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# The Bell Ringer

ST. FRANCIS XAVIER, HYANNIS + JULY 2025



## Saintly Reflections on The Most Precious Blood

*By Fr. Mario Attard OFM Cap. originally  
published in The Catholic Journal\**

The present month of July is lovingly dedicated by the Church to the Precious Blood of Christ, Our Lord and Savior. July represents for us a golden opportunity to delve deeper into the mystery of that sublime love with which the Lord loved us on the Cross.

To save us from sin, Christ paid with His life, His very Most Precious Blood, which He generously poured out on the cross. Hence, the Blood of Christ, in itself, shows that highest price He had to pay to ransom us from that abhorrent tyranny of sin and death. Only by His Most Precious Blood that Christ could obtain for us the salvation we need and which lasts eternally. Our very dependence on Christ's Blood also means that we rely on His unfathomable mercy.

This great devotion to the Precious Blood of Jesus clearly brings to our minds the powerful words of consecration we hear every single day when we are present at Mass. For the wine we priests say: Drink of it, all of you: this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Saintly contributions concerning the reflection of the Most Precious Blood of Christ is really impressive. I would like first to start with the contribution of saints that are not yet canonized but we know that they are with the Lord Jesus in Heaven. A classic example of what I am saying is to be found in the homily delivered by Pope Benedict XVI at the Cathedral of the Most *Continued on page 2*

## **... Most Precious Blood**

### ***Continued from page one***

Precious Blood of Our Lord Jesus Christ, City of Westminster, on Saturday 18 September 2010. In this homily Pope Benedict shows us that the Blood of Christ is the essential pipeline for the Church's life. He said:

*The outpouring of Christ's blood is the source of the Church's life. St. John, as we know, sees in the water and blood which flowed from our Lord's body the wellspring of that divine life which is bestowed by the Holy Spirit and communicated to us in the sacraments (Jn 19:34; cf. 1 Jn 1:7; 5:6-7). The Letter to the Hebrews draws out, we might say, the liturgical implications of this mystery. Jesus, by His suffering and death, His self-oblation in the eternal Spirit, has become our high priest and "the mediator of a new covenant" (Heb 9:15). These words echo our Lord's own words at the Last Supper, when He instituted the Eucharist as the sacrament of His body, given up for us, and His blood, the blood of the new and everlasting covenant shed for the forgiveness of sins (cf. Mk 14:24; Mt 26:28; Lk 22:20).*

St. Catherine of Siena depicts Christ's Blood as an Ocean of Divine Mercy to be flowed upon us. Hence, at realizing the immensity of such a grace she ardently prays: *Precious Blood, Ocean of Divine Mercy: Flow upon us! Precious Blood, Most pure Offering: Procure us every Grace! Precious Blood, Hope and Refuge of sinners: Atone for us! Precious Blood, Delight of holy souls: Draw us! Amen.*

When worthily received, the Blood of Christ casts away demons and invites God and His angels to come to our aid. St. John Chrysostom says: *This blood, when worthily received, drives away demons and puts them at a distance from us, and even summons to us angels and the Lord of angels. This blood, poured out in abundance, has washed the whole world clean. This is the price of the world; by it Christ purchased the Church.*

The price of Christ's Blood is simply priceless. St. Mary Magdalen de Pazzi asserts: *Every time a creature offers up this Blood by which he was redeemed, he offers a gift of infinite worth, which can be equaled by no other!* Moreover, the Blood of Christ becomes the ultimate source of Christ's living within us really and truly. Hence, St. Maximilian Kolbe states: *You come to me and unite Yourself intimately to me under the form of nourishment. Your Blood now runs in mine, Your Soul, Incarnate God, compenetrates mine, giving courage and support. What miracles! Who would have ever imagined such!*

Christ's Blood is the pool of our purification. Saint Ephraem the Syrians puts it so well when he said: *O Lord, we cannot go to the pool of Siloe to which You sent the blind man. But we have the chalice of Your Precious Blood, filled with life and light. The purer we are, the more we receive.* The Blood of Christ gives us the full dignity of God's children. St. Augustine tells us: *Don't hold yourselves cheap, seeing that the creator of all things and of you estimates your value so high, so dear, that He pours out for you every day the most precious blood of His only-begotten Son.*

With the reflection of St Gaspar del Bufalo, the founder of the Missionaries of the Precious Blood, we are reminded that Christ's Blood cleanses the souls and sanctifies them. This is precisely echoed in what we find in the Letter of the Hebrews when it says: *So Jesus also suffered outside the gate in order to sanctify the people through his own blood (Heb 13:12).* St. Gaspar says: *We must let it be known how the Blood of Christ cleanses the souls and sanctifies them, particularly by means of the sacraments.*

#### **A Prayer for Souls in Purgatory**

Eternal Father, I offer Thee the most Precious Blood of Jesus Christ, in satisfaction for my sins, in supplication for the holy souls in Purgatory and for the needs of Holy Church [especially for the soul of (Name)]. Amen. +

*\*We are grateful for permission to reprint this article from a year ago by Fr. Mario Attard OFM Cap., who is a frequent contributor to the Catholic Journal. For other articles by Father go to catholicjournal.us.*

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***The Precious Blood of Jesus, shed for the forgiveness of sins, is central to the Divine Mercy message, which highlights God's mercy and forgiveness offered to humanity through the Passion and death of Jesus Christ. Therefore, the Divine Mercy Chaplet can be an essential part of the devotion as it emphasizes the redemptive and atoning power of Jesus' sacrifice.***



# Respect for Life Corner

By Rebecca Minninger



Last month, we celebrated the Most Sacred Hearts of Jesus and Mary, hearts of such love and compassion for each of us, it is hard to fathom such love! They are especially joyful when our lives are fruitful and sad when they are destructive. They so want us to THRIVE!

The suffering involved in abortion to the mother, the baby, and all involved brings grief to their loving hearts and there is always the desire to heal. So frequently women choose the option of abortion because it seems there is no other solution and they are not informed of the effects it will have on their lives. This is particularly true with the increased use of the abortion pill, currently the method of abortion in 65 percent of abortions.

Recently, “the largest known study of the abortion pill is based on analysis of data from an all-payer insurance claims database that includes 864,727 prescribed mifepristone abortions from 2017 thru 2023.” This information is taken from the April 2025 policy paper of the Ethics and Public Policy Center.

They found that 10.93 percent of women experienced severe complications such as sepsis, infection, hemorrhaging or other serious side effects within 45 days following their two-step chemical abortion (mifepristone being the first drug used.) This frequency is 22 times as high as

the figure from the clinical trials reported on the FDA approved drug label which states that serious side effects occur in less than 0.5 percent

The startling message is that one in ten women experience a serious side effect from this two-step chemical abortion pill process. Since two out of three abortions in the United States are chemical, it is happening often. The claims of the FDA and manufacturers are misleading and outdated. Big government and big pharma have put profits over women’s health and safety.

Women are frequently uninformed, unaware and taken advantage of, putting them at risk of short and long term physical, emotional and spiritual pain. (Healing is available and will be addressed in next month’s article.)

You may learn more about these recent important findings from the study at this link: [stop harming women.org](https://stopharmingwomen.org). You may also use this site to send a message to Congress to pull this dangerous chemical abortion drug until there are more studies. Please pray and use this knowledge to educate someone else.

## Mark Your Calendar

Do continue to pray for the end of abortion and the repentance and healing of all who are involved and the protection of all life at our monthly All-Community Rosary at St. Francis Xavier Church at 7 p.m. on the third Friday of each month.+

## Prayer for Pope Leo XIV

O God, shepherd and ruler of all the faithful, look favorably on your servant Leo, whom you have set at the head of your Church as her shepherd; grant, we pray, that by word and example he may be of service to those over whom he presides so that, together with the flock entrusted to his care, he may come to everlasting life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

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

# St. Thomas and the School of Faith

## St. Pope John Paul II on Our Belief in Jesus\*

On World Youth Day in 2000, Pope John Paul II began his address with Jesus' question: "Who do you say that I am?" and so he continued:

"Jesus asks his disciples this question near Caesarea Philippi. Simon Peter answers: 'You are the Christ, the Son of the living God' (Mt 16:16). The Master then turns to him with the surprising words: 'Blessed are you, Simon, son of Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven' (Mt 16:17).

"What is the meaning of this dialogue? Why does Jesus want to know what people think about Him? Why does He want to know what His disciples think about Him?

"Jesus wants His disciples to become aware of what is hidden in their own minds and hearts and to give voice to their conviction. At the same time, however, He knows that the judgment they will express will not be theirs alone, because it will reveal what God has poured into their hearts by the grace of faith.

"This event which took place near Caesarea Philippi leads us, in a sense, into the 'school of faith.' There the mystery of the origin and development of our faith is disclosed. First there is the grace of revelation: an intimate, ineffable self-giving of God to man. There then follows the call to respond. Finally there comes the human response, a response which from that point on must give meaning and shape to one's entire life. This is what faith is all about!

". . . The conversation near Caesarea Philippi took place during the time leading up to the Passover, that is before Christ's passion and resurrection. We should also recall another event, when the Risen Christ checked the maturity of faith of His Apostles. This is the meeting with the Apostle Thomas. He was the only one not there when, after the resurrection, Christ came for the first time into the Upper Room. When the other disciples told him that they had seen the Lord, he would not believe it. He said: "Unless I see in His

hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe" (Jn 20:25). A week later, the disciples were gathered together again and Thomas was with them. Jesus came through the closed door, and greeted the Apostles with the words: 'Peace be with you' (Jn 20:26), and immediately He turned to Thomas: 'Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing' (Jn 20:27). Thomas then answered: 'My Lord and my God!' (Jn 20:28).

"The Upper Room in Jerusalem too was a kind of 'school of faith' for the Apostles. However, in a sense, what happened to Thomas goes beyond what occurred near Caesarea Philippi. In the Upper Room we see a more radical dialectic of faith and unbelief, and, at the same time, an even deeper confession of the truth about Christ. It was certainly not easy to believe that the One who had been placed in the tomb three days earlier was alive again.

"The divine Master had often announced that He would rise from the dead, and in many ways He had shown that He was the Lord of life. Yet the experience of His death was so overwhelming that people needed to meet Him directly in order to believe in His resurrection: the Apostles in the Upper Room, the disciples on the road to Emmaus, the holy women beside the tomb. . . Thomas too needed it. But when his unbelief was directly confronted by the presence of Christ, the doubting Apostle spoke the words which express the deepest core of faith: If this is the case, if you are truly living despite having been killed, this means that you are 'my Lord and my God.'

"In what happened to Thomas, the 'school of faith' is enriched with a new element. Divine revelation, Jesus's question and man's response end in the disciple's personal encounter with the living Christ, with the Risen One. This encounter is the beginning of a new *Continued on page 5*

## St. Thomas ...

### Continued from page 4

relationship between each one of us and Christ, a relationship in which each of us comes to the vital realization that Christ is Lord and God; not only the Lord and God of the world and of humanity, but the Lord and God of my own individual human life. One day St. Paul would write: 'The word is near you, on your lips and in your heart: that is, the word of faith which we preach. Because if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved' (Rom 10:8-9). . . .

"The Risen Christ always enters the Upper Room of our life and allows each of us to experience His presence and to declare: You, O Christ, you are 'my Lord and my God.' Christ said to Thomas: 'Because you have seen Me, you have believed: blessed are those who have not seen and yet believe' (Jn 20:29). '"

"There is something of the Apostle Thomas in every human being. Each one is tempted by unbelief and each one asks the basic questions: Is it true that God exists? Is it true that he created the world? Is it true that the Son of God became man, died and rose from the dead? The answer comes as the person experiences God's presence. We have to open our eyes and our heart to the light of the Holy Spirit. Then the open wounds of the Risen Christ will speak to each of us: 'Because you have seen Me, you have believed: blessed are those who have not seen and yet believe.'" +

**\*Source: *Tor Vergata*, August 19, 2000**

In the words of St. Alphonse Ligouri in *The School of Christian Perfection*, on the virtue of Obedience, he offers this quote: "You are my friends, if you do the things that I command you."

— John 15:14

"Perfection consists in the conformity of our will to the Will of God. Now what is the surest means of knowing God's Will, and of regulating our lives according to it? It is obedience towards our lawful superiors. 'Never is the Will of God more perfectly fulfilled,' says St. Vincent de Paul, 'than when we obey our superiors.'"

"The greatest sacrifice that a soul can make to God consists in obedience to lawfully constituted superiors; for as, in the opinion of St. Thomas, 'nothing is dearer to us than the liberty of our will,' we can offer to God no more acceptable gift than this very liberty. 'Obedience is better than sacrifices,' says the Holy Ghost (1 Kings 15:22); that is to say, God prefers obedience to all other sacrifices. He who gives his property to God, by distributing it among the poor; his honor, by patiently bearing contempt; his body, by fasts and penitential works, gives Him a part of himself. But he who offers God his will, by subjecting it to obedience, gives Him all he has, and can truly say: 'My Lord, after I have given Thee my will, I have nothing more to give.' As St. Gregory says: 'By the other virtues we give to God what belongs to us; by obedience we give Him ourselves.' The same Saint teaches that all the other virtues follow in the train of obedience and by its influence are preserved in the soul."

"According to the Venerable Sertorius Caputo, the reward of obedience is similar to that of martyrdom. In martyrdom we offer to God the head of our body; by obedience we offer Him our will, which is the head of the soul. Therefore the Wise Man assures us that 'an obedient man shall speak of victory.' (Prov. 21:28). It is easy, says St. Gregory, for those who obey, to overcome all the attacks of Hell; for, since by obedience they subject their will to men, they rise superior to the demons who fell on account of their disobedience. Cassian adds that if we mortify our self-will, we can easily root out all vices, because the latter spring from the former."

"St. Augustine says that while Adam through disobedience brought destruction upon himself and all his posterity, the Son of God became man to redeem us and to teach us true wisdom by His life of obedience. For this reason He began as a child to practice obedience when He was subject to Mary and Joseph: 'He was subject to them,' says St. Luke (2:51). What our Savior began as a child He continued His whole life, so that St. Paul could say: 'He was obedient unto death, even to the death of the cross.' (Phil. 2:8). The Mother of God revealed to one of her servants that Our Lord when dying for us entertained a very special love for obedient souls. To increase our merit, Our Lord desires us to be guided by faith. Therefore, instead of speaking to us Himself, He makes His Will known to us by means of our superiors. . . .

"It is a delusion, therefore, to imagine that we can do anything better than that which is prescribed by obedience. . . ." +





# St. Ignatius and Transformation

## At St. Francis Xavier the *Suscipe* Prayer Was Our First Pew Prayer

St. Ignatius Loyola has had a special place at St. Francis Xavier primarily because our parish patron saint was, with St. Ignatius, one of the founding priests of the Jesuit Order. A mentor for our patron, he is memorialized in a window in the west wing of our church that is dedicated to the life of our patron saint. His feast occurs this month on July 31st.

And when Father Michael began the custom of pew cards to be prayed at Mass during the “intentions,” the *Suscipe* prayer of St. Ignatius was the premier selection. I never asked Father why he chose that prayer, but Tim Muldoon had this to say about what might be the possible reason on [IgnatianSpirituality.com](http://IgnatianSpirituality.com):

“Every time we pray the Lord’s Prayer — the *Our Father* — we say the words found in Matthew’s Gospel: ‘Your will be done, on earth as it is in heaven.’ For many of us, saying those words can become rather thoughtless, because we say them so often. But the sentiment they express is quite profound.

“That sentiment is expressed in a similarly audacious way in St. Ignatius’s *Suscipe* (Soo-she-pay) prayer. The name of the prayer is taken from the Latin word that means ‘take up.’ For you grammarians out there, it’s an imperative present; that’s the case we use when we’re issuing a command (*Stop!*) or expressing a need (*Help!*). It’s meant to elicit a response from the person to whom we’re speaking. In Ignatius’s context, it was a verb used in the Mass and calls to mind the Eucharistic Prayer that God might accept the gifts that will be ‘taken up/and transformed into the Body and Blood of Christ.

“Ignatius includes the *Suscipe* during the Contemplation to Attain Love at the conclusion of the Spiritual Exercises. He urges us to call to mind all the good that God has done and the Lord’s great desire to

give Himself to us. Our *suscipe* is therefore our heartfelt response to one who loves us totally and completely. ‘*Suscipe, Domine...*’ ‘Take up, Lord, all my liberty. Accept my memory, understanding, and my entire will.’

“The first imperative verb, *suscipe*, is our saying to God, ‘Take me up and transform me!’ The second imperative verb, *accipe*, has us imagining that we are handing over everything that makes our character what it is: the memories of our past; the way we understand the world we live in; the very way we make judgments about what to do with our lives.

“What an audacious prayer! We’re handing over to God all the control of our lives. We’re saying to God, ‘I hope that you will completely transform everything about me so that I can be a perfect instrument of your grace in the world. I want nothing of my selfishness, my short-sightedness, my biases, or my limitations. I want only your love and grace and know that you’ll take care of the rest.’”

“Can you make that prayer today? Do you feel a desire to be able to make that prayer? If we are following what Ignatius suggests, then the very desire to be able to pray it is a sign of God’s grace already at work in us.” +



### 31 Days with Saint Ignatius

In honor of the feast of St. Ignatius Loyola on July 31, 2025, [IgnatianSpirituality.com](http://IgnatianSpirituality.com) is offering a selection of articles, blog posts, and videos to help you explore the riches of Ignatian spirituality. This is the 16th year of this month-long celebration of Ignatian spirituality. The article above is the first day’s installment. Sign up on the form provided by accessing the website and search for *31 Days with Saint Ignatius*. +



### ***Blesseds Carlo Acutis and Pier Giorgio Frassati to Be Canonized September 7***

**VATICAN PRESS OFFICE** — Pope Leo XIV will preside at the canonization of Blessed Carlo Acutis and Blessed Pier Giorgio Frassati on September 7. The canonization of Blessed Carlo Acutis had been scheduled for April 27, the Jubilee for Teenagers, but was postponed because of the death of Pope Francis. The canonization of Blessed Pier Giorgio Frassati had been set on November 20 but has been moved up.

Six other canonizations were announced at the consistory of cardinals in June to take place on October 19. They are: Peter To Rot, a lay catechist martyred in Papua New Guinea in 1945; Bartolo Longo, a Satanic priest who converted to Catholicism; Ignazio Choukrallah Maloyan, the Armenian Catholic Archbishop of Mardin, a martyr who died in 1916, during the Armenian genocide, when he refused to embrace Islam; María del Monte Carmelo Rendiles Martínez, founder of the Congregation of the Servants of Jesus; Maria Troncatti, professed religious sister of the Congregation of the Daughters of Mary Help of Christians; and José Gregorio Hernández Cisneros, a Venezuelan doctor who died in 1919. +

### ***American Medical Association Rejects Assisted Suicide at Annual Meeting***

The American Medical Association (AMA) has decisively rejected efforts to change its long-standing policy opposing physician-assisted suicide. At its 2025 annual meeting, the AMA House of Delegates reaffirmed that assisted suicide is fundamentally incompatible with the ethical role of physicians and poses serious risks to society. The AMA also rejected attempts to rebrand assisted suicide with vague terms like

“medical aid in dying,” emphasizing the importance of clear ethical guidance, according to a report from the Massachusetts Citizens for Life. +

### ***Making the Most of the Jubilee Year of Hope***

Daniel Esparza wrote an article in the May 11th edition of *Aleteia*, the online newsletter, entitled “Don’t Forget the Jubilee Year — Making the Most of a Holy Year.”

Here’s how he began: “While the Catholic world is swept up in the excitement of a new pope, the Jubilee Year of 2025 quietly continues, now entering its second half. Declared by Pope Francis as a Jubilee of Hope, this Holy Year is more than a series of Vatican events. It’s a global invitation to renewal, mercy, and mission.

“So if you’ve been meaning to do something for the Jubilee but haven’t yet, there’s still time. And no, it doesn’t require a plane ticket to Rome (though that’s always an option). Here’s how to make the most of the Jubilee Year — wherever you are.” He then mentions five ideas:

1. Make a pilgrimage — Near or far. Our own parish church is a Jubilee site for Cape Cod. If you haven’t read the instructional brochures near the Jubilee cross on the altar, it’s not too late. And remember, you can receive the indulgence frequently for deceased loved ones.

2. Reconcile and begin again — Jubilees are rooted in biblical traditions of release and restoration (Leviticus 25). That spirit is lived out today through the Sacrament of Reconciliation. Whether you’ve been away from confession for months or decades, this is the moment to go.

3. Practice concrete works of mercy — The Jubilee indulgence—granted to pilgrims and penitents during the Holy Year — is not only spiritual. It’s linked to tangible acts: visiting the sick, feeding the hungry, clothing the naked.

4. Travel with intention — If you’re already planning a summer holiday, consider adding a spiritual layer by visiting a monastery, a Marian shrine, or a church with deep cultural roots.

5. Set a Jubilee goal — Think of this Holy Year as a spiritual reset. Is there a habit you want to change, part of your prayer life you’ve neglected? Choose a personal transformation and make it your Jubilee intention. +

# Words of WISDOM

## ‘A Prayer for Our Government’



*The following prayer was composed by Baltimore Archbishop John Carroll\* in 1791. According to the Archdiocese of Baltimore, Carroll wrote the prayer for the inauguration of President George Washington. It reads:*

We pray, O almighty and eternal God, who through Jesus Christ has revealed thy glory to all nations, to preserve the works of your mercy, that your Church, being spread through the whole world, may continue with unchanging faith in the confession of your name.

We pray Thee, who alone are good and holy, to endow with heavenly knowledge, sincere zeal and sanctity of life, our chief bishop, the pope, the vicar of Our Lord Jesus Christ, in the government of his Church; our own bishop, all other bishops, prelates and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct your people into the ways of salvation.

We pray O God of might, wisdom and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist with your Holy Spirit of counsel and fortitude the president of these United States, that his administration may be conducted in righteousness and be eminently useful to your people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality.

Let the light of your divine wisdom direct the deliberations of Congress, and shine forth in all

the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety and useful knowledge; and may perpetuate to us the blessing of equal liberty.

We pray for his excellency, the governor of this state, for the members of the assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by your powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise, to your unbounded mercy, all our brethren and fellow citizens throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of your most holy law; that they may be preserved in union, and in that peace which the world cannot give; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray to you, O Lord of mercy, to remember the souls of your servants departed, who are gone before us with the sign of faith and repose in the sleep of peace; the souls of our parents, relatives and friends; of those who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to this Church, witnessed their zeal for the decency of divine worship and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech you, a place of refreshment, light and everlasting peace, through the same Jesus Christ, Our Lord and Savior. Amen.

***\*John Carroll SJ (1735 – 1815) was an American Catholic prelate who served as the first Bishop of Baltimore, then the only diocese in the nascent United States, from 1789 to 1815. He became the first Archbishop of Baltimore in 1808, up to which point Carroll had also administered the entire Catholic Church in the United States. Carroll spent most of his early years as a priest in Europe, teaching and serving as a chaplain. After returning to Maryland in 1773, he started organizing the Catholic Church in America with a small cadre of priests.***



# Words of WISDOM

## *Quotations from Saints whose feasts are in July . . .*

““If you want to pray well, first detach yourself from things of the world, purify yourself from your passions, which deprive your soul of your trust in God, then prepare yourself for prayer through meditation.”

— **St. Anthony Zaccaria**

“For at all times we must so serve Him with the good things He has given us, that He may not, as an angry Father, disinherit His children, nor as a dread Lord, provoked by our evil deeds, deliver us to everlasting punishment as wicked servants who refuse to follow Him to glory.”

— **St. Benedict of Nursia**

“The state of helpless poverty that may befall me if I do not marry does not frighten me. All I need is a little food and a few pieces of clothing. With the work of my hands, I shall always earn what is necessary and what is left over, I’ll give to my relatives and to the poor.”

— **St. Kateri Tekakwitha**

“Brother, if you commit a sin and take pleasure in it, the pleasure passes but

the sin remains. But if you do something virtuous, even though you are tired, the tiredness passes but the virtue remains.”

— **St. Camillus de Lellis**

“Men do not fear a powerful hostile army, as the powers of hell, fear the name and protection of Mary.”

— **St. Bonaventure**

“My dear souls, let us recognise, I pray you, Christ’s infinite charity towards us in the institution of this Sacrament of the Eucharist. In order that our love be a spiritual love, He wills a new heart, a new love, a new spirit for us. It is not with a carnal heart but with a spiritual one, that Christ has loved us with a gratuitous love, a supreme and most ardent love, by way of pure grace and charity. Ah! One needs to love Him back with one’s whole, whole, whole, living, living, living and true, true, true heart!!”

— **St. Lawrence of Brindisi**

“There is no sinner in the world, however much at enmity with God, who cannot recover God’s grace, by recourse to Mary and by asking her assistance.”

— **St. Bridget of Sweden**

“Begin nothing on earth unless it has its end in heaven; do not walk on a path that does not lead to heaven. “

— **St. Sharbel Makhlof**

“He is The Bread sown in the virgin, leavened in the Flesh, moulded in His Passion, baked in the furnace of the Sepulchre, placed in the Churches and set upon the Altars, which daily supplies Heavenly Food to the faithful.”

— **St. Peter Chrysologus**

# The Month of July 2025

## *Theme: The Precious Blood*



Designating July as the month dedicated to the Precious Blood provides believers with a specific period to deepen our devotion to Jesus' sacrifice and to reflect on the salvific power of His Blood. It is seen as the ultimate expression of God's love and mercy, as it was freely given for the forgiveness of sins and the salvation of souls.

## *Prayer Intention: Formation in Discernment*

Let us pray that we might again learn how to discern, to know how to choose paths of life and reject everything that leads us away from Christ and the Gospel.

## *Monthly Virtue: Obedience*

Perfection consists in conformity of our will to God's will. Now the surest means of knowing God's Will, and of regulating our lives according to it, is obedience towards our lawful superiors.

"You are My friends, if you do the things that I command you."—John 15:14.