



AmTr.

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## Mary Immaculate of Lourdes Parish

270 Elliot Street

Newton, MA 02464

### Parish Staff

TO CONTACT THE PARISH BY E-MAIL:

[miolpastor@gmail.com](mailto: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.

DEACON: REV. DEACON SERMED ASHKOURI

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

WEBSITE ADDRESS:

[www.maryimmaculateoflourdesnewtonma.org](http://www.maryimmaculateoflourdesnewtonma.org)

Facebook: [www.facebook.com/miolnewton](http://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, 9:00 AM - 3:00 PM

Telephone: [781-235-1841](tel:781-235-1841)

[saintmaryscemetery.org](http://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)

March 30th, 2025 A.D.

Laetare Sunday

2

Mary Immaculate of Lourdes, Newton/Needham, Massachusetts



# 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 as a major part its parish mission, under the auspices of the 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 1963-1978)  
Raised to the Altars October 14th, 2018  
Feast Day: May 29th**

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

**Immaculate Conception  
Chaldean-Rite Mission**  
at Mary Immaculate of Lourdes Church:  
Mass offered according to the  
Chaldean-Rite on designated Sundays at  
1:30 P.M.  
Deacon Sermed Ashkouri

## 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)

**+ MARCH IS THE MONTH OF SAINT JOSEPH+**



*Greetings from Fr. Salako, S.M.A., at one of his Mission Churches in the north of Benin.*

**Pastor's Note**



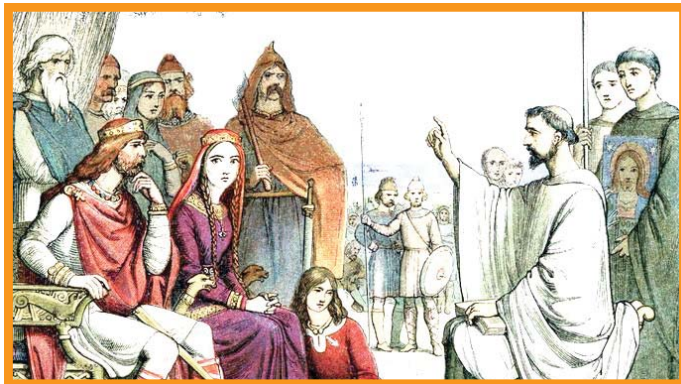
*Fr. Higgins*

**PARISH LENTEN MISSION, 2025**

*(Stations of the Cross, Friday nights during Lent,*

*7:30-8:30 PM)*

**CONFERENCE III:**



**HOW THE CHURCH OF ENGLAND GREW**

*(Conference given on March 21st)*

In talking about English Catholicism we are talking about the second conversion of the once-Christian land of Roman Britain by means of the successful evangelization of the Anglo-Saxon tribes who had conquered it. The Romans had abandoned Britain in 410 A.D. and St. Augustine of Canterbury had launched his Mission in 597 A.D. So, we have a span of 187 years, almost two centuries, between the end of the first Catholic England and the beginning of the second. Try to imagine that. It would be as if we were being introduced to Christianity now in 2025—after Christianity had disappeared from our midst since 1838!

The spread of Christianity in the old Roman Empire had started from the cities and towns and finally reached the rural areas. The long stretches of rural areas were the most resistant to this new religion from the towns. The Latin word *paganus* meant, simply, a country-person, a rustic. But because of these country-people's stubborn resistance to christianization the word "pagan" evolved into the new short-hand word used to identify someone who was a heathen, a worshiper of false gods, a non-Christian, which is, of course, how we use it.

In the spread of Christianity among the Anglo-Saxons, however, the cities and towns could not be the focal point. Why was that? Because

EUCCHARISTIC ADORATION



**Weekly Holy Hours:**

**Fridays, 6:30-7:30 AM**

**11:30 AM-12:30 PM**

**Saturdays, 8:00-9:00 AM**



**"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)**



there were no cities and towns to speak of. The cities and towns of Roman Britain had all collapsed into ruins.

Pope Gregory's envoy Augustine had to use a different approach. That approach was to establish a mission station which would become a self-supporting monastic community, its own little self-supporting town. The Latin word for monastery was *monasterium*, which Old English translated as *mynster* (*minster*). This heritage is preserved for us in those English place names which contain the word "minster", for example, Westminster Abbey. At its origins the English minsters were the monastic centers out of which the missionaries went into the countryside on their missionary journeys.

St. Bede, in his life of St. Cuthbert, describes the missionary going out from his minster at Melrose: "*Sometimes on horseback, but more often on foot,*" to preach and hear confessions in the surrounding countryside. "*He used especially to make for those places and preach in those settlements that were far away on steep and rugged mountains, which others dreaded to visit and whose poverty kept other teachers away.*" Bede also relates the missionary activity of the missionaries of Lindisfarne (35 miles from Melrose), how they went out "*to preach, to baptize, and to visit the sick,*" and how the people crowded round to hear them when they arrived.

Of necessity, the long-term survival of these minsters depended upon the *largesse* of very wealthy and powerful people in order to keep these little religious towns going. This came first from the converted Anglo-Saxon kings, then the nobility, and finally by the English Catholic bishops, once they were endowed by royal favor.

Was the "human element" present here? Most assuredly so. St. Bede writes disapprovingly (early 8<sup>th</sup> Century A.D.) of how royal and noble personages were founding minsters, becoming ordained as clergy, but remaining married, continuing to beget children, and living a life that was more worldly than religious. Another

distortion of this kind of hybrid-minster is that the resources of the minster were steadily diminished by clerics claiming for themselves a prebend (that is, a percentage share of the minster's assets), and passing their posts along to sons or nephews.

Gradually, the minster-system devolved into what we know as the parish-system: small local churches operated by a single resident priest or served by priests who came out from the minsters. Their original name was "field churches". But by the 10<sup>th</sup> Century the transformation of English Catholic Church life was very clear. The minsters had been replaced by the proliferation of field churches, each with their own territories and exactly defined boundaries.

Nicholas Orme, in his book *Going To Church In Medieval England*, published in 2021, describes the process in this way: *The proliferation of parishes happened locally rather than through the imposition of a logical system by the Church authorities. The authorities adopted the parish system rather than creating it. In consequence the ecclesiastical geography that emerged from the tenth and twelfth centuries was a complicated one. In most areas of the countryside there was a mosaic of large and small parishes with all kinds of shapes: compact or ragged. Some parishes had outliers of territory in other parishes, or outliers of others inside themselves. Sometimes the church stood centrally and sometimes on the border...* (pg. 19)

The material point is that as the English Catholic Church grew, all of the lay-faithful were required to belong to a definite parish and all were bound by the English laws of tithing to support that parish.

When the English Puritans came to this land and set up their settlements in what became New England, they were very careful to set up a parish church for each new settlement. We see this throughout New England's towns, don't we, on the historical markers? "First Parish Church", or "Site of the First Parish Church."

The English Puritans saw themselves as "cleansed" of Popery. They rejected most of the Catholic doctrines which St. Augustine had once brought to  
(Continued on Page 9... )

## Calendar of Masses

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

**SUNDAY**                      4:00 PM                      +Joanna Angelucci                      2nd Anniv. Mem.                      Anthony & Victoria Angelucci  
**March 30th**                      (*Anticipated*  
*LAETARE*                      *Sunday Mass*)  
*SUNDAY IN LENT*

*Commemorations:*

*Suffrage of Our Lady &* 9:00 AM  
*All the Saints, For the*  
*Living and the Dead*                      11:00 AM

7:30 AM                      Pro Populo

+Betty Whitney                      Anniv. Memorial                      Margie Bibbo

For the Preservation of  
the Free Exercise of  
the Latin Mass in the  
Life of the Church

Pino Family (Extended)	Living & Deceased	Nick Pino
+Michael Tognarelli	Memorial	Nick Pino
All Seminarians	Special Intention	Donor
Pope/Priests/Bishops	Special Intention	MPA
Divine Will/Peace on Earth	Special Intention	MPA
+Alex. M. Barboza (2/12)	Memorial	Susanna Barboza
Bernadette Kasper	Birthday Intention	Kasper Family
Intention of the Donor		Donor
Holy Trinity	In Thanksgiving	Duong Family
Viola Lynch	Special Intention	Marcy Dorna
Christen Conrad	Special Intention	Marcy Dorna
Luke Shay	Special Intention	Marcy Dorna
+Dorothy Stein	Memorial	Macy Dorna
Joyce Cormier	Health of the Sick	Kathy Blake
Larry/Elisa Geoneso	Special Intention	Donor
David DeVito	Special Intention	Stephen Pollard
Joseph Doherty	Special Intention	Joanne Meegan
Elizabeth Wadsworth	Special Intention	Laura Harvey
Antoinette Steinkrauss (7/7)	Birthday Intention	Regina McGrath
+All Souls (2/4)	Memorial	Susanna Barboza
Eliana Bustamente (6/6)	Healing	Susanna Barboza
Gina & Baby (5/10)	Special Intention	Donor
Alex & Arwen Dorna (5/10)	Special Intention	Donor
Pope Francis & His Successor (4/9)	Special Intention	Donor
The Wakefield Family 4/(10)	Special Intention	Kathy Blake
Blake & Wakefield Families (1/10)	Special Intention	Donor





# Music Programs for this Sunday's Mass

Mass of Pope Paul VI (Novus Ordo)  
4:00 PM (Saturday), 7:30 & 9:00 AM

## Laetare Sunday

**Prelude (7:30 & 9:00 AM)** God So Loved the World  
(from *The Crucifixion: John 3:16-17*)  
(John Stainer, composed in 1887)

*God so loved the world. that He gave His only begotten Son,  
that whoso believeth, believeth in Him should not perish, should not perish but  
have everlasting life. For God sent not His Son into the world to condemn the  
world. God sent not His Son into the world to condemn the world;  
But that the world through Him might be saved. God so loved the world.*

**Introit: Isaiah 66:10-11**

### Laetare Jerusalem

*Rejoice, Jerusalem, and all who love her. Be joyful, all who were  
in mourning; exult and be satisfied at her consoling breast.*  
(TODAY'S MISSAL, pg. 7)

(7:30 & 9:00 AM)

### Ordinary Prayers: Mass XVII

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

### Credo I (English)

**Offertory** Dear Lord and Father  
(Hubert Parry, composed in 1888)

*Mysterium Fidei (The Mystery of Faith): Mortem tuam  
annuntiamus, Domine, et tuam Resurrectionem confitemur,  
donec venias. ("We proclaim Your death, O Lord, and profess Your  
Resurrection until You come again.")*

**Communion: Luke 15:32**

### Oportet te

*You must rejoice, my son, for your brother was dead and has come  
to life; he was lost and is found.*  
(TODAY'S MISSAL, pg. 117)

**Communion Meditation (9:00 AM)**

Acceptit Jesus panes

(Francisco Guerrero, composed in 1565)

*Jesus took the loaves, and when He had given thanks, He distributed to them  
that were sitting and from five loaves and two fish He filled five thousand  
people. O good Jesus, Thou hast satisfied thy family: may Thy grace satisfy us  
forever.*

**Recessional Hymn:**

Lift High The Cross (*Extra Photocopy Sheet*)

Mass of St. Gregory the Great (Usus Antiquior)  
11:00 AM (5:30 P.M.)

## Laetare Sunday

**Prelude (11:00 AM)** God So Loved the World  
(from *The Crucifixion: John 3:16-17*)  
(John Stainer, composed in 1887)

Choir Hymn: Jesu dulcis amor (11:00 Mass)  
Asperges me, Parish Book of Chant, no. 22/pg. 34

**Introit: Isaias 66:10-11** *Laetare, Jerúsalem: et convéntum  
fácite, omnes qui dilígitis eam: gaudéte cum lætítia, qui in  
tristítia fuístis: ut exultétis, et satiémini ab ubéribus consolatiónis  
vestræ. V. Lætátus sum in his, quæ dicta sunt mihi: in domum  
Dómini íbimus. Glória Patri, et Fílio, et Spiritui Sancto, sicut  
erat in princípío et nunc et semper et in sæcula sæculórum. Amen.  
Oculi mei semper ad Dominum. Laetare, Jerúsalem...*

(11:00 AM)

### Ordinary Prayers: Mass XVII

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 121: 1,7** *Lætátus sum in his, quæ dicta sunt  
mihi: in domum Dómini íbimus. Fiat pax in virtúte tua: et  
abundántia in túrribus tuis. Tract: Psalm 124:1-2*  
*Qui confídit in Dómino, sicut mons Sion: non commovébitur in  
aetérnum, qui habitat in Jerúsalem. V. Montes in circúitu ejus: et  
Dominus in circúito populi sui, ex hoc nunc et useque in  
saéculum.*

**Offertory: (11:00 AM) Psalm 134: 3, 6** *Laudáte Dómi-  
num, quia benígnus est: psállite nómini ejus, quóniam suávis est:  
ómnia quæcúmque vóluit, fecit in cælo et in terra.*

**Communion: Psalm 121: 3, 4** *Jerúsalem, quæ ædificátur ut  
cívitas, cujus participátio ejus in idípsum; illuc enim ascendérunt  
tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.*

**Communion Meditation (11:00 AM)**

Acceptit Jesus panes

(Francisco Guerrero, composed in 1565)

Ave Regina Caelorum

(Giovanni Pierluigi da Palestrina, first published in 1584)

**Recessional Hymn:**

Lift High The Cross (*Extra Photocopy Sheet*)

*Angelus*

**Postlude (as at 9:00 AM)**



Mass of Pope Paul VI (Novus Ordo)  
4:00 PM (Saturday), 7:30 & 9:00 AM  
**Laetare Sunday**

**Postlude (9:00 AM)**

Laudate Dominum

(Giovanni Pierluigi da Palestrina, first published in 1593)

*Praise ye the Lord, for He is good: sing ye to His Name, for He is sweet:  
whatsoever He pleased, He hath done in heaven and in earth.*

# SCRIPTURE READINGS for the THIRD SUNDAY IN LENT

*Today's Missal, pages 81-83*

**Lesson (First Reading):**

**Joshua 5:9a, 10-12**

*On the same day after the Passover, on which they ate of the produce of the land, the manna ceased. No longer was there manna for the Israelites, who that year ate of the yield of the land of Canaan.*

**Epistle (Second Reading):**

**II Corinthians 5:17-21**

*We implore you on behalf of Christ, be reconciled to God. For our sake He made Him to be sin who did not know sin, so that we might become the righteousness of God in Him.*

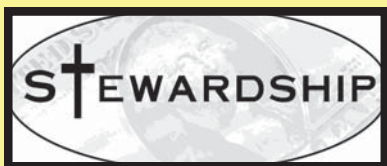
**Gospel Lesson: The Prodigal Son**

**Luke 13:1-9**

*"My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found."*

*(Continued from Page 5...)*

They rejected most of the Catholic doctrines which St. Augustine had once brought to their shores. Their church buildings were meeting houses and not sacred spaces. Even so, they still behaved, in spite of themselves, like good, solid English Catholics in their church organization: there was a church, there was a defined parish territory, and it was expected that everyone who called himself a Christian would belong.



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?"*

**OFFERTORY for SUNDAY, MARCH 16th, A.D.  
2025, \$8,521.00 + OTHER OFFERINGS, \$833.00:  
= \$9,354.00**



**ON-LINE GIVING FOR THE MONTH OF  
FEBRUARY, 2025:  
= \$12,280.00**

**Laetare Sunday Flowers given in Honor  
of St. Michael Archangel by  
Mike & Annie Procopio**



**"I REJOICE TO BE LITTLE,  
BECAUSE ONLY CHILDREN  
AND THOSE WHO ARE  
LIKE THEM WILL BE  
ADMITTED TO THE  
HEAVENLY  
BANQUET"—ST. THERESE  
OF LISIEUX (+1897)**

## LATIN MASS PROPERS: LAETARE SUNDAY

**INTROIT:** Isaias 66: 10, 11 Rejoice, O Jerusalem: and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. *Psalm 121:* 2 I rejoiced at the things that were said to me: we shall go into the house of the Lord. Glory be to the Father. **COLLECT** Grant, we beseech Thee, O almighty God, that we, who for our evil deeds justly deserve to be punished, by the comfort of Thy grace may mercifully be relieved. Through our Lord. **EPISTLE:** **Galatians 4: 22-31** Lesson from the Epistle of blessed Paul the Apostle to the Galatians. Brethren: It is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise: which things are said by an allegory. For these are the two testaments. The one from Mount Sinai, engendering unto bondage: which is Agar: for Sinai is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free. **GRADUAL:** *Psalm 121:* 1, 7 I rejoiced at the things that were said to me: we shall go into the house of the Lord. V. Let peace be in Thy strength: and abundance in Thy towers. **TRACT:** *Psalm 124:* 1-2 They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. V. Mountains are round about it: so the Lord is round about His people, from henceforth now and for ever.

**GOSPEL:** John 6: 1-15. **At that time** Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two fishes: but what are these among so many? Then Jesus said: Make the men sit down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone. **OFFERTORY:** *Psalm 134:* 3, 6 Praise ye the Lord, for He is good: sing ye to His name, for He is sweet: whatsoever He pleased, He hath done in heaven and in earth. **SECRET** Look down mercifully upon These sacrifices, we beseech Thee, O Lord, that they may lead to our devotion and salvation. Through our Lord. **COMMUNION:** *Psalm 121:* 3-4 Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord, to praise Thy name, O Lord.

**POSTCOMMUNION** Grant us, we beseech Thee, O merciful God, ever to celebrate with sincere worship, and receive with faithful hearts Thy holy mysteries, of which we continually partake. Through our Lord.

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Join the Catholic Schools Foundation for the 35th Annual Building Minds Scholarship Fund Gala.

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 Chaired by David Foss, Northeast Market  
 Managing Partner, PwC  
 April 3, 2025  
 Boston Marriott Copley Place

Learn more at  
[www.csfboston.org/35annualgala](http://www.csfboston.org/35annualgala)

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"Be a Servant" Matthew 20:26

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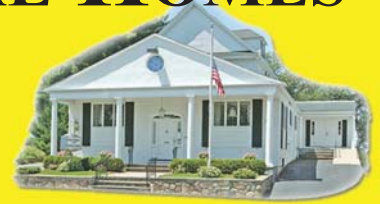
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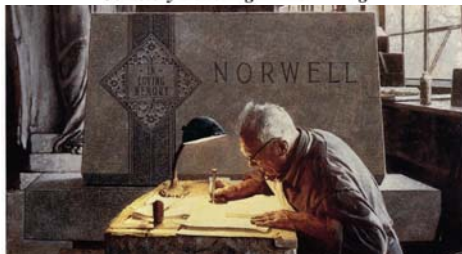


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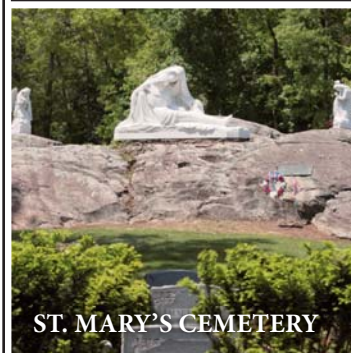


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