



TABLE OF CONTENTS

Parish Directory Information	Page 2
Parish Mass Schedule	Page 2
About Our Parish & Schedule for Confessions/ Sacraments	Page 3
Pastor's Note	Page 4
Lenten Mission Conference	Pages 4-5, 7
Holy Week/Easter Schedule	Page 6
Parish Stewardship	Page 6
Translation of Latin Mass Propers....	Pages 7-11
Calendar of Masses for This Week...	Pages 8-9
Music Programs	Page 10 (9)



Mary Immaculate of Lourdes Parish

270 Elliot Street

Newton, MA 02464

Parish Staff

TO CONTACT THE PARISH BY E-MAIL:

miolpastor@gmail.com

PASTOR: FATHER CHARLES JEREMIAH HIGGINS

PAROCHIAL VICAR: FATHER STEPHEN ROBERT 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

WEBSITE ADDRESS:

www.maryimmaculateoflourdesnewtonma.org

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, 8:30 AM - 3:30 PM

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.

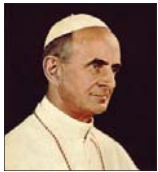
(Christmas Eve, Christmas Day, and
January 1st, as announced)

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 within its parish mission. The *Missale Romanum* of 1962 is 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, EITHER ON-LINE OR BY USING THE PAPER REGISTRATION FORM IN THE PAMPHLET RACK IN THE FRONT VESTIBULE OF THE MAIN CHURCH.



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

HOLY WEEK 2022

St. Augustine described Holy Week as “Great Week”, for it is indeed the greatest week of the Year when we see the whole drama of our Redemption

re-presented before us in the magnificent liturgical Offices. Today we have both the events of Christ’s Royal Messianic Entrance into Jerusalem on Palm Sunday and Jesus’ Passion on Good Friday brought before us. We are meant to be struck by the contrast—the cheering crowds on Palm Sunday vs. the angry mob shrieking for Jesus’ Blood on Good Friday. It is a reminder that humanity cannot be neatly divided into the good and the bad. We all harbor both good and evil within us.



Our Front Cover picture shows the Seven Sorrows of Mary: 1) The Prophecy of Simeon in the Temple, 2) The Flight into Egypt, 3) The Finding of the Child Jesus in the Temple after 3 Days, 4) The Meeting of Mary and Jesus on His Way to the Cross, 5) Mary Standing at the Foot of the Cross, 6) Mary Receiving

Jesus’ Dead Body into her Arms, and 7) Mary Laying Jesus’ Body in the Holy Sepulchre. The Flemish artist is Simon Bening (ca. 1525-1530).

Friday in Passion Week is the day when Mary’s Seven Sorrows are honored, in anticipation of Good Friday eight days later. This memory of the Compassion of Our Lady is a help to us in approaching the Passion of Our Lord during these days of Holy Week. May Mary’s prayers come to our aide as we begin this “Great Week.”



“THE LOURDES OF PILGRIMAGE and the LIFE OF THE CHURCH”

PARISH LENTEN MISSION for

A.D. 2022

CONFERENCE III: “LES MIRACULÉS”

(Given at the VIA CRUCIS, April 1st, 2022)



What we see at Lourdes today is the legacy of the National Pilgrimage of France which the Assumptionist Fathers began in 1873, on the heels of the first national Pilgrimage of Penance in

1872–150 years ago. The extravagant public religious devotions were part of the *manifestation de foi* which the Assumptionists made use of August after August. The prominent place of the sick in the Pilgrimage to Lourdes, tenderly cared for and fervently supported by the prayers of the Christian faithful around them, this was the signal work of the Assumptionists.

The Assumptionists believed that through the intercession of Notre-Dame de Lourdes, Mary the Immaculate Conception, a great spiritual renewal of France, of Rome, and indeed all of Christendom would come about. The working of miraculous signs of healing among the poor-sick, carried to the baths at Lourdes in the same way that the people in the Gospels carried their sick to Christ, was to be the visible sign of the Divine Power channeling through Mary’s prayers.

In 1897, the 25th Jubilee of the National Pilgrimage, the Assumptionists sought to bring large numbers of the *miraculés* back to Lourdes for a procession of thanksgiving. Eighteen pilgrim trains set out from Paris and other regional cities to Lourdes that summer, totaling over 30,000 people, 1,000 of whom were the sick in the “white trains”. There was, however, in addition, a special train car painted in the

papal colors of white and yellow. This car was reserved for the 325 *miraculés*.

At Lourdes, the Jubilee Year procession of the those who had received a miraculous healing at Lourdes moving between the lines of the sick and the dying in front of the Basilica, stirred up great emotion in the throngs of people gathered. Then Père François Picard, the Assumptionist who had been the leading organizer behind the National Pilgrimage for the last quarter-century, addressed the crowd in these words:

Well! My dear invalids, the procession is finished; we have fulfilled our duties, we have glorified Our Lord, the Blessed Virgin, the Pope; it is for you to do the rest. I have been asked to suggest invocations; I do not tell you to cry aloud. I ask you to listen to the voice that you hear within you, and faithfully to obey the supernatural impulses that you feel. Look at these, who have been cured; see the examples that you have before you; these are your models; believe as they do; like them you will be cured! Now, invalids, if you have faith, arise!

And then, what happened? Well...

At this remarkable command a few of the dying began to get off their stretchers and to walk away from the nurses. Spontaneously, the crowd began to sing the 'Magnificat', and the emotion reached unprecedented heights. Before long there were more than forty 'malades' walking towards Picard, with the priests doing their best to organize a path so this procession of the newly risen could evade the groping hands of onlookers.

(From Ruth Harris, Lourdes: Body and Spirit in the Secular Age, 1999, pp. 281-282)

Did the occurrence of miraculous healings of the sick at Lourdes, especially in manifestations like this one in 1897, convince the anti-religious and the anti-clerical, or at least soften their attitudes? It did not. In fact, it had the opposite effect. For such people, the "men of science", the "men of learning" in the Third Republic, Lourdes was a trigger—it unhinged them! They were like loose doors banging in the wind!

At Lourdes they saw only the Dark Ages of superstition, ignorance, and fanaticism.

They did not believe in the reality of the miracles. In true male chauvinist fashion, they dismissed the preponderance of cures among women as female hysteria and womanly weakness. These *dames*, they weren't really cured of anything, or if they were, it was only a condition which their weak, unstable womanly emotions had caused them in the first place.

Most notorious among the nay-sayers was the brilliant writer Emile Zola, whose 1893 novel *Lourdes* was a frontal attack on the Shrine. Zola also misrepresented the real-life individual women *miraculés* on whom he had based his principal characters. In real life, these women had received lasting cures. In Zola's fictional world, however, they were drawn as pathetic pawns of Catholic clerical power, who had only gotten temporary relief from their hysterical conditions by the combination of Lourdes water and auto-suggestion.

The establishment of the Lourdes Medical Bureau in 1883 was an attempt to establish the "scientific" basis for the self-reported cures among the *miraculés*. It did not then, nor has it ever since, convinced those who are biased against any explanation of the miraculous. If anything, it has acted as a self-imposed handicap on what the Church herself can officially call "miraculous". This is why the number of official "cures" recognized by the Lourdes Medical Bureau is so paltry compared to the vast number of people who have given thanks to God for having received a miraculous cure through Notre-Dame de Lourdes over these past 150 years.

One such *miraculé* was Fr. Timothy J. Danahy, (T.J. Danahy), who was the pastor of this parish from 1890 until his death in 1923 (this year will be the 99th Anniversary of his death). In the early 1890s he made a pilgrimage to Lourdes and he received a miraculous cure of his damaged eye-sight. He made a vow then and there at Lourdes that, in thanksgiving, he would (*continued on Page 7*)

**HOLY WEEK AND EASTER SUNDAY
SCHEDULE FOR MARY IMMACULATE
OF LOURDES PARISH:
APRIL 10th - APRIL 17th, A.D. 2022**

**PALM SUNDAY, APRIL 10th:
PARISH PROCESSION OF PALMS
at the 11 AM Latin Mass,
Chanting of St. Matthew's Passion**

SACRED TRIDUUM

**WEDNESDAY, APRIL 13th, 7:30 PM, OFFICE
OF TENEBRAE for MAUNDY THURSDAY**

**THURSDAY, APRIL 14th,
MASS OF THE LORD'S SUPPER
5:30 PM (1970 Missal)
7:30 PM (1962 Missal),
with Procession to the Altar of Repose
ADORATION UNTIL 12 MIDNIGHT**

**FRIDAY, APRIL 15th,
OFFICE OF THE LORD'S PASSION
3:00 PM (1970 Missal)
7:30 PM (1962 Missal)**

**SATURDAY, APRIL 16th, THE GREAT
PASCHAL VIGIL AND THE FIRST MASS OF
EASTER, 8:30 PM (1962 Missal)**

**EASTER SUNDAY, APRIL 17th:
EASTER MASSES at
7:30 & 9:00 AM (1970 Missal)
11:00 AM 5:30 PM (1962 Missal)**



(continued from Page 5)

... one day build a church in honor of Our Lady of Lourdes. So this church of Mary Immaculate of Lourdes, in which we are praying tonight, is the votive offering of a Lourdes *miraculé*.

Father Higgins



**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 SUNDAY,
MARCH 27th, 2022, \$6,704.00 + OTHER
OFFERINGS, \$1,798.00:
= \$8,502.00**



*"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*

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.

Psalms 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.

Psalms 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: Prophesy 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 ...

Calendar of Masses

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

SUNDAY 4:00 PM Brian Slifka Memorial John & Annie Farrell
 April 10th (Vigil)

PALMSUNDAY 7:30 AM Pro Populo

9:00 AM Brian Slifka Memorial Dave & Karen Slifka

11:00 AM For the Preservation of the
 Free Exercise of the Latin
 Mass in the Life of
 the Church



Fr. Charles Higgins	Birthday Intention	Monahan Family
Timothy Joseph Hood	Special Intention	Anthony & Victoria Angelucci
Margaret Marie Hood	Special Intention	Anthony & Victoria Angelucci
Thomas McEnaney	Health of the Sick	Eileen McEnaney
Linda Carol Harvey	Birthday Intention	Laura Harvey
Janet Pino	Memorial	Kwash Family
Dominic J. Cantillo, III	Memorial	Kwash Family
Fr. Charles J. Higgins	Birthday Intention	Donor
Joyce Marie Higgins	9th Anniversary	St. Margaret of Costello Prayer Group

In Honor of Our Lady of Fatima	In Thanksgiving	Nic & Danby Donor
Bishops & Priests		

CORRECTION: Sunday, April 3rd, 11 AM: SUZE JEAN PIERRE, 70th B/day Mem.

5:30 PM Philip Martin Jennifer Ward

MONDAY 7:30 AM Purgatorial Society of Memorial
 April 11th Mary Immaculate of
Monday in Holy Week Lourdes

12:30 PM Kathryn Harvey Hinton Birthday Intention Laura Harvey

TUESDAY 7:30 AM Leonie Julian Memorial Michael J. Wiseman
 April 12th
Tuesday in Holy Week



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 —St. John Marie Baptiste Vianney, Curé d’Ars**

WEDNESDAY 12:30 PM
April 13th
Spy Wednesday
Memento:
Our Lady of
Fatima

Joyce Marie Higgins
Mementoes: +Joyce Marie Higgins,
Fr. Charles Higgins
In Honor of St. Margaret of Costello

9th Anniv. Mem.
Mementoes: Memorial,
Birthday Intention
Thanksgiving

Anne Kent
Blessed Margaret of Costello Prayer Group
Nic & Danby

THURSDAY 5:30 PM
April 14th
MAUNDY
THURSDAY
7:30 PM

MASS OF THE LORD'S SUPPER

FRIDAY 3:00 PM
April 15th
GOOD FRIDAY
7:30 PM

PASSION OF THE LORD

SATURDAY
April 16th
HOLY SATURDAY



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8:30 PM

THE GREAT PASCHAL VIGIL AND THE FIRST MASS OF EASTER

8:30 PM



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Easter Flower

Memorial envelopes are available at the entrance tables to the Church. The envelopes received with the names of loved ones memorialized will be placed on the altars for all of our parish Masses during Paschaltide. **THANK YOU** for your gift towards this year's Easter flowers.

Requiescant in Pace

Please pray for the resurrection of:

+Rudolf Brestovansky,
(Father and Father-in-law of parishioners
Katarina & Rado Izakovic)



Mass of St. Gregory the Great (1962 Missal)

11:00 AM (5:30 P.M.)

Palm Sunday (continued from page 14)

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

Communion Meditation:

Ave Regina Caelorum (11:00 AM)

(Giovanni Pierluigi da Palestrina, first published in 1584)

Prosternimus Preces (5:30PM)

(Chant)

Recessional Hymn:

All Glory, Laud and Honor
(Worship II Hymnal, No. 9)

Angelus (Chant)

Postlude:

O Come And Mourn With Me Awhile
(Nicola A. Montani)

Music Programs for this Sunday's Mass

Mass of Pope Paul VI (1970 Missal)

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

Palm Sunday

Prelude: Confitebor Tibi (9:00 AM)

(Giovanni Pierluigi da Palestrina, first published in 1593)

I will praise thee, O Lord, with my whole heart,

O do well unto thy servant, that I may live, and keep thy word:

Quicken me according to thy word, O Lord.

Introit: (4:00 PM Vigil and 7:30 AM)

John 12: 1. 12-13; Psalm 23 9-19

Ante sex dies/ Benedictus qui venisti

TODAY'S MISSAL, pg. 7

(9:00 AM)

Matthew 21:9 Hosanna Filio David

TODAY'S MISSAL, pg. 3

Procession: *The children of the Hebrews, carrying olive branches, went to meet the Lord, crying out and saying: Hosanna in the highest.*

(7:30 AM & 9:00 AM)

Ordinary Prayers: Mass XVII Sundays of Lent

Kyrie, Sanctus-Benedictus, Agnus Dei:

Parish Book of Chant, no. 107ff./pp. 107-108

Credo I (English)

Offertory: Our Lady of Sorrows

(Mainz, circa 1628)

Communion: Matthew 26:42

Pater si non potest

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

TODAY'S MISSAL, pg. 131

Communion Meditation:

Prosternimus Preces (4:00 PM & 7:30 AM)

(Chant)

Ave Regina Caelorum (9:00 AM)

(Giovanni Pierluigi da Palestrina, first published in 1584)

Recessional: All Glory, Laud and Honor

(Worship II Hymnal, No. 9)

Postlude: Jesu, Salvator Mundi

(Menegali, mid 18th century)

Mass of St. Gregory the Great (1962 Missal)

11:00 AM (5:30 P.M.)

Palm Sunday

Prelude: Confitebor Tibi (9:00 AM)

(Giovanni Pierluigi da Palestrina, first published in 1593)

BLESSING and PROCESSION of PALMS

Introit: Psalm 21: 20, 22, 2 Dómine, ne longe fácias

auxílium tuum a me: ad defensiónem meam aspice: libera me de ore leónis, et a córnibus unicórnium humilitátem meam. (Ps. 21: 2) Deus, Deus meus, respice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. Dómine, ne longe fácias auxílium tuum a me: ad defensiónem meam aspice: libera me de ore leónis, et a córnibus unicórnium humilitátem meam. Dómine, ne longe fácias auxílium

(11AM)

Ordinary Prayers: Mass XVII Sundays of Lent

Kyrie, Sanctus-Benedictus, Agnus Dei:

Parish Book of Chant, no. 107ff./pp. 107-108

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

Gradual: Psalm 72: 24, 1-3 Tenuísti manum dexteram

meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. Quam bonus Israël Deus rectis corde! mei autem pæne moti sunt pedes, pæne effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem. Tract: Psalm 21: 2-9, 18, 19, 22, 24, 32

Deus, Deus meus, respice in me: quare me dereliquísti? Longe a salúte mea verba delictórum meórum. Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. Tu autem in sancto hábitas laus Israël. In te speravérunt patres nostri: speravérunt et liberásti eos. Ad te clamavérunt, et salvi facti sunt: in te speravérunt et non sunt confúsi. Ego autem sum vermis, et non homo: oppróbrium hóminum, et abjéctio plebis. Omnes, qui vidébant me, aspernabántur me: locúti sunt lábiis et movérunt caput. Sperávit in Dómino, erípiat eum: salvum fáciat eum, quóniam vult eum. Ipsi vero consideravérunt, et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam miserunt sortem. Libera me de ore leónis: et a córnibus unicórnium humilitátem meam. Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. Annuntiábitur Dómino generátio ventúra: et annuntiábunt cæli justítiam ejus. Pópulo, qui nascétur, quem fecit Dóminus. Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

Offertory: (11AM) Psalm 68: 21-22 Improperium
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.

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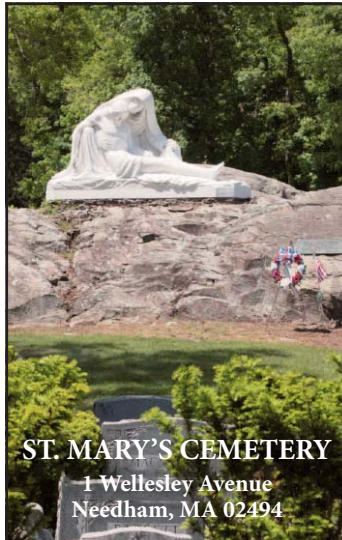
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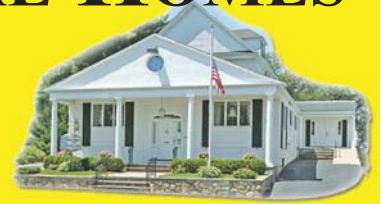
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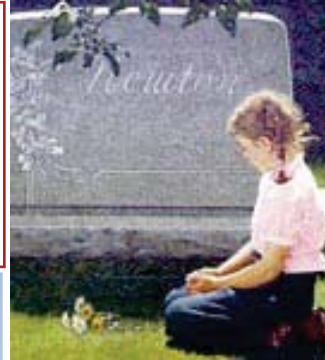
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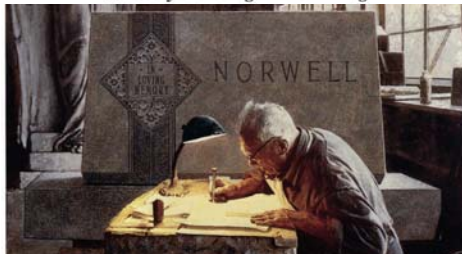
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