

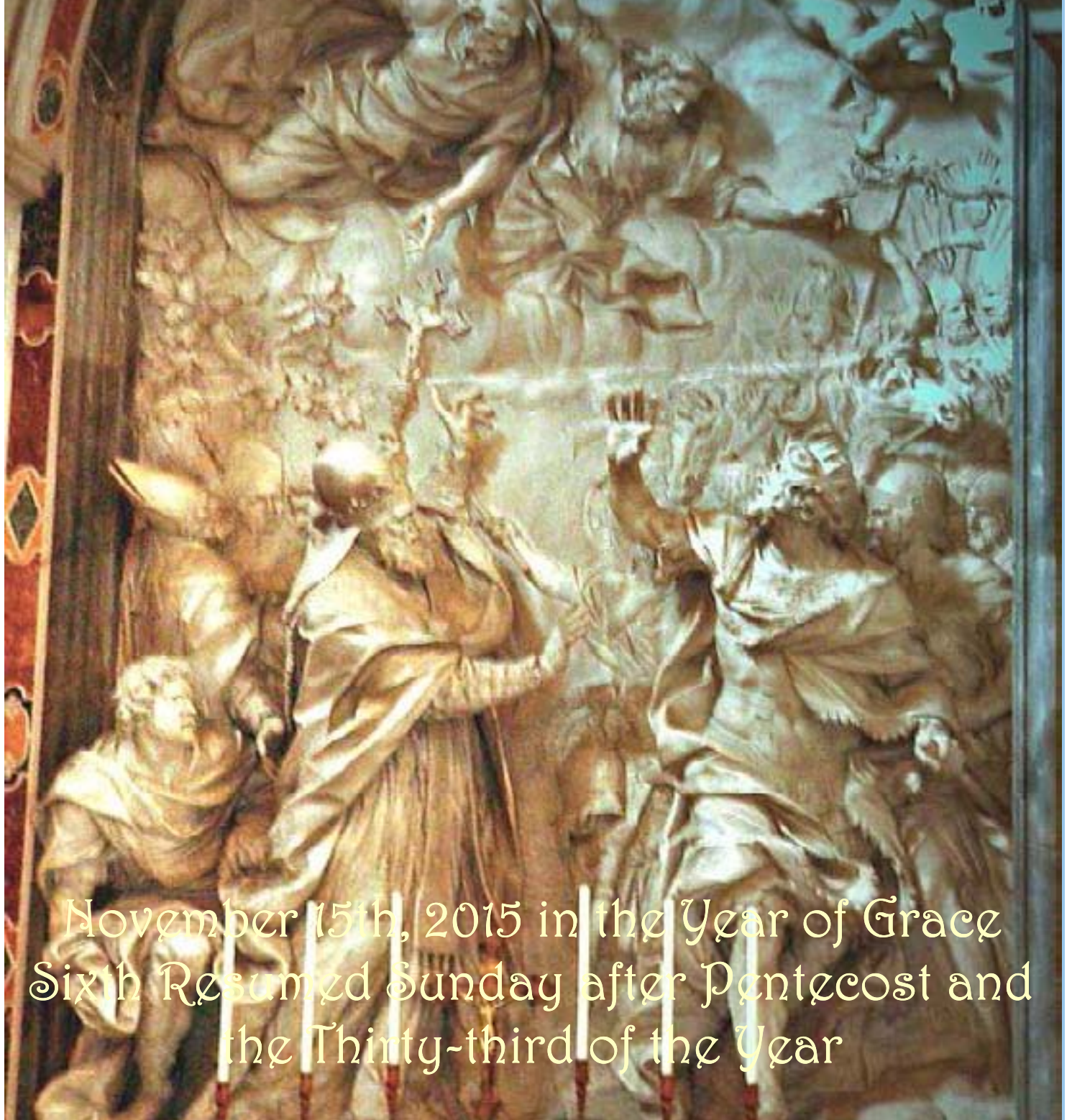
Mary Immaculate of Lourdes

(Formerly St. Mary's Parish, 1870-1910)

Newton/Needham, Massachusetts

Newton & Needham's Oldest Roman Catholic Parish

Syriac-Rite Catholic Community: Our Lady of Mesopotamia



November 15th, 2015 in the Year of Grace
Sixth Resumed Sunday after Pentecost and
the Thirty-third of the Year

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Mary Immaculate of Lourdes Parish

270 Elliot Street Newton, MA 02464

Parish Staff

PASTOR: FATHER CHARLES JEREMIAH HIGGINS
DEACON: REV. MR. JUAN CARLOS RIVERA CASTRO, S.J.
PASTORAL ASSOCIATE: MR. DAVID ALLEN, M.T.S.
BUSINESS MANAGER: SHARON HOGAN
PARISH & CEMETERY SECRETARY: MARGIE BIBBO
SACRISTANS: ANGELUS DAVULIS, PETER GOGUEN,
FRANCIS GALLAGHER, EARL SMITH
RELIGIOUS EDUCATION: JEAN JOHNSON (DIRECTOR)
PATTI STROM (LATIN MASS CHILDREN'S CATECHISM)
DIRECTOR OF MUSIC: MRS. BOBBIE HOFFMANN
SEXTON: SEAN WARD (RET. CEMETERY SUPERINTDT.)

Telephones

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

Email: miol@parishmail.com

***Website:** A new official Parish website is in progress and will soon be on-line. In the mean time, for Mass times and Parish Bulletins, please visit www.bostoncatholic.org and type-in "Mary Immaculate of Lourdes".

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

Mass Schedule

Sunday: 4:00 PM (Saturday Vigil), 7:30 AM
9:00 AM, 10:30 AM (Traditional Latin), 5:30 PM

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

Traditional Latin Low Mass:

Mon., Wed. & Fri., 12:30 PM; Thurs., 5:30 PM,
Sat. 9:00 AM.

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

Christmas Eve: 4:00 PM & 12 Midnight

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

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

SACRAMENTS

Baptism: Upon request. Please contact Father Higgins.

Penance (Confession):

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

Matrimony:

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

Pastoral Care of the Sick

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

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.”

(Blessed Pope Paul VI, reigned 1964-1978)



FRONT COVER: The altar of St. Leo Magnus (Pope Leo I, reigned 440-461 A.D.) in St. Peter's basilica, Rome, by Alessandro Algardi (1602-1656 A.D.) The scene depicts the brave encounter Pope Leo had with Attila the Hun who was set to attack Rome in 452. Despite his ruthlessness and the helplessness of Italy lying before him, Attila the King of the Huns retreated, seeing a vision of the Apostles Peter and Paul waving protective swords over Pope Leo as they were meeting.

Mass Intentions

Each week the Saturday 9:00 a.m. daily Latin Mass and the 10:30 a.m. Sunday Latin Mass are collective intention Masses. This is done in accordance with the permissions laid out by Cardinal Sean. All other Masses are reserved for one petitioner at a time, although that petitioner can ask for 1 Mass to be said for multiple persons. Unannounced Mass requests envelopes received at the rectory do not appear in the bulletin. The requested offering for an intention Mass, announced or unannounced, is \$10.00.

NOVEMBER IS THE MONTH OF REMEMBRANCE FOR THE DEAD

Pastor's Note

MASS MIGRATION PAST AND PRESENT

Over the past few months the mass migration of people fleeing from the “world of disorder”, as one commentator has described it, into Europe by way of the Balkans has been at the top of the news. The suffering of the people is obviously great and the approach of winter threatens a large-scale humanitarian catastrophe.

This current migration of peoples calls to mind the historical precedents for mass migration. Indeed, a whole epic of European history is defined by the Migration of Nations (in German, *die Voelkerwanderung*). This period may be bracketed by the dates 376 A.D., when the Roman Empire allowed the desperate tribes of the Goths into their territory across the Danube River in order to shelter them from their enemies the Huns, to Christmas Day, A.D. 800, when Charlemagne, King of the Franks, was crowned Roman Emperor by the Pope.

On account of the extreme cruelty of the Roman authorities to their protected peoples, the Goths rose up in revolt and defeated and killed the Roman Emperor Valens in battle at Adrianople, A.D. 378. The Roman Empire then began to come apart from barbaric invasions.

In A.D. 410, Alaric King of the Visigoths captured Rome and pillaged it. St. Augustine writes at length about this calamity in his great work *The City of God*. St. Augustine himself was to die twenty years later while another barbarian tribe, the Vandals, was besieging his city of Hippo in Roman Africa. The old protective barriers against the wild tribes from the north, the Rhine and Danube Rivers, had been overthrown.

In the Roman Rite of Mass, the Gospel was proclaimed at a different corner of the altar from the Epistle. Those who attend the

traditional Latin Mass will notice how the Missal is always moved from the “Epistle side” to the “Gospel side”, and the Gospel is proclaimed facing the side wall, rather than the altar (“facing east”) or facing out towards the people. The reason is the Gospel is being proclaimed “facing north”, liturgically speaking. To the people of Rome and Italy, it was from the north (for the most part) that the danger of these barbaric invasions was coming down on them, and so they symbolically directed the words of the Holy Gospel towards them.

This past week in the Novus Ordo calendar we celebrated the Feast of St. Leo Magnus (Pope Leo I, “Leo the Great”) on November 10th. [In the 1962 Missal, his feast is observed on April 11th.] Pope Leo stepped into the breach when Italy lay prostrate before the invader Attila King of the Huns and went out to meet him. His embassy met with unexpected success when Attila agreed to turn back and leave Rome unharmed. It was reported that Attila had seen the vision of SS. Peter and Paul over Leo’s head, and that was the reason he had made such an uncharacteristic decision to spare his intended victims.

In the course of events Rome was overcome and its jurisdiction in the Western part of the Empire disintegrated. A.D. 476 is generally recognized as the date of the collapse of the Western Roman Empire while the Eastern Roman Empire continued to exist as Byzantium. Eventually, however, the prayers of the Roman Rite of Mass, that the light of Christ might enlighten the fierce men of the barbarian nations, had their good effect. The barbarian nations occupying the former Roman lands were converted by Christian missionaries. A striking sign of it was seen in the coronation of Charles the King of the Franks by the Pope as the new Roman Emperor and Augustus. With Charlemagne’s (Charles-the-great), the Western Roman Empire was reconstituted as the Holy Roman Empire and a new era of history had begun.

(Fr. Higgins)

SCRIPTURE STUDY



ST. LUKE CHAPTER 24:13-35

St. Luke's account of the encounter of the two disciples on the road to Emmaus with the Risen Lord is one of the most intriguing of the resurrection appearances in the Gospels. How could it be that these two disciples did not recognize Jesus when He joined them on the road? The two fundamental reasons for their lack of recognition are (a) their incomplete understanding of who Jesus is, which is due to (b) their lack of understanding of the Scriptures that testify to Him.

St. Luke tells us that these two disciples "were conversing about all the things that had occurred," and were even "debating" (vv. 14-15). By this, we are to understand that they were engaged in a form of Torah study, which was (and still is) performed in this way: two partners dialoguing and debating the meaning of a text by asking each other penetrating questions. They are not merely rehearsing the events of Good Friday, but they are trying to make sense of them in light of what Scripture says about the Messiah. How could the Messiah die?

When Jesus joins them, He draws out from them a summary of their Torah study: "What are you discussing as you walk along?", to which Cleopas replies with sadness, "The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people...we were hoping that He would be the one to redeem Israel" (vv. 17-21). Jesus then responds thus: "Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer these things and enter into his glory?" (vv. 25-26). Then, St. Luke tells us that "beginning with Moses and all the prophets, He interpreted to them what referred to Him in all the scriptures" (v. 27).

How awesome and utterly captivating this "Bible study" with Jesus must have been! In fact, it is so captivating, that as Jesus appears to be parting from them, the disciples ask him to remain with them (vv. 28-29).

While reclining at the evening meal, the second Eucharist occurs: "He took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized Him, but He vanished from their sight" (vv. 30-31). This four-fold action is an intentional reference to Jesus' actions at the Last Supper as He institutes the Eucharist (cf. 22:19).

Ultimately, the disciples' recognition of Jesus reveals their faith. After He vanishes, they reflect on the event thus: "Were not our hearts burning within us while He spoke to us on the way and opened the scriptures to us?" (v. 32). Origen takes it even further: "the words uttered by the Savior inflamed the hearts of the hearers to the love of God." Thus, not only did Christ enkindle faith in them, but charity also. And so, having been fed by word and sacrament, they run back to Jerusalem to announce the Good News of the resurrection (vv. 33-35).

We can see a correspondence between this account and the structure of the liturgy. The USCCB 2013 document on preaching entitled, "Preaching the Mystery of Faith," explains this connection in the following way on p. 17: "Jesus' explanation of the Scriptures (the Liturgy of the Word) leads to an intense experience of communion with the Risen Christ (the Liturgy of the Eucharist), and the very vividness of the latter brings about a deeper appreciation of the former (Were not our hearts burning within us?)."

The proclamation of the word impels us toward participating in Jesus' Sacrifice in order to encounter Him in the fullest way. As the bishops again explain on p. 17, the preaching of the word "looks forward to the sacrificial meal." May we be ever attentive to the readings and homily at Mass, so that our hearts, too, may be enkindled with faith in and love for Jesus in the Blessed Sacrament.

(David Allen)

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



STEWARDSHIP



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*“What return can I make to the Lord for all His
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DEVELOPMENT
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\$1,172.00**



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SUNDAY AFTER THE 10:30
LATIN MASS.

BAKE-SALE for the support of Fr. Desire Salako's Mission in Liberia

The Religious Education Program would like to sponsor a bake-sale for the weekend of November 21st-22nd to raise money for Fr. Salako's Mission in Liberia. We need volunteers to help bake and sell! If you can, please contact Margie Bibbo, Jean Johnson or Patti Strom.

(Parish Office: 617-244-0558)

Religious Education

PARISH RELIGIOUS EDUCATION

Classes today, November 15th, 2015

Grades K-5, 8:30-10:00 AM

Includes Children's Liturgy of the Word and Mass

Lower Church Hall

The Latin Mass Children's Catechism classes are held on Sunday mornings from 9:30-10:30 AM in the Lower Rectory Conference Room.

New students are always
welcome.

*Jean Johnson, Director
Patti Strom, Latin Mass
Children's Catechism*

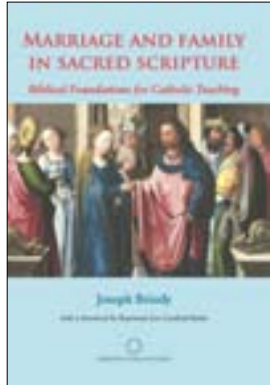


FOOD DRIVE to help the Newton Food Pantry

Donations may be left in the front vestibule of the main church between October 25th-November 15th. Items particularly needed are: **Ground coffee & tea, cooking oil, flour, sugar, toiletries (toothpaste & brushes, shampoo & conditioner, deodorant, soap, hand & body lotions), canned or boxed meals, tuna & other protein, soups, fruits & vegetables.**



Adult Education



Advent Book Study

David Allen, our Pastoral Associate, will be leading a four week study on the book, *Marriage and Family in Sacred Scripture*, by Fr. Joseph Briody, of St. John's Seminary in Brighton.

Fr. Briody is a good friend of our parish of Mary Immaculate of Lourdes, having substituted regularly this past summer for the weekday Latin Mass. This book is a profoundly rewarding study of the "biblical foundations for Catholic teaching" on marriage, as the subtitle of the book explains. Fr. Briody's excellent scholarship, clear presentation, and faithful Catholic exegesis make this book a wonderful way to prepare for Christmas. This is a study you will not want to miss. Please join us!

Dates and Time: The four Sundays of Advent (November 29, and December 6, 13, 20) at 12:30 P.M., following the 10:30 A.M. Latin Mass.
Location: Rectory dining room. Please enter the rectory from the front door.

Refreshments will be provided

Books will be available soon in the rectory office. A donation of \$7.00 for the book is recommended.

Note: Please read introduction and Chapters 1-2 for the first class

The MASSACHUSETTS ALLIANCE TO STOP PUBLIC FUNDING OF ABORTION recently filed a petition to amend the State Constitution to begin the process of ending tax-payer subsidized abortion in Massachusetts.

64,750 certified signatures are needed by November 18th. A volunteer from parish will be collecting petition signatures in the Lower Church Hall this Sunday at the end of the 9 & 10:30 AM Masses. Please consider signing.



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, especially for:
Rita Post, Winnie Lu Keough, Betsy Eldridge, Ellen Balkus, Lena Strom, Kay Mullen, Marie Geraci, Dave Welch, Barbara Nyhen, Maureen Nyhen, Christina Kwash, Janet Pino, Ed Donovan, Marie Schroter, Marie Danca, Mary Duhaime, Richard & Kathleen Sotell, Jane Dippo...

*"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*



Prayers for:

RITA POST, in hospice care
VICTORIA OLSON (requested by Dotty Fresolo)
BRIAN YATES, recovering from heart attack



WEEKLY BIBLE STUDY: EPISTLES OF ST. PAUL—COLOSSIANS

David Allen, our Pastoral Associate, hosts a weekly Bible Study every Friday morning at 8:20 AM (after the 7:30 Parish Mass). The class is now studying St.

Paul's Epistle to the Colossians. The Bible Study meets in the Lower Rectory Conference Room (in rectory basement). It is an open group and all are welcome to attend.

Refreshments provided. Please bring your Bible.



Requiescant in Pace
Please pray for the resurrection of:

June Thibeault, aged 75

Music Programs for this Sunday's Masses

Mass of Pope Paul VI (1970 Missal)

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

Thirty-third Sunday of the Year

Processional Hymn: 9:00 AM

**Perfice Gressus Meos
(Franz Xaver Witt, 1834~1888)

Introit Jer 29:11, 12,14 Dicit Dominus

"The Lord Says: "I am pondering thoughts of peace and not of affliction; you shall call upon Me, and I will hear you; and I will bring you back from all the lands where you are held captive."

Kyrie – Chant

Gloria – Missa De Angelis (English)

Credo I: (extra sheet)

Offertory: Ps 130 De Profundis

"Out of the depths have I cried to you O Lord, Lord hear my prayer; out of the depths have I cried to you, O Lord."

Offertory Hymn: 9:00 AM

De Profundis
(Andreas Hammerschmidt, 1611~1675)

Mass Setting: Mass VIII Missa De Angelis

Sanctus(English)

"Mortem tuam annuntiamus, Domine, et tuam resurrectionem confitemur, donec venias."

Lord's Prayer

Agnus Dei

Communion: Mk 11:24 Amen dico vobis

"Amen I say to you, whatever you ask in your prayers, believe that you shall receive it, and it shall be granted unto you."

Communion Hymn: 9:00 AM

Panis Angelicus
(Claudio Casciolini, 1697-1760)

Post Communion Hymn:

Anima Christi
(L. Dobici)

Recessional Hymn:

Our Father, By Whose Name
(Worship II Hymnal No.223)

Mass of St. Gregory the Great (1962 Missal)

Sunday, 10:30 AM

Sixth Resumed Sunday after Pentecost

Processional Hymn

Lord, Have Mercy upon Us
(Felix Mendelssohn, Published 1842)

Asperges: Chant

Introit: Jer. 29> 11-14: Ps. 84:2

"Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestrum de cunctis locis. (Psalm) Benedixisti, Domine, terram tuam:avertisti captivitatem Jacob. Gloria Patri."

Ordinary Prayers: St. Ludwigs Messe Op. 59

(Kyrie, Gloria, Credo, Sanctus, Benedictus and Agnus Dei)
(Joseph Gregor Zangl, d.1897)

Gradual: Ps. 43. 8-9

*"Liberasti nos, Domine, ex afflictionibus nos: et eos qui nos oderunt, confudisti. V. In Deo laudabimur tota die, et in nomine tua confitebimur in saecula. Alleluia: Ps. 129:1-2
"Alleluia, alleluia. De Profundis clamavi ad te, Domine: Domine, exaudi orationem meam. Alleluia."*

Offertory Verse: Ps. 129:1-2

"De profundis clamavi ad te, Domine: Domine, exaudi orationem meam: de profundis clamavi ad te, Domine."

Offertory Hymn: Ave Maris Stella

(Tomás Luis de Victoria, d.1611)

Communion Verse: Mark 11.24

"Amen, dico vobis, quidquid orantes petites, credite quia accipietis, et fiet vobis."

Communion Hymn: Ave Verum

(Charles Gounod, d.1893)
**O Maria Clausus Hortus
(Orlando di Lasso, Published: 1575, Liber mottetarum 3 vv)

Recessional Hymn

Our Father, By Whose Name
(Worship II Hymnal No.223)

Noon Angelus (Chant)

LATIN MASS PROPERS: SIXTH RESUMED SUNDAY AFTER PENTECOST

INTROIT: *Jeremias 29. 11-14, Psalm 84.2* THE Lord saith : I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. Ps. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. V. Glory be to the Father.

COLLECT: Grant, we beseech Thee, almighty God, that thinking everything over in our minds, we may accomplish, both in words and works, that which is pleasing in Thy sight. Through our Lord.

EPISTLE: *I Thessalonians 1. 2-10.* Brethren: We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith and labour and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father: knowing, brethren beloved of God, your election: for our Gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you; and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven (whom He raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GRADUAL: *Psalm 43. 8-9.* Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. V. In God we will glory all the day: and in Thy name we will give praise for ever.

ALLELUIA: *Psalm 129. 1-2.* Alleluia, alleluia. V. From the depths I have cried to Thee, O Lord: Lord, hear my prayer. Alleluia.

GOSPEL: *Matthew 13. 31-35.* **At that time Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them: that it might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables, I will utter things hidden kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them: that it might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.**

OFFERTORY: *Psalm 129. 1-2.* From the depths I have cried out to Thee, O Lord: Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

SECRET: May this offering, O God, we beseech Thee, cleanse and renew us, guide and protect us. Through our Lord.

COMMUNION: *Mark 11. 24.* Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

POSTCOMMUNION: We have been fed, O Lord, with heavenly delights, and beseech Thee, that we may ever hunger after those things by which we truly live. Through our Lord.

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 Matthew 20:26

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 Matthew 20:26



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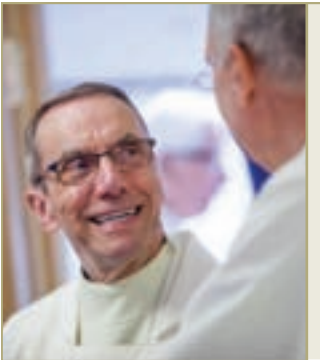
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ST. MARY'S CEMETERY

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