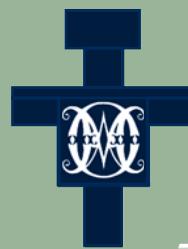
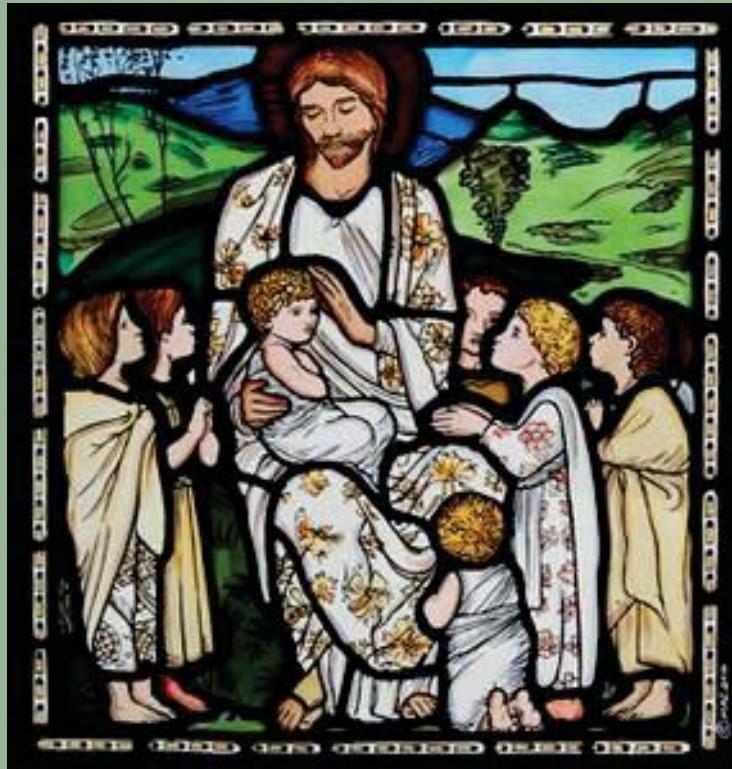


ENCOUNTER THE HEART OF CHRIST IN THE HEART OF BOSTON



*THE
LANTERIAN*

“Whoever receives one child such as this
in my name, receives me;



and whoever receives me, receives not me
but the One who sent me.”

MARK 9:37

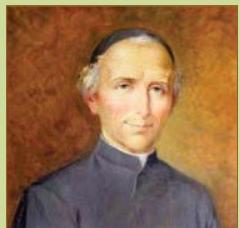
SAINT FRANCIS CHAPEL

STAFFED BY

THE OBLATES OF THE VIRGIN MARY

SEPTEMBER 22, 2024—TWENTY-FIFTH SUNDAY

Prayer Before Mass by Venerable Bruno Lanteri, Founder of the OMV



My God, I offer you this holy sacrifice to proclaim, honor and glorify your infinite greatness, and in recognition of the supreme dominion which, as the first principle and last end, you have above all created things. I give you this homage for all those who still do not know you or do not want to recognize you.

I offer this too in thanksgiving for the benefits that I and all the world have received and will receive from your infinite goodness; in satisfaction for my sins and those of the whole world; to implore the graces that are necessary for my eternal salvation and for all mankind. Oh, my God, I offer to you the merits of Jesus Christ; grant me at this Holy Mass a profound adoration of him.

My God, my Creator, I implore you to grant me the grace of final perseverance. I know by faith that I do not deserve it, nor can I deserve it, but your Divine Son deserves it for me with all his virtues and with all the wounds he shows you in his Most Holy Body, on behalf of my wounded love. Amen.

CHAPEL STAFF:

Director:

Fr. Jeremy Paulin, OMV

Fr Andy Huhtanen, OMV

Fr. Victor Nwabueze, OMV

Sundays:

Fr. James Walther, OMV

Fr. Sean Morris, OMV

Fr. Craig MacMahon, OMV

Music:

Saul Garcia, Cesar Garcia,
Stacey Ibe,
Celine Wynn

Cleaning of

St. Francis Chapel, 800 Boylston St.,
Boston MA 02199 * (617) 437-7117
stfrancis@omvusa.org



[f](#) [SFChapel](#) [stfrancischapel](#)

SCHEDULE

Sunday Masses:

Saturday Vigil 4:00PM,
5:30 PM, (en español)

Sun. 8 AM, 9:15AM, 10:30AM, 11:45AM,
1:15 PM (en español), 4:00PM, 5:30PM

Weekday Masses:

Mon.—Fri. 8:00AM, 12:05PM, 4:45PM
Saturday 9:00AM, 12PM

Confessions:

Mon.—Fri. 8:40 -11:40AM, 12:40-4:25PM;
After 4:45PM Mass by request
Saturday 9:40 - 11:40 AM, 12:40-3:30PM
Sunday By request in-between Masses

Exposition of the Blessed Sacrament:

Mon.—Fri. 8:30-11:50AM, 12:30-4:30PM
Saturday 9:30-11:30AM, 12:30-3:30PM

Gift Shop Hours:

Monday—Friday 11:00AM - 5:30PM*
Saturday 9:30AM - 6:30PM*
Sunday 8:30AM - 6:30PM*
(*Closed during Masses)

St Francis Chapel here in the Prudential Center has been staffed by the Oblates of the Virgin Mary (OMV) since 1983. It is truly a place of mercy and peace. People attend and visit from all over Boston, the USA and the world. They attend Holy Mass, Adore the Lord Jesus, light a candle and oftentimes take advantage of our OMV Charism of Mercy, "beginning again" in the Sacrament of Reconciliation. Miracles occur in the confessional. In addition to this Chapel, the OMV serve at St Clement Eucharistic Shrine a few blocks from here, which is also our US Seminary, in Milton MA at our St. Joseph Retreat House as well as in Los Angeles, CA, Denver, CO, Alton, IL and Venice, FL. Additionally OMV priests and brothers minister in Italy, where we were founded in 1826, Austria, France, Argentina, Brazil, Canada, Nigeria, The Philippines and England. Learn more at OMVUSA.org.

Welcome to the Chapel! Whether you are one of our daily or weekly faithful or visiting from the other side of the globe, or anywhere in between, thank you for joining us in prayer! We are blessed by you all! Many comment on the blessing of Christ's Sacramental presence and the love, mercy and peace they encounter in "The Chapel in the Mall." The Chapel has remained open here since 1969, entirely due to God's Providence working through your prayers, goodness, gratitude and generosity. The payment of our monthly rent, utilities and all expenses depends on Mass collections, (including the box by the door), online donations (including the QR codes), major gifts, candles, the kiosks in the vestibule, the gift shop (check it out!) and the Benefactors Memorial Tree in the vestibule. Thank you for your support of our ministry here. We are not able to serve here without you! Pray for us! God bless you!

Join the Amicizia Cristiana (young adults ages 20-29) at St. Clement Eucharistic Shrine for Fall programming!

MONDAYS AT 7-8:30PM

Sept. 9th: Christian Chant & the Liturgy of the Hours

Sept. 16th: Social Night

Sept. 23: Praise and Worship

Sept. 30: "The Little Way" with Br. Andrew

Oct. 7: Respect Life Month Talk

Oct. 14: Social Night



Scan here for the website

And more!

St. Clement Shrine, 1105 Boylston Street, Boston

MASS INTENTIONS THIS WEEK

Sunday, September 22, 2024

- 8:00 AM - Hyeshin Park
9:15 AM - +Isabel Alvarez Delfin
10:30 AM - +Joseph Timilty
11:45 AM - George Grimbilas & Family
1:15 PM - +Lorenzo Gomez
4:00 PM - +Cesar Padilla
5:30 PM - +Marie D'Costa

Monday, September 23

- 8:00 AM - +Teti
12:05 PM - Ursula Steele—birthday
4:45 PM - Peter & Emilia Buckley

Tuesday, September 24

- 8:00 AM - +James J. Palmieri
12:05 PM - +Gerard O'Neill
4:45 PM - +Ed Broom

Wednesday, September 25

- 8:00 AM - +Rev. Flavian Mucci, OFM
12:05 PM - Ricardo & Virgie Tan—47th wedding anniversary
4:45 PM - Souls in Purgatory

Thursday, September 26

- 8:00 AM - Hendricks Guyki Delva & Family
12:05 PM - Daniel O'Connor
4:45 PM - Fr. Ed Broom, OMV

Friday, September 27

- 8:00 AM - +Barbara L. Reilly
12:05 PM - +Penelope Busher
4:45 PM - + Nishitha Dévunapalli—birth anniversary

Saturday, September 28

- 9:00 AM - Jim Biji
12:00 PM - Joan Broom
4:00 PM - +Mary Scheeler
5:30 PM - +Mariela Agudalo y +Manuel Sierra

The Pope's Prayer Intention for September:

For the Cry of the Earth

We pray that each one of us will hear and take to heart the cry of the Earth and of victims of natural disasters and climactic change, and that all will undertake to personally care for the world in which we live.



Reflection by Fr. Jeremy Paulin, OMV

My dear Brothers and Sisters in Christ,

Because we are called to live as we believe, beginning today our bulletin will offer a six week series from the US Catholic Bishops about conscience and voting (scan the QR code to visit the website).



There is much need in our lives, in the world and in our country for the leaven of the Gospel and in fact this is always the case.

Catholics are meant to be agents of Christ, agents of Gospel transformation in the world, so that the entire world may be brought to God the Father through Christ in the Catholic Church. We do this in allowing Christ to fully live in our thoughts, words and actions, in our love and mercy, and all this in very practical and concrete ways. We become saints and simultaneously help others toward holiness as well. One important way American Catholics can do this is at the ballot box.

Pope Francis even weighed in on our election recently. A reporter asked him about the choice Catholic voters face between Harris, who supports legalized abortion, and Trump, who wants to severely restrict immigration and has said he wants to deport tens of thousands of migrants. Both attitudes "are against life: the one who wants to throw out the migrants and the one who kills children," the pope said. "Both are against life." In the Old Testament, he said, "God's people are repeatedly reminded to care for 'widows, orphans and the stranger' that is, the migrant. They are the three that the People of Israel must protect. The one who does not care for migrants is lacking; it is a sin."

And "to have an abortion is to kill a human being. Whether or not you like the word, it is killing," the pope said. "The Catholic Church does not allow abortion because it is killing. It is assassination. And we must be clear about that." Pope Francis was asked if there were situations when a Catholic could vote for a candidate who was in favor of abortion. "In political morality, generally, they say not voting is wrong; one must vote, and one must choose the lesser evil" in accordance with one's conscience, he said. Abortion and care for migrants are both issues the U.S. bishops urge Catholics to consider when voting. In their document, *Forming Consciences for Faithful Citizenship*, however, they say, 'The threat of abortion remains our pre-eminent priority because it directly attacks our most vulnerable and voiceless brothers and sisters and destroys more than a million lives per year in our country alone.'" (USCCB.org)

As we pray for our nation and our world and for God's mercy on us all, we must also each do more to reach out to mothers and fathers in distress and to the suffering and stranger in our midst, remembering that we are all migrants toward heaven, no matter where or when we are conceived.



Mis queridos hermanos y hermanas en Cristo,

Debido a que estamos llamados a vivir como creemos, a partir de hoy nuestro boletín ofrecerá una serie de seis semanas de los obispos católicos de EE. UU. sobre la conciencia y el voto (escanee el código QR para visitar el sitio web).



Hay mucha necesidad en nuestras vidas, en el mundo y en nuestro país de la levadura del Evangelio y de hecho siempre es así. Los católicos deben ser agentes de Cristo, agentes de la transformación del Evangelio en el mundo, para que el mundo entero pueda ser llevado a Dios Padre a través de Cristo en la Iglesia Católica. Hacemos esto al permitir que Cristo viva plenamente en nuestros pensamientos, palabras y acciones, en nuestro amor y misericordia, y todo esto de maneras muy prácticas y concretas. Nos convertimos en santos y simultáneamente ayudamos a otros a alcanzar la santidad también. Una forma importante en que los católicos estadounidenses pueden hacer esto es en las urnas.

El Papa Francisco incluso intervino en nuestra elección recientemente. Un reportero le preguntó sobre la elección que enfrentan los votantes católicos entre Harris, que apoya la legalización del aborto, y Trump, que quiere restringir severamente la inmigración y ha dicho que quiere deportar a decenas de miles de migrantes. Ambas actitudes "son contra la vida: la que quiere echar a los migrantes y la que mata a los niños", dijo el Papa. Ambos son contra la vida". En el Antiguo Testamento, dijo, "se le recuerda repetidamente al pueblo de Dios que cuide de las 'viudas, los huérfanos y el extranjero', es decir, el migrante. Ellos son los tres que el Pueblo de Israel debe proteger. El que no se preocupa por los migrantes es falso; Es un pecado".

Continúa en la página siguiente

De la página anterior

Reflexión del P. Jeremy Paulin, OMV

Y "abortar es matar a un ser humano. Te guste o no la palabra, es matar", dijo el Papa. "La Iglesia Católica no permite el aborto porque está matando. Es un asesinato. Y eso hay que tenerlo claro". Al papa Francisco se le preguntó si había situaciones en las que un católico podía votar por un candidato que estaba a favor del aborto. "En moral política, generalmente, dicen que no votar está mal; Hay que votar y hay que elegir el mal menor" de acuerdo con la propia conciencia, dijo. El aborto y la atención a los migrantes son temas a los que los obispos de Estados Unidos instan a los católicos tener en cuenta a la hora de votar. En su documento, *Formando la conciencia para los fieles La ciudadanía*, sin embargo, dicen: 'La amenaza del aborto sigue siendo nuestra prioridad preeminente porque ataca directamente a nuestros hermanos y hermanas más vulnerables y sin voz y destruye más de un millón de vidas por año solo en nuestro país.'" (USCCB.org)

Mientras oramos por nuestra nación y nuestro mundo y por la misericordia de Dios para todos nosotros, también debemos hacer más para llegar a las madres y padres en apuros y a los que sufren y a los extraños entre nosotros, recordando que Todos somos migrantes hacia el cielo, sin importar dónde o cuándo seamos concebidos.

The Web-Wise Catholic



The Thomistic Institute



Oblates of the Virgin Mary



Catholics Come Home



Catechism of the Catholic Church



Chastity Project



Magis Center



Catholic Answers



Word on Fire



EWTN



Courage International



Introductory Note

Let us look to the example of the Good Samaritan. Jesus' parable summons us to rediscover our vocation as citizens of our respective nations and of the entire world, builders of a new social bond. This summons is ever new, yet it is grounded in a fundamental law of our being: we are called to direct society to the pursuit of the common good and, with this purpose in mind, to persevere in consolidating its political and social order, its fabric of relations, its human goals.

(Pope Francis, *Fratelli Tutti*, no. 66)

As Catholics and Americans, we are blessed to be able to participate in our nation's political and public life. Our freedoms respect the dignity of individuals and their consciences and allow us to come together for the common good. Election seasons, therefore, should contain a sense of gratitude and hope. Our love for this country, our patriotism, properly impels us to vote.

But increasingly, it seems, election seasons are a time of anxiety and spiritual trial. Political rhetoric is increasingly angry, seeking to motivate primarily through division and hatred. Fear can be an effective tool for raising money. The most heated arguments online often get the most clicks. Demonizing the other can win votes.

We propose once more the moral framework of *Forming Consciences for Faithful Citizenship* precisely as pastors, inspired by the Good Samaritan, with the hope of binding these wounds and healing these bitter divisions. This document is not based on personalities or partisanship, the latest news cycle, or what's trending on social media. Instead, it reflects the perennial role of the Church in public life in proclaiming timeless principles: the infinite

worth and dignity of every human life, the common good, solidarity, and subsidiarity. Not sure what these mean? We invite you to read a copy of *Forming Consciences for Faithful Citizenship* and learn more.

Allowing your conscience to be stretched and formed by these reflections can give you peace! They point to Jesus' challenge to show mercy to those in need, just as the Good Samaritan. As Pope Francis writes, "Here, all our distinctions, labels and masks fall away: it is the moment of truth. Will we bend down to touch and heal the wounds of others?" (*Fratelli Tutti*, no. 70). Let this be in our hearts when we talk about politics and make political choices.

Some might be tempted to say: yes, of course, we will be the ones who help by promoting good and opposing evil. But when confronted with so much good at risk and so much evil, it is a great challenge to avoid fear and anger. The threat of abortion remains our pre-eminent priority because it directly attacks our most vulnerable and voiceless brothers and sisters and destroys more than a million lives per year in our country alone. Other grave threats to the life and dignity of the human person include euthanasia, gun violence, terrorism, the death penalty, and human trafficking. There is also the redefinition of marriage and gender, threats to religious freedom at home and abroad, lack of justice for the poor, the suffering of migrants and refugees, wars and famines around the world, racism, the need for greater access to healthcare and education, care for our common home, and more. All threaten the dignity of the human person.

So precisely how we promote good and oppose evil is an essential part of answering the Lord's call, of being a disciple. As St. Paul reminds us:

Never let evil talk pass your lips; say only the good things men need to hear, things that will really help them. Do nothing that will sadden the Holy Spirit with whom you were sealed against the day of redemption. Get rid of all bitterness, all passion and anger, harsh words, slander, and malice of every kind. In place of these, be kind to one another, compassionate, and mutually forgiving, just as God has forgiven you in Christ (Eph. 4:29-32).

Thus, Pope Francis exhorts us to “genuine dialogue and openness to others,” by which we may “be frank and open about our beliefs, while continuing to discuss, to seek points of contact, and above all, to work and struggle together” (*Fratelli Tutti*, no. 203). This applies to the faithful both as voters and as candidates—we must consider not only candidates’ positions on these issues, but their character and integrity as well.

How can we meet this challenge? Again, St. Paul gives us a way: Put on “the mind of Christ” (1 Cor. 2:16). Take time away from social media and spend time with Holy Scripture and the Blessed Sacrament. Turn off the TV and the podcast, and listen in silence. Volunteer at a soup kitchen, a homeless shelter, a crisis pregnancy center. Serve the poor, the needy, the outcast. Pray often, letting faith inform your political participation.

Participation in political life also requires judgments about concrete circumstances. While the bishops help form the laity in accordance with basic principles, they do not tell the laity to vote for particular candidates. On these often complex matters, it is the laity’s responsibility to form their consciences and grow in the virtue of prudence to approach the many and varied issues of the day with the mind of Christ. Conscience is “a judgment of reason” by which one determines whether an action is right or wrong (see *Catechism of the Catholic Church*, no. 1778). It does not allow us to justify doing whatever we want, nor is it a mere “feeling.” Conscience—properly formed according to God’s revelation and the teaching of the Church—is a means by which one listens to God and discerns how to act in accordance with the truth.¹ The truth is something we receive, not something we make. We can only judge using the conscience we have, but our judgments do not make things true.

It is our responsibility to learn more of Catholic teaching and tradition, to participate in Church life, to learn from trustworthy sources about the issues facing our communities, and to do our best

to make wise judgments about candidates and government actions.

We must also seek wisdom, as Holy Scripture instructs:

Wisdom from above is first of all innocent. It is also peaceable, lenient, docile, rich in sympathy and the kindly deeds that are its fruits, impartial and sincere. The harvest of justice is sown in peace for those who cultivate peace (Jas. 3:17-18).

The teachings of the Church, moreover, offer a vision of hope, where justice and mercy abound, because God is the infinite source of all goodness and love. With this wisdom and hope, we can find a way to bend down as the Good Samaritan did, through the fear and divisions, to touch and heal the wounds.

May God bless you as you consider and pray over these challenging decisions. May God bless our nation with true wisdom, peace, and mutual forgiveness, that we may decide together, through our democratic processes, to uphold the dignity of life and the common good.

This bulletin insert along with five others was approved by the body of U.S. bishops in November 2023. Find this and more complementary resources at www.faithfulcitizenship.org.

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¹ *Gaudium et Spes (The Church in the Modern World)*, no. 16. See also, *Catechism of the Catholic Church*, no. 1785.

Nota introductoria



Miremos el modelo del buen samaritano. Es un texto que nos invita a que resurja nuestra vocación de ciudadanos del propio país y del mundo entero, constructores de un nuevo vínculo social. Es un llamado siempre nuevo, aunque está escrito como ley fundamental de nuestro ser: que la sociedad se encamine a la prosecución del bien común y, a partir de esta finalidad, reconstruya una y otra vez su orden político y social, su tejido de relaciones, su proyecto humano.

(Papa Francisco, *Fratelli Tutti*, n. 66)

Como católicos y estadounidenses, tenemos la bendición de poder participar en la vida política y pública de nuestra nación. Nuestras libertades respetan la dignidad de las personas y sus conciencias y nos permiten unirnos por el bien común. Por lo tanto, las temporadas electorales deben llevar un sentimiento de gratitud y esperanza. Nuestro amor por este país, nuestro patriotismo, propiamente nos impulsa a votar.

Pero, al parecer, las temporadas electorales son cada vez más una época de ansiedad y prueba espiritual. La retórica política está cada vez más llena de ira y busca motivar principalmente a través de la división y el odio. El miedo puede ser una herramienta eficaz para recaudar dinero. Las discusiones más encendidas en línea suelen obtener la mayor cantidad de clics. Demonizar al otro puede ganar votos.

Proponemos una vez más el marco moral de *Formando la conciencia para ser ciudadanos fieles* precisamente como pastores, inspirados por el Buen Samaritano, con la esperanza de vendar estas heridas y sanar estas amargas divisiones. Este documento no se basa en personalidades ni partidismos, ni en el último ciclo de noticias ni en las tendencias en las redes sociales. Más bien, refleja el papel perenne de la Iglesia en la vida pública al proclamar principios eternos: el valor y la dignidad infinitos de cada vida humana, el bien común, la solidaridad y la subsidiariedad. ¿No saben bien lo que significan estos? Los invitamos a leer una copia de *Formando la conciencia para*

ser ciudadanos fieles y aprender más..

Permitir que sus conciencias se expandan y se formen con estas reflexiones, ¡puede darles la paz! Señalan el desafío de Jesús de mostrar misericordia a los necesitados, tal como lo hizo el Buen Samaritano. Como escribe el Papa Francisco: "En efecto, nuestras múltiples máscaras, nuestras etiquetas y nuestros disfraces se caen: es la hora de la verdad. ¿Nos inclinaremos para tocar y curar las heridas de los otros?" (*Fratelli Tutti*, n. 70). Que esto esté en nuestros corazones cuando hablamos de la política y tomemos decisiones políticas.

Algunos podrían sentirse tentados a decir: sí, claro, seremos nosotros quienes ayudemos promoviendo el bien y oponiéndonos al mal. Pero cuando nos enfrentamos a tanto bien en riesgo y tanto mal, es un gran desafío evitar el miedo y la ira. La amenaza del aborto sigue siendo nuestra máxima prioridad, porque ataca directamente a nuestros hermanos y hermanas más vulnerables y sin voz y destruye más de un millón de vidas al año sólo en nuestro país. Otras amenazas graves a la vida y la dignidad de la persona humana incluyen la eutanasia, la violencia armada, el terrorismo, la pena de muerte y la trata de personas. También está la redefinición del matrimonio y el género, las amenazas a la libertad religiosa en el país y en el extranjero, la falta de justicia para los pobres, el sufrimiento de los migrantes y refugiados, las guerras y hambrunas en todo el mundo, el racismo, la necesidad de un mayor acceso al cuidado de salud y la educación, el cuidado de nuestra casa común y más. Todos éstos amenazan la dignidad de la persona humana.

Así que precisamente cómo promovemos el bien y nos oponemos al mal es parte esencial de responder al llamado del Señor, de ser discípulo. Como nos recuerda San Pablo:

No profieran palabras inconvenientes; al contrario, que sus palabras sean siempre buenas, para que resulten edificantes cuando sea necesario y hagan bien a aquellos que las escuchan. Hermanos: No le causen tristeza al Espíritu Santo, con el que Dios los ha marcado para el día de la liberación final.

Destierren de ustedes la aspereza, la ira, la indignación, los insultos, la maledicencia y toda clase de maldad. Sean buenos y comprensivos, y perdóñense los unos a los otros, como Dios los perdonó, por medio de Cristo (Ef 4, 29-32).

Por lo tanto, el Papa Francisco nos exhorta a un auténtico “diálogo y apertura a los otros”, mediante el cual podamos “ser sinceros, no disimular lo que creemos, sin dejar de conversar, de buscar puntos de contacto, y sobre todo de trabajar y luchar juntos” (*Fratelli Tutti*, n. 203). Esto se aplica a los fieles tanto como votantes como candidatos: Debemos considerar no sólo las posiciones de los candidatos sobre estas cuestiones, sino también su carácter e integridad..

¿Cómo podemos enfrentar este desafío? De nuevo, San Pablo nos da una manera: Asumirnos “el modo de pensar de Cristo” (1 Cor 2, 16). Tómense un tiempo sin conectarse a las redes sociales y pasen tiempo con la Sagrada Escritura y el Santísimo Sacramento. Apaguen la televisión y el podcast y escuchen en silencio. Sean voluntarios en un comedor de beneficencia, un refugio para personas sin hogar, un centro para mujeres embarazadas con dificultades. Sirvan a los pobres, a los necesitados, a los marginados. Oren con frecuencia, dejando que la fe oriente su participación política.

La participación en la vida política también requiere juicios sobre circunstancias concretas. Si bien los obispos ayudan a formar a los laicos de acuerdo con principios básicos, no les dicen que voten por ciertos candidatos en particular. En estos asuntos, a menudo complejos, es responsabilidad de los laicos formar su conciencia y crecer en la virtud de la prudencia para considerar las muchas y variadas cuestiones del día con el modo de pensar de Cristo. La conciencia es “un juicio de la razón” mediante el cual uno determina si una acción es correcta o incorrecta (consulten el *Catecismo de la Iglesia Católica*, n. 1778). No nos permite justificar hacer lo que queramos, ni es un mero “sentimiento”. La conciencia, debidamente formada según la revelación de Dios y las enseñanzas de la Iglesia, es un medio por el cual se escucha a Dios y se discierne cómo actuar de acuerdo con la verdad.¹ La verdad es algo que recibimos, no algo que hacemos. Sólo podemos juzgar usando la conciencia que tenemos, pero nuestros juicios no hacen que las cosas sean verdaderas.

Es nuestra responsabilidad aprender más sobre la enseñanza y la tradición católicas, participar en la vida de la Iglesia, aprender de fuentes confiables sobre las cuestiones que enfrentan nuestras comunidades y hacer todo lo posible para hacer juicios sabios sobre los candidatos y las acciones gubernamentales.

También debemos buscar la sabiduría, como nos enseña la

Sagrada Escritura:

Pero los que tienen la sabiduría que viene de Dios son puros, ante todo. Además, son amantes de la paz, comprensivos, dóciles, están llenos de misericordia y buenos frutos, son imparciales y sinceros. Los pacíficos siembran la paz y cosechan frutos de justicia (San 3, 17-18).

Las enseñanzas de la Iglesia, además, ofrecen una visión de esperanza, donde abundan la justicia y la misericordia, porque Dios es la fuente infinita de toda bondad y amor. Con esta sabiduría y esperanza, podemos encontrar una manera de inclinarnos como lo hizo el Buen Samaritano, a pesar del miedo y las divisiones, para tocar y curar las heridas.

Que Dios los bendiga mientras consideran y oran sobre estas decisiones desafiantes. Que Dios bendiga a nuestra nación con verdadera sabiduría, paz y perdón mutuo, para que podamos decidir juntos, a través de nuestros procesos democráticos, defender la dignidad de la vida y el bien común.

Este boletín informativo, junto con otros cinco, fue aprobado por el cuerpo de obispos de EE. UU. en noviembre de 2023. Encuentre este y más recursos complementarios en www.ciudadanosfieles.org.

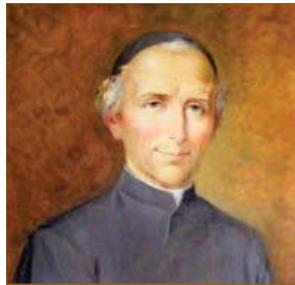
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¹ *Gaudium et Spes (La Iglesia en el mundo actual)*, n. 16. Consulten también el *Catecismo de la Iglesia Católica*, n. 1785.

Overcoming Temptations by Venerable Bruno Lanteri



First, assume as a most certain thing that one must suffer temptations, so that man does not live careless: "Son, approaching the service of God, prepare your soul for temptation" (Ecclesiastes. 2).

Second, it forces me to do an act of love God every time I realize that I am assailed by some temptation: of course I want to make use of the temptation, and since it comes to my house without being called, I will make it serve as a wake-up call for me to love my Lord. Therefore, S. Paul called temptation a stimulus, because it makes you run faster to God, and so the instrument of death serves as an instrument of life and a treasure of merits.

I want to have a tender love towards the Virgin Mary and confidence in her as a son in his Mother, and to such a degree that it seems impossible to me that she would allow me to be defeated and perish in that battle: I will therefore have recourse to her as a chick takes refuge under the wings of its mother at the voice of the voracious kite, and after the act of love of God I will pray: "*Monstra te esse matrem* etc. *Sub tuum præsidium* etc. *Maria mater gratiæ.*", and I will do this with the confidence that a child who uses his mother by asking her for what he needs with great confidence, as if she were obliged to grant it to him, and having recourse to her in all his troubles, so that the mother remains as if obliged, and therefore gains reason to love her son more, and if earthly mothers are sometimes bad, yet they do not know how to deny anything to children, what will be said of the Great Mother of God?

I will take advantage of all the merits, graces and privileges of this Lady of mine as one who knows that she has the same right to them as children have to their mother's, and when I say Mass I will beg Her to lend me Her garments, joys and all household apparel for this function, and that she may offer all her merits to Her blessed Son to cover up the indecency of such a sordid inn: which I am persuaded she will do with great taste as she said to S. Gertrude. I will unite my acts of faith, hope, charity to the merits of my Mother, and thus inserted into such a large and rich trade, my poor capital will grow beyond measure.



Vencer las Tentaciones de Venerable Bruno Lanteri

En primer lugar, asume como cosa ciertísima que hay que sufrir tentaciones, para que el hombre no viva descuidado: «Hijo, acercándote al servicio de Dios, prepara tu alma para la tentación» (Eclesiastés. 2).

En segundo lugar, me obliga a hacer un acto de amor a Dios cada vez que me doy cuenta de que me asalta alguna tentación: por supuesto que quiero aprovechar la tentación, y ya que llega a mi casa sin ser llamada, haré que me sirva de llamada de atención para amar a mi Señor. Por eso, S. Pablo llamaba a la tentación un estímulo, porque te hace correr más deprisa hacia Dios, y así el instrumento de muerte sirve como instrumento de vida y tesoro de méritos.

Quiero tener un amor tierno hacia la Virgen María y confianza en Ella como un hijo en su Madre, y hasta tal punto que me parezca imposible que Ella permita que yo sea vencido y perezca en esa batalla: Recurriré, pues, a Ella como el polluelo se refugia bajo las alas de su madre a la voz del milano voraz, y tras el acto de amor a Dios rezaré: «*Monstra te esse matrem* etc. *Sub tuum præsidium* etc. *Maria mater gratiæ.*», y lo haré con la confianza de que un hijo que se sirve de su madre pidiéndole lo que necesita con gran confianza, como si estuviera obligada a concedérselo, y recurriendo a ella en todas sus angustias, para que la madre quede como obligada, y así gane razón para amar más a su hijo, y si las madres terrenas son a veces malas, pero no saben negar nada a los hijos, ¿qué se dirá de la Gran Madre de Dios?

Aprovecharé todos los méritos, gracias y privilegios de esta Señora mía como quien sabe que tiene a ellos el mismo derecho que los hijos a los de su madre, y cuando diga misa le rogaré que me preste sus vestidos, alegrías y todo el ajuar doméstico para esta función, y que ofrezca todos sus méritos a su bendito Hijo para cubrir la indecencia de tan sórdida posada: lo cual estoy persuadida que hará con gran gusto como dijo a S. Gertrudis. Uniré mis actos de fe, esperanza, caridad a los méritos de mi Madre, y así insertado en tan grande y rico comercio, mi pobre capital crecerá sin medida.



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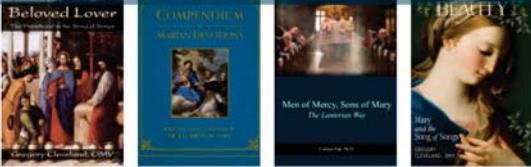
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