

**Pope’s Prayer  
Intention**

**FOR EDUCATORS  
TEACHING THE  
YOUNGEST AND  
MOST VULNERABLE**



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# THE BELL RINGER



## **Feast of The Holy Name of Jesus January 3, 2023**

“Reverence for the Holy Name of our Lord, Jesus Christ, arose in the apostolic times. St. Paul in his Letter to the Philippians wrote, ‘So that at Jesus’ name every knee must bend in the heavens, on the earth and under the earth, and every tongue proclaim to the glory of God the Father: Jesus Christ is Lord’ (Phil.2:10-11). 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. Keep in mind that the name Jesus means ‘Yahweh saves’ or ‘Yahweh is salvation,’” according to the Rev. William P. Saunders’ Catholic Straight Answers website.

In invoking our Lord’s name with reverential faith, one is turning to Him and imploring His divine assistance. Father Saunders’ article notes an old spiritual manual cited four special rewards of invoking the Holy Name: First, the name of Jesus brings help in bodily needs. Second, the name of Jesus gives help in spiritual trials. Jesus forgave sins, and through the invocation of His Holy Name,

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sins continue to be forgiven. Third, the name of Jesus protects the person against Satan and his temptations. Finally, we receive every grace and blessing through the Holy Name of Jesus. Jesus said, "I give you my assurance, whatever you ask the Father, He will give you in my name."

The feast of the Holy Name of Jesus was extended to the universal church in 1721 by Pope Innocent XIII to be celebrated on the Sunday between January 1st and 6th. In 1969 it was dropped, but Pope St. John Paul II reinstated the Feast of the Holy Name of Jesus to be celebrated on January 3.

*The Catechism of the Catholic Church* notes in Part One, Article 2 and in the following numbered sections more on the importance and reverence due to the name of Jesus.

**430** Jesus means in Hebrew: "God saves." At the Annunciation, the angel Gabriel gave him the name Jesus as his proper name, which expresses both his identity and his mission. Since God alone can forgive sins, it is God who, in Jesus his eternal Son made man, "will save his people from their sins". In Jesus, God recapitulates all of his history of salvation on behalf of men.

**431** In the history of salvation God was not content to deliver Israel "out of the house of bondage" by bringing them out of Egypt. He also saves them from their sin. Because sin is always an offence against God, only he can forgive it. For this reason Israel, becoming more and more aware of the universality of sin, will no longer be able to seek salvation except by invoking the name of the Redeemer God.

**432** The name "Jesus" signifies that the very name of God is present in the person of his Son, made man for the universal and definitive redemption from sins. It is the divine name that alone brings salvation, and henceforth all can invoke his name, for Jesus united himself to all men through his Incarnation, so that "there is no other name under heaven given among men by which we must be saved."

**433** The name of the Savior God was invoked only once in the year by the high priest in atonement for the sins of Israel, after he had sprinkled the mercy seat in the Holy of Holies with the sacrificial blood. The mercy seat was the place of God's presence. When St. Paul speaks of Jesus whom "God put forward as an expiation by his blood", he means that in Christ's humanity "God was in Christ reconciling the world to himself."

**434** Jesus' Resurrection glorifies the name of the Savior God, for from that time on it is the name of Jesus that fully manifests the supreme power of the "name which is above every name". The evil spirits fear his name; in his name his disciples perform miracles, for the Father grants all they ask in this name.

**435** The name of Jesus is at the heart of Christian prayer. All liturgical prayers conclude with the words "through our Lord Jesus Christ". The Hail Mary reaches its high point in the words "blessed is the fruit of thy womb, Jesus." The Eastern prayer of the heart, the Jesus Prayer, says: "Lord Jesus Christ, Son of God, have mercy on me, a sinner." Many Christians, such as St. Joan of Arc, have died with the one word "Jesus" on their lips. +



# Respect for Life Corner

By Rebecca Minninger

Our St Francis Xavier Parish gave \$6783.07 to the October Baby Bottle drive for Know Your Options Medical pregnancy center. I was told this is the largest amount of any church parish for the October drive! God is good and you are generous. Thanks be to God and to you our Parishioners!

Great Response and they are so grateful! This is the second year in a row our Parish has given the largest amount.

Please pray for Father Frank Pavone, head of Priests for Life for many years. Please pray for him, the Priests for Life and for the Holy Spirit of truth to prevail.

Our monthly Rosary for Life and our Country continues on the third Friday of the Month at 7 p.m. with all our Communities. It is a great way to lift up the need for protection of life and to ask God for repentance, conversion and healing for those who have been involved in abortion. All are welcome! During December we were

needing more Spanish and Portuguese parishioners' voices!

Please continue your prayers for Life in the New Year. Our prayers are powerful and needed, as is your Spiritual Adoption prayer for the unborn baby you have spiritually adopted. And again, please let us know what you are interested in learning/ knowing more about in the Life issues. Don't neglect to take one of the pamphlets home that are in the vestibules of the church to learn more about Life.

And if you know of anyone in need of healing from an abortion, there is a wonderful healing retreat called Rachel's Vineyard. The Retreats are held twice a year with the next one coming up in the spring. For more information, call them at 877-467-3463. +

*Call Becky or Deacon Minninger at 508-237-1154 to be more involved in the Respect Life parish effort. And please, Pray for Life and all those supporting it!*

## 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. . .*

## ***Hope Opens Us to Christ*** by *Cardinal Raniero Cantalamessa*

***Lift up your heads, O gates;  
be lifted, you ancient portals,  
that the king of glory may enter (Ps 24: 7).***

The temple of Jerusalem – we read in the Acts of the Apostles – had a door called “the Beautiful Gate” (Acts 3: 2). The temple of God which is our heart also has a “beautiful gate”, and it is the door of hope. This is the door that today we want to try to open to Christ who comes. . . .

Reflecting on Christian hope means reflecting on the ultimate meaning of our existence. One thing is common to all, in this regard: the longing for living “well”, for “wellbeing”.

However, as soon as you try to understand what is meant by “good”, two classes of people immediately arise: those who think only of the material and personal good and those who also think of the moral good of all, the so-called “common good”.

Regarding the former, the world has not changed much since the time of Isaiah and St. Paul. Both carry the saying that used to run in their time: “Let us eat and drink because tomorrow we will die” (Is 22, 13; 1 Cor 15, 32). More interesting is to try to understand those who propose – at least as an ideal – to “live well” not only materially and individually, but also morally and together with others. There are sites on the internet where elderly people are interviewed about how, while arrived at sunset, they evaluate the life they have lived. They are, in general, men and women who have lived a rich and dignified life, at the service of the family, culture and society, but without any religious reference. It is pathetic to see them trying to make people believe that one is happy to have lived thus. The sadness

of having lived – and soon not living anymore! – hidden by their words, screamed from their eyes.

Saint Augustine expressed the core of the problem: “What is the use of living well, if it is not given to live always?” . Before him, Jesus had said: “What good is it for man to gain the whole world if he then loses his life?” (Lk 9:25). This is where the response of theological hope fits – and how it differs. It assures us that God created us for life, not death; that Jesus came to reveal eternal life to us and to give us the guarantee with his resurrection.

One thing must be emphasized in order not to fall into a dangerous misunderstanding. Living “always” is not opposed to living “well”. The hope of eternal life is what makes also present life beautiful, or at least acceptable. Everyone in this life has his or her share of the cross, believers and non-believers. But it is one thing to suffer without knowing for what purpose, and another to suffer knowing that “the sufferings of the present time are not comparable to the future glory that will be revealed in us” (Rom 8:18).

Theological hope has an important role to play in relation to evangelization. One of the determining factors in the rapid spread of the faith, in the early days of Christianity, was the Christian announcement of a life after death that was infinitely fuller and more joyful than the earthly one. . . .

The task we have before us, with regard to hope, is no longer that of defending it and justifying it philosophically and theologically, but of announcing (*Continued on page 5*)

## *Hope. . .Continued from page 4*

it, of showing it and of giving it to a world that has lost the sense of hope and is sinking more and more into pessimism and nihilism, the true “black hole” of the universe.

One way of making hope active and contagious is that formulated by St. Paul when he says that “charity hopes all” (1 Cor 13: 7). This is true not only for the individual, but also for the Church as a whole. The Church hopes for everything, believes everything, endures everything. . . .

The Church cannot give the world a better gift than to give it hope; not human, ephemeral, economic or political hopes, over which she has no specific competence, but pure and simple hope, the one that also, without knowing it, has eternity as its horizon and as guarantor Jesus Christ and his resurrection. It will then be this theological hope that will support all other legitimate human hopes. Anyone who has seen a doctor visit a seriously ill person knows that the greatest relief that he can provide, best of all medicines, is to say to him: “The doctor hopes; he has good hopes for you!”

Hope, understood in this way, transforms everything it touches. Its effect is beautifully described in this passage from Isaiah:

*Though young men faint and grow weary,  
and youths stagger and fall,  
They that hope in the LORD will renew  
their strength,  
they will soar on eagles’ wings;  
They will run and not grow weary,  
walk and not grow faint. (Is 40:30-31)*

God does not promise to remove the reasons for weariness and exhaustion, but he gives

hope. The situation remains in itself what it was, but hope gives the strength to rise above it. In the Apocalypse we read that “When the dragon saw that it had been thrown down to the earth, it pursued the woman who had given birth to the male child. But the woman was given the two wings of the great eagle, so that she could fly to her place in the desert” (Rev 12:13-14). The image of the eagle’s wings is clearly inspired by the text of Isaiah. It is therefore said that the great wings of hope have been given to the whole Church, so that with them it can, every time, escape the attacks of evil, overcome difficulties with enthusiasm.

The door of the temple called “the beautiful gate” is known for the miracle that occurred near it. A cripple lay before it begging for alms. One day Peter and John passed by and we know what happened. The cripple, healed, jumped to his feet and finally, after many years he had been lying there abandoned, he too went through that door and entered the temple “jumping and praising God” (Acts 3: 1-9). Something similar could also happen to us with regard to hope. We too often find ourselves, spiritually, in the position of the cripple on the threshold of the temple: inert, lukewarm, as if paralyzed in the face of difficulties. But here the divine hope passes by us, carried by the word of God, and says to us too, like Peter to the cripple: “Get up and walk!” And we jump to our feet and finally enter into the heart of the Church, ready to take on, once again and joyfully, tasks and responsibilities. They are the daily miracles of hope. She is truly a great miracle worker; she puts thousands of cripples back on their feet, thousands of times. +

*Excerpts from Cardinal Cantalamessa’s second Advent 2022 retreat to the Papal Household.*

## KEVIN'S

## TRIVIA

## CORNER

**December's Trivia Question:** When does Christmastide begin and how long does it last?

**Answer:** Popular culture would like you to believe that the Christmas season begins a few days before Thanksgiving. The trend for the past decade or so has been to push the starting line further and further away from the *actual* start of Christmastide or Christmas season as it is known. Every summer I listen for the first commercial inklings of Christmas advertising on radio and TV. I once heard an ad in late July. Some merchants like to even have Christmas in July sales. But as Catholic Christians, what the secular world knows as the Christmas season is the liturgical season of Advent. While much of the world celebrates Christmas the entire month of December, if not earlier, the Catholic liturgical Christmas season begins on Christmas Day, December 25, 2022, and concludes on January 8, 2023, the Feast of the Baptism of the Lord, which falls on the Sunday after the Feast of the Epiphany.

**January Trivia Question:** The first Catholic chapel in Hyannis was a mission church and was named for St. Patrick. It was located on Barnstable Road where St. Patrick's Cemetery is. Why was our parish, established in 1903, renamed for St. Francis Xavier?

## *Are You Missing Out On Spiritual Opportunities?*

Now just may be the perfect time to look over what is available to us as parishioners at St. Francis Xavier as it relates to our spiritual journey. As a new year begins, we often take stock of our lives. We review our finances, health, and work and think about changes, resolutions that can improve our lives in these areas.

But what about our spiritual life and growing closer to Jesus Christ. During the weeks prior to Christmas, Father Michael led us through *The Fulfillment of All Desire* by Ralph Martin, which gave us a lot to think about and probably review this year to grow in our faith and ways to get to heaven.

Right here in our parish, we have several spiritual opportunities which we may not have been aware that can help us grow in our faith and help us reach eternal life. First of all, taking advantage of the sacraments of Penance and Holy Communion are the basis for our growth. Confessions are heard on Tuesday mornings, Thursday evening, and twice on Saturday at the church. The 11 a.m. Sunday Mass is streamed for the homebound. We can catch Father's homily too, if we attended another Mass. Daily Mass is often mentioned as a most valuable aid and with one at 8:30 a.m., it gives us an opportunity to attend once a week and maybe more as our life permits.

Adoration of the Blessed Sacrament is often mentioned by the saints as a way to just be with Our Lord face to face — Jesus in the Monstrance — we in the pews, He there to listen to us as no one else does. We can drop by to visit with Him Monday through Friday from noon to 3 p.m. for how long we can.

There is also our Monday morning Fostering Faith sessions that follow daily Mass and the Rosary where we take part in fellowship with a cup of coffee and a nosh and be nourished in our faith as well. There is also Women of Faith who meet on Wednesday mornings around 9:45 at the Father Duffy pastoral center where fellowship and faith abound.

Try one or two and don't miss what you need! +



# Words OF WISDOM

## Quotations from the wise on education so we are heaven bound.

"Three things are necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do."

— St. Thomas Aquinas

"Reading the holy Scriptures confers two benefits. It trains the mind to understand them; it turns man's attention from the follies of the world and leads him to the love of God. Two kinds of study are called for here. We must first learn how the Scriptures are to be understood, and then see how to expound them with profit and in a manner worthy of them . . . No one can understand holy Scripture without constant reading . . . The more you devote yourself to the study of the sacred utterances, the richer will be your understanding of them, just as the more the soil is tilled, the richer the harvest."

— St. Isidore of Seville

"I believe we shall never learn to know ourselves except by endeavoring to know God, for, beholding His greatness we are struck by our own baseness, His purity shows our foulness, and by meditating on

His humility we find how very far we are from being humble. Two advantages are gained by this practice. First, it is clear that white looks far whiter when placed near something black, and on the contrary, black never looks so dark as when seen beside something white.

Secondly, our understanding and will become more noble and capable of good in every way when we turn from ourselves to God: it is very injurious never to raise our minds above the mire of our own faults."

— St. Teresa of Avila

"To put into practice the teachings of our holy faith, it is not enough to convince ourselves that they are true; we must love them. Love united to faith makes us practise our religion."

— St. Alphonsus Liguori

"Jesus, help me to simplify my life by learning what you want me to be, and becoming that person."

— St. Therese of Lisieux

"If you are thinking of becoming a Christian, I warn you, you are embarking on something which is going to take the whole of you, brains and all. But, fortunately, it works the other way around. Anyone who is honestly trying to be a Christian will soon find his intelligence being sharpened: one of the reasons why it needs no special education to be a Christian is that Christianity is an education itself.

— C. S. Lewis

# Confidence in God's Mercy

*By St. Francis de Sales*

You ask me if a soul sensible of its own misery can go with great confidence to God. I reply that not only can the soul that knows its misery have great confidence in God, but that unless it has such knowledge, the soul cannot have true confidence in Him; for it is this true knowledge and confession of our misery that brings us to God.

All of the great saints — Job, David, and the rest — began every prayer with the confession of their own misery and unworthiness. And so it is a very good thing to acknowledge ourselves to be poor, vile, abject, and unworthy to appear in the presence of God.

“Know thyself” — that saying so celebrated among the ancients — may be understood as applying to the knowledge of the greatness and excellence of the soul (so that it may not be debased or profaned by things unworthy of its nobility); but it also may be taken to refer to the knowledge of our unworthiness, imperfection, and misery. . . .

You see, then, that the more miserable we know ourselves to be, the more occasion we have to confide in God, since we have nothing in ourselves in which we can trust. The mistrust of ourselves proceeds from the knowledge of our imperfections. It is a very good thing to mistrust ourselves, but how will it help us, unless we cast our whole confidence upon God and wait for His mercy? It is right our daily faults and infidelities should cause us some shame and embarrassment when we appear before our Lord. We read of great souls like St. Catherine of Siena and St. Teresa [of Avila], who when they had fallen into some fault, were overwhelmed with shame. . . .

Act confidently regardless of your feelings. And even if you do not feel such confidence, you must still not fail to make acts of confidence, saying to our Lord, “Although, dear Lord, I have no feeling of confidence in Thee, I know all the same that Thou art my God, that I am wholly Thine, and that I have no hope but in Thy goodness, therefore I abandon myself entirely into Thy hands.”

It is always in our power to make these acts; although there be difficulty; there is never impossibility. It is on these occasions and amid these difficulties that we ought to show fidelity in our Lord. For although we may make these acts without fervor and without satisfaction to ourselves, we must not distress ourselves about that; our Lord loves them better thus.

And do not say that you repeat them indeedsbut only with your lips; for if the heart did not will it, the lips would not utter a word. Having done this, be at peace, and without dwelling at all upon your trouble, speak to our Lord of other things.

The conclusion of this first point, then, is that it is very good for us to be covered with shame when we know and feel our misery and imperfection; but we must not stop there. Neither must the consciousness of these miseries discourage us, rather it should make us raise our hearts to God by a holy confidence, the foundation of which ought to be Him and not ourselves. I always say that the throne of God's mercy is our misery; therefore the greater our misery, the greater should be our confidence. And this in as much as we change and He never changes. . . . +



### **‘Tragic and sinful’: Bishop Thomas Daly on LGBT ideology in Catholic schools**

(LifeSiteNews) — Bishop Thomas Daly of Spokane, Washington, blasted the rise of LGBT ideology in Catholic education, calling it “tragic and sinful” in an interview with the National Catholic Register.

Daly, the chairman of Catholic Education Committee of the United States Conference of Catholic Bishops (USCCB), condemned the erasure of parents’ rights at public schools in comments to the Register at the USCCB’s fall meeting in November. He also noted that transgender ideology has become increasingly prevalent in Catholic schools and that some are even allowing students to “pick your own pronouns” under the pretense of “being affirming and welcoming.”

Gender ideology should have “no place” in schools, Daly told the Register, adding that it is particularly “tragic and sinful” when it permeates Catholic higher education institutions. +

### **Archbishop Timothy Broglio Named USCCB President**

(USCCB) — Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services, is the new president of the U.S. Conference of Catholic Bishops (USCCB). The prelate, currently serving as the USCCB secretary, was elected on November 15. He

was ordained a priest in 1977 for the Diocese of Cleveland, after earning a Bachelor of Arts in Classics at Boston College, and a Bachelor of Sacred Theology and a Doctorate in Canon Law from the Pontifical Gregorian University, in Rome. He attended the Pontifical Ecclesiastical Academy, and in 2007 he worked in the Vatican diplomatic corps serving as apostolic nuncio to the Dominican Republic and apostolic delegate to Puerto Rico. Archbishop Broglio is fluent in English, Italian, Spanish and French. +

### **Bishop da Cunha’s Christmas Hope for Peace and Harmony to Reign**

Some excerpts from Bishop Edgar da Cunha’s Christmas message and wishes:

“Yes, Jesus is the Prince of Peace; yet peace continues to elude us.

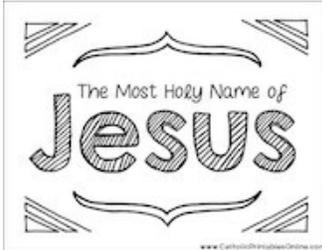
“After 2000-plus years of Christianity, we live in a divided world confronting sin, evil, hatred, racism, injustice, and war. Because we have rejected the teaching of Jesus and the Word of God and have embraced a secularized way of life, we are facing these problems and seeing the suffering of so many people throughout the world.

“I know we would all like to live in a world guided by justice, peace, harmony, and love. A world that is reflective of the light and peace of Jesus. The way to embrace the life God intends for us is to return to the Lord, listen to his Word, and follow his teachings. Otherwise, the world, each one of us, and especially the next generation, will pay a very high price.

“My profound hope this Christmas is that hearts everywhere will be open to Jesus and that the gift of the peace of Christ will reign in our Diocese, in our country, and around our world. May harmony and understanding overcome discord and division wherever they exist.” +

# The Month of January 2023

## *Focus: The Holy Name of Jesus*



In the first part of January we continue to rejoice and celebrate Christ's coming at Bethlehem and in our hearts. The wonderful Christmastide feasts of Mary, Mother of God, the Holy Name of Jesus, and the Epiphany which ends the Christmas season on January 8th, plus, the the Baptism of Our Lord the next day. Then we turn ourselves to the mystery of Jesus Christ in its entirety during Ordinary time.

### *Prayer Intention: For Educators*

We pray that teachers may strive to share their knowledge with gentle patience and endeavor always to bring the truth to eager minds following Jesus Christ, the way, the truth, and the life, forever and ever.

### *Monthly Virtue: Hope*

Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit.