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THE LANTERIAN



SAINT FRANCIS CHAPEL

STAFFED BY

THE OBLATES OF THE VIRGIN MARY



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St. Francis Chapel is open 365 days a year. It exists thanks to the generous support of countless visitors and regular attendees. Thank you for helping us continue this ministry which touches the lives of so many people every single day.

APRIL 6, 2025—FIFTH SUNDAY OF LENT

CHAPEL STAFF

Director:

Fr. Jeremy Paulin, OMV
jpaulin@omvusa.org

Fr. Andy Huhtanen, OMV
Fr. Victor Nwabueze, OMV

Sundays:

Fr. James Walther, OMV
Fr. Sean Morris, OMV
Fr. Craig MacMahon, OMV
Fr. Paul Kallal, OMV

Music:

Celine Wynn, Saul Garcia,
Cesar Garcia, Stacey Ibe

Cleaning of Chapel

Environment: Nubia Viasus

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



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:

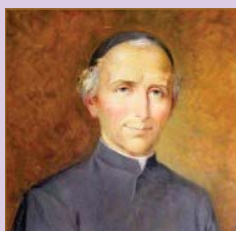
Monday—Friday 11:00AM - 5:30PM*

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.



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.

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!

St. Clement Young Adult Group **AMICIZIA CRISTIANA**

Every Monday from 7-8:30 PM
St. Clement Eucharistic Shrine
1105 Boylston Street, Boston

Amicizia Cristiana (Christian Friendship) is a young adult initiative in collaboration with the Oblates of the Virgin Mary at Saint Clement Eucharistic Shrine. The name comes from the group that was so integral to the life of Venerable Bruno Lanteri, founder of the Oblates of the Virgin Mary.

Membership is limited to ages 20-29 to respect differences in practical life experience.

Reach out to stclementac@gmail.com with any questions or concerns.

MASS INTENTIONS THIS WEEK

Sunday, April 6, 2025

8:00 AM - Arlyn Valenciano—healing
9:15 AM - +Meghan Luce
10:30 AM - +Donna Coakley
11:45 AM - +Matt Murphy—month's mind
1:15 PM - +Adela Gomez
4:00 PM - +Muñoz Family
5:30 PM - +Carmen Almonte

Monday, April 7

8:00 AM - Diane Flavin
12:05 PM - Tocio Family
4:00 PM - +Consuelo Monzón

Tuesday, April 8

8:00 AM - Joshua Hong—conversion
12:05 PM - Caleb Hong—conversion
4:45 PM - Rivera Family

Wednesday, April 9

8:00 AM - Ryan Lynn—birthday, health
12:05 PM - Brayden Klugh—birthday, health
4:45 PM - Claire Chang—healing

Thursday, April 10

8:00 AM - In Thanksgiving to the Sacred Heart of Jesus
12:05 PM - +Maria & +Victor Quintero
4:45 PM - +Jeffrey Quinn

Friday, April 11

8:00 AM - +Charles Carroll--anniversary
12:05 PM - +Carmelita Platon
4:45 PM - Miguel A. Ozaeta—birthday

Saturday, April 12

9:00 AM - +Rosemary Irving
12:00 PM - Souls in Purgatory
4:00 PM - +Panagiota "Bertha" Matsis
5:30 PM - La Comunidad Hispana de la Capilla

The Pope's Prayer Intention for April:

For the Use of the New Technologies

Let us pray that the use of the new technologies will not replace human relationships, will respect the dignity of the person, and will help us face the crises of our times.



Reflection by Fr. Jeremy Paulin, OMV

My dear Brothers and Sisters in Christ,

The Gospel for today, the Fifth Sunday of Lent presents us with a dramatic account of sin, forgiveness and mercy. Pope Francis, in a talk about this passage (See elsewhere in this bulletin) says that "that woman represents all of us who are sinners, that is, adulterers before God, betrayers of his fidelity. And her experience represents God's will for each one of us: Not our condemnation, but our salvation through Jesus."

As we consider the power of grace in this Gospel passage, we also can discuss the growing elephant in the room - pornography and all the sadness it is and that flows from it, and the desire God has to save us from this ubiquitous scourge, remembering the words of Jesus, that when a person lusts after another that person has already committed adultery in his or her heart, and that it is what comes out of a person's heart that corrupts him or her. In pornography, women and men are objectified, dominated and used for selfish gratification. It is a terrible assault on human dignity both by the objectifier and the objectified, who may even be being coerced against their will. Lust, porn and self-stimulation, lead to further horrors and personal enslavement, which can result in trafficking, despair, suicide, crimes and prison, the destruction of hearts and families, and even murder. Remember King David killed Bathsheba's husband after she conceived from his taking sexual advantage of her. Of course the internet and smartphones have wreaked havoc in what has become a multi-billion dollar horror and sadness around the world. The devil is afoot.

But...there is help and hope for the sinner and even the addict! Repentance and conversion, frequenting Confession with humility and asking for help from a priest, accountability partner or Catholic therapist. There are many chastity resources and healing available. An internet search for Catholic help for Pornography turns up great resources. A good and humble confession, the USCCB website, sa.org and chastity.com are excellent places to begin to find healing and peace and deeper intimacy with God and others. Gk Chesterton is credited with having said, "Every man who goes into a brothel is really looking for God." Isn't it true. God has made us for himself and for communion with him and family and friends in real love...and yet we settle for so, so much less. Don't give up. We all can be free and faithful, and know the peace that comes from this! In some way we are all adulterers before God, unfaithful. Yet all invited and empowered by Christ and his Grace to live in joy, love and peace...what we are all really longing for.

Queridos hermanos y hermanas en Cristo,

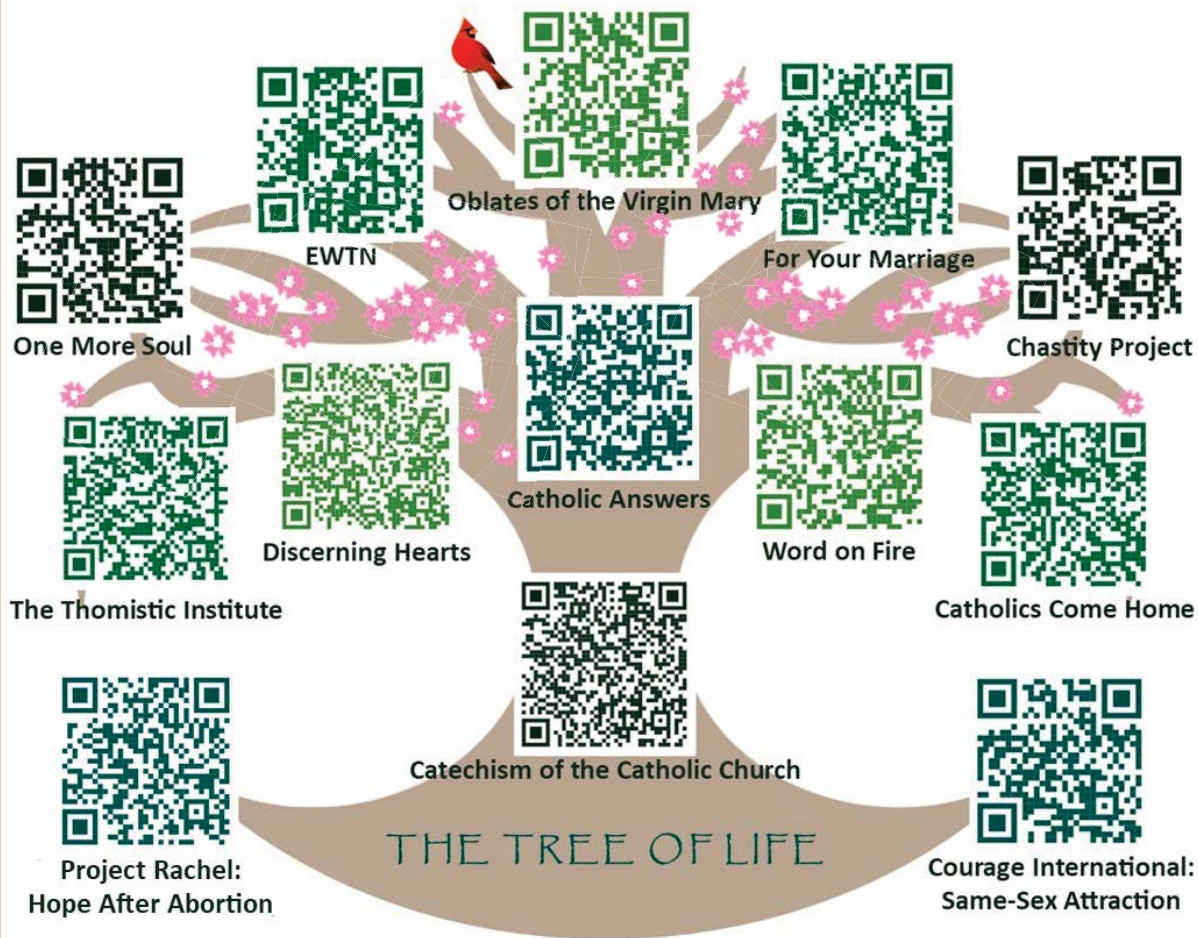
El Evangelio de hoy, quinto domingo de Cuaresma, nos presenta un relato dramático sobre el pecado, el perdón y la misericordia. El Papa Francisco, en una charla sobre este pasaje (véase en otra parte de este boletín), dice que «esa mujer nos representa a todos los pecadores, es decir, adúlteros ante Dios, traicioneros a su fidelidad. Y su experiencia representa la voluntad de Dios para cada uno de nosotros: no nuestra condenación, sino nuestra salvación por medio de Jesús».

Al considerar el poder de la gracia en este pasaje del Evangelio, también podemos hablar sobre el tema recurrente: la pornografía y toda la tristeza que conlleva, y el deseo de Dios de salvarnos de este flagelo omnipresente, recordando las palabras de Jesús: cuando una persona codicia a otra, ya ha cometido adulterio en su corazón, y es lo que sale de su corazón lo que la corrompe. En la pornografía, mujeres y hombres son cosificados, dominados y utilizados para la gratificación egoísta. Es un terrible atentado contra la dignidad humana, tanto por parte del cosificador como de quien lo cosifica, quienes incluso pueden ser coaccionados contra su voluntad. La lujuria, la pornografía y la autoestimulación conducen a mayores horrores y a la esclavitud personal, lo que puede resultar en trata de personas, desesperación, suicidio, crímenes y prisión, la destrucción de corazones y familias, e incluso asesinato. Recordemos que el rey David mató al esposo de Betsabé después de que ella concibiera, tras haber sido abusado sexualmente de ella. Por supuesto, internet y los teléfonos inteligentes han causado estragos en lo que se ha convertido en un horror y una tristeza multimillonarios en todo el mundo. El diablo anda suelto.

Pero... ¡hay ayuda y esperanza para el pecador e incluso para el adicto! El arrepentimiento y la conversión, la frecuente confesión con humildad y la búsqueda de ayuda de un sacerdote, un compañero de responsabilidad o un terapeuta católico. Hay muchos recursos de castidad y sanación disponibles. Una búsqueda en internet de ayuda católica para la pornografía ofrece excelentes recursos. Una confesión buena y humilde, el sitio

Continúa en la página siguiente

web de la USCCB, sa.org y chastity.com son excelentes lugares para comenzar a encontrar sanación, paz y una intimidad más profunda con Dios y los demás. A G. K. Chesterton se le atribuye haber dicho: «Todo hombre que entra en un burdel busca realmente a Dios». ¿Verdad? Dios nos creó para sí mismo y para la comunión con él, su familia y amigos en verdadero amor... y, sin embargo, nos conformamos con muchísimo menos. No te rindas. Todos podemos ser libres y fieles, ¡y experimentar la paz que esto conlleva! De alguna manera, todos somos adúlteros ante Dios, infieles. Sin embargo, todos estamos invitados y capacitados por Cristo y su Gracia para vivir en alegría, amor y paz... lo que todos realmente anhelamos.



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We're excited to welcome James Wahlberg as this year's keynote speaker!

James Wahlberg is the CEO and Founder of Wahl St. Marketing & Consulting and has been working in and around the field of addiction recovery for more than 25 years. Jim's relationship with his faith began through the compassion of a Catholic Priest and a visit from Mother Theresa during one of his stints in a Massachusetts State Correctional Facility. As Jim worked to maintain long-term sobriety and strengthen his faith, the Spirit led him to create a number of short films on the topic of addiction, including the critically acclaimed *If Only* that is particularly relevant in light of today's opiate crisis.



From Pope Francis on the Fifth Sunday of Lent

The Gospel on this Fifth Sunday of Lent (cf. John 8:1-11) is so beautiful, and I love to read and reread it. It presents the story of the adulterous woman, and highlights the theme of the mercy of God, who never desires the death of the sinner, but that he be converted and live.



The scene unfolds on the Temple Mount. Imagine it there, on the doorstep of St. Peter's Basilica. Jesus is teaching the people, and some scribes and Pharisees arrive, dragging before him a woman caught in adultery. The woman finds herself in the middle, between Jesus and the crowd (cf. v. 3), between the mercy of the Son of God and the violence and the rage of her accusers. In reality, they did not come to the Teacher to ask his opinion — there were bad people — but to ensnare him in a trap. In fact, had Jesus followed the severity of the law, approving the stoning of the woman, he would have lost his reputation for gentleness and goodness which so enraptured the people; had he wished to be merciful, he would have gone against the law, which he himself had said he did not want to abolish but to fulfill (cf. Mt 5:17). And Jesus is put into this situation.

This evil intention lay hidden under the question they put to Jesus, "What do you say about her?" (v. 5). Jesus does not answer. He is silent and does something mysterious: "He bent down and wrote with his finger on the ground" (v. 7). Perhaps he was drawing; some say he was writing the sins of the Pharisees ... in any case, he was writing, as though he were somewhere else. In this manner, he invites everyone to calm, not to act in haste, and to seek God's justice. But those bad men insisted and expected an answer from him. They seemed blood-thirsty. Then Jesus looked up and said, "Let him who is without sin among you be the first to throw a stone at her" (v.7). This response takes the wind out of the accusers, disarming them all, in the true sense of the word: All of them laid down their "weapons," that is, the stones they were ready to throw, both the visible ones against the woman and the hidden ones against Jesus. And as the Lord continued to write on the ground, to draw, I don't know ..., the accusers went away, one by one, head lowered, beginning with the eldest, who was more keenly aware of not being without sin. How much good it does us to know that we too are sinners! When we speak ill of others — all things we are well acquainted with — what good it would do to have the courage to drop the stones we have to throw at others, and think a little about our own sins.

Only the woman and Jesus remained there: misery and mercy, face to face. And how often this happens to us when we stop before the confessional, with shame, to show our misery and ask forgiveness.

"Woman, where are they?" (v. 10), Jesus says to her. This statement, and his gaze full of mercy, full of love, were enough to make this person feel — perhaps for the first time — that she has dignity, that she is not her sin, that she has dignity as a person; that she can change her life, that she can leave behind her slavery and begin to walk down a new path.

Dear brothers and sisters, that woman represents all of us who are sinners, that is, adulterers before God, betrayers of his fidelity. And her experience represents God's will for each one of us: Not our condemnation, but our salvation through Jesus. He is the grace that saves us from sin and death. He wrote on the ground, in the dust of which every human being is made (cf. Gen. 2:7), God's sentence: "I do not desire that you die, but that you live." God does not nail us to our sins, he does not identify us with the evil we have done. We have a name, and God does not identify this name with the sin we have committed. He desires to liberate us, and he wants us to want this together with Him. He wants our freedom to be converted from evil to good, and this is possible — it is possible! — with his grace.

May the Virgin Mary help us to entrust ourselves completely to the mercy of God, in order to become a new creation.

Del Papa Francisco en el V Domingo de Cuaresma

El Evangelio de este quinto domingo de Cuaresma (cf. *Jn* 8, 1-11), es tan bonito, a mí me gusta mucho leerlo y releerlo. Nos presenta el episodio de la mujer adúltera, poniendo de relieve el tema de la misericordia de Dios, que nunca quiere la muerte del pecador, sino que se convierta y viva. La escena ocurre en la explanada del Templo. Imagináosla allí, en el atrio [de la basílica de San Pedro]. Jesús está enseñando a la gente, y llegan algunos escribas y fariseos que conducen delante de Él a una mujer sorprendida en adulterio. Esa mujer se encuentra así en el medio entre Jesús y la multitud (cf. v. 3), entre la misericordia del Hijo de Dios y la violencia, la rabia de sus acusadores. En realidad ellos no fueron al Maestro para pedirle su opinión —era gente mala—, sino para tenderle una trampa. De hecho, si Jesús siguiera la severidad de la ley, aprobando la lapidación de la mujer, perdería su fama de mansedumbre y bondad que tanto fascina al pueblo; si en cambio quisiera ser misericordioso, debería ir contra la ley, que Él mismo dijo que no quería abolir sino dar cumplimiento (cf. *Mt* 5, 17). Y Jesús está en medio de esta situación.



Esta mala intención se esconde bajo la pregunta que le plantean a Jesús: «¿Tú que dices?» (v. 5). Jesús no responde, se calla y realiza un gesto misterioso: «inclinándose, se puso a escribir con el dedo en la tierra» (v. 7). Quizás hacía dibujos, algunos dicen que escribía los pecados de los fariseos... de cualquier manera, escribía, estaba en otro lado. De este modo invita a todos a la calma, a no actuar inducidos por la impulsividad, y a buscar la justicia de Dios. Pero aquellos malvados insisten y esperan de él una respuesta. Parecía que tenían sed de sangre. Entonces Jesús levanta la mirada y les dice: «Aquel de vosotros que esté sin pecado, que le arroje la primera piedra» (v. 7). Esta respuesta desubica los acusadores, los desarma a todos en el sentido estricto de la palabra: todos depusieron las «armas», o sea las piedras listas para ser arrojadas, tanto las visibles contra la mujer, como las escondidas contra Jesús. Y mientras el Señor sigue escribiendo en la tierra, haciendo dibujos, no sé..., los acusadores se van uno tras otro, con la cabeza baja, comenzando por los más ancianos que eran más conscientes de no estar sin pecado. ¡Qué bien nos hace ser conscientes de que también nosotros somos pecadores! Cuando hablamos mal de los otros —todas estas cosas que nosotros conocemos bien—, ¡qué bien nos hará tener el coraje de hacer caer en el suelo las piedras que tenemos para arrojárselas a los demás y pensar un poco en nuestros pecados!

Se quedaron allí solos la mujer y Jesús: *la miseria y la misericordia*, una frente a la otra. Y esto cuántas veces nos sucede a nosotros cuando nos detenemos ante el confesionario, con vergüenza, para hacer ver nuestra miseria y pedir el perdón. «Mujer, ¿dónde están?» (v. 10), le dice Jesús. Y basta esta constatación, y su mirada llena de misericordia y llena de amor, para hacer sentir a esa persona —quizás por primera vez— que tiene una dignidad, que ella no es su pecado, que ella tiene una dignidad de persona, que puede cambiar de vida, puede salir de sus esclavitudes y caminar por una senda nueva.

Queridos hermanos y hermanas, esa mujer nos representa a todos nosotros, que somos pecadores, es decir adúlteros ante Dios, traidores a su fidelidad. Y su experiencia representa la voluntad de Dios para cada uno de nosotros: no nuestra condena, sino nuestra salvación a través de Jesús. Él es la gracia que salva del pecado y de la muerte. Él ha escrito en la tierra, en el polvo del que está hecho cada ser humano (cf. *Gén* 2, 7), la sentencia de Dios: «No quiero que tu mueras, sino que tú vivas». Dios no nos clava a nuestro pecado, no nos identifica con el mal que hemos cometido. Tenemos un nombre y Dios no identifica este nombre con el pecado que hemos cometido. Nos quiere liberar y quiere que también nosotros lo queramos con Él. Quiere que nuestra libertad se convierta del mal al bien, y esto es posible —¡es posible!— con su gracia.

Que la Virgen María nos ayude a confiarnos completamente a la misericordia de Dios, para convertirnos en criaturas nuevas.



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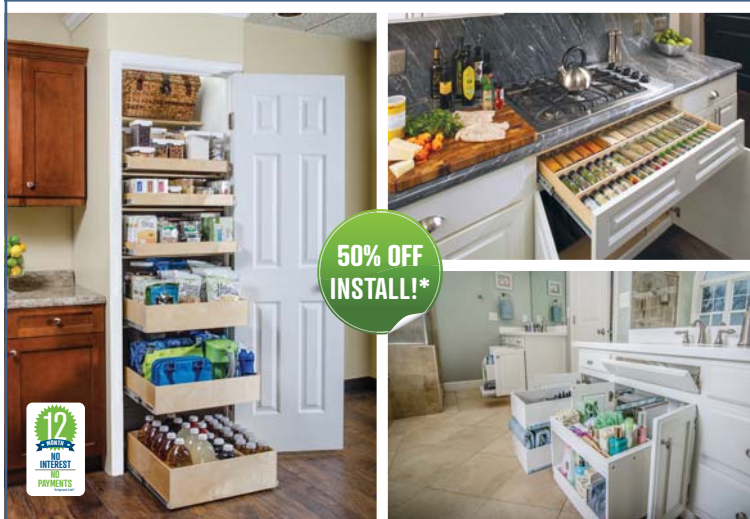
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