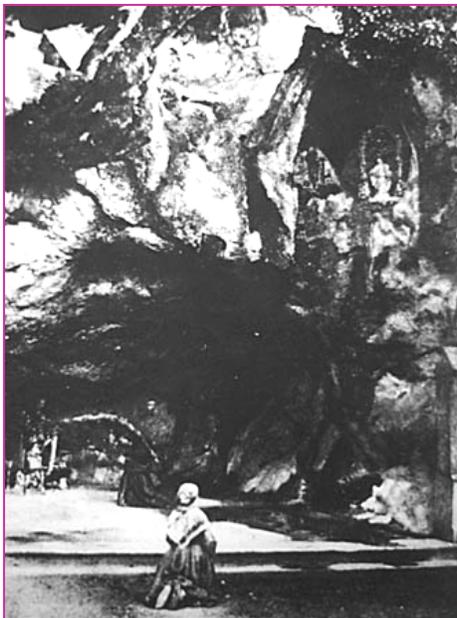
“So there should be nothing to fear then?”

“I only fear bad Catholics.”

“Do you fear nothing else?”

“No,” [Bernadette answered firmly], “Nothing.”

(René Laurentin, Bernadette Speaks, English edition 2000, Daughters of St. Paul, pg. 416.)



SACRIFICIAL OFFERINGS FOR THE SUPPORT OF OUR PARISH AND THE WIDER CHURCH MISSION

“What return can I make to the Lord for all His kindness to Me?”

SUNDAY OFFERTORY FOR 7 APRIL, 2019 (by

Mass):

4:00—\$661.00

7:30—\$739.00

9:00—\$933.00

10:30—\$2,898.00

5:30—\$224.00 =

\$5,455.00 + \$1,950.00 (OTHER OFFERINGS) =

\$7,404.00



EASTER FLOWER ENVELOPES

are available at the entrance tables to the church:

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



David Allen

GOOD FRIDAY

Missale Romanum 1962 (MR '62)

For this week's meditation on the Collects of the *Roman Missal*, we consider the opening Collect of the Liturgy of Good Friday in the MR '62. The following translation of this Collect is taken from the Angelus Press edition of the *Daily Roman Catholic Missal*:

"O God, Who, by the Passion of Thy Christ, our Lord, hast loosened the bonds of death, that heritage of the first sin to which all men of later times did succeed: make us so conformed to Him that, as we must needs have borne the likeness of earthly nature, so we may by sanctification bear the likeness of heavenly grace. Through the same our Lord, etc. Amen."

This Collect explains the significance of the whole of the Paschal Mystery (Christ's Death and Resurrection). Christ offers a sacrifice of Himself that truly atones for sin, since He is a divine Person who has assumed a full human nature without sin. As we hear in St. John's first letter, "*He is the expiation for our sins, and not for ours only but also for the sins of the whole world*" (cf. 1 Jn. 2:2, RSV). Christ paid an infinite sin debt (which He did not owe) to the justice of the infinite God, because we owed this infinite debt merited by our sins which we could not possibly pay.

Baptism gains us entrance into this atonement won by Christ. In this first of the Church's Sacraments, the Precious Blood of Christ washes away our sins (Original and Actual), and we are given entrance into the divine life as children of God. Christ, by His Death, delivers us from the guilt of sin (the rejection of God's love and life) and the punishment of eternal death (hell, or eternal separation from God). By His Resurrection, He imparts both His forgiveness and a real share in His communion with the Father—

sanctifying grace (cf. *Catechism of the Catholic Church* nos. 654, 1987-2000).

On this basis, then, our Collect asks God that we might be "*so conformed to [Christ]...that we may bear the likeness of heavenly grace.*" Since we, the faithful, are *already* indelibly conformed to Christ as His children in Baptism, the Collect is directing us toward an *ever deeper lived experience of Christ's Passion*. Put simply, we *lean into* our baptismal character.

What is our baptismal character? It is our indelible configuration to Christ for divine worship (cf. *Catechism* nos. 1272-4). At the center of this stands Christ's own perfect Sacrifice in the Mass, around which everything else in our lives revolves.

St. Paul offers us two exquisite passages that express this truth. Firstly, in Romans: "*I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship*" (cf. Rom. 12:1, RSV, *emphasis mine*). Secondly, we see this teaching again in Ephesians: "*Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God*" (cf. Eph. 5:1-2, RSV).

Thus, Christian life is totally cruciform- the whole of life is an obedient, sacrificial participation in Christ's own self-offering to the Father. Mass and life are integrally united. In the words of the late Fr. John Hardon, S.J., a sacrifice, defined generally, is "*the voluntary surrender of something precious to God*" (cf. *Hardon, The Faith*, p. 192). What is more precious than our very selves, body and soul? *This* is the sacrifice our good God desires of us in union with his Beloved Son. For the Christian, then, daily life, with all its suffering and sacrifice, becomes real and effective union with Christ in his Paschal Mystery through Baptism and Eucharist.

LATIN MASS PROPERS: PALM SUNDAY

THE SOLEMN PROCESSION OF PALMS IN HONOR OF CHRIST THE KING

THE BLESSING OF PALMS The Celebrant in red cope, with his ministers also vested in red, the red of royal triumph, proceeds to the Blessing of Palms (or of branches of olive or other trees); these are placed in the sanctuary or other suitable place.

Antiphon (Matthew 21 : 9) Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord. O King of Israel: Hosanna in the highest! *The Celebrant faces the faithful and, with hands joined, sings: V̇. The Lord be with you. Ṙ. And with thy spirit.*

Let us pray. — Bless, we beseech thee, O Lord, these branches of palm (or olive or other trees): and grant that what Thy people today bodily perform for Thy honor, they may perfect spiritually with the utmost devotion, by gaining the victory over the enemy, and ardently loving every work of mercy. Through our Lord Jesus Christ ...

The Celebrant sprinkles the palms with holy water and incenses them. If the faithful have their palms already, the Celebrant and ministers may go through the church sprinkling them, or the faithful may come to the altar rails for this to be done.

DISTRIBUTION OF PALMS The celebrant distributes the palms, first to the clergy, then to the faithful.

Meanwhile the choir sings: Hebrew children bearing olive branches, went forth to meet the Lord, crying out and saying: Hosanna in the highest.

Psalm 23 : 1 – 2, 7 – 10 The earth is the Lord's and the fullness thereof: the world and all they that dwell therein. ... For He hath founded it upon the seas: and hath prepared it upon the rivers. Ṙ. Hebrew children ... Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. "Who is this King of Glory?" "The Lord who is strong and mighty: the Lord mighty in battle." Ṙ. Hebrew children ... Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. "Who is this King of Glory?" "The Lord of hosts, He is the King of Glory." Ṙ. Hebrew children ... Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be, world without end. Amen. Ṙ. Hebrew children ...

Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord.

Psalm 46 O clap your hands, all ye nations: shout unto God with the voice of joy. For the Lord is high, terrible: a great King over all the earth. Ṙ. Hebrew children ... He hath subdued the people under us: and the nations under our feet. He hath chosen for us His inheritance: the beauty of Jacob which He hath loved. Ṙ. Hebrew children ... God is ascended with jubilee: and the Lord with the sound of trumpet. Sing praises to our God, sing ye: sing praises to our King, sing ye. Ṙ. Hebrew children ... For God is the King of all the earth: sing ye wisely. God shall reign over the nations: God sitteth on His holy throne. Ṙ. Hebrew children ... The princes of the people are gathered together: with the God of Abraham. For the strong gods of the earth: are exceedingly exalted. Ṙ. Hebrew children ... Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Ṙ. Hebrew children ...

Gospel (Matthew 21 : 1 – 9) At that time: when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet, then He sent two disciples, saying to them: Go ye into the village that is over against you and immediately you shall find an ass tied, and a colt with her; loose them and bring them to Me; and if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt, and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way, and others cut boughs from the trees, and strewed them in the way, and the multitudes that went before and that followed cried, saying: Hosanna to the Son of David; blessed is He that cometh in the Name of the Lord.

THE PROCESSION OF PALMS: *The procession now takes place. Incense is placed into the thurible; all carry palms. The Deacon then sings: V̄. Let us go forth in peace. R̄. In the Name of Christ. Amen.*

Antiphon 1 The multitude goeth forth to meet our Redeemer with flowers and palms, and payeth the homage due to a triumphant Conqueror; the Gentiles proclaim the Son of God; and their voices thunder through the skies in praise of Christ: Hosanna in the highest!

Antiphon 2 Let the faithful join with the Angels and children, singing to the Conqueror of death: Hosanna in the highest!

Antiphon 3 A great multitude that was met together at the festival cried out to the Lord: Blessed is He that cometh in the Name of the Lord: Hosanna in the highest!

Antiphon 4 On their way down the whole multitude began with joy to praise God with a loud voice for all the mighty works they had seen, saying: Blessed be the King who cometh in the name of the Lord; peace on earth and glory on high.

Hymn to Christ the King Glory, praise and honor to Thee, O King Christ, the Redeemer: to whom children poured their glad and sweet hosanna's song. Glory, praise and honor ... Hail, King of Israel! David's Son of royal fame! * Who comest in the Name of the Lord, O blessed King. The Angel host lauds Thee on high, * On earth mankind, with all created things. Glory, praise and honor ... With palms the Jews went forth to meet Thee. * We greet Thee now with prayers and hymns. *All:* Glory, praise and honor ... On Thy way to die, they crowned Thee with praise; * We raise our song to Thee, now King on high. Glory, praise and honor ... Their poor homage pleased Thee, O gracious King! * O clement King, accept too ours, the best that we can bring. Glory, praise and honor ...

Antiphon 5 All praise Thy name highly and say: Blessed is He who cometh in the name of the Lord: Hosanna in the highest.

Psalm 147 Praise the Lord, O Jerusalem: praise thy God, O Sion. Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee. Who sendeth forth His speech to the earth: His word runneth swiftly. Who giveth snow like wool: scattereth mists like ashes. He sendeth His crystal like morsels: Who shall stand before the face of His cold? He shall send out His word and shall melt them: His wind shall blow and the waters shall run. Who declareth His word to Jacob: His justice and His judgments to Israel. He hath not done in like manner to every nation: and His judgments He hath not made manifest to them. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. *Antiphon 5 is repeated.*

Antiphon 6 We are prostrate amid shining palms before the Lord as He approacheth; let us all run to meet Him with hymns and songs, glorify Him and say: Blessed be the Lord!

Antiphon 7 Hail, our King, O Son of David, O world's Redeemer, whom prophets did foretell as the Savior to come of the house of Israel. For the Father sent Thee into the world as victim for salvation; from the beginning of the world all the saints awaited Thee: Hosanna now to the Son of David! Blessed be He who cometh in the name of the Lord. Hosanna in the highest!

Responsory As our Lord entered the holy city, Hebrew children, declaring the resurrection of life with palm branches, cried out: Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem, they went forth to meet him: With palm branches ...

When the Celebrant reaches the Altar, he turns to face the people and sings:

V̄. The Lord be with you. R̄. And with thy spirit. O Lord Jesus Christ, our King and Redeemer, in whose honor we have borne these palms and gone on praising Thee with song and solemnity: mercifully grant that whithersoever these palms are taken, there the grace of Thy blessing may descend; may every wickedness and trickery of the demons be frustrated; and may Thy right hand protect those it hath redeemed. Who livest and reignest for ever and ever ...

THE PROPER OF THE MASS *There are no prayers at the foot of the Altar; the Introit is begun at once.*

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.* O God, my God, why hast Thou forsaken me? Far from my salvation are the words of my sins. — O Lord, keep not Thy help far from me ...

Collect O almighty and everlasting God, who didst cause our Savior to take upon Him our flesh and to undergo the cross, for an example of humility to be imitated by mankind: mercifully grant that we may deserve to possess not only the lesson of His patience, but also the fellowship of His Resurrection. Through the same, our Lord Jesus Christ, Thy Son ...

Epistle (Philippians 2 : 5 – 11) Brethren: let this mind be in you which was also in Jesus Christ: 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 has held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. How good is God to Israel, to them that are of a right heart! but my feet were almost moved, my steps had well-nigh slipped, because I had a zeal on occasion of the wicked, 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? Far from my salvation are the words of my sins. 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. But Thou dwellest in the holy place, the praise of Israel. In Thee have our fathers hoped; they have hoped, and Thou has delivered them. They cried to Thee, and they were saved; they trusted in Thee, and were not confounded. But I am a worm, and no man; the reproach of men and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighteth in Him. But they have looked and stared upon me; they parted my garments amongst them, and upon my vesture they cast lots. Save me from the lion's mouth, and my lowness from the horns of the unicorns. Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him. There shall be declared to the Lord a generation to come: and the heavens shall show forth His justice. To a people that shall be born, which the Lord hath made.

Gospel (Matthew 26 : 36 – 75, 27 : 1 – 66) The Passion of our Lord Jesus Christ according to Matthew. At that time Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, He went again, and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He; hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come?

Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again Thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the Scriptures of the Prophets might be fulfilled. Then the disciples, all leaving Him, fled. But they holding Jesus, led Him to Caiphaz the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou has said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering said: He is guilty of death. Then did they spit in His face and buffeted Him: and others struck His face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not thou hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you: Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you of

the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas; and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And plating a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, King of the Jews. And spitting upon Him, they took the reed and struck his head. And after they had mocked Him, they took off the cloak from him, and put on Him His own garments, and led Him away to crucify Him. And going out, they found a man of Cyrene, named Simon; him they forced to take up His cross. And they came to the place that is called Golgatha, which is the place of Calvary. And they gave Him wine to drink mingled with gall; and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon my vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves; one on the right hand and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thine own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save; if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. From the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My god, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. *(Here all kneel and pause for a few moments.)* And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose. And coming out of the tombs after His resurrection, they came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way.

Offertory (Psalm 68 : 21, 22) My heart hath expected reproach and misery, and I looked for one that would grive 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 gifts offered in the sight of Thy Majesty, may procure us the grace of devotion and the reward of a blessed eternity. Through our Lord Jesus Christ ...

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 removed, and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son ...

Music Programs for this Sunday's Mass

Mass of Pope Paul VI (1970 Missal)

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

Palm Sunday

Prelude: Overwhelmed in Depths of Woe
(Nicola A. Montani)

Entrance Antiphon: Matthew 21:9
(SAINT MEINRAD booklet, page 26)

Hosanna to the Son of David; blessed is He who comes in the name of the Lord, the King of Israel. Hosanna in the highest.

Procession (9:00 AM, Antiphons pp. 26-27)
Simple Entrance: pg. 27

Ordinary Prayers: Mass XVII

(Parish Book of Chant, pg. 107-108: Kyrie, Sanctus-Benedictus and Agnus Dei)

Credo I (Laminated sheet in pews)

Offertory Antiphon: Matthew 26:42
(SAINT MEINRAD booklet, page 28)

Father, if this chalice cannot pass without My drinking it, Your will be done.

Communion Antiphon: Matthew 26:42
(SAINT MEINRAD booklet, page 28)

Father, if this chalice cannot pass without My drinking it, Your will be done.

Communion Meditation: Ave Regina Caelorum
9:00 AM Ave Regina Caelorum
(Guillaume Dufay 1400~1474)

Recessional Hymn: (see below)

(10:30 Music Program continued...)

Communion Meditation:

O Domine Jesu Christe
(Tomás Luis de Victoria, Published 1585)

Jerusalem Cito Veniet
(Giovanni Pierluigi da Palestrina, Published 1572)

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

Noon Angelus (Chant)

Mass of St. Gregory the Great (1962 Missal)
10:30 AM

Palm Sunday

Prelude: In Monte Oliveti

(Giovanni Pierluigi da Palestrina, 1525~1594)

Blessing and Procession of the Palms

Introit: **Psalm 21 : 20, 22** *Domine, ne longe facias auxilium tuum a me, ad defensionem meam, aspice: libera me de ore leonis, et a cornibus unicornium humilitatem meam. Ps. ibid. 2. Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum. — Domine, ne longe ...*

Ordinary Prayers: Missa XVII

Parish Book of Chant, pp. 107-108 (Kyrie, Sanctus, Agnus Dei)
Credo I, Parish Book of Chant (pg. 110)

Gradual: **Psalm 72 : 24, 1 – 3** *Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. V. Quam bonus Israel Deus rectis corde! mei autem pane moti sunt pedes, pane effusi sunt gressus mei: quia zelavi in peccatoribus, pacem peccatorum videns. Tract: Psalm 21 : 2 – 9, 18, 19, 22, 24, 32* *Deus, Deus meus, respice in me: quare me dereliquisti? V. Longe a salute mea verba delictorum meorum. V. Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. V. Tu autem in sancto habitas, laus Israel. V. In te speraverunt patres nostri: speraverunt, et liberasti eos. V. Ad te clamaverunt, et salvi facti sunt in te speraverunt, et non sunt confusi. V. Ego autem sum vermis, et non homo: opprobrium hominum et abjection plebis. V. Omnes qui videbant me, aspernabantur me: locuti sunt labiis et moverunt caput. V. Speravit in Domino, eripiat eum: salvum faciat eum quoniam vult eum. V. Ipsi vero consideraverunt et conspexerunt me: dividerunt sibi vestimenta mea, et super vestem meam miserunt sortem. V. Libera me de ore leonis: et a cornibus unicornium humilitatem meam. V. Qui timetis Dominum, laudate eum: universum semen Jacob, magnificate eum. V. Annuntiabitur Domino generatio ventura: et annuntiabunt coeli justitiam ejus. V. Populo, qui nascetur, quem fecit Dominus.*

Offertory: **Psalm 68 : 21, 22** *Improprium expectavit cor meum, et miseriam: et sustinui qui simul mecum contristaretur, et non fuit: consolantem me quasivi, et non inveni: et dederunt in escam meam fel, et in siti mea potaverunt me aceto.*

Communion: **Matthew 26 : 42** *Pater, si non potest hic calyx transire nisi bibam illum, fiat voluntas tua.*

Calendar of Masses

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

<p>SUNDAY April 14th (PALM SUNDAY) HOLY WEEK</p>	<p>4:00 PM <i>(Sat)</i> 7:30 AM 9:00 AM 10:30 AM</p>	<p>Kathleen Parkinson Pro Populo Intention of the Donor Mary Grace Monahan John Doogan George M. Sacco Family Harry LeBlanc Intention of the Donor Kathryn Kane</p>	<p>Memorial Birthday Intention 8th Anniversary Special Intention Memorial</p>	<p>Jane & Bob Brearley Bl. Margaret of Costello Group Monahan Family Rod & Martha Phillips Laura Harvey Laura Harvey Bl. Margaret of Costello Group Nancy Kane</p>
<p>MONDAY April 15th <i>Monday of Holy Week</i></p>	<p>7:30 AM 12:30 PM</p>	<p>Purgatorial Society of Mary Immaculate of Lourdes Parish In Thanksgiving</p>	<p> </p>	<p> Nick & Danby Choy</p>
<p>TUESDAY April 16th <i>Tuesday of Holy Week</i></p>	<p>7:30 AM</p>	<p>Joyce Marie Higgins</p>	<p>Memorial</p>	<p>Maria Centofanti</p>
<p>WEDNESDAY April 17th <i>Spy Wednesday</i></p>	<p>12:30 PM</p>	<p>Louis Ferretti</p>	<p></p>	<p>Bennett Family</p>
<p>THURSDAY April 18th MAUNDY THURSDAY</p>	<p>5:30 PM 7:30 PM</p>	<p>MASS OF THE LORD'S SUPPER</p>		
<p>FRIDAY April 19th GOOD FRIDAY</p>	<p>3:00 PM 7:30 PM</p>	<p>PASSION OF THE LORD</p>		

SATURDAY
April 20th
HOLY SATURDAY



8:30 PM



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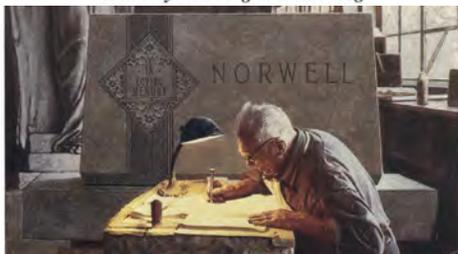
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