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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.

MAY 18, 2025—FIFTH SUNDAY OF EASTER

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:

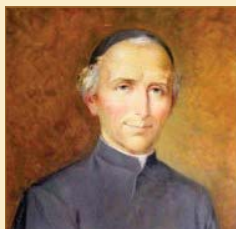
Monday—Friday 11:00AM - 5:30PM*

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, May 18, 2025

8:00 AM – Franco Scarfone & Family

9:15 AM - +Sr. Maria Luz Pichardo

10:30 AM - Chaimae Zanafi

11:45 AM - +Graciela Valencia

1:15 PM - Valentin Saavedra—salud

4:00 PM - Sandra Belhaimer—birthday

5:30 PM - +Joe Reyda

Monday, May 19

8:00 AM - +Anastasia Rodia

12:05 PM - +John Dowd III

4:45PM -Sr. Ann Tran

Tuesday, May 20

8:00 AM - +Teresa Ippolito

12:05 PM - Busola Olukoya—
in thanksgiving

4:45 PM - +Dennis Carey

Wednesday, May 21

8:00 AM - +Fr. Frederick Prevost

12:05 PM - Dave Austin

4:45 PM - Michelle Gaumond

Thursday, May 22

8:00 AM - +Carol Callaghan

12:05 PM - Mary Bilan

4:45 PM - +Joseph Timilty

Friday, May 23

8:00 AM - Adrian Langinhas

12:05 PM - Henty O'Sullivan—healing

4:45 PM - +Fr. James B. Doran, OMV

Saturday, May 24

9:00 AM - Miriam Martinez

12:00 PM -+Florentina Maria Suarez de
Noel

4:00 PM - Callahan Family

5:30 PM - Estela Lopez—cumpleaños

First Homily of Pope Leo XIV

Homily during Holy Mass with the Cardinals in the Sistine Chapel on the morning of 9 May 2025.

I will begin with a word in English, and the rest is in Italian.

But I want to repeat the words from the Responsorial Psalm: “I will sing a new song to the Lord, because he has done marvels.”

And indeed, not just with me but with all of us. My brother Cardinals, as we celebrate this morning, I invite you to recognize the marvels that the Lord has done, the blessings that the Lord continues to pour out on all of us through the Ministry of Peter.

You have called me to carry that cross, and to be blessed with that mission, and I know I can rely on each and every one of you to walk with me, as we continue as a Church, as a community of friends of Jesus, as believers to announce the Good News, to announce the Gospel.

[In Italian:] Now in Italian.

“You are the Christ, the Son of the living God” (Mt 16:16). With these words, Peter – questioned by the Master, together with the other disciples, about his faith in Him – summarizes the patrimony that the Church has guarded, deepened, and transmitted for two thousand years through apostolic succession.

Jesus is the Christ, the Son of the living God; the only Savior and the one who reveals the face of the Father.

In Him, in order to draw close and make Himself accessible to men, God revealed Himself to us in the trusting eyes of a child, the lively mind of a young man, and the mature features of an adult (cf. Vatican II, *Gaudium et spes*, no. 22), and finally appeared to his own after the Resurrection in his glorious body. Thus He showed us a model of holy humanity that we can all imitate, along with the promise of an eternal destiny that transcends all our limitations and capacities.

In his response, Peter grasps both of these things: the gift of God and the path to be followed in order to be transformed by it. These are inseparable dimensions of salvation, entrusted to the Church to proclaim for the good of all humanity. Entrusted to us, chosen by Him before we were formed in the womb (cf. Jer 1:5), reborn in the waters of Baptism, and, beyond our limitations and without any merit of our own, brought here and sent forth from here, so that the Gospel may be preached to every creature (cf. Mk 16:15).

In particular, now that God, through your vote, has called me to succeed the first of the Apostles, He entrusts this treasure to me so that, with his help, I may be a faithful steward of it (cf. 1 Cor 4:2) for the good of the entire Mystical Body of the Church; so that she may become ever more a city set on a hill (cf. Rev 21:10), an ark of salvation sailing through the waves of history, a beacon that illuminates the world's nights. And this not so much because of the magnificence of her structures or the grandeur of her buildings – as in the monuments in which we now find ourselves – but through the holiness of her members, “the people He has made his own, to proclaim the wonderful works of Him who called you out of darkness into his marvelous light” (1 Pet 2:9).

Yet behind the conversation in which Peter makes his profession of faith, there is another question: “Who do people say that the Son of Man is?” (Mt 16:13). This is no trivial matter. In fact, it concerns an important aspect of our ministry: the reality in which we live, with its limitations and potential, its questions and its convictions.

“Who do people say that the Son of Man is?” (Mt 16:13). Reflecting on this scene, we can identify two possible responses to this question, which correspond to two different attitudes.

First, there is the response of the world. Matthew tells us that this conversation between Jesus and his disciples about his identity takes place in the beautiful town of Caesarea Philippi, full of luxurious buildings, nestled in a breathtaking natural setting at the foot of Mount Hermon... But also home to cruel circles of power, a stage for betrayal and unfaithfulness. This image speaks to us of a world that regards Jesus as completely irrelevant; as, at best, a curious figure who amazes with his unusual way of speaking and acting. But when his presence becomes bothersome, with the demands of honesty and moral integrity that it entails, this “world” does not hesitate to reject and eliminate Him.

Then there is the other possible response to Jesus' question: that of ordinary people. To them, the Nazarene is no “charlatan”: He is an upright man, courageous, eloquent, someone who speaks the truth, like other great prophets in the history of Israel. That's why they follow Him, at least as long as they can do so without too much risk or inconvenience. But they still see Him as merely a man, and so, at the time of danger, during the Passion, they too abandon Him and walk away, disillusioned.

Continued on the following page

What is striking about these two attitudes is how relevant they still are. We easily find these ideas on the lips of many men and women today, perhaps expressed in different words, but the same in substance.

Even now, there are many contexts in which the Christian faith is considered absurd, fit only for weak or unintelligent people; contexts where people prefer other forms of security, like technology, money, success, power, or pleasure.

These are environments where it is not easy to witness to and proclaim the Gospel; where believers are ridiculed, opposed, disdained, or at best, tolerated or pitied. Yet precisely because of this, these are places where mission is most urgent, because the absence of faith often brings with it great suffering: the loss of meaning in life, forgetting of mercy, violations of human dignity in tragic ways, the crisis of the family, and many other wounds from which our society deeply suffers.

Nor are we lacking in contexts where Jesus – even though people admire Him as a man – is reduced to a kind of charismatic leader or superman. And this happens not only among nonbelievers but also among many baptized people who, on this level, end up living in a kind of practical atheism.

This is the world entrusted to us, the world in which, as Pope Francis has taught us so often, we are called to witness to the joyful faith in Christ the Savior. Therefore, it is essential for us, too, to repeat: “You are the Christ, the Son of the living God” (Mt 16:16).

It is essential to do so first and foremost in our personal relationship with Him, in our daily commitment to conversion. But also as a Church, by living together our belonging to the Lord and bringing the Good News to everyone (cf. Vatican II, *Lumen gentium*, no. 1).

I say this first of all for myself, as the Successor of Peter, at the beginning of this mission of mine as Bishop of the Church in Rome, called, in the famous expression of Saint Ignatius of Antioch, to preside in charity over the universal Church (cf. Letter to the Romans, Greeting). He was brought in chains to this city, the place of his imminent martyrdom, and wrote to the Christians living here: “Then I shall truly be a disciple of Jesus Christ, when the world no longer sees my body” (Letter to the Romans, IV, 1). He was referring to being devoured by wild beasts in the arena. And that is exactly what happened. But his words also point, in a broader sense, to an indispensable commitment for anyone who exercises a ministry of authority in the Church: to disappear so that Christ may remain; to become small so that He may be known and glorified (cf. Jn 3:30); to give oneself entirely so that no one may be deprived of the opportunity to know and love Him.

May God grant me this grace, today and always, with the help of the tender intercession of Mary, Mother of the Church.



Rest in Peace, Fr. Jim

Father James B. Doran, OMV, beloved former director of St. Francis Chapel, tragically passed away on May 9, 2025 after a bicycle accident.

Fr. Jim faithfully served the Lord as an Oblate of the Virgin Mary. He professed his final vows in 1982, and was ordained to the priesthood in 1986.

He spent nearly two decades as a missionary in Brazil, ministering in the Amazon. In 2003 he returned to the United States and served in various communities across the Province, including Hawaiian Gardens, CA, Denver, CO, and Boston.

Fr. Jim lived a life of humble service, prayer and devotion to Christ, leaving a lasting impact on all who knew him. We ask for your prayers for the repose of his soul, for his family, and for the Oblates of the Virgin Mary community.

On Saturday, May 31, a Memorial Mass will be held at 10:00 AM at St. Francis Chapel in Boston.

Eternal rest grant unto Fr. Jim Doran, O Lord, and let perpetual light shine upon him. May Fr. Jim, and all the souls of the faithfully departed, rest in peace. Amen.

The Inauguration of Pope Leo XIV

May 18, 2025

Today Pope Leo XIV initiates his pontificate with the Papal Inaugural Mass at St. Peter's Square. At the Mass the new pope will receive the signs of his office: the papal pallium and the fisherman's ring.

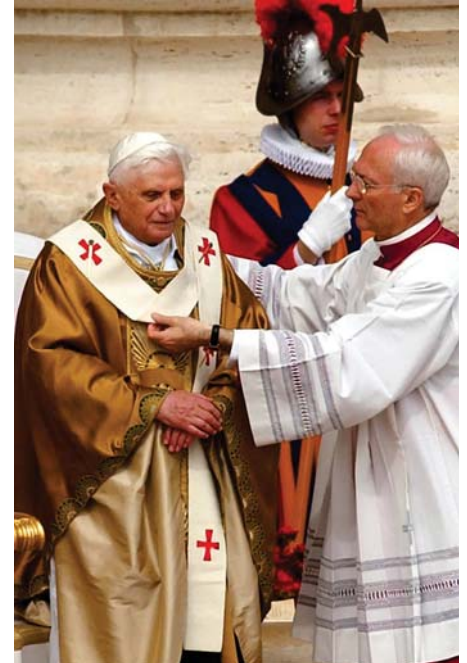


The Pallium

When an archbishop is appointed to a new archdiocese, he requests a pallium from the Holy See. The pallium is a scarf, or stole-like vestment that is worn over the chasuble when the archbishop celebrates Mass. It is about two inches wide, and it rests on the shoulders, with pendants or lappets that hang about 12 inches in the front and the back.

When viewed from the front or the back, the pallium resembles the letter "Y." It is white, with six black crosses. Three of those crosses, the ones on the front, back and left shoulder, are ornamented with a gold pin, symbolizing the three nails of Christ's crucifixion.

Some of the white wool of the pallium comes from two lambs that are blessed each year by the Holy Father on Jan. 21, the feast of St. Agnes.

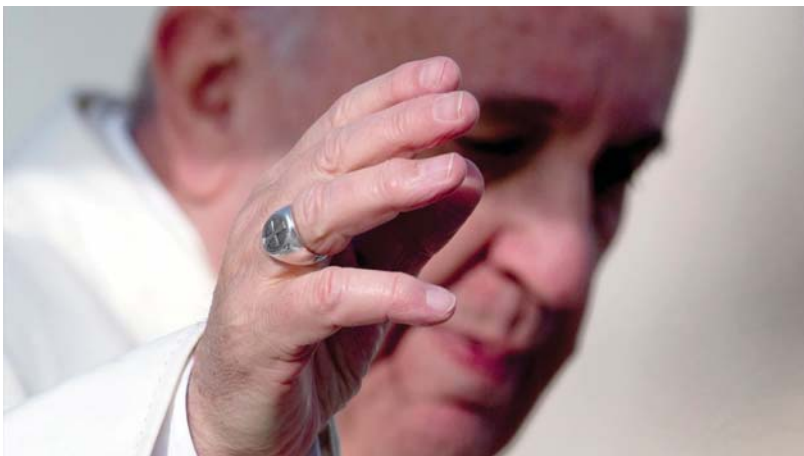


Archbishop Piero Marini drapes Pope Benedict XVI with the pallium during his installment Mass in St. Peter's Square, April 24, 2005. PHOTO by [Levan Ramishvili](#) Flickr.

The Ring of the Fisherman

The ring goes back to St. Peter, who was a fisherman before becoming the first pope, and it's been part of papal tradition since at least the 1200s. At first, it wasn't just symbolic—the Pope used it to seal official documents. Over time, it became a powerful sign of authority. Each pope gets a custom ring engraved with his name and a fisherman design, a reference to Peter's call to be a "fisher of men" (Matthew 4:19).

Known as the "Fisherman's Ring," this piece symbolizes the bond between Jesus and the Church. It can only be worn by the Pope once he assumes office. The ring features an image of St. Peter, Jesus's disciple and a fisherman by trade, along with the current Pope's name inscribed in Latin.



The Pope's ring is seen as he leaves after his weekly general audience in St. Peter's Square at the Vatican, Wednesday, Jan. 8, 2014 AP Photo/Alessandra Tarantino

The history of this ring is shrouded in mystery. Still, it is believed to have originated with a letter from Pope Clement IV to his nephew, in which the ring is mentioned as a tool for sealing letters in an official capacity.

Lord, source of eternal life and truth, give to your shepherd, Leo XIV, a spirit of courage and right judgment, a spirit of knowledge and love. By governing with fidelity those entrusted to his care, may he, as successor to the Apostle Peter and Vicar of Christ, build your Church into a sacrament of unity, love and peace for all the world. Amen.

Inauguración del Papa León XIV

18 de mayo de 2025

Hoy, el Papa León XIV inicia su pontificado con la Misa Inaugural Papal en la Plaza de San Pedro. En la Misa, el nuevo Papa recibirá los signos de su cargo: el palio papal y el anillo del pescador.

El Palio

Cuando un arzobispo es nombrado para una nueva archidiócesis, solicita un palio a la Santa Sede. El palio es un pañuelo, o vestimenta similar a una estola, que se usa sobre la casulla cuando el arzobispo celebra la Misa. Mide aproximadamente cinco centímetros de ancho y descansa sobre los hombros, con colgantes o orejeras que cuelgan unos 30 centímetros por delante y por detrás.

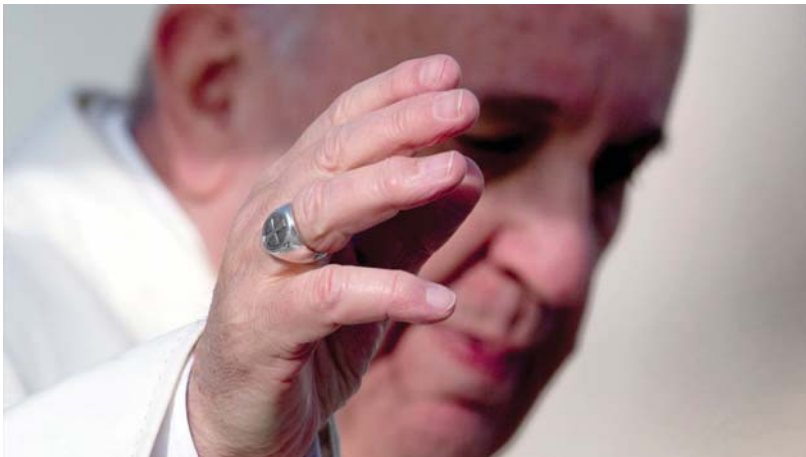
Visto de frente o de espaldas, el palio se asemeja a la letra "Y". Es blanco, con seis cruces negras. Tres de estas cruces (la delantera, la trasera y la del hombro izquierdo) están adornadas con un alfiler de oro, que simboliza los tres clavos de la crucifixión de Cristo.

Parte de la lana blanca del palio proviene de dos corderos que el Santo Padre bendice cada año el 21 de enero, festividad de Santa Inés.

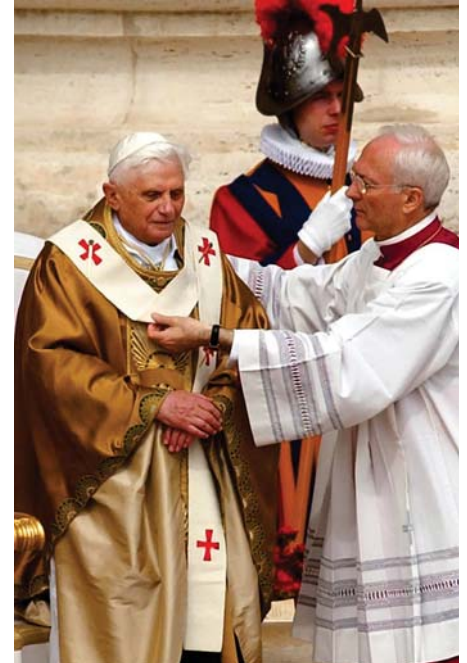
El Anillo del Pescador

El anillo se remonta a San Pedro, quien fue pescador antes de convertirse en el primer papa, y ha formado parte de la tradición papal desde al menos el siglo XIII. Al principio, no era solo simbólico: el Papa lo usaba para sellar documentos oficiales. Con el tiempo, se convirtió en un poderoso símbolo de autoridad. Cada papa recibe un anillo personalizado grabado con su nombre y un diseño de pescador, en referencia al llamado de Pedro a ser "pescador de hombres" (Mateo 4:19).

Conocido como el "Anillo del Pescador", esta pieza simboliza el vínculo entre Jesús y la Iglesia. Solo puede ser usado por el Papa una vez que asuma el cargo. El anillo presenta una imagen de San Pedro, discípulo de Jesús y pescador de profesión, junto con el nombre del actual Papa inscrito en latín.



El anillo del Papa se ve al salir de su audiencia general semanal en la Plaza de San Pedro del Vaticano, el miércoles 8 de enero de 2014. Foto AP/Alessandra Tarantino



El arzobispo Piero Marini cubre al Papa Benedicto XVI con el palio durante su Misa de investidura en la Plaza de San Pedro, el 24 de abril de 2005. FOTO de Levan Ramishvili Flickr.

La historia de este anillo está envuelta en misterio. Sin embargo, se cree que su origen se remonta a una carta del Papa Clemente IV a su sobrino, en la que se menciona como instrumento para sellar cartas con carácter oficial.

Señor, fuente de vida eterna y verdad, concede a tu pastor, León XIV, un espíritu de valentía y recto juicio, un espíritu de conocimiento y amor. Que, gobernando con fidelidad a quienes le han sido confiados, él, como sucesor del Apóstol Pedro y Vicario de Cristo, edifique tu Iglesia como sacramento de unidad, amor y paz para todo el mundo. Amén.



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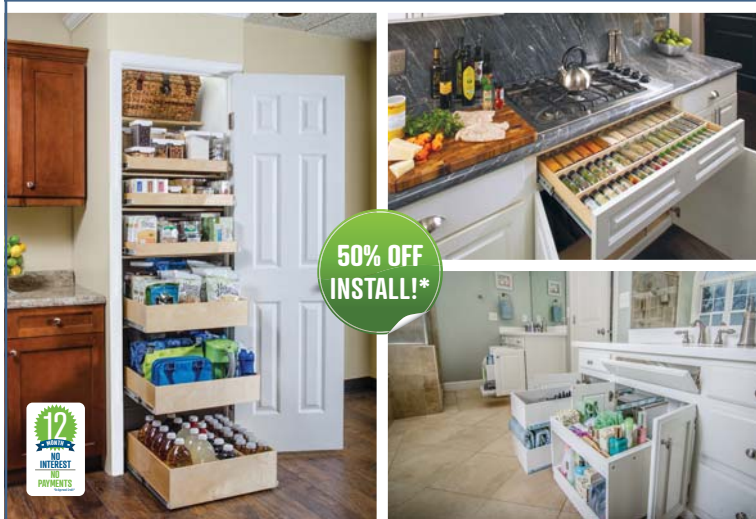
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- Fr. Richard Clancy
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