



“We recommend likewise to Thy unbounded mercy, Almighty and Eternal God, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy law; that they may be preserved in union and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.”

—Archbishop John Carroll

*Prayer for the Government of the United States,
A.D. 1800*

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Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS
PAROCHIAL VICAR: FATHER STEPHEN LEBLANC
VISITING ASSISTANT PRIESTS: FR. JUAN CARLOS RIVERA
CASTRO, S.J., FR. DESIRE SALAKO, S.M.A.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
SUNDAY SACRISTAN: FRANCIS GALLAGHER
WEEKDAY SACRISTAN: JACK MONBOUQUETTE
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:

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rectory on 270 Elliot St, Newton Upper Falls and is
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Telephone: 781-235-1841

saintmaryscemetery.org

Mass Schedule

Sunday:

Novus Ordo

4:00 P. M. (*Saturday Vigil*), 7:30 & 9:00 A. M.

Traditional Latin

11:00 A.M. & 5:30 P.M.

Weekdays:

Novus Ordo

Mon-Tue-Thu-Fri 7:30 A. M.

Traditional Latin

Mon-Wed-Fri 12:30 PM; Thu 5:30 P. M.

Sat 9:00 A. M.

Holy Days

*Ascension Thursday (40 days after Easter);
Assumption of Our Lady (August 15th); All
Saints Day (November 1st); December 8th
(Immaculate Conception of Our Lady)*

If falling on Mon-Fri—

Novus Ordo, 7:30 A. M. & 5:30 P. M.

Traditional Latin, 12:30 & 7:30 P. M.

If falling on Saturday—

Novus Ordo, 7:30 A.M.

Traditional Latin, 9:00 & 11:00 A. M.

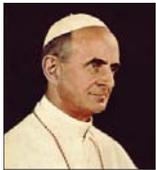
(Christmas Eve, Christmas Day, and
January 1st, as announced)

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

SACRAMENTS

BAPTISM: The Sacrament of Baptism for infants and children under 7 years of age is scheduled upon request. Please contact the Parish Office (617-244-0558) to request a date.

PENANCE: Confessions regularly heard—
SUNDAY, 10:00-11:00 A.M., 5:00-5:30 P. M.
MONDAY-WEDNESDAY-FRIDAY, before and after the 12:30 P. M. Mass.
THURSDAY, before and after the 5:30 P.M. Mass.
SATURDAY, 8:00-9:00 A. M./ 3:30-4:00 P. M.

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

SACRAMENT OF THE SICK, also known as
EXTREME UNCTION

Communion of the Sick for the Homebound

Please contact Father Higgins at the Parish Office (617-244-0558)



**“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)**

Pastor's Note



Fr. Higgins

THE STORY OF THE BURNING OF THE CHARLESTOWN CONVENT, 1834

In last Sunday's Bulletin I made reference to the burning of the Ursuline Convent School in Charlestown, Massachusetts, by an anti-Catholic mob on August 11th, 1834, one the worst acts of anti-Catholic violence in our nation's history. Since the history of this event is little-known I would like to recount it here in more detail.

A beautiful convent school run by the Ursuline Sisters was erected on a hill in Charlestown, Massachusetts in the late 1820s (presently, this spot is now within the boundaries of the city of Somerville). The Bishop of Boston Benedict Fenwick, who was only the second bishop of this young diocese, was a Jesuit priest who had been the president of Georgetown College. He and the Mother Superior of the Ursulines Madame St. George saw this convent school as a way to make the Catholic Church more respectable in the Puritans' own city of Boston.

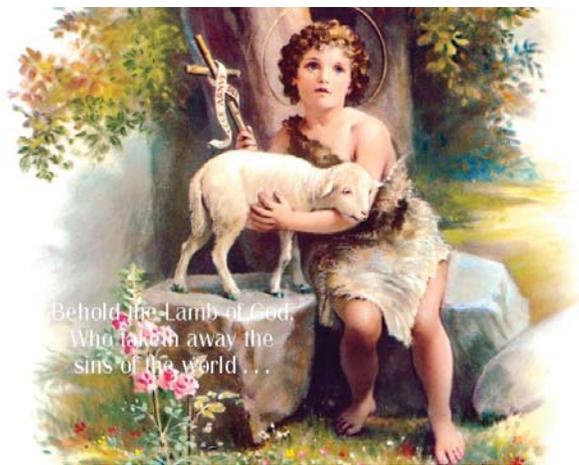
Mount Benedict would not be a school for poor Irish girls—but an elegant academy that would attract the daughters of Boston's and other cities' elite. It would be a high-priced school that would use Protestant money to help build the Roman Catholic mission in the area. The refined Ursulines would improve the image of the Church Fenwick was anxious to mainstream, and the girls graduating from Mount Benedict would influence their husbands and sons to look benevolently on a growing Catholic presence.

Both Bishop Fenwick and Madame St. George badly underestimated the depth of anti-Catholic feeling in Boston. They did indeed attract a wealthy clientèle to the school from socially prominent Unitarians, but the sight of rich men's daughters patronizing a Papist nunnery



+Angelo Christopher
Edward Nicoloro
Born, December 12th, 2019
Our Lady of Guadalupe
Born again in Baptism in the
Octave of Christmas, 2019.
Born to Eternal Life,
June 19th, 2021
Buried with a "Mass of the
Angels" on June 28th, 2021, in
the Octave of the Nativity of
St. John-the-Baptist (also
known as the
"Summer Christmas").

Please pray for the intention of the parish family of Robert and Kathleen Nicoloro on the tragic death of their toddler son Angelo.



had the unintended effect of fomenting social class resentments on top of the anti-Catholic religious bigotry, especially among the Protestant migrant workers in the Charlestown brickyards.

The immediate cause of the mob attack on the Ursuline convent was the wild rumor that a "Mysterious Lady" had escaped from the convent and had been dragged back there as a prisoner. The kernel of truth was that one of the Ursulines did suffer a mental breakdown and had fled to a neighbor's house. After a few days she recovered and went back to the convent.

When a delegation of Charlestown Selectman came to investigate, they were allowed to meet with the Sister-escapee and to search the convent. It was too late, however, to stop the mob-action which the brickmakers were organizing for the night of August 11th, 1834.

The mob came in the middle of the night. Madame St. George faced them down from a second-storey window, which only provoked the invaders even more. As the ring-leader later recounted of the Mother Superior: *"She was the sauciest woman I ever heard talk!"*

The attackers broke down the heavy wooden door and streamed into the convent. The Mother Superior had the Sisters quickly gather the girls from their dormitory and hide with them in their garden. Two of the Ursulines went to their oratory and carried away the heavy tabernacle with the Blessed Sacrament. They hid it in a large rosebush in the garden.

Once they had breached the entrance the rioters carried out a wanton destruction of the convent, hurling expensive furniture out the windows and smashing the musical instruments which were the property of the students, several pianos and harps. When they found the mausoleum where several Sisters had been buried they opened the coffins and desecrated the corpses. Also discovered was the mahogany tabernacle *"hidden in an especially beautiful rosebush, covered with voluptuous red blooms of an overpowering fragrance."* After prying it open one of the rioters yelled mockingly *"Now I have God's body in my pocket!"* as he stuffed some of the Hosts into his shirt pocket. Meanwhile all of the buildings of the convent were set on fire and they burned until the fires burned themselves out. In the midst of the mayhem the Sisters and their student charges managed to escape through the back of the gardens and sought safety with neighbors.

Although the convent had been utterly destroyed the beautiful terraced garden which the nuns had cultivated remained. The next night, however, many of the rioters returned with the object of destroying this garden.



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*"What return can I make to the Lord for all His
kindness to Me?"*

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= \$4,461.00**



*"Glorify the Lord generously, and do not stint
the first fruits of your hands. With every gift
show a cheerful face, and dedicate your tithe
with gladness. Give to the Most High as He
has given, and as generously as your hand has
found. For the LORD is the One who repays,
and He will repay you sevenfold."—Sirach 35*

They pulled the vines laden with ripening grapes from trellises. They swung axes at apple and pear trees heavy-hung with fruit. They trampled neat green rows of lettuce and broccoli, and hurled tomatoes and bean plants skyward. Finally, they trampled the rose bushes, even as the thorns tore at their clothes and skin.

Mount Benedict was left a ruined, desolate hill, a haunted place which would remain in that condition for another fifty years.

The reaction among the people of Boston was mixed. One sector of the population was horrified, especially as it was an act of violence carried out by a mob of men against a house of defenseless women and girls. But for another sector of the population it was seen as a good start. There was a great deal of popular support for the rioters and their direct action in driving out the Papists.

The people of Charlestown closed ranks against the attempts of the authorities to investigate the mob-attack on the convent. As one hand-written placard posted on the Charlestown Bridge warned:

All persons giving information in any shape, or testifying in court against any one concerned in the late affair at Charlestown, may expect assassination, according to the oath which bound the party to each other.

With great difficulty, several of the more notorious culprits were eventually charged and put on trial, but the trial became bogged down in the peculiarities of Catholicism rather than what had been done by a vigilante mob against a convent. It was as if their violence were somehow justified as an expression of the collective righteous rage of a true Christian people against the tolerance of idolaters (viz., Roman Catholics) in their midst.

When the ring-leader and the first to be tried, a man named John R. Buzzell, was acquitted the courtroom erupted in hooting and applause from the spectators. He was welcomed back to Charlestown like a conquering hero, with cheering throngs in the streets. All but one of the defendants was ever found guilty in either civil or criminal court. The one guilty verdict was against a teen-age boy who, showing-off,

had set himself up as an auctioneer while the mob was throwing Bishop Fenwick's books into the fire. He was sentenced to life imprisonment. Popular feeling quite rightly was indignant, as the boy was obviously being used as the scapegoat for the whole mess. Both Bishop Fenwick and the Mother Superior petitioned for his released. The Governor of Massachusetts did pardon him after a few months.

There was never any redress or accountability to the Ursulines or the Catholic Church of Boston for the destruction of the Charlestown convent. On June 9th, 1835, when the last of the convent rioters was acquitted, Bishop Fenwick wrote in his diary:

Great rejoicing in Charlestown among the blackguards on Saturday in consequence of their acquittal—fifty guns were fired on the occasion! Thus iniquity has prevailed at last!

Instead the Charlestown Convent Burning ushered in a "new normal" for Catholics in Boston and in the United States in general. After the fire the Ursulines attempted to re-establish their academy in Roxbury, but they were threatened with further violence from Protestant vigilantes.

On the Sunday after Epiphany, January 11th, 1835, when he went to celebrate Mass for the Ursulines, Bishop Fenwick learned that:

During the whole of the preceding night bands of ruffians in sleighs were passing, repassing and stopping in front of the house where the Ursulines were now lodged, using the most profane language and singing aloud; down with the Convent! and the most lascivious and indecent songs to the great annoyance of the poor religious. This practice...has been in place for the last week. The poor Nuns are disconsolate—not having enjoyed any rest the preceding night. None of them are ready for confession or communion this morning from the state of confusion into which they are thrown in consequence of these proceedings.

Later that year Bishop Fenwick had the Ursulines sent to Quebec.
(Source: *Fire and Roses: The Burning of the Charlestown Convent, 1834*, by Nancy Lusignan Schultz, the Free Press, 2000)

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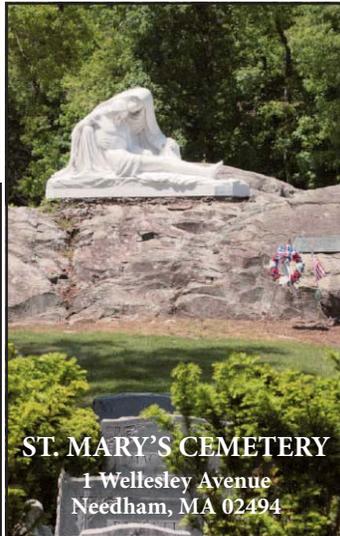
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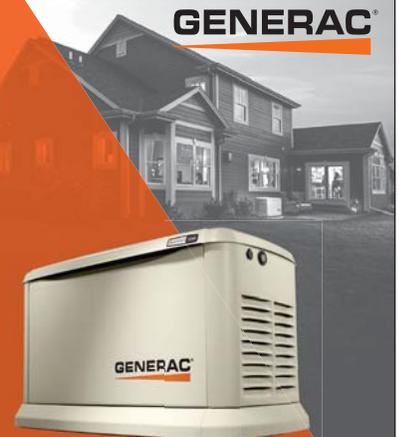
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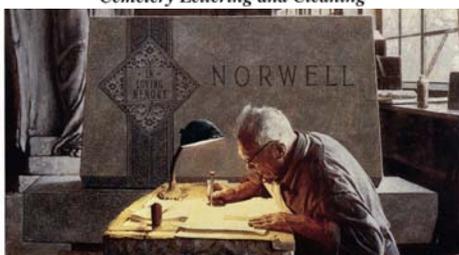
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