



SAINT FRANCIS CHAPEL

ENCOUNTER THE HEART OF CHRIST IN THE HEART OF BOSTON

THIRTY-SECOND SUNDAY

NOVEMBER 7, 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 November:

We pray that people who suffer from depression or burn-out will find support and a light that opens them up to life.



Cover Art:

Poor Widow in the Temple Icon. Holy Trinity Orthodox Church, Parma, OH. Photo taken by Ted on Flickr.

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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Reflection by Pope Benedict XVI

In these days following the liturgical commemoration of the faithful departed, the Octave of the Dead is celebrated in many parishes. It is a fitting occasion to remember our loved ones in prayer and to meditate on the reality of death, which the so-called "affluent society" often seeks to remove from the consciousness of people, totally taken up by the concerns of daily life.

In fact, death is part of life, and not only at its end but, upon a closer look, at every moment. Yet, despite all the distractions, the loss of a loved one enables us to rediscover the "problem" by making us sense death as a presence radically hostile and contrary to our natural vocation to life and happiness.

Jesus revolutionized the meaning of death. He did so with his teaching, but especially by facing death himself. "By dying he destroyed our death", the Liturgy of the Easter Season says. With the Spirit who could not die", a Father of the Church wrote, "Christ killed death that was killing man" (Melito of Sardis, *On Easter*, 66).

The Son of God thus desired to share our human condition to the very end, to reopen it to hope. After all, he was born to be able to die and thereby free us from the slavery of death. The Letter to the Hebrews says: "so that he might taste death for everyone" (Heb 2: 9).

Since then, death has not been the same: it was deprived, so to speak, of its "venom". Indeed, God's love working in Jesus gave new meaning to the whole of human existence, and thus transformed death as well. If, in Christ, human life is a "[departure] from this world to the Father" (Jn 13: 1), the hour of death is the moment when it is concretely brought about once and for all.

Anyone who strives to live as he did, is freed from the fear of death, which no longer shows the sarcastic sneer of an enemy but, as St Francis wrote in his *Canticum of the Creature*, the friendly face of a "sister" for whom one can also bless the Lord: "*Praised be the Lord for our Sister, bodily Death*".

Faith reminds us that there is no need to be afraid of the death of the body because, whether we live or whether we die, we are the Lord's [Rm 14: 8]. And with St Paul, we know that even if we are separated from our bodies we are with Christ, whose Risen Body, which we receive in the Eucharist, is our eternal and indestructible dwelling place.

True death, on the other hand, which is to be feared, is the death of the soul which the Book of Revelation calls "the second death" (cf. Rv 20: 14-15; 21: 8). In fact, those who die in mortal sin without repentance, locked into their proud rejection of God's love, exclude themselves from the Kingdom of life.

Let us invoke from the Lord, through the intercession of Mary Most Holy and of St Joseph, the grace to prepare ourselves serenely to depart this world whenever he may desire to call us, in the hope of being able to dwell for ever with him in the company of the Saints and of our departed loved ones.

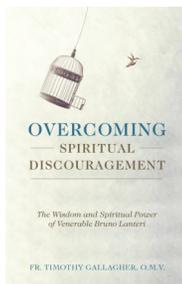
Overcoming Spiritual Discouragement

Feeling discouraged in your spiritual life is not uncommon, especially with the hardships and distractions in today's world. In a new virtual workshop with Fr. Timothy Gallagher, OMV, you'll learn ways of dealing with discouragement and strengthening your relationship with Jesus Christ through the teachings of OMV founder, Ven. Bruno Lanteri.



Register at <https://www.omvusa.org/our-work/virtual-workshops/overcoming-spiritual-discouragement/>

As an expert on the life and writings of Venerable Bruno Lanteri, Fr. Timothy Gallagher, OMV, has much to share about finding hope and peace in times of spiritual struggle. A new virtual workshop on "Overcoming Spiritual Discouragement" is your opportunity to get a front row seat as Fr. Gallagher shares wisdom and practical lessons pulled right from the letters of Ven. Bruno to his spiritual directees.



Based on the popular book by Fr. Timothy Gallagher, OMV, the workshop offers a message of hope and a path to joy for anyone struggling with their faith journey.

By drawing on the teachings of OMV founder Ven. Lanteri, you'll learn how to move past spiritual obstacles without shame and build a relationship with the Lord based on love and mercy.

MASS INTENTIONS THIS WEEK

Sunday, Nov. 7

8:00 AM Alicia Reymoso
9:15 AM George Carrillo, Jr.
10:30 AM Olive Chukwuanu–S. Intention
11:45 AM Carmen Carrillo
1:15 PM +Maria Yepes y Ruben Vasquez
4:00 PM Sandra Carrillo
5:30 PM +Raymond Navasso

Monday, Nov. 8

8:00 AM The Holy Souls
12:05 PM The Holy Souls for St. Joseph
4:45 PM Harrison Grandchamps

Tuesday, Nov. 9

8:00 AM Special Intention
12:05 PM +Joseph Perkoski
4:45 PM The Falbo Family

Wednesday, Nov. 10

8:00 AM Ary-Lex Auguste & Theresa
12:05 PM Patricia Bottary
4:45 PM +Clem Cheung

Thursday, Nov. 11

8:00 AM +Thomas Decrescenzo & All Veterans
12:05 PM Patrick McDonough
4:45 PM +Ramon de la Cruz

Friday, Nov. 12

8:00 AM Mr. & Mrs. L. Fonseca-Rodriguez & Family
12:05 PM Nolan Family
4:45 PM + Members of the Ferreira Family

Saturday, Nov. 13

9:00 AM Deceased members of the Ramdwar Family
12:00 PM +William & Sally O'Leary
4:00 PM +John Connolly
5:30 PM Jeannette Suarez—intentions

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.

National Vocation Awareness Week

November 7-13, 2021, is an annual week-long celebration of the Catholic Church in the United States dedicated to promoting vocations to the priesthood, diaconate, and consecrated life through prayer and education, and to renew our prayers and support for those who are considering one of these particular vocations.

There are many forms of consecrated life for men and women in the Catholic Church. Each form is unique, but all are united in their mission to serve the Lord, whether it be by a life dedicated to apostolic service, cloistered prayer, or another type of apostolate. A summary of each form of consecrated life, as described in the *Catechism of the Catholic Church*, is provided below. Resources for men and women discerning a consecrated vocation can be found USCCB website.

Evangelical Counsels

915. Christ proposes the evangelical counsels, in their great variety, to every disciple. The perfection of charity, to which all the faithful are called, entails for those who freely follow the call to consecrated life the obligation of practicing chastity in celibacy for the sake of the Kingdom, poverty and obedience. It is the profession of these counsels, within a permanent state of life recognized by the Church, that characterizes the life consecrated to God.

916. The state of consecrated life is thus one way of experiencing a "more intimate" consecration, rooted in Baptism and dedicated totally to God. In the consecrated life, Christ's faithful, moved by the Holy Spirit, propose to follow Christ more nearly, to give themselves to God who is loved above all and, pursuing the perfection of charity in the service of the Kingdom, to signify and proclaim in the Church the glory of the world to come.

Eremitic Life

920. Without always professing the three evangelical counsels publicly, hermits "devote their life to the praise of God and salvation of the world through a stricter separation from the world, the silence of solitude and assiduous prayer and penance."

921. They manifest to everyone the interior aspect of the mystery of the Church, that is, personal intimacy with Christ. Hidden from the eyes of men, the life of the hermit is a silent preaching of the Lord, to whom he has surrendered his life simply because he is everything to him. Here is a particular call to find in the desert, in the thick of spiritual battle, the glory of the Crucified One.

Societies of Apostolic Life

930. Alongside the different forms of consecrated life are "societies of apostolic life whose members without religious vows pursue the particular apostolic purpose of their society, and lead a life as brothers or sisters in common according to a particular manner of life, strive for the perfection of charity through the observance of the constitutions. Among these there are societies in which the members embrace the evangelical counsels" according to their constitutions.

Consecrated Virgins and Widows

922. From apostolic times Christian virgins and widows, called by the Lord to cling only to him with greater freedom of heart, body, and spirit, have decided with the Church's approval to live in the respective states of virginity or perpetual chastity "for the sake of the Kingdom of heaven."

923. "Virgins who, committed to the holy plan of following Christ more closely, are consecrated to God by the diocesan bishop according to the approved liturgical rite, are betrothed mystically to Christ, the Son of God, and are dedicated to the service of the Church." By this solemn rite (*Consecratio Virginitatis*), the virgin is "constituted...a sacred person, a transcendent sign of the Church's love for Christ, and an eschatological image of this heavenly Bride of Christ and of the life to come."

924. "As with other forms of consecrated life," the order of virgins establishes the woman living in the world (or the nun) in prayer, penance, service of her brethren, and apostolic activity, according to the state of life and spiritual gifts given to her. Consecrated virgins can form themselves into associations to observe their commitment more faithfully.

Religious Life

925. Religious life was born in the East during the first centuries of Christianity. Lived within institutes canonically erected by the Church, it is distinguished from other forms of consecrated life by its liturgical character, public profession of the evangelical counsels, fraternal life led in common, and witness given to the union of Christ with the Church.

926. Religious life derives from the mystery of the Church. It is a gift she has received from her Lord, a gift she offers as a stable way of life to the faithful called by God to profess the counsels. Thus, the Church can both show forth Christ and acknowledge herself to be the Savior's bride. Religious life in its various forms is called to signify the very charity of God in the language of our time.

927. All religious, whether exempt or not, take their place among the collaborators of the diocesan bishop in his pastoral duty. From the outset of the work of evangelization, the missionary "planting" and expansion of the Church require the presence of the religious life in all its forms. "History witnesses to the outstanding service rendered by religious families in the propagation of the faith and in the formation of new Churches: from the ancient monastic institutions to the medieval orders, all the way to the more recent congregations."

Secular Institutes

928. "A secular institute is an institute of consecrated life in which the Christian faithful living in the world strive for the perfection of charity and work for the sanctification of the world especially from within."

929. By a "life perfectly and entirely consecrated to [such] sanctification," the members of these institutes share in the Church's task of evangelization, "in the world and from within the world," where their presence acts as "leaven in the world." "Their witness of a Christian life" aims "to order temporal things according to God and inform the world with the power of the gospel." They commit themselves to the evangelical counsels by sacred bonds and observe among themselves the communion and fellowship appropriate to their "particular secular way of life."