



TABLE OF CONTENTS

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

Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

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

Telephones

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

NEW WEBSITE ADDRESS:

www.maryimmaculateoflourdes.org

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

Facebook: www.facebook.com/miolnewton



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

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

Telephone: 781-235-1841
saintmaryscemetery.org

Mass Schedule

Saturday Vigil: 4:00 PM

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

Traditional Latin High Mass: 10:30 AM

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

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

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

Christmas Eve: 4:00 PM & 12 Midnight

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

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

SACRAMENTS

Baptism: Upon request. Please contact Father Higgins.

Penance (Confession):

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

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

Matrimony:

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

Pastoral Care of the Sick

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

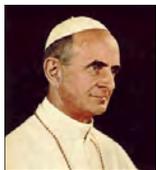
ABOUT OUR PARISH

Welcome, New Parishioners and Sunday Visitors:

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

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

Parish Mission Statement



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

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

**(Pope Saint Paul VI, reigned 1964-1978)
Raised to the Altars October 14th, 2018**

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



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



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

audience with Pope Francis, 2019.)



"IF YOU ARE WILLING TO SERENELY BEAR THE TRIAL OF BEING DISPLEASING TO YOURSELF, THEN YOU WILL BE FOR JESUS A PLEASANT PLACE OF SHELTER."—ST. THERESE OF LISIEUX (+1897)

Pastor's Note



Fr. Higgins

**PARISH LENTEN
MISSION:
THE FIRST FIFTY
YEARS OF THE
LOURDES**

**PILGRIMAGE, CONFERENCE II
THE BEGINNINGS OF THE MASS
PILGRIMAGE AND THE CAUSE OF
ROYALIST FRANCE**

“After these things was a festival day of the Jews: and Jesus went up to Jerusalem. Now there is at Jerusalem a pool called Probatia, which in Hebrew is named Bethesda, having five porticoes. In these lay a great multitude of sick, of blind, of lame, of withered: waiting for the moving of the water. And an angel of the Lord descended at certain times into the pool and the water was moved. And he that went down first into the pool after the motion of the water was made whole of whatsoever infirmity he lay under.”

—St. John 5:1-4

The scene here of the sick around the Pool of Bethesda calls to mind the modern-day world of the Lourdes shrine, where sick pilgrims from across the globe come to be immersed in the baths for the sick, praying for a cure through the intercession of Mary Immaculate, Notre Dame de Lourdes. Indeed the connection between this Gospel Lesson and the Shrine at Lourdes is not at all fanciful.

On the day in which the Lourdais realized that a copious stream of pure underground spring water was coming up out of the grotto of the large rock of the Massabielle, precisely from where Bernadette had been digging in the dirt and trying to drink the day before, because the Apparition of the Lady was telling her to, it was Ember Friday in Lent (the same liturgical day as to-day). The Gospel for the Mass that day was

St. John 5:1-15, one of the “water-lessons” of the ancient Church’s Baptismal Catechesis. In this Gospel, Jesus heals a paralyzed man who has been in this state for 38 years. No-one is there to help him to the pool in time to get into the healing water first, so his situation is hopeless. The Lord asks him if he wishes to be made whole. Then the Lord commands: *“Arise, take up thy mat and walk.”* He does so immediately.

This miracle is therefore used by the Church as a parable of sacramental grace. The pool of Bethesda is an image of the baptismal font. The paralyzed man is the human race, unable to rise from its sinful condition. Christ’s command to rise and walk is the effect of sanctifying grace on the soul by means of the baptismal regeneration. Thus the Catechumens are given to understand that they too will be “made whole” by being baptized into Christ. Thus we see: the miraculous appearance of the stream at Lourdes, flowing out of the side of the rock re-enforces the ancient Church’s Baptismal Catechesis.

But was it this awareness of the depths of sacramental mystery which brought about the mass pilgrimages to Lourdes, which are still very much part of our world today? No, it was not: neither on the part of the clergy nor on the part of the lay faithful.

As we touched upon in last Friday’s introductory Conference, the story of the Lourdes Pilgrimage is another story from the Apparitions to Bernadette. Bernadette declared that she had 18 Apparitions of Our Lady in 1858, who revealed her name to her under the title of her singular privilege: *“I am the Immaculate Conception”*. After due process of investigating the claims, the local Bishop authorized a devotion to Our Lady of Lourdes. Since Our Lady had instructed Bernadette to tell the priests to build a chapel for people to come in procession, preparations were underway in the 1860s to build a shrine church over the Massabielle. Bernadette herself had left Lourdes to enter the religious life as a Sister of

Charity of Nevers. She was never a part of the mass pilgrimages which commenced in the 1870s.

The impetus for mass pilgrimage to Lourdes was the French Empire's humiliating defeat, a defeat quick and sudden, at the hands of the Kingdom of Prussia's German Coalition, and the civil war which broke out in Paris in its wake. Concurrent with France's military defeat in 1870 was the King of Sardinia's armed conquest of Rome and the proclamation of a new Kingdom of Italy. When war broke out with Prussia, Napoleon III withdrew his protecting garrison from Rome leaving the Holy See with an inadequate papal volunteer army to defend the city.

For many French Catholics the defeat of France and the Pope's loss of sovereignty were as one great apocalyptic event, like the divine chastisements of Israel in the Old Testament of the Bible. It seemed evident that the way forward after such chastisement was the recovery of the lost Catholic world of the High Middle Ages, the "Age of Faith", the Catholic world of King St. Louis and St. Thomas Aquinas, the world of the great gothic cathedrals, the monasteries, the pilgrimages, the world of a (romanticised) Catholic social order where the rich were the almoners of the poor.

Such a recovery meant, it would seem evident, the Restoration of the Monarchy, that is, the *legitimate* Catholic Monarchy of the Royal House of Bourbon, whose emblem was the fleur-de-lys, and not some usurper like Louis-Napoleon Bonaparte who had brought France to utter ruin and betrayed the Pope to his enemies. Such French monarchists were (and are still) known as *legitimistes*. At this moment in history, after the Franco-Prussian War, it is fair to speak of Catholic France as Royalist France.

It was in this spirit of Royalist Restoration that this first mass pilgrimage to Lourdes took place. It was termed the National Pilgrimage of Penance. Well-organized by a priest who had been impressed by a local Procession he had seen in October, 1871, this Pilgrimage of Penance involved delegations coming from all

the major sanctuaries in France to pay homage to Our Lady of the Rosary, who (to quote) "*preserved...for the Christian nations their independence and faith.*"

The Pilgrimage took place on October 6th, 1872, with representatives from all parts of France and from the French colonies. As Ruth Harris accounts in her history Lourdes: "*The banners they brought were left in the basilica to commemorate the occasion, representing a religious map of France, a world of parishes and dioceses that little heeded the borders of [the French] revolutionary departments. Although not repeated, the pilgrimage epitomized the historical, spiritual and aesthetic proclivities of the movement as a whole, recalling an age of medieval splendor and pageantry.*" (Harris, pg. 255)

This Pilgrimage of Penance became known as the "Pilgrimage of the Banners" because of all of the banners, flags and medallions which were left in the new basilica over the Grotto as votive offerings.

Such was the inaugural mass pilgrimage to Lourdes. In its petitions it sought heaven's help to revive the Catholic faith of France, "eldest daughter of the Church", to restore to her, her rightful King, Henry V, and to liberate Pope Pius IX, the "Prisoner of the Vatican", restoring to him the so-called "Robe of Peter", which was his temporal sovereignty in Rome and the Papal States.





David Allen

THIRD SUNDAY IN LENT

(Missale Romanum 1970)

“☩ God, author of every mercy and of all goodness, who in fasting, prayer and almsgiving have shown us a remedy for sin, look graciously on this confession of our lowliness, that we, who are bowed down by our conscience, may always be lifted up by Your mercy. Through our Lord, etc. Amen.”

As we pass through the middle weeks of Lent, we may sometimes feel more acutely the weight of penance than we did at the start, as well as the struggle against selfish tendencies and vices. Thus, the collect’s admission, “we, who are bowed down by our conscience.” This experience shows us just how much we fall short of God’s love, and therefore, just how much we need Lent. The counterintuitive truth held out to us in today’s Collect is that *God’s mercy is closely present to us in the penances themselves.*

In its address and ascription clause, we acclaim God for being a good and tender physician. He provides the proper medicines and exercise regime for our spiritual illnesses: prayers, fastings, and alms-deeds. I use the plural here intentionally, for that is how the original Latin text is worded. As we progress through this season, we are urged to take hold of its traditional biblical disciplines with ongoing regularity. Like the course of an antibiotic, penance is designed to purify us of the *poena* of sin, that is, the punishment intrinsic to sin itself, namely, the disordering of our intellect, will, and sense appetites. Prolonged and repeated penances of prayers, fastings, and alms-deeds help us make up for the deprivations of charity in our souls caused by our sins, and propel us towards God and others in charity. Thus, penance is merciful, because it is rehabilitative and perfects the image of God within

us.

In the collect’s petition, we ask God to “look graciously on this confession of our lowliness.” If we may continue with the physician analogy obliquely suggested by this Collect, it is as if this prayer puts us in the examining room for a mid-Lent check-up. We’re asking God to have another look at our vexing issue, and we’re admitting to our struggle to be healed. Note, too, that we have an allusion here to sacramental confession. While the Church requires us to confess our sins at least once a year, one does better if one recognizes the need to admit faults more than once in an entire year. If you have a chronic medical issue, a once-a-year physical simply won’t do. You may need to see your specialist a number of times. How much more so for our souls, which are immortal, and which bear the burden of spiritual ills. Venial sins deserve more of our concern than we often realize (cf. Catechism no. 1863).

So, we admit to the burden of penance, but it is precisely by means of such penance that God is showing us mercy, according to the Collect’s result clause, which mirrors and echoes the address and ascription clause. More deliberate prayer, regular acts of fasting and abstinence, and repeated gifts of mercy to the poor and to the Church, are no less than *God’s merciful prescription* designed to “lift us up,” in the words of the result clause.

Thus, the structure of the collect aims at helping us to get a second wind, as it were, in our Lenten journey. If we’ve had a lapse in our spiritual antibiotic course, we’re called to resume the regimen and keep on going. It is precisely because we acknowledge God’s hand in giving us these merciful “*doctor’s orders*” in the first part, that we can trust His sustaining and healing mercy as we continue our penance.

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

STEWARDSHIP



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

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

**SUNDAY OFFERTORY FOR
8 MARCH 2020**

**\$7,413.00 + \$1,718.00 (OTHER OFFERINGS) =
\$9,131.00**

**SECOND COLLECTION FOR TODAY:
PLEDGE COMMITMENT FOR CARDINAL
SEAN’S CATHOLIC APPEAL 2020
(OUR PARISH NUMBER IS 294)**



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

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

HEALTH OF THE SICK

“In every man there is Jesus, but in the sick we see Jesus twice.”—Padre Pio

For all those on our parish prayer list for the sick, especially for:

Richard Lempitski, Jerome Rusnack, Hannah Strom, Erika da Silva, William Leavey, Ophelia Tobio, Tanguy du Halgouët, Margie Bibbo, Maria & John Centofanti, Teresa Lee, Catherine Kwash, Alexander Louis Post, Bob Quinn, Sunny McCloskey, Shirley Bibbo, Katharine Allen, Dorothy Fresolo, Lita O’Laoghaire, Mary Downey, Joseph Gamache, Kathy Quinn, Nick & Janet Pino, Mary Duhaime...

“I do not promise to make you happy in this life, but in the next”—Our Lady of Lourdes to St.

Bernadette, February 18th, 1858



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

“Ending Hygiene Insecurity”

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

LATIN MASS PROPERS: THIRD SUNDAY IN LENT

INTROIT: Psalm 24: 15-16 My eyes are ever towards the Lord: for He shall pluck my feet out of the snare: look Thou upon me, and have mercy on me; for I am alone and poor. *Ps.* To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed. *℟.* Glory be.

COLLECT: We beseech Thee, almighty God, regard the desires of Thy humble servants, and stretch forth the right hand of Thy majesty to be our defence. Through our Lord.

EPISTLE: Ephesians 5:1-9 Brethren: Be ye followers of God, as most dear children: and walk in love, as Christ also hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness. But fornication, and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know you this, and understand, that no fornicator, or unclean or covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness: but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

GRADUAL: Psalm 9: 20, 4 Arise, O Lord, let no man be strengthened; let the nations be judged in Thy sight. *℟.* When my enemy shall be turned back, they shall be weakened and perish before Thy face. **TRACT: Psalm 122: 1-3** To Thee have I lifted up my eyes, who dwellest in heaven. *℟.* Behold as the eyes of servants are on the hands of their masters. *℟.* And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. *℟.* Have mercy on us, O Lord, have mercy on us.

GOSPEL: Luke 11:14-28 *At* that time Jesus was casting out a devil, and the same was dumb. And when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea, rather, blessed are they who hear the word of God, and keep it.

OFFERTORY: Psalm 18: 9, 10, 11, 12 The justices of the Lord are right, rejoicing hearts, and His judgments are sweeter than honey and the honeycomb: for Thy servant keepeth them.

SECRET: May this offering, we beseech Thee, O Lord, cleanse away our sins, sanctifying Thy servants in both soul and body for the celebration of this sacrifice. Through our Lord.

PREFACE FOR LENT

COMMUNION: Psalm 5: 2-4 Understand my cry: hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

POSTCOMMUNION We humbly beseech Thee, almighty God, that we whom Thou hast strengthened with Thy sacraments, may henceforth serve and please Thee in worthiness of life. Through our Lord.

Music Programs for this Sunday's Mass

Mass of Pope Paul VI (1970 Missal)

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

The Third Sunday in Lent

Prelude: I Bind Unto Myself Today
(St. Patrick's Breatplate by Cecil Frances Alexander)

Entrance Antiphon: Psalm 24 (25): 15-16
(SAINT MEINRAD booklet, page 20)

My eyes are always on the Lord, for He rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

Ordinary Prayers: Mass XVII

Kyrie, Sanctus, Benedictus and Agnus Dei
Parish Book of Chant, no. 107ff./pp. 107~108

Credo I (Laminated long-sheet sheet in pews)

Offertory Antiphon: Ezekiel 36:23-26
(SAINT MEINRAD booklet, page 20)

When I prove My holiness among you, I will gather you from all the foreign lands; and I will pour clean water upon you and cleanse you from all your impurities, and I will give you a new spirit, says the Lord.

Communion: John 4:13-14

(SAINT MEINRAD booklet, page 21)

For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life.

Communion Meditation:

Ave Regina Caelorum
(Parish Book of Chant, no. 213/pg. 216)

9:00 AM

Ave Regina Caelorum
(Orlando di Lasso, Published 1575 in Liber mottetarum)

Recessional Hymn:

The Glory of These Forty Days
(Worship II, No. 264)



Mass of St. Gregory the Great (1962 Missal)

10:30 AM

The Third Sunday in Lent

Prelude: I Bind Unto Myself Today
(St. Patrick's Breatplate by Cecil Frances Alexander)

Asperges me (Parish Book of Chant, pg. 34)

Processional: Attende Domine
(Parish Book of Chant, no. 240/pg. 250)

Introit: Psalm 24. 15-16, 1-2 *Oculi mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: respice in me, et miserere mei, quoniam unicus et pauper sum ego. Ps. ibid. 1, 2. Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.*

Ordinary Prayers: Mass XVII

Kyrie, Sanctus, Benedictus and Agnus Dei
Parish Book of Chant, no. 107ff./pp. 107~108

Credo I: Parish Book of Chant, no. 117/pg. 110

Gradual: Psalm 9 20,4 *Exsurge, Domine, non pravealeat homo: judicentur gentes in conspectu tuo. V. In convertendo inimicum meum retrorsum, infirmabuntur, et peribunt a facie tua.*

Tract: Psalm 105:1-4 *Ad te levavi oculos meos, qui habitas in coelis. V. Ecce sicut oculi servorum in minibus dominorum suorum. V. Et sicut oculi ancilla in minibus domina sua: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri. V. Miserere nobis, Domine, miserere nobis.*

Offertory: Psalm 18 9, 10, 11, 12 *Justitia Domini recta, latifcantes corda, et judicia ejus dulciora super mei et favum: nam et servus tuus custodit ea.*

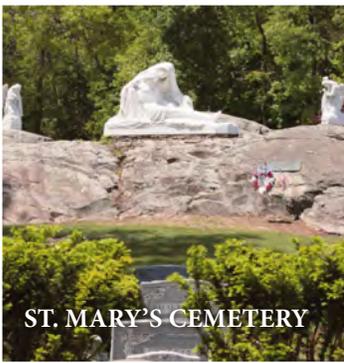
Communion: Psalm 83 4-5 *Passer invenit sibi domum, et turtur nidum, ubi reponat pullos suos: altaria tua, Domine virtutum, Rex meus, et Deus meus: beati qui habitant in domo tua, in saeculum saeculi laudabunt te.*

Communion Meditation:

Aquam Quam Ego Dabo
Description: John 4:14 (Manuel Cardoso, 1566 ~ 1650)
Ave Regina Caelorum
(Giovanni Pierluigi da Palestrina, Published 1584)

Recessional Hymn:

The Glory of These Forty Days
(Worship II, No. 264)
Angelus (Chant)



ST. MARY'S CEMETERY

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

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

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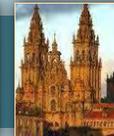
"Jesus Wept." John 11:35

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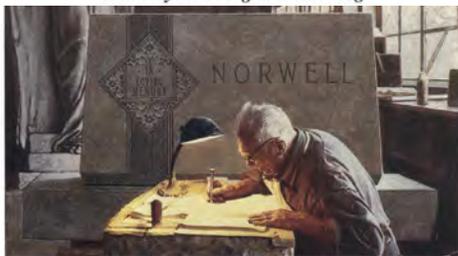
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