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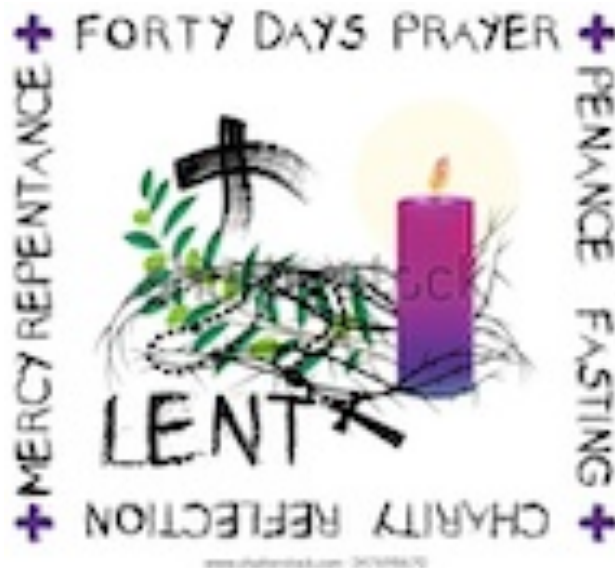
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The Bell Ringer

ST. FRANCIS XAVIER, HYANNIS + APRIL 2025



Benedict XVI's Key to a Fruitful Lent and Beyond

By Philip Kosloski*

In this final message for Lent 2013, Pope Benedict encouraged us to increase both our faith and works of charity during Lent and consider various ways to continue what we have learned and practiced beyond Easter and throughout our lives.

Lent is a perfect time of the year to evaluate our own faith life and to consider various ways to improve it. Pope Benedict XVI, during his final message for Lent in 2013, gave his thoughts on what is the key to a fruitful Lent.

Benedict writes, "The celebration of Lent . . . offers us a valuable opportunity to meditate on the relationship between faith and charity: between believing in God —the God of Jesus Christ — and love, which is the fruit of the Holy Spirit and which guides us on the path of devotion to God and others."

He then explains how faith leads to charity, which is a response to God's love for us. *(Continued on page 2)*

... Lent and Beyond

Continued from page one

The entire Christian life is a response to God's love. The first response is precisely faith as the acceptance, filled with wonder and gratitude, of the unprecedented divine initiative that precedes us and summons us. And the "yes" of faith marks the beginning of a radiant story of friendship with the Lord, which fills and gives full meaning to our whole life. But it is not enough for God that we simply accept His gratuitous love. Not only does He love us, but He wants to draw us to himself, to transform us in such a profound way as to bring us to say with Saint Paul: "it is no longer I who live, but Christ who lives in me" (cf. Gal 2:20).

In other words, "Faith is knowing the truth and adhering to it (cf. 1 Tim 2:4); charity is 'walking' in the truth (cf. Eph 4:15)."

It's easy to remain laser-focused during Lent on bolstering up our prayer life, which is a good and praiseworthy goal. However, Pope Benedict XVI asks us to take the next step and to use that renewed faith by being charitable towards others.

As St. Paul famously put it, "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal" (1 Corinthians 13:1).

Charity should always be on our radar, and we can not trade it in for a better prayer life. We must allow our prayer life to drive our charity, seeking to outdo others in generosity. That is the Christian life and the key to a fruitful Lent. +

**** This article is used with the author's permission. It appeared in Aleteia, the online newsletter, on March 12, 2019.***

Four Lenten Devotions

Philip Kosloski in *Aleteia* on March 11th noted that Lent is a time when many Catholics meditate more intentionally on Jesus and His crucifixion, placing themselves at the foot of the cross on Calvary. He listed four popular devotions from *The Directory on Popular Piety*. Here is a listing of those he mentioned.

Ecce Homo — "Christ despised, 'crowned with thorns and clothed in a purple cloak' (John 19, 5), and shown to the multitude by Pilate." A good example of this devotion can be found in St. 'Brother Albert' Chmielowski's painting with the same name. It reveals, "a maimed man, holding a reed instead of a royal scepter, with a crown of thorns piercing His temples. His eyes are half-closed due to the unbearable pain and suffering."

Five Wounds of Christ — The "Five Holy Wounds" include the wounds on Jesus' right hand, left hand, right foot, left foot and side. These are commemorated in the liturgy during the Easter Vigil when the priest places five grains of incense in the Paschal Candle in honor of the five wounds.

Instruments of Jesus' Passion — The steps of the Praetorium, the crown of thorns, the nails, the lance that pierced Him. This particular devotion is evident in Rome, where many of these instruments are located after St. Helena reportedly found them in the Holy Land. They represent the instruments of Jesus' love for us all.

Holy Shroud — The Shroud of Turin, the burial cloth of Jesus, illustrates the numerous wounds of His scourging, crowning with thorns and his crucifixion. Jesus suffered greatly, but the good news is that He rose from the dead, foreshadowing what will happen to all of us at the end of time. +



Respect for Life Corner

By Rebecca Minninger



As we celebrate the miracle of Easter after our Lenten disciplines, we see and experience new LIFE in Jesus' Resurrection! Then, the Sunday after Easter we celebrate Divine Mercy Sunday.

We are all broken, wounded and sinful, and God in His mercy so loved the world that He sent us Jesus. How we all need His Divine Mercy!

Bishop Daniel Thomas, chairman of the Pro-Life Activities for the United States Conference of Catholic Bishops (USCCB) has a very poignant word for those who have suffered an abortion.

"Please allow me to speak to all who carry the unbearable sadness and guilt of an abortion experience. Be assured that Jesus keeps on loving you no matter what," he said. How we all need to hear that assurance!! We all need the graces that flow from Jesus' death and Resurrection!

Jesus waits for us to come to Him in the Sacrament of Confession to restore our relationship with Our Father, for comfort, assurance, mercy, freedom. St Augustine had profound advice, "Entrust the past to God's mercy, the present to His Love, and the future to His Providence."

So many women suffer, have suffered, will suffer from an abortion experience. If you have suffered in this way, may you find hope in Jesus' Divine Mercy. The priests in the Confessional are always waiting for all of us to *Come Home* to Jesus' Mercy, where there is hope, healing and freedom!

As we pray for those wounded by abortion, let us continue to pray for women in unexpected pregnancies and the Walking with Moms in Need Ministry in our own Parish.

Walking with Moms in Need, the Ministry begun by the USCCB five years ago has begun to spread across our country and our Diocese. In our St. Francis Xavier Parish, WWMs began two years ago after our Respect Life Ministry came back to life about four years ago. It is based on St. Pope John Paul II's *Gospel of Life* and aims to build a Culture of Life and a Civilization of Love. A high mark to aim for in our Parish, as we try to put it into action by helping Moms in Need with support and accompaniment.

Become Involved

To learn more about Walking with Moms in Need, please call Becky at (508) 737-2181. Look for and come to our Parish programs for Life, our monthly Rosary for Life, and, if you know a woman in an unexpected pregnancy, please call our confidential phone line, 774-534-2185.

If you are interested in becoming a Volunteer/Sponsor for our Walking with Moms Ministry, we will be holding a new class for Volunteer Sponsors in October.

Several resources you may find helpful include: walkingwithmoms.com, HopeAfterAbortion.org, and Intoliferies.com

The last website features the Sisters of Life who with McGrath Institute for Church Life teamed up with CampCampo Films to create an original 12-part video series based on the work of the Sisters serving women who are pregnant. Journey with the Sisters of Life as they explain what it means to walk with a woman who is pregnant and vulnerable. +

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 Triduum and Our Salvation

Three Popes reflect on its meaning for us

The Triduum marks the three days of the Church year when we celebrate Jesus Christ's Passion, Death and Resurrection. Liturgically the Triduum is considered as one day which unravels for us the unity of Christ's Paschal Mystery.

This three-day celebration begins with the Holy Thursday Mass of the Lord's Supper and continues on Good Friday with the Liturgy of the Lord's Passion. At the end of this liturgy, the laity leave the church in silence, waiting to celebrate the glory of Our Lord's Resurrection from the dead. Then, on Saturday at sundown, the Church Militant gathers again to celebrate the final, and most grand, moment of the Triduum and our faith: the Resurrection of our Lord.

The Easter Triduum demonstrates that the Easter event is, in fact, the greatest feast of the Church. In March 2002, Pope John Paul II noted: "The Easter Triduum . . . will be days of more intense prayer and meditation in which, with the help of the moving rites of Holy Week, we will reflect on the Passion, Death and Resurrection of Christ." He noted that the Easter Triduum gives us a profound understanding of the Face of Christ who remains the Face of the only Hope humanity has in the situations it has to contend with.

He continued: "In the Easter Triduum, we will fix our gaze more intensely on the face of Christ, a face of suffering and agony, that helps us understand better the drama of the events and situations that are afflicting humanity even in these days. His is a Face radiant with light that gives renewed hope to our lives."

Pope Benedict XVI. in April 2011, said: "We have now arrived at the heart of Holy Week, the culmination of the Lenten journey. Tomorrow we

shall enter the Easter Triduum, the three holy days in which the Church commemorates the mystery of the Passion, Death and Resurrection of Jesus." He continued: "I therefore urge you to

accept this mystery of salvation and to participate intensely in the Easter Triduum, the fulcrum of the entire Liturgical Year and a time of special grace for every Christian. I invite you in these days to seek recollection and prayer, so as to draw more deeply from this source of grace. In this regard, with a view to the forthcoming celebrations every Christian is asked to celebrate the sacrament of Reconciliation, a moment of special adherence to

the Death and Resurrection of Christ, to be able to participate more fruitfully in Holy Easter. . . . In reliving the Sacred Triduum, let us also prepare ourselves to welcome God's will in our life, knowing that our own true good, the way to life, is found in God's will even if it appears harsh, in contrast with our intentions."

In March 2021, Pope Francis, from his perspective, noted: "Already immersed in the spiritual atmosphere of Holy Week, we are on the eve of the Easter Triduum. From tomorrow until Sunday, we will live the central days of the Liturgical Year, celebrating the mystery of the Passion, Death and Resurrection of the Lord."

He continued: "And we live this mystery every time we celebrate the Eucharist. When we go to Mass, we do not go only to pray, no: we go to renew, to bring about again, this mystery, the Paschal mystery. It is important not to forget this. It is as though we were going to Calvary — it is the same — to renew, to bring about again the Paschal mystery." +



How Can One Grow In Patience ?

At the General Audience on March 27, 2024, Pope Francis turned his attention to the virtue of patience. “There is no better witness to Jesus’ love than encountering a *patient* Christian”, he noted.

“Jesus responds to His suffering with “the virtue of patience. . . . And it is precisely in the Passion that Christ’s patience emerges, as He accepts being arrested, beaten and unjustly condemned, with meekness and mildness. He does not complain before Pilate,” the Pope continues. “He bears being insulted, spat upon and flogged by the soldiers. He carries the weight of the cross. He forgives those who nail Him to the wood, and while on the cross, He does not respond to provocation, but rather offers mercy.”

The Pope explains: “However, let us remember that patience is not only a need, it is a calling. If Christ is patient, then Christians are called to be patient. . . . But brothers and sisters, how can one grow in patience ?

“[A] good exercise is to take to Him the most bothersome people, asking for the grace to put into practice towards them that work of mercy so well known, yet so disregarded: patiently enduring troublesome people. And it is not easy. Let us think about whether we do this: patiently tolerate troublesome people. It begins by asking to look at them with compassion, with God’s gaze, knowing how to distinguish their faces from their faults. We have the habit of cataloguing people according to the mistakes they make. No, this is not good. Let us seek people by their faces, their heart, and not their mistakes.” +

In response to National Bible Week back in 2015, The United States Conference of Catholic Bishops (USCCB) published an article entitled: “Ever Ancient, Ever New: The Art and Practice of *Lectio Divina*.” Here are some excerpts.

“Around the country, parish Bible study groups, small Christian communities, and other faith sharers have rediscovered a simple, insightful way to hear and experience the Word of God with one another through an ancient prayer form, *lectio divina*.” [*Lectio divina* is translated as “divine reading.”]

“*Lectio divina* is a form of meditation rooted in liturgical celebration that dates back to early monastic communities. It was a method practiced by monks in their daily encounter with Scripture, both as they prepared for the Eucharist and as they prayed the Liturgy of the Hours. Its use continued in the Middle Ages in religious orders, such as the Benedictines and Carmelites, that not only practiced *lectio divina* daily but passed this treasure from the past on to the next generations. The practice of *lectio divina* is resurfacing today as a wonderful way to meditate on God’s Word. . . . a method for praying with the Scriptures.

“*Lectio divina* involves four steps — *lectio* (reading), *meditatio* (meditation), *contemplatio* (contemplation), and *oratio* (prayer).” *Lectio*, or reading, is the first step in the prayer process. Reverence to the Holy Spirit requires the reader to not try to take on large sections but to read a passage, pausing on a single word or phrase that resonates with the mind and heart. That leads to step two, *meditatio* or meditation, reflecting upon the Word that was read, moving one’s concerns of the mind to concerns of the heart.

The Word moves a person more deeply with the third step, which the ancients called “*contemplatio*” or “contemplation,” which is characterized by an openness of the heart, by which the reader experiences God as the One who prays within, who allows the person in contemplation a unique ability to connect one’s newly discovered insights to daily life experiences, with the inspiration that comes from the Word of God.

The fourth and final step, “*oratio*,” meaning “oration” or “prayer,” invites one’s personal response to God. Then one takes time to talk to God about what was read, heard, or experienced, or about questions that arise. This form of prayer can be transformative when one accepts the promptings of the Holy Spirit, embracing how it may affect one’s life. +



The Resurrection of Christ

By St. Thomas Aquinas

In response to participants in Fostering Faith last month who wished to read some of St. Thomas Aquinas' works, we provide some excerpts from his "Compendium of Theology" Part 1 Second Treatise on Faith, the Humanity of Christ, "for their perusal.

Since the human race was freed by Christ from the evils flowing from the sin of our first parent, it was fitting that, as He bore our ills to free us from them, the first fruits of man's restoration effected by Him should make their appearance in Him. This was done that Christ might be held up to us as a sign of salvation in two ways. First, we learn from His passion what we brought down on ourselves by sin and what suffering had to be undergone for us to free us from sin. Secondly, we see in His exaltation what is proposed to us to hope for through Him.

In triumph over death, which resulted from our first parent's sin, Christ was the first of all men to rise to immortal life. Thus, as life first became mortal through Adam's sin, immortal life made its first appearance in Christ through the atonement for sin He offered. Others, it is true, raised up either by Christ or by the prophets, had returned to life before Him; yet they had to die a second time. But "Christ rising again from the dead, dies now no more" (Rom. 6:9). As He was the first to escape the necessity of dying, He is called "the first begotten of the dead" (Apoc. 1:5) and "the first fruits of those who sleep" (1 Cor. 15:20). Having thrown off the yoke of death, He was the first to rise from the sleep of death.

Christ's resurrection was not to be long delayed, nor, on the other hand, was it to take place immediately after death. If He had returned to life immediately after death, the fact of His death would not have been well established; and if the resurrection had been long delayed, the sign of vanquished death would not have appeared in Him, and men would not have been given the hope that they would be rescued from death by Him. Therefore He put off the resurrection until the third day, for this interval was judged sufficient to establish the truth of His death, and was not too long to wither away the hope of liberation. If it had been delayed for a longer time, the hope of the faithful might have begun to suffer doubt. Indeed, on the third day, as

though hope were already running out, some were saying: "We hoped that it was He that should have redeemed Israel" (Luke 24:31).

However, Christ did not remain dead for three full days. He is said to have been in the heart of the earth for three days and three nights, according to that figure of speech whereby a part is often taken for a whole.

For, since one natural day is made up of a day and a night, Christ is said to have been dead during the whole of any part of a day or night that is counted while He was lying in death.

Moreover, in the usual practice of Scripture, night is figured in with the following day, because the Hebrews reckon time by the course of the moon, which begins to shine in the evening. Christ was in the sepulcher during the later part of the sixth day, and if this is counted along with the preceding night, it will be more or less one natural day. He resposed in the tomb during the night following the sixth day, together with the whole of the Sabbath day, and so we have two days. He lay dead also during the night, which preceded the Lord's Day, on which He rose, and this occurred either at midnight, according to Gregory [In Evangelia, II, hom. 21], or at dawn, as others think [Augustine, De Trinitate, IV, 6]. Therefore, if either the whole night, or a part of it together with the Lord's Day following, is taken into our calculation, we shall have the third natural day.

The fact that Christ wished to rise on the third day is not without mysterious significance; for so He was able to show that He rose by the power of the whole Trinity. Sometimes the Father is said to have raised Him up, and sometimes Christ Himself is said to have risen by His own power. These two statements do not contradict each other, for the divine power of the Father is identical with that of the Son and of the Holy Spirit. Another purpose was to show that the restoration of life was accomplished, not on the first day of the world, that is, under the natural law, nor on the second day, that is, under the Mosaic law, but on the third day, that is, in the era of grace.



(Continued on page 7)

The Resurrection . . .

Continued from page 6

The fact that Christ lay in the sepulcher for one whole day and two whole nights also has its meaning: by the one ancient debt Christ took of Himself, that of punishment, He blotted out our two ancient debts, sin and punishment, which are represented by the two nights.

Qualities of the Risen Christ

Christ recovered for the human race not merely what Adam had lost through sin, but all that Adam could have attained through merit. For Christ's power to merit was far greater than that of man prior to sin. By sin Adam incurred the necessity of dying, because he lost the power which would have enabled him to avoid death if he had not sinned. Christ not only did away with the necessity of dying, but even gained the power of not being able to die. Therefore His body after the resurrection was rendered impassible and immortal. Thus Christ's body was not like that of the first man, which had the power not to die, but was absolutely unable to die. And this is what we await in the future life for ourselves. . . .

The Twofold Life Restored in Man by Christ

As Christ destroyed our death by His death, so He restored our life by His resurrection. Man has a twofold death and a twofold life. The first death is the death of the body, brought about by separation from the soul; the second death is brought about by separation from God. Christ, in whom the second death had no place, destroyed both of these deaths in us, that is, the bodily and the spiritual, by the first death He underwent, namely, that of the body.

Similarly opposed to this twofold death, we are to understand that there is a twofold life. One is a life of the body, imparted by the soul, and this is called the life of nature. The other comes from God, and is called the life of justice or the life of grace. This life is given to us through faith, by which God dwells in us, according to Habakkuk 2:4: "The just shall live in his faith."

Accordingly, resurrection is also twofold: one is a bodily resurrection, in which the soul is united to the body for the second time; the other is a spiritual resurrection, in which the soul is again united to God. This second resurrection had no place in Christ, because His soul was never separated from God by sin. By His bodily resurrection, therefore, Christ is the cause of both the bodily and the spiritual resurrection in us.

However, as Augustine says in his commentary on St. John [In Joannis Evangelium, XIX, 15], we are to understand that the Word of God raises up souls, but that the Word as incarnate raises up bodies. To give life to the soul belongs to God alone. Yet, since the flesh is the instrument of His divinity, and since an instrument operates in virtue of the principle cause, our double resurrection, bodily and spiritual, is referred to Christ's bodily resurrection as cause. For everything done in Christ's flesh was salutary for us by reason of the divinity united to that flesh. Hence the Apostle, indicating the resurrection of Christ as the cause of our spiritual resurrection, says, in Romans 4:25, that Christ "was delivered up for our sins and rose again for our justification." And in 1 Corinthians 15:12 he shows that Christ's resurrection is the cause of our bodily resurrection: "Now if Christ be preached, that He rose again from the dead, how do some among you say that there is no resurrection of the dead?"

Most aptly does the Apostle attribute remission of sins to Christ's death and our justification to His resurrection, thus tracing our conformity and likeness of effect to cause. As sin is discarded when it is remitted, so Christ by dying laid aside His passible life, in which the likeness of sin was discernible. But when a person is justified, he receives new life; in like manner Christ, by rising, obtained newness of glory. Therefore Christ's death is the cause of the remission of our sin: the efficient cause instrumentally, the exemplary cause sacramentally, and the meritorious cause. In like manner Christ's resurrection was the cause of our resurrection: the efficient cause instrumentally and the exemplary cause sacramentally. But it was not a meritorious cause, for Christ was no longer a wayfarer, and so was not in a position to merit; and also because the glory of the resurrection was the reward of His passion, as the Apostle declares in Philippians 2:9.

Thus we see clearly that Christ can be called the first-born of those who rise from the dead. This is true not only in the order of time, inasmuch as Christ was the first to rise, as was said above, but also in the order of causality, because His resurrection is the cause of the resurrection of other men, and in the order of dignity, because He rose more gloriously than all others.

This belief in Christ's resurrection is expressed in the words of the Creed: "The third day He arose again from the dead." +



Vatican Diplomat Argues UN's Focus on Abortion Harms Women's Advancement

CWN — Archbishop Ettore Balestrero, apostolic nuncio and permanent observer to the United Nations told the UN Human Rights Council that a focus on abortion in international forums over the past 30 years has distracted from a needed focus on poverty, development, literacy, peace, and access to employment that “would have ensured a concrete advancement of women in society.”

“There is a tendency to disregard the family and to consider motherhood as an obstacle to women's life,” he said in Geneva. “What we see instead is that women are often left alone without any support in their struggle to find a balance between their vocation to motherhood and family life and that to contribute to the society.”

He added, “What we see are women who have no economic means, who live in poor conditions, who are exposed to violence and, instead of being offered support, they are offered abortion, which is wrongly seen as an immediate solution to their conditions and suffering.” +

New Church Statistics Reveal Growth in Catholics, Fewer Pastoral Workers

Vatican News — The Vatican's Central Office of Church Statistics released the 2025 Pontifical Yearbook providing details about the number of Catholics, consecrated religious, priests, and bishops throughout the world. The global Catholic population increased by 1.15% between 2022 and 2023, rising from approximately 1.39 billion to 1.406 billion, a percentage very similar to that of the previous biennium.

South America accounts for 27.4% of Catholics worldwide, Europe for 20.4%, Africa for 20%,

Central America for 13.8%, Asia with 11%, North America for 6.6%, and Oceania with just .8%.

At the end of 2023, there were 406,996 priests, a decrease of 734 compared to 2022. Permanent deacons constitute the group of clergy that is growing most vigorously. In 2023, their number reached 51,433 compared to the 50,150 recorded in 2022, with an increase of 2.6%. The number of professed religious brothers who are not priests and the number of professed religious sisters declined according to the report. +

Father Kapaun has been named Venerable

The Dicastery for the Causes for Saints in Rome has issued a decree naming Father Emil Kapaun Venerable and advancing his cause for sainthood to the next step. The cause for sainthood of Father Emil J. Kapaun is being promoted by the Diocese of Wichita. Father Kapaun was ordained a priest in 1940 and joined the U.S. Army Chaplain Corps in 1944. Father was taken as a prisoner of war in Korea where he ministered to fellow prisoners.

Seventy years after his death at the age of 35 on May 23, 1951, in a North Korean prisoner-of-war camp, the remains of the Catholic Army chaplain and Medal of Honor recipient were finally returned home to Kansas. The flag-draped casket returned on a commercial airline flight to Wichita from Hawaii, where the priest-hero's remains had been interred among unknown Korean War soldiers at the National Memorial Cemetery of the Pacific after North Korea turned them over to the United States following the 1953 armistice. In March, a U.S. government forensics team identified Father Kapaun's remains through a DNA match. A Mass of Christian Burial for Father was held on September 29. +

Join the Spiritual Bouquet for Priests Of the Fall River Diocese

Prayer is how we can support our priests and the diocesan Stronger Priests, Stronger Parishes, Stronger Church Initiative. Offer prayerful support by participating in the Spiritual Bouquet, selecting the prayers or spiritual devotions you wish to do. You may sign up on line by accessing fallriverdiocese.org and scrolling down to Bishop's Blog and A Three-Year Diocesan Initiative. +

Words of WISDOM

Quotations from Saints on the Passion And Resurrection of Christ

“Brothers, I most strongly urge you to work for the salvation of your souls with prudence and diligence. Death is certain, and life is short and vanishes like smoke. Therefore you must fix your minds on the passion of our Lord Jesus Christ who so burned with love for us that He came down from heaven to redeem us. For our sakes He suffered all the agonies of body and mind, and did not shrink from any torment. He gave us a perfect example of patience and love. For our part, we too must be patient when things go against us.”

— **St. Francis of Paola**

““The Savior Jesus offers us the example of active life when during the day He devoted Himself to working signs and miracles in the town, but He showed the contemplative life when He withdrew to the mountain and spent the night in prayer. Just as we must love God in contemplation, so we must love our neighbor with action.”

— **St. Isadore**

“Many had risen from the dead to life, both in the Old Testament and in the New, but they did not rise through their own power, but by another's. Christ, however, rose from the dead to life by His own power and not another's, as true God. Because His body in the tomb had

infinite power for raising itself from its conjunction with divinity, and also His soul in limbo, as St. Thomas says, (III, q. 53, a. 4.) It was not such for any other dead person, because a dead body otherwise has no power, nor even the soul to raise itself up, as David says, ‘A spirit that goes,’ supply, to death, ‘and returns not.,’ (Ps 77:39), supply, by its own power to life.”

— **St. Vincent Ferrer**

“This feast is a day of joy for the entire Church; that is why we so frequently and so solemnly sing these words of the Royal Prophet: This is the day the Lord has made; let us rejoice and be glad in it. Indeed, the Resurrection of Jesus Christ is at once very glorious for Him and highly advantageous for all the faithful. It is glorious for Jesus Christ, because by it He overcame death. This led Saint Paul to affirm that Jesus Christ was raised up for the glory of His Father and that once risen, He dies no more, because death will no longer have power over Him. It is advantageous for us, because it is an assurance of our own resurrection. Certain it is, adds the Apostle, that just as all died in Adam, so too all will rise again in Jesus Christ. According to this same Apostle, it was on this happy day that death was destroyed once and for all. Rejoice with the whole Church over so great a favor, and thank Jesus Christ, our Lord, very humbly for it.”

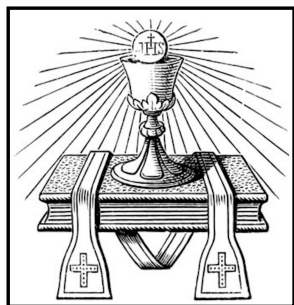
— **St. John Baptist de la Salle**

“Why did you suffer for me, dear Jesus? For love! The nails...the crown...the cross...all for the love of me! For You I sacrifice everything willingly. I offer You my body with all of its weakness, and my soul with all its love.”

— **St. Gemma Galgani**

The Month of April 2025

Monthly Theme: The Eucharist



April is dedicated to devotion to the Eucharist and devotion to the Holy Spirit. Lent continues until the Triduum. During the Easter celebration and Eastertide, we remember the Eucharistic sacrifice Christ gave us and the Baptism in the Holy Spirit, which would come after Jesus's Resurrection

Prayer Intention: Use of New Technologies

Let us pray that the use of the new technologies will not replace human relationships, will respect the dignity of the person, and will help us face the crises of our times.

Monthly Virtue: Patience

Patience is the virtue which makes us accept for love of God, generously and peacefully, everything that is displeasing to our nature, without allowing ourselves to be depressed by the sadness which easily comes over us when we meet with disagreeable things. Patience is a special aspect of the virtue of Fortitude which prevents us from deviating from the right road when we encounter obstacles.