CHAPEL SCHEDULE

Weekend Masses
Saturday 4:00 PM, 5:30 PM, 7:00 PM en español
Sunday 8:00 AM, 9:15 AM, 10:30 AM, 11:45 AM, 1:15 PM en español, 4:00 PM, 5:30 PM

Weekday Masses
Monday - Friday 8:00 AM, 12:05 PM, 4:45 PM; Saturday 9:00 AM, 12 Noon

Confessions
Monday - Friday 11:15 - 11:50 AM, 12:45 - 4:15 PM; Saturday 9:45 - 11:45 AM, 12:45 - 3:30 PM

Devotions
Tuesday after Mass: Memorare; Thursday after Mass: St. Jude; Mon-Fri after 4:45 p.m. Mass: Rosary

Exposition of the Blessed Sacrament
Monday - Friday 8:30 - 11:45 AM, 1:00 - 4:30 PM; Saturday 9:30 - 11:30 AM 12:30 - 3:30 PM; Sunday 2:30 - 3:30 PM

Store Hours
Monday, Wednesday, Friday - 10:00 AM - 5:30 PM; Tuesday, Thursday - 9:00 AM - 4:30 PM
Saturday 9:30 AM - 6:45 PM*; Sunday 8:45 AM - 6:45 PM*
*Closed during Sunday Masses and Saturday Vigil Masses

800 Boylston Street, Suite 1001, Boston, MA 02199
617-437-7117   stfrancischapel.org
Lanteri’s Corner

Spiritual thoughts from Venerable Bruno Lanteri,
Founder of the Oblates of the Virgin Mary

Mary is the most beautiful work which has ever come forth or can come forth from the hands of God.

brunolanteri.org

Is God calling you to join the Oblates of the Virgin Mary?

Contact our Vocation Director Fr. Jeremy Paulin, OMV at jdpaulinomv@gmail.com or visit omvusa.org

CHAPEL STAFF

Fr. James Doran, OMV (director@stfrancischapel.org)
Fr. Peter Gojuk, OMV
Fr. Tom Carzon, OMV
Fr. Robert Lowrey, OMV
Sacristan: Mary Thérèse
Store: Melanie Kana
Music Ministry:
Director: Kim Araiza
Rebecca Martin
Joanna Vasquez
Saul Garcia
Robert Conley
Justin Salisbury
James Agolia
Cleaning of Chapel Environment: Nubia Viasus

The Chapel’s Store Item of the Week…

An Ignatian Introduction to Prayer
by Fr. Tim Gallagher, OMV

Using the Spiritual Exercises by St. Ignatius, these 40 reflections are a wonderful resource for praying with Scripture, especially during Lent. This and other titles by Fr. Gallagher are now in our store.

Lenten Spiritual Exercises at the Chapel:

Learning to Pray with Scripture and Spiritual Companionship

Orientation meeting on Sunday, February 26 at 2:30pm in the Chapel

For more information: omv.pru@gmail.com or 617 - 437 - 7117

9 Things to Know and Share About the "Third Secret" of Fatima (Part 1)

by Jimmy Akin, published in ncregister.com

The apparitions of Our Lady of Fatima are famous for the three-part "secret" they conveyed. Of these, the "third secret" is the most famous, because it was kept confidential at the Vatican for many years. Only a few popes and a select few others read it—until the year 2000, when Pope John Paul II published it for the whole world to read.

Here are 9 things to know and share with friends about it . . .

1) What is the third part of the secret or "third secret"?
Here is what Sr. Lucia wrote:

At the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendor that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: ‘Penance, Penance, Penance!’

And we saw in an immense light that is God: ‘something similar to how people appear in a mirror when they pass in front of it’ a Bishop dressed in White ‘we had the impression that it was the holy father’.

Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before

Continued on page 3
reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions.

Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God [The Message of Fatima [MF], "Third Part of the 'Secret'"].

2) What does the secret refer to?
In a letter to John Paul II date May 12, 1982, Sr. Lucia wrote: "The third part of the secret refers to Our Lady's words [in the second part of the secret]: ‘If not, [Russia] will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated’ (13-VII-1917)” (MF, Introduction).

In general terms, then, the third part of the secret refers to the twentieth-century conflict between the Church and Communist Russia.

3) What does the angel with the flaming sword symbolize?
The angel with the flaming sword represents the judgment that would fall on the world were it not for the intercession of Mary (and, of course, the intercession of others, though here it is Mary with whom we are concerned since she radiates the light that stops the flaming sword). For many years it was rumored that the third part of the secret involved the possibility of a nuclear war. If there is anything in the text that suggests this, it is the flames of the sword, which Sr. Lucia noted "looked as though they would set the world on fire."

In Scripture, fire can be an image of judgment or conflict in general. In his commentary on the angel’s flaming sword, however, Cardinal Ratzinger seems to allude to nuclear war: "Today the prospect that the world might be reduced to ashes by a sea of fire no longer seems pure fantasy: Man himself, with his inventions, has forged the flaming sword" (MF, "Theological Commentary").

In the 1984 consecration of the world to the Immaculate Heart of Mary, the second of Pope John Paul II’s specific petitions was: "From incalculable self-destruction, from every kind of war, deliver us" (Sodano, MF, "Introduction").

4) What does the bishop in white and his journey represent?
The seers then saw in the unapproachable light of God a reflection of someone who, Lucia says, "we had the impression . . . was the holy father."

With the pope were others climbing a mountain to a rough-hewn cross. Mountains are traditional places where man meets with God, the difficult process of ascending the mountain suggesting the perseverance required to follow God. The ruggedness of the cross depicted in the vision evokes the harshness of the sufferings of Christ and those who share in his sufferings.

The journey of the pope and those with him through the half-ruined city suggests that the Church must pass through the destruction that accompanies war, and it evokes the suffering of the pontiff in witnessing this destruction but being unable to stop it. This reflects the experience of many twentieth-century popes.

To be continued in next week’s bulletin...
The Oblates of the Virgin Mary is an international religious community of priests and brothers serving in Italy, France, Austria, Argentina, Brazil, Canada, Nigeria, the United States and the Philippines. The Oblates are involved in retreat and parish missions, spiritual direction, parish work, the mass media, clergy formation, and the foreign missions.

The US Province of the Oblates of the Virgin Mary is dedicated to St. Ignatius of Loyola, and includes communities in Massachusetts, Illinois, Colorado, California and the Philippines.

The OMV US Province House is at St. Clement’s in Boston.

The OMV motto, “MARIAM COGITA, MARIAM INVOC” “THINK OF MARY, CALL ON MARY” is taken from a homily by St. Bernard.