

*THE*  
**LANTERIAN**

**SAINT FRANCIS CHAPEL**  
STAFFED BY  
**THE OBLATES OF THE VIRGIN MARY**

*ENCOUNTER THE HEART OF CHRIST IN THE HEART OF BOSTON*

**NINETEENTH SUNDAY IN ORDINARY TIME**  
**AUGUST 8, 2021**

## CHAPEL STAFF:

Fr. Isaac Abu, OMV  
Fr. James Doran, OMV  
Fr. Michael Warren, OMV

### Sundays:

Fr. James Walther, OMV  
Fr. Sean Morris, OMV

### Pastoral Associate:

Isabelle Maria, CFP, CKA

**Music Director:** Michael  
Enwright

**Music:** Saul Garcia, Cesar  
Garcia, Christina Roberts

### Cleaning of Chapel

**Environment:** Nubia Viasus

## The Pope's Prayer Intention for August:

Let us pray for the Church, that she may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel.



Cover Art:

*Our Eucharistic Lord*, Painting in the sacristy of the Cathedral in Mdina, Malta. Photo by Fr. Lawrence Lew, O.P.

## 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.** 11:15 -11:50AM, 12:45-4:15PM  
**Saturday** 9:30 - 11:45 AM, 12:45-3:30PM

### Devotions:

**Tuesday** after Mass: Our Lady  
**Wednesday** after Mass: St. Joseph  
**Thursday** after Mass: St. Jude

### Exposition of the Blessed Sacrament:

**Mon.—Fri.** 8:30-11:50AM, 12:30-4:30PM;  
**Sat.** 9:30-11:30AM, 12:30-3:30PM;  
**Sunday** 2:30-3:30PM

### Gift Shop Hours:

**Monday—Friday** 10:00AM - 5:30PM;  
**Saturday** 9:30AM - 6:30PM\*;  
**Sunday** 8:45AM - 6:30PM\*

(\*Closed during Sun. and Sat. Vigil Masses)

## CONTACT US

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SFChapel



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## Reflection

In this Sunday's Gospel Jesus announces that He is the bread of life. The first response of His audience was to speak of His ties to Joseph. Jesus has several titles: Son of God; Son of Mary; Son of Man; Son of David. At the time when he first revealed himself as the Bread of Life, the title by which everyone knew him was Son of Joseph. While he did not take his flesh from Joseph, who was his foster father, Jesus took much of his human growth from him. At the age of 12 after having wandered off in Jerusalem and being left behind by his parents, who would find him in the temple three days later, Jesus went back home with Joseph and Mary and was obedient to them. What Jesus witnessed in observing Joseph was a truly godly man who served and protected his family, and who spoke powerfully through actions rather than words.

Not much is revealed about Joseph in the scriptures. What we are told is that he was a just man. To be just in the scriptures means that Joseph measured his life according to God's ways. Joseph did not make himself or his own judgments the measure of his life. He understood himself as a man of God, the husband of Mary and the foster father of Jesus. Joseph rose above himself and found his fulfillment in obedience to a higher way. Comfort was not what Joseph sought. We know the phrase "like father, like son." Joseph was a just and loving husband and foster father because he was first a son and servant of the God of Israel.

There is no record whatever of Joseph speaking. He was a man of silent action. First he was a listener; then he spoke powerfully in his godly actions. "Be doers of the word and not hearers only" (James 1:22). There are many times in the events of life when words will never suffice, only an act will. Joseph heard the word of God and as a head of the household he acted resolutely.

Jesus gives us His very flesh as spiritual nourishment in the Holy Eucharist. That flesh is marked by the wounds of His crucifixion but also by the effects that Joseph, a good and just man, had on Him. As the Eucharist continues to carve its place into our hearts we can remember St. Joseph, too, in this year dedicated to both the Holy Eucharist and St. Joseph.

# Life at the Chapel

## Volunteers

*As each one has received a gift, use it to serve one another as good stewards of God's varied grace (1 Peter 4:10).*

Please let us know if you are interested in assisting the Chapel in its mission with your time and talent.

Please respond to [sfc.pru@gmail.com](mailto:sfc.pru@gmail.com) or let us know personally.

God bless you!



## Memorare to St. Joseph

Remember, O most chaste spouse of the Virgin Mary, that never was it known that anyone who implored your help or sought your intercession were left unassisted.

Full of confidence in your power I fly unto you and beg your protection. Despise not O Guardian of the Redeemer my humble supplication, but in your bounty, hear and answer me. Amen.

## MASS INTENTIONS THIS WEEK

### Sunday, Aug 8

**8:00 AM** James, Joanne & Amy Ooi  
Family

**9:15 AM** +Bridget O'Keefe

**10:30 AM** +Gerald Warren

**11:45 AM** Dario Silverio—health

**1:15 PM** +Leonardo Periera Quintana

**4:00 PM** +Patrick Faherty

**5:30 PM** Holy Souls in Purgatory

### Monday, Aug 9

**8:00 AM** +Linda Kastor Bouton

**12:05 PM** +Elanor Brislin

**4:45 PM** +Maria Heredia and the poor  
souls

### Tuesday, Aug 10

**8:00 AM** Teresa & Ary—Wedding Anniv.

**12:05 PM** +Tim & +Anne Murphy Callahan

**4:45 PM** +Dillon Scofield

### Wednesday, Aug 11

**8:00 AM** +John McGuane

**12:05 PM** Mr. & Mrs. Jason Allain

**4:45 PM** +Robert P. Schroeder

### Thursday, Aug 12

**8:00 AM** +Marie Thereze Nacier & Father

**12:05 PM** +Ruth & Frank Goode

**4:45 PM** The Maguire Family

### Friday, Aug 13

**8:00 AM** Carmen Alicia Munoz—b'day

**12:05 PM** The Holy Souls

**4:45 PM** In Thanksgiving to Ven. Lanteri

### Saturday, Aug 14

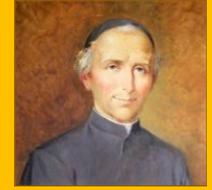
**9:00 AM** +Eugene Lavit—1 year anniv.

**12:00 PM** +Gerald Warren

**4:00 PM** Gail & Gerald Newell

**5:30 PM** +Amado de Jesus Sepulvera

## Prayer Before Mass



by Ven. Bruno Lanteri

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.



### *Eucharistic Questions and Answers:*

***When the bread and wine become the Body and Blood of Christ, why do they still look and taste like bread and wine?***

In the celebration of the Eucharist, the glorified Christ becomes present under the appearances of bread and wine in a way that is unique, a way that is uniquely suited to the Eucharist. In the Church's traditional theological language, in the act of consecration during the Eucharist the "substance" of the bread and wine is changed by the power of the Holy Spirit into the "substance" of the Body and Blood of Jesus Christ. At the same time, the "accidents" or appearances of bread and wine remain. "Substance" and "accident" are here used as philosophical terms that have been adapted by great medieval theologians such as St. Thomas Aquinas in their efforts to understand and explain the faith. Such terms are used to convey the fact that what appears to be bread and wine in every way (at the level of "accidents" or physical attributes - that is, what can be seen, touched, tasted, or measured) in fact is now the Body and Blood of Christ (at the level of "substance" or deepest reality). This change at the level of substance from bread and wine into the Body and Blood of Christ is called "transubstantiation." According to Catholic faith, we can speak of the Real Presence of Christ in the Eucharist because this transubstantiation has occurred (cf. *Catechism*, no. 1376). This is a great mystery of our faith—we can only know it from Christ's teaching given us in the Scriptures and in the Tradition of the Church. Every other change that occurs in the world involves a change in accidents or characteristics. Sometimes the accidents change while the substance remains the same. For example, when a child reaches adulthood, the characteristics of the human person change in many ways, but the adult remains the same person—the same substance. At other times, the substance and the accidents both change. For example, when a person eats an apple, the apple is incorporated into the body of that person—is changed into the body of that person. When this change of substance occurs, however, the accidents or characteristics of the apple do not remain. As the apple is changed into the body of the person, it takes on the accidents or characteristics of the body of that person. Christ's presence in the Eucharist is unique in that, even though the consecrated bread and wine truly are in substance the Body and Blood of Christ, they have none of the accidents or characteristics of a human body, but only those of bread and wine.

***Why does Jesus give himself to us as food and drink?***

Jesus gives himself to us in the Eucharist as spiritual nourishment because he loves us. God's whole plan for our salvation is directed to our participation in the life of the Trinity, the communion of Father, Son, and Holy Spirit. Our sharing in this life begins with our Baptism, when by the power of the Holy Spirit we are joined to Christ, thus becoming adopted sons and daughters of the Father. It is strengthened and increased in Confirmation. It is nourished and deepened through our participation in the Eucharist. By eating the Body and drinking the Blood of Christ in the Eucharist we become united to the person of Christ through his humanity. "Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:56). In being united to the humanity of Christ we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life. "Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me" (Jn 6:57). By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal relationship of love among the Father, the Son, and the Holy Spirit. As Jesus is the eternal Son of God by nature, so we become sons and daughters of God by adoption through the sacrament of Baptism. Through the sacraments of Baptism and Confirmation (Chrismation), we are temples of the Holy Spirit, who dwells in us, and by his indwelling we are made holy by the gift of sanctifying grace. The ultimate promise of the Gospel is that we will share in the life of the Holy Trinity. The Fathers of the Church called this participation in the divine life "divinization" (*theosis*). In this we see that God does not merely send us good things from on high; instead, we are brought up into the inner life of God, the communion among the Father, the Son, and the Holy Spirit. In the celebration of the Eucharist (which means "thanksgiving") we give praise and glory to God for this sublime gift.

***Does the bread cease to be bread and the wine cease to be wine?***

Yes. In order for the whole Christ to be present—body, blood, soul, and divinity—the bread and wine cannot remain, but must give way so that his glorified Body and Blood may be present. Thus in the Eucharist the bread ceases to be bread in substance, and becomes the Body of Christ, while the wine ceases to be wine in substance, and becomes the Blood of Christ. As St. Thomas Aquinas observed, Christ is not quoted as saying, " *This bread is my body,*" but " *This is my body*" (*Summa Theologiae*, III q. 78, a. 5).

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