



***Respect for Life  
focus is why be  
pro-life, See page 3.***



***On page 4, a reflection on  
the Holy Name of Jesus.***

***Some spiritual New Year  
resolutions on page 5.***

***St. Alphonse  
looks at Faith  
on page 5.***



***Thomas a Kempis writes  
of Solitude and Silence.  
See page 6***



***The Relevance  
of the Magi  
is on page 7***

***Words of Wisdom are  
on page 9***



***Themes on page 10.***

# **The Bell Ringer**

**ST. FRANCIS XAVIER, HYANNIS + JANUARY 2025**



## **Jubilee Year 2025**

### ***What it means to the Church, you, and to St. Francis Xavier Parish***

The celebration of a Holy Year has its earliest origins in the Jewish tradition of the jubilee (*yobel*) as a time of forgiveness and reconciliation. Since the 1300s this has been a special time to meditate on the great gift of divine mercy that always awaits us, as well as the importance of inner conversion. Both are necessary to be able to live out the spiritual gifts lavished on pilgrims during a Holy Year, and to renew the bond that unites all who are baptized as brothers and sisters in Christ, with all of humanity, in that everyone is loved by God.

The Holy Door at St. Peter's Basilica will officially be opened on December 24, Christmas Eve, following the Christmas "Mass during the night" by the Pope, marking the start of the Jubilee.

The Jubilee will involve not only the city of Rome, but will extend far beyond, as God's mercy is proclaimed to the whole world, thus becoming a great opportunity for evangelization. As Christians, we are invited to bear witness as authentic "Pilgrims of Hope" walking toward the Lord, who opens His merciful and forgiving arms to us, as well as to our brothers and sisters who are still waiting for the Gospel to be proclaimed to them.

In introducing the Jubilee Year, Pope Francis noted: "'Hope does not disappoint" (Rom 5:5). In the spirit of hope, the Apostle Paul addressed these words of encouragement to the Christian community of Rome. Hope is also the central message of the coming Jubilee that, in accordance with ***(Continued on page 2)***

# *Jubilee Year 2025*

## *Continued from page one*

an ancient tradition, the Pope proclaims every twenty-five years. My thoughts turn to all those pilgrims of hope who will travel to Rome in order to experience the Holy Year and to all those others who, though unable to visit the City of the Apostles Peter and Paul, will celebrate it in their local Churches.” [Editor’s Note: St. Francis Xavier, our own parish, has been chosen to be that local church that Cape Codders may visit.]

“For everyone, may the Jubilee be a moment of genuine, personal encounter with the Lord Jesus, the ‘door’ (cf. Jn 10:7.9) of our salvation, whom the Church is charged to proclaim always, everywhere and to all as “our hope” (1 Tim 1:1).

“Everyone knows what it is to hope. In the heart of each person, hope dwells as the desire and expectation of good things to come, despite our not knowing what the future may bring. Even so, uncertainty about the future may at times give rise to conflicting feelings, ranging from confident trust to apprehensiveness, from serenity to anxiety, from firm conviction to hesitation and doubt. Often we come across people who are discouraged, pessimistic and cynical about the future, as if nothing could possibly bring them happiness. For all of us, may the Jubilee be an opportunity to be renewed in hope. . . .

“Sustained by this great tradition, and certain that the Jubilee Year will be for the entire Church a lively experience of grace and hope, I hereby decree that the Holy Door of the Basilica of Saint Peter in the Vatican will be opened on 24 December 2024, thus inaugurating the Ordinary Jubilee. . . .

“I further decree that on Sunday, 29 December 2024, in every cathedral and co-cathedral, diocesan bishops are to celebrate Holy Mass as the solemn opening of the Jubilee Year, using the ritual indications that will be provided for that occasion. For celebrations in co-cathedrals, the bishop’s place can be taken by a suitably designated delegate. A pilgrimage that sets out from a church chosen for the *collectio* and then proceeds to the cathedral can serve to symbolize the journey of hope that, illumined by the word of

God, unites all the faithful. In the course of this pilgrimage, passages from the present Document can be read, along with the announcement of the Jubilee Indulgence to be gained in accordance with the prescriptions found in the ritual indications mentioned above.

“The Holy Year will conclude in the particular Churches on Sunday, 28 December 2025; in the course of the year, every effort should be made to enable the People of God to participate fully in its proclamation of hope in God’s grace and in the signs that attest to its efficacy.

“The Ordinary Jubilee will conclude with the closing of the Holy Door in the Papal Basilica of Saint Peter in the Vatican on 6 January 2026, the Solemnity of the Epiphany of the Lord. During the Holy Year, may the light of Christian hope illumine every man and woman, as a message of God’s love addressed to all! And may the Church bear faithful witness to this message in every part of the world!”

In speaking of the logo of the Jubilee Year, the Pope noted: “The image of the anchor is eloquent; it helps us to recognize the stability and security that is ours amid the troubled waters of this life, provided we entrust ourselves to the Lord Jesus. The storms that buffet us will never prevail, for we are firmly anchored in the hope born of grace, which enables us to live in Christ and to overcome sin, fear and death. This hope, which transcends life’s fleeting pleasures and the achievement of our immediate goals, makes us rise above our trials and difficulties, and inspires us to keep pressing forward, never losing sight of the grandeur of the heavenly goal to which we have been called.

“The . . . Jubilee will thus be a Holy Year marked by the hope that does not fade, our hope in God. May it help us to recover the confident trust that we require, in the Church and in society, in our interpersonal relationships, in international relations, and in our task of promoting the dignity of all persons and respect for God’s gift of creation. May the witness of believers be for our world a leaven of authentic hope, a harbinger of new heavens and a new earth (cf. 2 Pet 3:13), where men and women will dwell in justice and harmony, in joyful expectation of the fulfilment of the Lord’s promises.” +



# Respect for Life Corner

By Rebecca Minninger



***God bless us all as we welcome in this New Year of Life, truly a Gift from God!***

January 19th is the National Sanctity of Human Life Sunday and January 24th is the National March for Life in D.C. So, January is a very good month to consider our own response to life and how to defend it. To demonstrate, we share Dr. Steven Christie's answers as quoted from his book, *Speaking for the Unborn*: "Why I Am Pro-Life."

"I am pro-life because I am pro science: there is overwhelming scientific consensus that life begins at conception.

"I am pro-life because social justice begins in the womb: every living human being is entitled to equal protection under the law and the most fundamental of human rights is the right to life itself. Being a burden on someone is never justification for killing them.

"I am pro-life because I am pro woman: abortion degrades women treating their fertility as a defect, which enables men to use and then abandon women when they are most vulnerable. Abortion never empowers women- only the men who wish to exploit them."

"I am pro-life because I am against violence: abortion is not only immoral, but it is also an act of extreme violence against the most innocent and vulnerable.

"I am pro-life because of the visible evidence: ultrasound and MRI now clearly reveal to the world what's moving inside a woman's body: a living baby!

"I am pro-life because of objective morality: if an abortion is the killing of an Innocent unborn child, then it's immoral and cowardly to remain silent.

That's why I am pro-life."

***You can watch Dr. Christie's videos at [www.SpeakingForTheUnborn.org](http://www.SpeakingForTheUnborn.org).***

## **Walking with Moms Ministry**

In our efforts to build our Walking with Moms Ministry, we are preparing to Launch our second Volunteer/Sponsor Training at the end of January. It will entail six sessions in the Lower Church Hall of St. Francis Xavier Church. If you are interested, or have not yet inquired to learn more, call Becky at (508) 737-2181.

## **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. . .*

# The Holy Name of Jesus

A reflection by Dominic Monti, OFM\*

"After eight days had passed, it was time to circumcise the child; and He was called Jesus, the name given by the angel before He was conceived in the womb" (Lk 2:21). As part of the Christmas celebration of the mystery of God-become-human, on January 3rd the Church reflects on the Holy Name of Jesus. Throughout Christian history, the name Jesus — meaning "God saves" — was invoked by Christians in prayer to verbalize all they had experienced through Jesus, their saving Lord: "Therefore God gave Him the name that is above every name, so that at the name of Jesus every knee should bend. . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11).

Already in the sixth century, the meditative "Jesus prayer" developed in the Eastern Churches as a way of dwelling in the reality of Jesus's saving mercy. In the Western Church, devotion to the Holy Name spread in the Middle Ages as part of the growing emphasis on the humanity of Christ. In a particular way, this devotion was spread by the Franciscans, especially Bernardine of Siena, who in the 1400s carried about on his preaching tours a board with an icon of the Holy Name as a sign of penance and conversion.

For a very good discussion of Bernardine — including artistic depictions — and the spread of devotion to the Holy Name, see: <http://idlespeculations-terryprest.blogspot.com/2011/01/ihs-holy-name-of-jesus.html>



As the Catechism of the Catholic Church summarizes: "the one name that contains everything is the one that the Son of God received in His incarnation: JESUS. The divine name may not be spoken by human lips, but by assuming our humanity, The Word of God hands it over to us and we can invoke it: "Jesus," "YHWH saves." The name "Jesus"

contains all: God and humanity and the whole economy of creation and salvation. To pray "Jesus" is to invoke Him and to call Him within us. His name is the only one that contains the presence it signifies. Jesus is the Risen One, and whoever invokes the name of Jesus is welcoming the Son of God who loved me and who gave Himself up for me" (#2666). +

*\*Dominic Monti, OFM, is a professor of Franciscan Research at the Franciscan Institute of St. Bonaventure University. This article was published in "Spirituality & History", January 5, 2017, and is present on the website [franciscantradition.org](http://franciscantradition.org).*

---

## The Jesus Prayer

***The most normal form of unceasing prayer in the Orthodox tradition is the Jesus Prayer. The Jesus Prayer is the form of invocation used by those practicing mental prayer, also called the "prayer of the heart." The words of the prayer most usually said are***

***"Lord Jesus Christ, Son of God, have mercy on me a sinner."***

***The choice of this particular verse has a theological and spiritual meaning.***

## ***Spiritual Resolutions For the New Year***

Normally, we face the New Year with some resolutions that deal with losing weight, eating better, and exercising more. Here are some spiritual suggestions that are aimed at your soul instead of the body.

**Begin your day with the Morning Offering.** St. Josemaria Escriva talks of the “heroic moment,” meaning that once the alarm rings, get up, and say a prayer, offering all you do that day to the Lord.

**Increase your Marian devotion.** The rosary is a great way for us to reflect on the life of Jesus and Mary, and to pray with the scriptures.

**Pray daily through a spiritual book.** There are many devotional books, some with daily meditations, others about topics to deepen our relationship with God by keeping in daily contact.

**Choose a saintly intercessor.** St. Faustina did this. Choose your patron saint or perhaps a recently proclaimed one that you don’t know much about. You might read a book about them, but at least know their special charism to help you grow in virtues they reflect.

**Take on a mortification.** An easy one is to observe meatless Fridays or perhaps fast from lunch once or twice during the week. Or perhaps pray the Way of the Cross each Friday. Think about it.

**Make good stewardship a lifestyle.** Good stewardship means good management over the gifts God has given us — our “time, talent, and treasure” — for the greater glory of God.

**End you day with an Examen.** We examine our conscience before the sacrament of Penance, but what if every day you did an Examen? Just as we begin our day offering it to God, it’s just as good to end our day asking, “How did I live for God today?” +

St. Paul calls faith “the substance of things to be hoped for, and the evidence of things that appear not.” St. Alphonse Ligouri in his classic tome, *The School of Christian Perfection*, discusses the virtue of Faith and how it is to be lived: “To be pleasing and acceptable in the sight of God, it is not enough merely to believe all that our holy faith teaches us; we must, moreover, regulate our life in accordance with our belief. Pico of Mirandola says: ‘It is certainly great folly not to wish to believe the Gospel of Christ; but it would be greater folly still to believe it and to live as if you did not believe it.’ The unbelieving act very irrationally when they close their eyes so as not to see the abyss towards which they are hastening. But what of the folly of those among the faithful who see the abyss, and with open eyes actually hurl themselves into it? ‘O my brethren,’ exclaims St. James, ‘what shall it profit if a man say he hath faith, but hath not works? Shall faith be able to save him?’

“Many Christians believe without doubt that there is a just God who will judge them; that endless happiness or eternal misery awaits them; and yet they live as though there were no God, no judgment, no Heaven and no Hell. There are many who believe that our Divine Redeemer was born in the stable at Bethlehem, lived for 30 years in the humble abode at Nazareth, supported Himself by the labor of His hands, and at last, consumed with suffering and sorrow, ended His life on an infamous gibbet; and yet they do not love Him; indeed, they offend Him by innumerable sins. It is to these that St. Bernard addresses his words of warning: ‘Show by your deeds that you believe; by a virtuous life a Christian must prove that he has faith.’

“The sinful man who knows the truths of faith, and does not live in accordance with them, has a very weak faith, to say the least. For it stands to reason that if a man firmly believed that the grace of God is the highest and best good he could possess, and that sin robs us of grace and is the greatest evil in this world, he must of necessity change his life. When, therefore, the sinner prefers the miserable goods of this world to his Lord and God, he gives evident proof that he has a very weak faith, if any at all. St. Bernard says: ‘He who acknowledges God with his tongue but denies Him in deed, dedicates his tongue to the Lord and his soul to the devil.’ According to the Apostle St. James, that faith which does not manifest itself by works, is dead. (James 2:17).

“It was with this end in view that St. Paul wrote thus to his disciples: ‘Try your own selves if you be in the faith; prove ye yourselves.’ (2 Cor. 13:5). Our Blessed Redeemer has said: ‘Blessed are the poor in spirit: for theirs is the kingdom of heaven.’”(Matt 5:3). +



# *The Love of Solitude and Silence*

*By Thomas A Kempis from “The Imitation of Christ”*

Seek a suitable time for leisure and meditate often on the favors of God. Leave curiosities alone. Read such matters as bring sorrow to the heart rather than occupation to the mind. If you withdraw yourself from unnecessary talking and idle running about, from listening to gossip and rumors, you will find enough time that is suitable for holy meditation.

Very many great saints avoided the company of others whenever possible and chose to serve God in retirement. “As often as I have been among men,” said one writer, “I have returned less a man.” We often find this to be true when we take part in long conversations. It is easier to be silent altogether than not to speak too much.

To stay at home is easier than to be sufficiently on guard while away. Anyone, then, who aims to live the inner and spiritual life must go apart, with Jesus, from the crowd.

No one appears in safety before the public eye unless he first relishes obscurity. No one is safe in speaking unless he loves to be silent. No one rules safely unless he is willing to be ruled. No one commands safely unless he has learned well how to obey. No one rejoices safely unless he has within him the testimony of a good conscience.

More than this, the security of the saints was always enveloped in the fear of God, and they were

no less cautious and humble because they were conspicuous for great virtues and graces. The security of the wicked on the contrary, springs from pride and presumption, and will end in their own deception.

Never promise yourself security in this life even though you seem to be a good religious or a devout hermit. It happens very often that those whom people esteem highly are more seriously endangered by their own excessive confidence. Hence, for many it is better not to be too free from temptations, but often to be tried lest they become too secure, too filled with pride, or even too eager to fall back upon external comforts.

If only a person would never seek passing joys or entangle himself with worldly affair, what a good conscience he would have. What great peace and tranquility would be his, if he cut himself off from all empty care and thought only of things divine, things helpful to his soul, and put all his trust in God. +

*Thomas à Kempis (c. 1380 – 25 July 1471) was a German-Dutch canon regular of the late medieval period and the author of “The Imitation of Christ,” written anonymously in Latin in the Netherlands c. 1418–1427, one of the most popular and best known Christian devotional books. He also authored “Humility and Elevation of the Mind to God,” and “Meditations on Death,” all available from Tan Books.*

---

## Hope

*By Father James Keller, M.M.  
Founder of The Christophers*

**Hope** looks for the good in people instead of harping on the worst. **Hope** opens doors where despair closes them. **Hope** discovers what can be done instead of grumbling about what cannot. **Hope** draws its power from a deep trust in God and the basic goodness of human nature.. **Hope** “lights a candle” instead

of “cursing the darkness.” **Hope** regards problems, small or large, as opportunities. **Hope** cherishes no illusions, nor does it yield to cynicism. **Hope** sets big goals and is not frustrated by repeated difficulties or setbacks. **Hope** pushes ahead when it would be easy to quit. **Hope** puts up with modest gains, realizing that “the longest journey starts with one step.” **Hope** accepts misunderstandings as the price for serving the greater good of others. **Hope** is a good loser because it has the divine assurance of final victory. +



# The Relevance of the Magi

## St. John Paul II's 1979 Epiphany Homily Provides Context for Today

“... We have before our eyes these three — so tradition says — three Magi Kings who come on pilgrimage from afar with camels and bring with them not only gold and incense, but also myrrh: the symbolic gifts with which they went to meet the Messiah who was awaited also beyond the frontiers of Israel. We are not surprised, therefore, when Isaiah, in his prophetic dialogue with Jerusalem carried out through the centuries, says at a certain point: ‘your heart shall thrill and rejoice’ (60:5). He speaks to the city as if it were a living man.

“Your heart shall thrill and rejoice”  
On Christmas Eve, finding myself together with those participating in the Eucharistic liturgy at midnight here in this Basilica, I asked everyone to be, in mind and heart, more there than here; more in Bethlehem, at the birthplace of Christ, in that stable-cave in which “the Word became flesh” (Jn 1:14). And today I ask the same of you. Because the Magi Kings, those strange pilgrims from the East, came just there, to that place, south of Jerusalem. They passed through Jerusalem. They were led by a mysterious star, the star, an exterior light that moved in the firmament. But they were led even more by faith, the inner light. They were not surprised by what they found: neither by the poverty, nor the stable, nor the fact that the Child lay in a manger. They arrived and they fell down ‘and worshipped Him.’ Then they opened their caskets and offered the Child Jesus gold and incense, of which Isaiah speaks, but also myrrh. And after having done all that, they returned to their country.

“Because of this pilgrimage to Bethlehem, the Magi Kings from the East became the beginning and the symbol of all those who, through faith, reach Jesus, the Child wrapped in swaddling clothes and laid in a manger, the Savior nailed to the cross, He who was crucified under Pontius Pilate, taken down from the cross and buried in a tomb at the foot of Calvary, rose again on the third day. These very men, the Magi Kings, three according to tradition, from the East, became the beginning and the prefiguration of all those who, from beyond the frontiers of the Chosen People of the Old

Covenant, have reached and still reach Christ by means of faith. ...

“The Epiphany is the feast of the vitality of the Church. The Church lives her awareness of God's mission, which is carried out through her. The Second Vatican Council helped us to realize that the ‘mission’ is the proper name of the Church, and in a certain sense defines her. The Church becomes herself when she carries out her mission. The Church is herself, when men — such as the shepherds and the Magi Kings from the East — reach Jesus Christ by means of faith. When in the Christ-Man and through Christ they find God again.

“The Epiphany, therefore, is the great feast of faith. Both those who have already arrived at faith, and

those who are on the way to arrive at it, take part in this feast. They take part, rendering thanks for the gift of faith, just as the Magi Kings, full of gratitude, knelt before the Child. The Church, which becomes more aware of the vastness of her mission every year, takes part in this feast. To how many men it is still necessary to bring faith! How many men must be won back to the faith, which they have lost, and that is sometimes more difficult than the first conversion to faith! But the Church, aware of that great gift, the gift of the incarnation of God, can never stop, can never tire. She must continually seek access to Bethlehem for every man and for every period. The Epiphany is the feast of God's challenge. ...

“Gathered there together with those who have come from the East, with the Magi Kings, admirable witnesses to faith in God incarnate, near the manger in Bethlehem, where we are directed in mind and heart, we find ourselves again here in this Basilica. Here the prophecy of Isaiah has been fulfilled in a special way, in the course of the centuries. From here the light of faith spread to so many men and so many peoples. From here, through Peter and his See, an innumerable multitude has entered and still enters this great community of the People of God, in the union of the new Covenant, in the tabernacles of the new Jerusalem.” +





### ***Bishop da Cunha's December Pastoral Letter Announces Three-Year Initiative Centered on Strengthening Our Priests***

"As the Universal Church celebrates the great Solemnity of the Immaculate Conception of the Blessed Virgin Mary and we stand at the beginning of a new Liturgical Year, I want to take this opportunity to share with you an important vision for the future of our Diocese, which has been in my heart for some time. A vision that focuses on moving the local Church forward in relationship to Christ by actively working towards bringing to our priests more stability, hope, holiness, and wellness. . . ."

Citing the 120th Anniversary of the Diocese, the Bishop noted: "I would especially like to thank my brothers, our priests, the often-unsung heroes of our Diocese, who pray and labor frequently in the quiet and without recognition. I know you do not need recognition because you do everything for the Lord, but thank you, brothers, for serving our people every day with great joy.

". . . Our Diocese was blessed by our Diocesan Eucharistic Encounter in September, which drew more than 1,200 individuals to pray and worship together. . . . So, while we continue to emphasize a renewal of Eucharistic Devotion as a means to a personal encounter with the living God, such an emphasis brings with it another deeply connected reality, which I believe the Holy Spirit desires in our Diocese to make the center of its attention – the Priesthood. . . .

"This intrinsic link between the Eucharist and the Priesthood offers the ideal and clear theological foundation for our Diocese's continued Eucharistic focus with the new and added focus on our priests.

"In addition to this theological foundation, we might ask why this vision is essential for our Diocese at this specific time. There are two reasons for this evolution of our vision:

1. Thriving priests lead to vibrant parishes and apostolates.
2. New unprecedented challenges and realities are being imposed on our priests, making it more

difficult, perhaps at any time in our Diocesan history, for them to thrive."

The Bishop's Pastoral letter goes on to cite the challenges facing our priests, obstacles from within the priesthood, from the culture, and within the Church. The Bishop offers three ways we, the laity, can take part by focusing on the virtue of fortitude, increasing prayer, and taking action by visiting the website to learn more about what we can do to support and strengthen our priests.

"At [www.fallriverdiocese.org](http://www.fallriverdiocese.org), I encourage you to participate in a Spiritual Bouquet by anonymously submitting the spiritual practices you will undertake towards this intention," Bishop daCunha suggests. You may also read the full letter of the Bishop as well on that site. +

### ***Julio Alvarez Receives the Diocesan Marian Award for His Parish Endeavors***



***Father Michael and Julio Alvarez at the cathedral***

Julio Alvarez was born in Mexico and has dedicated himself to religious education in our Parish of Saint Francis Xavier for many years. In addition to being a Confirmation catechist, Julio is also a minister of the Eucharist and an altar server at Sunday Masses. He is very dear to the entire Hispanic community, and as the parish vicar and person in charge of the Hispanic community, I am very happy for this recognition of Julio by our parish and diocese. May God bless you, Julio, your wife Patricia and your children!

— ***Father Marcelo.***



# Words OF WISDOM

## *Quotations from Saints whose feasts occur this month . . .*

“There is nothing unpremeditated, nothing neglected by God. His unsleeping eye beholds all things.”

— **St. Basil.**

“To all earth's creatures God has given the broad earth, the springs, the rivers and the forests, giving the air to the birds, and the waters to those who live in water, giving abundantly to all the basic needs of life, not as a private possession, not restricted by law, not divided by boundaries, but as common to all, amply and in rich measure.”

— **St. Gregory of Nazianzen**

“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**

“Your purity of life, your devotion, deserve and call for a reward because you are acceptable and pleasing to God. Your purity of life must be made purer still, by frequent buffetings, until you attain perfect sincerity of heart.

If, from time to time, you feel the sword falling upon you with double or treble force, this also should be seen as sheer joy and the mark of love!”

— **St. Raymond of Peñafort**

“If you consider all the saints, you will see that all of them had a devotion to the Blessed Virgin; Her intercession is most powerful, she is the Mother of God and the Mother of men.”

— **St. Andre Bessette**

“When we are overcome by some evil will, should we not tremble before the presence of the choirs of angels that surround us?”

— **St. Hilary of Poitiers**

“Attribute to God every good that you have received. If you take credit for something that does not belong to you, you will be guilty of theft.”

— **St. Anthony of Padua**

“We should strive to keep our hearts open to the sufferings and wretchedness of other people, and pray continually that God may grant us that spirit of compassion which is truly the spirit of God.”

— **St. Vincent de Paul**

“Let us make the very best use of the precious moments and do all in our power for His dear sake and for His greater honor and glory. . . I do not think of reward; I am working for God and do so cheerfully.”

— **St. Marianne Cope**

“Reflect that in reality you have a greater need to serve [the poor] than they have of your service.”

— **St. Angela Merici**

# The Month of January 2025

## *Theme: The Holy Name of Jesus*



January is the month of the Holy Name of Jesus. The feast is on January 3 this year. The faithful are encouraged to pray the Litany of the Holy Name and there are indulgences available. The Holy Childhood of Jesus is also commemorated this month.

## *Pope's Intention: Right to Education*

Let us pray for migrants, refugees and those affected by war, that their right to an education, which is necessary to build a better world, might always be respected.

## *Monthly Virtue: Faith*

The mysteries of holy faith are not in opposition to reason, but transcend its power of comprehension; therefore the futility of trying to fathom them. "Faith," says St. Augustine, "is characteristic not of the proud but of the humble." He who is humble never finds it hard to believe. The truth of our holy faith is proclaimed by the prophecies of Holy Scripture, evident from the miracles which were wrought by our Lord, by His Apostles and the Saints, and by the courage and constancy of the martyrs, and this proof is more convincing even than that of miracles.

# Words of WISDOM

## *Quotations on the virtue of faith and how to grow in faith . . .*

“Faith is illuminative, not operative; it does not force obedience, though it increases responsibility.”

— **St. John Henry Newman**

“As soon as I believed there was a God, I understood I could do nothing else but live for Him, my religious vocation dates from the same moment as my faith: God is so great. There is such a difference between God and everything that is not.”

— **Blessed Charles de Foucauld**

“Faith is to believe what you do not see; the reward of this faith is to see what you believe.”

— **St. Augustine**

“It is by faith that God dwells in our hearts, in our memory, our intellect and penetrates even into our imagination.”

— **St. Bernard**

“Be brave and try to detach your heart from worldly things. Do your utmost to banish darkness from your mind and come to understand what true, selfless piety is. Through confession, endeavor to purify your heart of anything which may still taint it.

Enliven your faith, which is essential to understand and achieve piety.”

— **St. John Bosco**

“The Lord is always near to all who call upon His help with sincerity, true faith, sure hope, and perfect love.”

— **St. Ambrose**

“So then faith comes by hearing, and hearing by the word of God.”

— **Romans 10:17**

“Brothers and sisters, when faith and prayer are true, they open the mind and the heart; they do not close the.”

— **Pope Francis**

“It is not the actual physical exertion that counts towards one’s progress, nor the nature of the task, but by the spirit of faith with which it is undertaken.”

— **St. Francis Xavier**

“God hasn’t called me to be successful. He’s called me to be faithful.”

— **St. Teresa of Calcutta**

“Faith is like a bright ray of sun light. It enables us to see God in all things as well as all things in God.”

— **St. Francis de Sales**

“May faith be the torch which illuminates, animates, and sustains you.”

— **St. Margaret Mary Alacoque**

“All the things in this world are gifts of God, created for us, to be the means by which we can come to know him better, love him more surely, and serve him more faithfully.”

— **St. Ignatius Loyola**