



Illustration | Art Licensing | Character Design
 Teresa Madariaga | www.teresamadariaga.com | +1 914.536.7856
 teresa@teresamadariaga.com

W. C. Canniff & Sons, Inc. Monuments & Lettering

531 Cummins Hwy • Roslindale
617-323-3690
 Since 1896
 www.CanniffMonuments.com



colortek
 OF BOSTON
Boston's Best Photo Lab
 Make your memories last a lifetime!
 727 Atlantic Ave. Boston, MA 02111
617-451-0894
colortekofboston.com

"Jesus Wept." John 11:35

AD SPACE AVAILABLE
 617-779-3771

18,640 of your neighbors within 25 miles have gone solar with Sunrun*

- ✓ No Liens **JASON AZZI**
- ✓ No upfront cost
- ✓ Save Money
- ✓ Save the planet 1kwat at a time



Salem, Pelham, Methuen, Haverhill, MA, NH, +22 states
Call or text anytime!
603-560-3999

*based upon qualifications

www.solarbyjazzi.com

@Solarbyjazzi
 Facebook.com/Solarbyjazzi
 Jason.Azzi@Sunrun.com
 HIC 180120





841 Main Street
 Tewksbury, MA 01876
 (978) 851-9103

Rosaries from Flowers
 "Handmade from the Flowers of your Loved One"
 www.rosariesfromflowers.com

Memorial Ads Available **617-779-3771**




ENCOUNTER THE HEART OF CHRIST IN THE HEART OF BOSTON

JUNE 4, 2023
Holy Trinity Sunday



CHAPEL STAFF:

Fr. Isaac Abu, OMV
Fr. Victor Nwabueze, OMV
Fr. Michael Warren, OMV

Sundays:

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

Music: Steven Angelucci -
Director,
Saul Garcia, Cesar Garcia,
Stacey Ibe

**Cleaning of Chapel
Environment:** Nubia Viasus

The Pope's Prayer Intention for June:

We pray that the international community may commit in a concrete way to ensuring the abolition of torture and guarantee support to victims and their families.



Cover Art:

The Holy Trinity. Szymon Czechowicz, 1748-1749. Public Domain.

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 - 4:30PM*;
Saturday 9:30AM - 6:00PM*;
Sunday 8:45AM - 6:00PM*
(*Closed during Masses)

CONTACT US

St. Francis Chapel
800 Boylston St., Boston MA 02199

617-437-7117
stfrancis@omvusa.org

  SFChapel  stfrancischapel

omvusa/st-francis-chapel.org



Reflection by Venerable Bruno Lanteri

The life of the Christian properly speaking is none other than the expression and the continuation of the life of Christ, which in a certain sense is not yet completed, but is being completed daily in the life of the saints who follow his example, and will be completed at the end of the world.

You will be pleasing to the Father, because the Son is the visible image of his substance. Therefore, in imitating the Son the soul makes itself the image of the Father, or the exemplar and extension of his image, in which the Father is pleased, and he will continue to be pleased by the life of the Christian, in whom remains the fragrance of his Son's vestiture. Nor will he be otherwise pleased because: "Those whom he has foreknown he has destined to become conformed to the image of his Son." "This is my beloved Son in whom I am well pleased, listen to him." However, all those destined for salvation must bear the sign of the TAU [the Greek letter "T," that signifies the Cross].

You will be pleasing to the Son, because just as he is the seal of the Father, so in imitating him, you imprint on yourself the very same seal and will use it as he wishes. The seal in fact is made to imprint the image that it bears. Likewise, as he loves us most ardently, he desires nothing other than the closest union with us, as he ardently said on the day before he suffered: That they may be united as one."

The perfect union consists in this: that you may be one with Him as He is one with the Father, that is, in nature, in virtue, and in operation, with this difference, that while He is one by nature, we are truly one through participation, through adoption, through grace, and through will.

You will be pleasing to the Holy Spirit, because we follow his leadership, who desires nothing other than to form Christ in our hearts as he was formed in the womb of the Virgin Mary.

You will be pleasing to the Most Holy Trinity, whose purpose is to perfect his image in us and to complete it so that we live the same life as God, which happens in us when we imitate Christ. Because Jesus, since he was God and man, was only able to live the divine life and do the work of God, so that when he exercised for example works of mercy, he was moved according to the heart of God and conformed to the goodness of God, perfectly reflecting in everything the manner of acting of Divinity itself.



The Vatican office in charge of coordinating plans for the Holy Year 2025 announced they are launching a new website and releasing an app to help people register and to guide them along their pilgrimage in Rome.

By registering online at iubi-laeum2025.va or on the jubilee app, people will receive a free digital "pilgrim's card," which will be needed to participate in jubilee events, especially gaining access to the Holy Door at St. Peter's Basilica, said Msgr. Graham Bell, undersecretary of the Dicastery for Evangelization's section that is coordinating the Holy Year.

The jubilee website was to go live May 10 and be available in nine languages, he said at a news conference at the Vatican May 9. People can begin registering online starting in September, he said, "by clicking on the 'participate' button." After registering, people will be able to access a personal page on the site's "pilgrim's zone," which will also go live in September.

Registrants will receive a digital "pilgrim's card," which is a personal QR code needed to access jubilee events and better facilitate the pilgrimage to the Holy Door, the monsignor said. There also will be an option to purchase a "service card" for a nominal fee to receive special discounts for transportation, lodging, food and museums during the pilgrimage.

The jubilee website and app will give news and information on the Holy Door of St. Peter's and the other basilicas as well as offer the possibility of organizing one's own pilgrimage within the city, Msgr. Bell said.

People can choose from three proposed pilgrimages: "the traditional pilgrimage of St. Philip Neri with the seven churches; the pilgrimage on the churches dedicated to the women doctors of the church and patrons of Europe; and the 'Iter Europaeum,' that is, the 28 churches in 27 different European countries, plus the church that represents the European Union."

MASS INTENTIONS THIS WEEK

Sunday, June 4

8:00 AM +Lorraine LaSala
9:15 AM +Rolande & +Trinidad Atencio
10:30 AM +Grace Gastone Sabal
11:45 AM The Madariaga Family
1:15 PM Joseina Guzman
4:00 PM +Alexander & +Josephina Mathurine
5:30 PM +Edgar & +Odilia Castillo

Monday, June 5

8:00 AM Dolly Lakkis
12:05 PM Antonia Ruiz & Mendoza-Perez Family
4:45 PM MaryAnn Harold—healing

Tuesday, June 6

8:00 AM +John Joseph Sears
12:05 PM +Marge Harrington & Lucile Kelley
4:45 PM Paul Rose

Wednesday, June 7

8:00 AM Gabriel Lessard—health
12:05 PM +Police killed on duty
4:45 PM Tu Le—health

Thursday, June 8

8:00 AM +William Butler
12:05 PM Souls in Purgatory
4:45 PM +Michael Potemra—anniv.

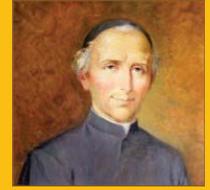
Friday, June 9

8:00 AM +Ann & +Tim Murphy Callahan
12:05 PM Donald Trump
4:45 PM +Moira Coley

Saturday, June 10

9:00 AM +Robert Fuss
12:00 PM Andrew Pagliccia
4:00 PM +Sr. Norena
5:30 PM +Rodrigo Yanegas y Elizabeth Retsrepo-Cumpleanos

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.

Vatican Document on Social Media

41) From the perspective of faith, what to communicate and how to communicate is not only a practical question but also a spiritual one. Being present on social media platforms prompts discernment. Communicating well in these contexts is an exercise in prudence, and calls for prayerful consideration of how to engage with others. Approaching this question through the lens of the scribe's question, "Who is my neighbour?", calls for discernment regarding God's presence in and through the way we relate with one another on social media platforms.

42) On social media, neighbourliness is a complex concept. Social media "neighbours" are most clearly those with whom we maintain connections. At the same time, our neighbours are also often those we cannot see, either because platforms prevent us from seeing them or because they are simply not there. Digital environments are also shared by other participants such as "internet bots" and "deepfakes", automated computer programs that operate online with assigned tasks, often simulating human action or collecting data.

Additionally, social media platforms are controlled by an external "authority," usually a for-profit organization that develops, manages, and promotes changes to how the platform is programmed to work. In a broader sense, these all "live in" or contribute to the online "neighbourhood."

43) Recognizing our digital neighbour is about recognizing that every person's life concerns us, even when his or her presence (or absence) is mediated by digital means. "Today's media do enable us to communicate and to share our knowledge and affections," as Pope Francis says in *Laudato si'*, "yet at times they also shield us from direct contact with the pain, the fears and the joys of others and the complexity of their personal experiences."^[20] To be neighbourly on social media means being present to the stories of others, especially those who are suffering. In other words, advocating for better digital environments does not mean taking the focus off the concrete problems experienced by many people – for example, hunger, poverty, forced migration, war, disease, and loneliness. It means, instead, advocating for an integral vision of human life that, today, includes the digital realm. In fact, social media can be one way to draw more attention to these realities and build solidarity among those near and far.

44) In viewing social media as a space not only for connections but ultimately for relationships, a proper "examination of conscience" regarding our presence on social media should include three vital relationships: with God, our neighbour, and the environment around us.^[21] Our relationships with others and our environment should nourish our relationship with God, and our relationship with God, which is the most important, must be visible in our relationships with others and with our environment.

From Encounter to Community: Face to face

45) Communication begins with connection and moves towards relationships, community, and communion.^[22] There is no communication without the truth of an encounter. To communicate is to establish relationships; it is to "be with". To be community is to share with others fundamental truths about what one holds and what one is. Far beyond mere geographic-territorial or ethnic-cultural proximity, what constitutes a community is a common sharing of truth together with a sense of belonging, reciprocity, and solidarity, in the different spheres of social life. When considering these latter elements, it is important to remember that the construction of communal unity through communicative practices, which maintain social ties across time and space, will be always secondary with respect to the adherence to truth itself.

46) How to build a community through communicative practices even among those who are not physically near to each other is actually a very old question. We can identify a tension between mediated presence and a longing for in-person meeting already in the letters of the Apostles. The evangelist John, for example, concludes his second and third letter by saying "I have much to write to you, but I do not want to use paper and ink. Instead, I hope to visit you and talk with you face to face, so that our joy may be complete" (2 Jn 12). The same is true for the apostle Paul, who, even in his absence and his "longing to see" the people in person (1 Thess 2:17), was present through his letters in the life of every community he founded (cf. 1 Cor 5:3). His writings also served to "interconnect" the different communities (cf. Col 4:15-16). Paul's community-building capacity has been transmitted to our day through his many letters, where we learn that for him there was no dichotomy between physical presence and presence through his written word read by the community (cf. 2 Cor 10:9-11).

47) In the increasingly *onlife* reality of today's world, it is necessary to overcome an "either-or" logic, which thinks of human relationships within a dichotomous logic (*digital vs. real-physical-in person*), and assume a "both-and" logic, based on the complementarity and wholeness of human and social life. Community relations on social media networks should strengthen local communities and vice versa. "The use of the *social web* is complementary to an encounter in the flesh that comes alive through the body, heart, eyes, gaze, and breath of the other. If the Net is used as an extension or expectation of such an encounter, then the network concept is not betrayed and remains a resource for communion."^[23] "The digital world can be an environment rich in humanity; a network not of wires but of people,"^[24] if we remember that on the other side of the screen there are no "numbers" or mere "aggregates of individuals", but people who have stories, dreams, expectations, sufferings. There is a name and a face.