Enthronement of the Sacred Heart in the Home

The Solemnity of the Sacred Heart of Jesus is Friday, June 28.

It is a great pious tradition to consecrate one’s home to the Sacred Heart of Jesus. It is a renewed commitment to a Christian way of life with a simple ceremony to signify this commitment: An image of the Sacred Heart is placed in a prominent position in the home and prayers of consecration are made. Usually a priest is invited to make the consecration with the household. Jesus promised St. Margaret Mary that he would inscribe the names of anyone who is devoted to his Sacred Heart into his Heart. He promised peace to all homes consecrated to the Sacred Heart and fervent faith to the lukewarm.

You can find the instructions for consecrating your home to the Sacred Heart of Jesus on stfrancischapel.org

Various images of the Sacred Heart are available in the Chapel Gift Shop.

Meet and pray with other young adults in Boston! Join the Young Adult Group at St. Francis Chapel.

Contact Jean at jmariebria@yahoo.com

If you would like to contribute to the Chapel by text, please text the word CHAPEL, leave a space and then the dollar amount to 617-209-2779. Thank you for your generosity!

June 16 2019

St. Francis Chapel
June 23, 2019
Prudential Center, Boston

Saint Francis Chapel
June 23, 2019
Prudential Center, Boston

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As Saint Augustine put it: “no one eats that flesh without first adoring it; we should sin were we not to adore it.”

How do we show adoration? As soon as we enter a Catholic church, we look for the red sanctuary lamp and we acknowledge the Real Presence of our Lord by genuflecting or profound bow. Genuflection goes back in pagan use to pre-Christian days. It was a common form of reverence to kings and emperors.

It did not come into common use in the Church until possibly the year 1000 AD when it had lost its pagan associations and, in the west, had begun to replace the profound bow as a sign of reverence to the presence of the Lord, the heavenly monarch. This certainly is reflected in medieval Christian art.

The genuflection is an extension of the gesture of kneeling. Jesus fell to his knees in the garden of Gethsemane and we see the gesture of kneeling in prayer reflected throughout both Old and New Testaments. Jesus says to the woman at the well that the Father seeks worshipers in the spirit and truth.

The word that Scripture uses is ‘prostrate’, which literally means to bow one’s whole body to the floor; to prostrate oneself and to kiss the feet or the hem of the garment or the ground before the one being reverenced, which is more demonstrative than a simple genuflection!

Why are gestures, whether kneeling or standing or bowing, important? C.S. Lewis makes the point in his Screwtape Letters, that we are not souls trapped in bodies. We are incarnate spirits. What I do with my body I do with my soul.

To bow, to kneel, to bend the knee are all gestures of submission. I cannot defend myself when I am on my knees. It is a gesture that means I am absolutely open to the will and power of God. So, to kneel and to genuflect are very appropriate gestures before Christ whom we claim as King of all.

Melchizedek was king and priest of Salem, Jerusalem where they adored the one true God the Creator. Melchizedek blessed Abram, (not yet Abraham), who gave him a tenth of all he had as an act of collaboration in worship. A priest is one who offers a sacrifice to God. Melchizedek was a type or prefigure of Jesus, Who consecrated bread and wine into His Body and Blood. Jesus did this in anticipation of His Sacrifice on Calvary where He would shed all His Blood to pay our debt and save us from Hell. He chose to die in order to save us and St. Paul wanted us to remember that when he wrote, “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.”

This is not a service. Protestants have services. We have the Holy Sacrifice of the Mass. Infinitely different. In memory of His blessed Passion, Resurrection and Ascension we offer from the gifts that God has given us; “this pure Victim, this holy victim this spotless Victim, the holy Bread of eternal life and the Chalice of everlasting salvation”.

After all He has done for us, He continues to serve us. He come to nourish us and heal us. St Teresa of Avila said it is impossible in this world for all subjects to speak to the king. As for the poor, the most they can hope for is to speak with him by means of some third person. But to speak with Christ the King there is no need of third persons, for everyone that wishes can find Him in the Most Holy Sacrament and can speak to Him as much as they want. He does not appear in all His glory so as not to frighten us, so that we can go to Him in confidence. He continuously invites us: “Come to me, all who labor and are heavily laden, and I will give you rest”.

O Sacrament most Holy,
O Sacrament Divine,
All praise and all thanksgiving,
Be every moment Thine.
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.