

# The Bell Ringer

ST. FRANCIS XAVIER, HYANNIS + JANUARY 2022



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Xavier's life  
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*Words:  
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**JANUARY**

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*"We have redemption, the  
forgiveness of sins." (Col. 1:14)*

## A Gift Freely Given

*By Nicole O'Leary*

A young couple, overjoyed to learn that they are expecting a child, undertakes a series of happy preparations which require the complete re-ordering of their lives. When their daughter is born, she will be the immediate beneficiary of these preparations, but years will pass before she is able to offer even a word or a gesture of gratitude.

It is no coincidence that both Saints Peter and Paul addressed various recipients of their letters as "infants" and the early Church compared the newly-baptized to spiritual children born from the baptismal waters. Our earthly lives begin in helplessness and dependency; we contribute neither to our conception nor to the initial provision of our bodily necessities. Likewise, in the life of the spirit, God has marvelously arranged everything for His children in advance. The baptized soul, like the daughter of the newlywed couple, is the recipient of innumerable unmerited gifts which precede her.

The Christian life is intended to be a continual response to these gifts. It is — or, at least, it can be — a single upward movement of praise and thanksgiving. A certain phrase from the Gospel of Matthew, however, illuminates a particular quality that should characterize our gratitude. Instructing the Apostles in the duties of their ministry, Jesus offers the following words:

"You received without pay, give without pay," (Mt. 10:8).

In response to God's abundant generosity, we are to make a return of generosity. But although our spiritual birth has come without cost to us, it was not obtained without cost to Him — any crucifix serves to remind us of this. In Christ and through His Cross, Saint Paul writes, "we have *(Continued on page 2)*

## ***A Gift Freely Given***

*Continued from page one*

redemption, the forgiveness of sins,” (Col. 1:14). Eternal life with God is available to us because He has won forgiveness for us. Thus, each time a soul is washed of original and personal sin in Baptism, and each time we bring our transgressions to the Lord in Confession, the power of these sacraments to forgive flows from the same single wellspring of divine life.

God’s forgiveness is, therefore, the doorway to entering into that friendship with Him for which He has created us — and for which, we discover, we have also been searching. It is the longing of every contrite soul to hear the words of absolution, assured once again that Divine Love, impelled by love to offer Himself on Calvary, is still about the work of forgiving.

If we understood what it cost the Lord to forgive, we might also begin to comprehend more deeply what must form the substance of our response. What, in fact, are we asked to “give without pay”? Perhaps it is not, first and

foremost, those deeds which we describe as “charitable works.” Nor is it a frenzy of apostolic labors. Assuredly, the corporal and spiritual works of mercy are indispensable. But if they are to bear fruit — since God Himself is the source of all life — they must flow from a heart that belongs to Him. And this will only be possible if that heart has accepted and incorporated His gift of forgiveness.

The practical application of this is clear: our return to the Lord for forgiving our sins must include a firm and generous decision never to sin again.

How difficult this is! And yet, to sidestep our responsibility would be, in effect, to disdain God’s gift. To approach the Lord in the Sacrament of Confession is to ask Him humbly for the pardon that He has already purchased and is anxious to bestow; but if we request a gift only to dispose of it promptly, we appreciate neither the value of the gift nor the generosity of the giver.

However many times we may, in fact, sin again, the desire and the decision to amend are necessary, not only to satisfy the requirement of

contrition (cf. CCC 1450-51), but also in order that the sacrament might become what it is meant to be: the encounter between a soul daring to believe in the goodness of her God and God who wishes to draw that soul to Himself. In this way, the sacrament becomes a sacrifice of praise and an expression of love.

Undoubtedly, to put our resolution into practice will cost us. Although we are to give “without pay,” we are never told that a price will not be exacted from us for our generosity. That is what we saw when we examined the Crucifix: the gift freely given was not purchased for free. Our efforts will nevertheless become the means by which we invite the Lord to take possession of our hearts. In this way, we who are infants will mature into adulthood — not in a juvenile pursuit of independence, but so that, in our dependence before Him, we may offer Him a fitting hymn of praise.

Ask any of the saints and the answer will be the same: it’s worth it. +

*Nicole O’Leary is a parishioner who lives a hop, skip, and a jump away. She does not enjoy running but she runs anyway, even in the rain.*

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### **January Prayer Intention: For True Human Fraternity**

We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.

### **Prayer for the Holy Father**

Almighty and everlasting God, have mercy upon Thy servant, Pope Francis, our Supreme Pontiff, and direct him, according to Thy loving kindness, in the way of eternal salvation; that, of Thy gift, he may ever desire that which is pleasing unto Thee and may accomplish it with all his might. Through Christ Our Lord. Amen.

*Our Father, Hail Mary, Glory Be to the Father. . .*

# St. Francis Xavier: Part II

In the spring of 1545 Xavier moved on eastward to Malacca, on the Malay peninsula, and spent four months there. It was a large and prosperous city. Xavier was received with reverence and cordiality, and the people accepted in good part his efforts at correcting their licentiousness and greed. For the next 18 months he was traveling into the almost unknown world of the Pacific, visiting islands which he speaks of as the Moluccas, probably those now known as the Spice Islands. . . . He suffered many physical hardships, but in spite of all he writes to Loyola: "The dangers to which I am exposed and the tasks I undertake for God are inexhaustible springs of spiritual joy, so much so that these islands are the places in all the world for a man to lose his sight by excess of weeping; but they are tears of joy. I do not remember ever to have tasted such inward delight; and these consolations take from me all sense of bodily hardships and of troubles from open enemies and not too trustworthy friends." On his return, Xavier sent three new Jesuit recruits from Europe to these islands.

Before leaving he heard for the first time of the existence of the Japanese archipelago. The news that there were still new worlds to conquer thrilled him. After visiting the Pearl Fishery Coast and Ceylon once more, he reached Goa in March. There, with a well-born Japanese convert he called Anger, he made plans for going to Japan. But first, five new Jesuits recently arrived from home must be stationed in various Portuguese settlements. A training house and a school were established at Goa. All the while preparations for Japan were going forward. At the end of a year Xavier set out with Father Torres, John Fernandez, Anger, henceforth known as Paul, and two native servants who had received baptism. After a short stay in Malacca they boarded a ship and sailed north, landing at Kagoshima, on the Japanese island of Kyushu, on the feast of the Assumption, 1549.

Kagoshima was Paul's native city, and he obtained from the prince of Satsuma province permission for Xavier to preach. While Paul

translated and circulated the Creed, the Catechism, and some simple prayers, Xavier set himself to learn the Japanese language. As soon as he could use it fluently, he began to preach. But not long afterward the prince grew angry with the Portuguese merchants because they had abandoned his port of Kagoshima. . . . He withdrew the permission he had given Xavier and threatened to punish any Japanese who became a Christian. The few converts remained faithful and declared they were ready to suffer banishment or death rather than deny Christ. After a year at Kagoshima, Xavier decided to push on to Hirado, carrying on his back all the articles necessary for the celebration of Mass.

On the way he stopped to preach at the fortress of Ekandono, where the prince's steward and the prince's wife were secret believers in the new teaching. When he departed, Xavier left the converts in the steward's care, and 12 years later another missionary found this isolated little group still full of fervor and faithfully practicing their religion. At Hirado the missionaries baptized more converts in 20 days than they had done at Kagoshima in a whole year. Leaving these converts in charge of Father Torres, Xavier and his party set out for Kyoto, the imperial capital, on the main island of Hondo. They went by the beautiful Inland Sea to the port of Yamaguchi, and Xavier preached there, in public and before the local prince. The number of persons interested in his message was small.

After a month's stay at Yamaguchi, where he met with many affronts, Xavier resumed his journey with his companions. . . . they suffered from inclement weather and bad roads. They reached Kyoto in February, and Xavier found that he could not have an audience with the emperor without paying a large sum of money. The city was in a state of civil disorder, and after a fortnight's stay he returned to Yamaguchi.

Having now learned that evangelical poverty had not the appeal in Japan that it had in Europe and in India, he decided to change his method of approach. Handsomely (*Continued on page 4*)

# St. Francis . . .

*Continued from page 3*

dressed, with his companions acting as attendants, he presented himself before Oshindono, the ruler of Nagate, and as a representative of the great kingdom of Portugal offered him the letters and presents, a musical instrument, a watch, and other attractive objects which had been given him by the authorities in India for the emperor. Oshindono, pleased with these attentions from an envoy of so great a power, gave Xavier leave to teach in his province, and provided an empty Buddhist temple for his residence. Under these auspices, Xavier preached to such effect that he baptized many.

Hearing . . . that a Portuguese ship had arrived at a port in Kyushu and that the prince there would like to see him, Xavier now set out southward again. Among the passengers on the ship was the traveler Fernao Mendez Pinto, who has left an entertaining account of how the seamen received the visits of the highly respected Xavier and of Civan, the young and friendly Japanese grandee who came with him. The Jesuit, in a fine cassock, surplice, and stole, was attended by 30 gentlemen and as many servants, all in their best clothes. Five of them bore on cushions valuable articles, including a portrait of Our Lady and a pair of velvet slippers, these not gifts for the prince, but solemn offerings to Xavier, to impress the onlookers with his eminence!

Thus he opened a way for preaching in Bungo. With the Buddhist priests he had long discussions and even made a few converts among them. One discussion, arranged by the prince, lasted for five days, according to Mendez Pinto. . . . Both he and Xavier mention the mental alertness of the Japanese and their openness to conviction by reasoning, agreeing that "their intellects are as sharp and sensible as any in the world." The threatened persecution of the Christians did not occur, and by the end of 1551 Xavier felt free to take passage on the Portuguese ship back to India, leaving the Japanese converts in charge of Father Torres and Brother Fernandez. He had

been in Japan for about two years and had baptized, according to report, some seven hundred and sixty Japanese.

At Malacca he halted long enough to study the possibility of contriving an entry into China, where strangers were forbidden by law to set foot, on pain of death or imprisonment. The governor of Malacca was of the opinion that an informal embassy might be landed in a Chinese port in the name of the King of Portugal, professedly in the interests of mutual trade, and that a few missionaries might go with it. Meanwhile, early in February, 1552, Xavier was back in Goa receiving reports: Brother Gaspar Baertz had been making converts in the city and island of Ormuz, at the entrance to the Persian Gulf. On the Pearl Fishery Coast Christianity was flourishing, even though the native converts were still being terribly exploited by the Portuguese. There was also progress in Cochin, Mylapore, and the Moluccas. The Rajah of Tanore, whose dominions lay on the coast of Malabar, between Goa and Travancore, had been baptized, as had one of the rulers of Ceylon.

On the other hand, Father Antony Gomez, rector of the college at Goa, had been making such innovations in the internal discipline of the Society that Xavier felt obliged to dismiss him. He appointed Father Baertz rector and vice-provincial, distributed the newly-arrived recruits among all the missions, and obtained from the viceroy a commission for his friend, James Pereira, to go as Portuguese envoy to China. Having thus settled affairs at Goa, he wrote long, detailed letters to the King of Portugal, Loyola, and Simon Rodriguez. Then, after sending final instructions to his scattered missionaries, he bade farewell to his brethren, and with one priest and four lay helpers set sail once more for the east. This was on April 25, 1552.

At Malacca they found that a contagious fever was raging, and Xavier with his companions helped carry the sick people to hospitals. When the plague slackened, he took up the matter of the embassy to China with the new governor, Don Alvaro d'Ataide.

*The conclusion of Xavier's life story next month.*



“The gift of Understanding, under the enlightening action of the Holy Spirit, gives us a penetrating intuition into revealed truths, without however revealing the mystery.”

As Don Dolindo Ruotolo writes: “The object of this gift is the ensemble of all the revealed truths, which the light of the Holy Spirit makes us see in a single, profound glance; making us penetrate its intimate significance, even though remaining in the context of the mysterious darkness of Faith; and making us perceive the credibility and harmony of this Faith in relation to what is noblest in human reason.”

Citing St. Thomas Aquinas, Don Dolindo notes this gift “penetrates into the very heart of revealed truths in six ways:

“1) It uncovers for us the substance hidden beneath the accidents, e.g., Jesus under the Eucharistic species. The soul notices the real presence of Jesus, even though not seeing him, and is most certain that He is there, because the soul has a profound intuition of love.

“2) It explains to us the meaning of the word, hidden under the literal sense of Scripture, as Jesus did for the disciples of Emmaus, revealing to them the meaning of the prophecies in His regard.

“3) It manifests the hidden significance of the sensible signs of the Sacraments, not only with an intellectual



intuition, but by making them vital in the soul which intuits that significance. Thus, St. Paul shows us how Baptism by immersion is the symbol of our death to sin, of our spiritual burial and resurrection together with Jesus Christ.

“4) It makes us understand spiritual realities under a phenomenological form in which they appear, e.g., in the worker of Nazareth, the Creator of the world.

“5) It shows us the effects as contained in their cause, e.g., in the Blood of Jesus shed on Calvary, the purification of our soul, and our reconciliation with God; in the wounded side of Jesus, the birth of the Church, and the Sacraments.

“6) It makes us see the cause in the effects, e.g., the action of Providence in the external events of life.

“The gift of Understanding shows us revealed truth in such light so as to reassure us in the Faith, and gives to one who must explain the truths of Faith the ability to make them more intelligible via analogies and examples. It is, as it were, a light which makes us see the truths of the Faith in their reality, convincing us of them without need of argumentation. The simple light of

Faith is like the dim light of a candle which shows us the beauty of a portrait, but with difficulty in appreciating the various details. The light of Understanding is like a ray of living sunshine, enlivening the colors, to the extent that at first impression seemed a dark spot, appears in sunlight as a lovely blue mantle, etc. He who examines the portrait in the dim light of a lamp, must study each detail to appreciate the full beauty; who examines it in the splendor of sunlight, has need only to see it with a single glance of the eye.

“That secure glance of the eye by which the soul sees the mysteries of Faith as a whole, solidifies this very Faith in the soul so convincingly, that it speaks of these mysteries confidently, and is ready to lay down its life to defend the truth. The soul lives of this truth, and living it, — loves it — to such a degree that the soul has no other desire than to go to Heaven to enjoy it; and as long as it lives a pilgrim on earth is all tenderness for God, for Jesus Christ, for the Holy Spirit, and cannot hear these names without being moved and aroused to tender affections.

“To cultivate in the soul the gift of Understanding, a living, simple faith is necessary, one which humbly implores of God the light to understand the revealed truths better.” +  
*Excerpts from “Come, Holy Spirit”*  
by Don Dolindo Ruotolo.

# Where Do I Fall?

In August 2019, the Pew Research Center reported on a survey conducted the prior February that asked Catholics what they believe about the Sacrament of the Eucharist. The survey also included a question that tested whether Catholics *know* what the Church teaches on the subject.

The headlines accompanying the report went something like this: “Just one-third of U.S. Catholics agree with their Church that the Eucharist is the body and blood of Christ.”

Most self-described Catholics, the survey reported, don’t believe this core teaching of Transubstantiation — that during Mass, the bread and wine consecrated by the priest for Communion become the body and blood of Christ. In fact, the survey notes 69%, that’s nearly seven-in-ten Catholics say they personally believe that during Mass, the bread and wine used in Communion “are *symbols* of the body and blood of Jesus Christ.”

Just one-third of U.S. Catholics (31%) say they believe that “during Catholic Mass, the bread and wine actually become the body and blood of Jesus.”

## How Would I Have Answered?

Where would I have fallen if I had taken this survey? What would my answer have been? And why? Do I really know what the Church teaches? Or have I really never thought that deeply about Who — or what — I am receiving when I rise to receive Holy Communion at Mass?

There were three categories in which the respondents to the survey fell: I know Church teaching about Transubstantiation, I think the Church teaches bread and wine are symbols, and I am unsure what the Church teaches.

This certainly illustrates there is confusion among Catholics about this truth and central teaching of our faith. But how has this happened and what can we do about it?

Simply put, if we believe Jesus when he says “My flesh is real food and my blood is real drink!

(Jn 6) and “This is My Body. . . This is My Blood.” (Mt 26, Mk 14, Lk 22, 1 Cor 11), why are we so confused about this teaching?

A fuller exposition of this teaching can be found in the Catechism of the Catholic Church (CCC) in paragraphs 1322 through 1419. It would be helpful — and a way to be more knowledgeable in your faith — if Catholics keep two books in their home, a Bible and a Catechism and they should be read regularly.



The Holy Eucharist

## What Do We Do Now?

Following the release of the Pew report, in September 2019, the pastor from St. John Vianney Parish in Houston, TX, Father R. Troy Gately, addressed its publication noting: “One of the findings in

their report was how few Catholics understand the Church’s teaching on the Eucharist. Indeed over the last fifty years, for lots and lots of reasons, there has been a growing confusion among Catholics about this truth and central teaching of our faith.” He then offered the following suggestions:

“Now one of the difficulties that we face is that what we believe, what we say we believe and how we act do not always align. Many people, especially children and youth and non-Catholics, look at how we act more than at what we say. Our actions speak louder than our words. As Catholics, we say we believe that the Eucharist is truly and really Jesus, but then we act in contradiction to that.

“How? By treating Jesus in the Eucharist in a most casual or nonchalant fashion. Sometimes are we so casual that someone may look at us and think that we believe the Eucharist is nothing of any importance and that we do not really believe or know that it is Jesus. They think that we believe the Eucharist to be nothing more than a symbol at best.

“How should we then act if we believe that the Eucharist really is Jesus? First, we will never miss Sunday Mass. *(Continued on page 7)*

## Where do I fall?

Continued from page 6

We will see this as the most important part of our week and act like it. Period. We will express our reverence, respect and honor for Jesus in our attitudes and actions. We will make every effort to be on time for Mass and never leave early. We will reflect our honor and reverence for Jesus in our attire at Mass. We will prepare for Mass by praying before Mass, we will participate fully during Mass by singing and responding to the prayers and we will stay afterwards to offer a prayer of thanksgiving for the Mass and the gift of the Eucharist. We always genuflect before the tabernacle prior to entering the pew and leaving the pew at the end of Mass and whenever passing in front of the tabernacle. We keep a reverent tone so as not to disturb others in prayer before the Blessed Sacrament. When we speak of the Eucharist, we never refer to the consecrated elements as merely 'the bread and the wine.' Rather, we properly refer to the 'The Precious Body and Blood.' We treat the consecrated host and the precious blood with reverence in our reception of Holy Communion. We never grab the sacred host if we receive in hand. We consume the Precious Body and Blood of Jesus immediately and with consciousness of what we are doing. We make sure that we are spiritually prepared to receive our Lord by going to confession regularly and never [receive Him] when we are aware of serious or mortal sin on our souls.

"As we give these outward signs of reverence, they will strengthen our faith in Jesus and help us to grow in our faith and love of the Lord. Our reverence forms us and transforms us." +

## The Respect Life Corner

Well, St. Francis Xavier Parish contributed a generous \$4,271 to the October Baby Bottle Drive. That's just the cash and checks. The coins have yet to be counted. Thank you to all!

You may be interested to know that these crisis pregnancy centers, called Know Your Options, are celebrating 30 years in service and have saved over 4,000 babies!

The report on the Signature Drive is disappointing in that statewide we had 100,000 signatures; we needed 80,000, but 25,000 were rejected, so there were not enough signatures to get on the ballot to vote to provide medical care to save babies after a botched abortion.

Our St. Francis Xavier Respect Life Team met December 11th with productive ideas. Our goal is to Pray and Educate ourselves and others on Life issues. Several things we are looking into are materials to offer to John Paul II school, the Pro-Life Boot Camp, praying at the Abortion Clinic in Attleboro and an Hour of Adoration for



Life. We welcome your interest and ideas.

Please remember to pray each evening at 8 pm for the Supreme Court and their deliberations on this Pro-Life vs Pro-Choice case as Father Michael has asked.

One of our team initiated getting Pro-Life pamphlets from Father Pavone, Priests for Life. They are available at two church entrances in plexiglass holders on the wall. There are a variety of topics. Check them out for yourself and avail yourself of them.

There are many organizations that promote Life. We will mention one each month to familiarize you with some of them. An excellent source of information on Life is Life Site News. You can sign up for their email information at LifeSiteNews.com.

At this time of celebrating the coming of our Lord and Savior as a baby into our world, we rejoice that we have been given life, that we are made in His image and desire to respect and dignify all human life. +



Above is the theme logo of the USCCB's three-year Eucharistic Revival program announced late in 2021. Bishop da Cunha has noted: "In a post-pandemic world, among the challenges we face is to bring our

Catholic faithful back to the Church. We need to reach the 80% of the population not engaged with the Church, while empowering the 20% who are, to be missionaries, inviting others to come and see what Christ and His Church have to offer."

Since the USCCB only met in November, the Bishop noted diocesan initiatives will be forthcoming in the New Year. +



# Words of WISDOM

**Here are some wise sayings to read,  
perhaps one a day, and meditate on . . .**

"O my God, teach me to be generous, to serve you as you deserve to be served, to give without counting the cost, to fight without fear of being wounded, to work without seeking rest, and to spend myself without expecting any reward, but the knowledge that I am doing your holy will. Amen."

**— St. Ignatius of Loyola**

"May the Holy Spirit enkindle you with the fire of His Love so that you may persevere, unflinching, in the love of His service. Thus you may merit to become, at last, a living stone in the celestial Jerusalem."

**—St. Hildegard von Bingen**

"The man who is filled with the Holy Spirit speaks in different languages. These different languages are different ways of witnessing to Christ, such as humility, poverty, patience, and obedience; we speak in those languages when we reveal in ourselves these virtues to others. Actions speak louder than words . . . it is useless for a man to flaunt his knowledge of the law if he undermines its teaching by his actions. But the apostles spoke as the Spirit gave them the gift of speech. Happy the man whose words issue from the Holy Spirit and not from himself! . . . We should speak, then, as the Holy Spirit give us the gift of speech.

Our humble and sincere request to the Spirit for ourselves should be that we may bring the day of Pentecost to fulfillment, insofar as he infuses us with his grace, by using our bodily senses in a perfect manner and by keeping the commandments. "

**— St. Anthony of Padua**

"Health is God's great gift, and we must spend it entirely for Him. Our eyes should see only for God, our feet walk only for Him, our hands labor for Him alone; in short, our entire body should serve God while we still have the time. Then, when He shall take our health and we shall near our last day, our conscience will not reproach us for having misused it."

**—St. John Bosco**

"To use this life well is the pathway through death to everlasting life."

**—St. John Almond**

"Be a Catholic: When you kneel before an altar, do it in such a way that others may be able to recognize that you know before whom you kneel." **—St. Maximilian Kolbe**

"Christ Himself is our mouth through which we speak to the Father, our eye through which we see the Father, our right hand through which we offer to the Father. Without His intercession neither we nor all the saints have anything with God."

**— St. Ambrose**

"For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy."

**— St. Therese of Lisieux**



# Words<sup>OF</sup> WISDOM

**From Saints whose feasts are celebrated during this month . . .**

"We know certainly that our God calls us to a holy life. We know that he gives us every grace, every abundant grace; and though we are so weak of ourselves, this grace is able to carry us through every obstacle and difficulty."

**-St. Elizabeth Ann Seton**

"When you say to God, 'Our Father,' He has His ear right next to your lips."

**- St. Andre Bessette**

"Everyone who breathes, high and low, educated and ignorant, young and old, man and woman, has a mission, has a work. We are not sent into this world for nothing; we are not born at random; we are not here, that we may go to bed at night, and get up in the morning, toil for our bread, eat and drink, laugh and joke, sin when we have a mind, and reform when we are tired of sinning, rear a family and die. God sees every one of us; He creates every soul, for a purpose. He needs, He deigns to need, every one of us. He has an end for each of us; we are all equal in His sight, and we are placed in our different ranks and stations, not to get what we can out of them

for ourselves, but to labor in them for Him. As Christ has His work, we too have ours: As He rejoiced to do His work, we must rejoice in ours also." — **St. John Neumann**

"Look then on Jesus, the author and preserver of faith: in complete sinlessness He suffered, and at the hands of those who were his own, and was numbered among the wicked. As you drink the cup of the Lord Jesus (how glorious it is!), give thanks to the Lord, the giver of all blessings." — **St. Raymond of Penafort**

"My beloved in the Lord, know yourselves and prepare to offer yourselves as a sacrifice acceptable to God. Pray to God for your salvation, that he may pour into your hearts that fire which Jesus came to send upon the earth, that you may be able to exercise your hearts and senses, to know how to discern the good from the bad, the right from the left, reality from unreality."

**- St. Anthony of the Desert**

"Our confidence in God must be founded on His infinite goodness and on the merits of the Passion and death of Our Lord Jesus Christ, with this condition on our part: that we should preserve and recognize in ourselves an entire and firm resolution to belong wholly to God, and to abandon ourselves in all things and without any reserve to His Providence."

**- St. Francis de Sales**

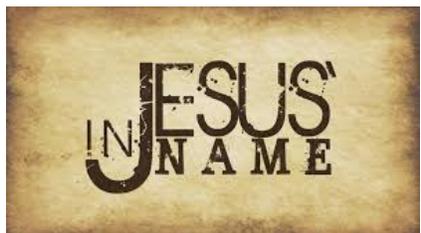
"Do not lose heart, even if you should discover that you lack qualities necessary for the work to which you are called. He who called you will not desert you but the moment you are in need, He will stretch out His saving hand."

**- St. Angela Merici**

# The Month of January 2022

## Monthly Focus:

### The Holy Name of Jesus



Just as a name gives identity to a person and also reflects a person's life, the name of Jesus reminds the hearer of who Jesus is and what He has done for us. The name means "Yahweh saves" or "Yahweh is salvation." First, the name of Jesus brings help in bodily needs. Second, the name of Jesus gives help in spiritual trials. Third, the name of Jesus protects the person against Satan and his temptations.

## Prayer Intention:

### For True Human Fraternity

We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.

## The Virtue: Understanding

The gift of Understanding, under the enlightening action of the Holy Spirit, gives us a penetrating intuition into revealed truths, without however revealing the mystery.