

The Bell Ringer

ST. FRANCIS XAVIER, HYANNIS + MARCH 2026



Pope Leo's homily on Vatican II Lumen gentium is on page 3.

Three Popes offer their reflections on the Annunciation on page 4.

Grandparents and Elderly World Day of Prayer details on page 5.

St. Francis Xavier on Love of God is also on page 5.



Pope Leo's Lenten Message on Conversion is on page 6.

Words of Wisdom are on pages 8 and 9.



Month themes on page 10.



St. Joseph, A Just Man

Excerpts from St. John Paul II's Apostolic Exhortation "Redemptoris Custos" on the person and mission of St. Joseph in the life of Christ and the Church

. . . On the occasion of the centenary of Pope Leo XIII's Encyclical Epistle *Quamquam Pluries*, [August 15, 1989] and in line with the veneration given to St. Joseph over the centuries, I wish to offer for your consideration, dear brothers, and sisters, some reflections concerning him "into whose custody God entrusted His most precious treasures." I gladly fulfill this pastoral duty so that all may grow in devotion to the Patron of the Universal Church and in love for the Savior whom he served in such an exemplary manner.

In this way the whole Christian people not only will turn to St. Joseph with greater fervor and invoke his patronage with trust, but also will always keep before their eyes his humble, mature way of serving and of "taking part" in the plan of salvation.

I am convinced that by reflection upon the way that Mary's spouse shared in the divine mystery, the Church — on the road towards the future with all of humanity — will be enabled to discover ever anew her own identity within this redemptive plan, which is founded on the mystery of the Incarnation.

This is precisely the mystery in which Joseph of Nazareth "shared" like no other human being *(Continued on page 2)*

St. Joseph . . .

Continued from page one

except Mary, the Mother of the Incarnate Word. He shared in it with her; he was involved in the same salvific event; he was the guardian of the same love, through the power of which the eternal Father "destined us to be His sons through Jesus Christ" (Eph 1:5). . . .

While it is true that Joseph did not respond to the angel's "announcement" in the same way as Mary, he "did as the angel of the Lord commanded him and took his wife." What he did is the clearest "obedience of faith" (cf. Rom 1:5; 16:26; 2 Cor 10:5-6).

One can say that what Joseph did united him in an altogether special way to the faith of Mary. He accepted as truth coming from God the very thing that she had already accepted at the Annunciation. The Council teaches: "'The obedience of faith' must be given to God as He reveals Himself. By this obedience of faith man freely commits himself entirely to God, making 'the full submission of his intellect and will to God who reveals,' and willingly assenting to the revelation given by Him." This statement, which touches the very essence of faith, is perfectly applicable to Joseph of Nazareth.

Therefore he became a unique guardian of the mystery "hidden for ages in God" (Eph 3:9), as did Mary, in that decisive moment which St. Paul calls "the fullness of time," when "God sent forth His Son, born of woman . . . to redeem those who were under the law, so that we might receive adoption as sons" (Gal 4:4-5). . . .

Looking at the gospel texts of both Matthew and Luke, one can also say that Joseph is the first to share in the faith of the Mother of God and that in doing so he supports his spouse in the faith of the divine annunciation. He is also the first to be placed by God on the path of Mary's "pilgrimage of faith." It is a path along which — especially at the time of Calvary and Pentecost — Mary will precede in a perfect way.

The path that was Joseph's — his pilgrimage of faith — ended first, that is to say, before Mary stood at the foot of the cross on Golgotha, and before the time after Christ returned to the Father, when she was present in the upper room on Pentecost, the day

the Church was manifested to the world, having been born in the power of the Spirit of truth. Nevertheless, Joseph's way of faith moved in the same direction: it was totally determined by the same mystery, of which he, together with Mary, had been the first guardian. . . .

We see that at the beginning of the New Testament, as at the beginning of the Old, there is a married couple. But whereas Adam and Eve were the source of evil which was unleashed on the world, Joseph and Mary are the summit from which holiness spreads all over the earth. The Savior began the work of salvation by this virginal and holy union, wherein is manifested His all-powerful will to purify and sanctify the family — that sanctuary of love and cradle of life."

How much the family of today can learn from this! "The essence and role of the family are in the final analysis specified by love. Hence the family has the mission to guard, reveal and communicate love, and this is a living reflection of and a real sharing in God's love for humanity and the love of Christ the Lord for the Church His bride." This being the case, it is in the Holy Family, the original "Church in miniature (*Ecclesia domestica*)," that every Christian family must be reflected. "Through God's mysterious design, it was in that family that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families." . . .

In the course of that pilgrimage of faith which was his life, Joseph, like Mary, remained faithful to God's call until the end. . . . The Gospels do not record any word ever spoken by Joseph along that way. But the silence of Joseph has its own special eloquence, for thanks to that silence we can understand the truth of the Gospel's judgment that he was "a just man" (Mt 1:19). . . .

May St. Joseph become for all of us an exceptional teacher in the service of Christ's saving mission, a mission which is the responsibility of each and every member of the Church: husbands and wives, parents, those who live by the work of their hands or by any other kind of work, those called to the contemplative life and those called to the apostolate. . . .

May St. Joseph obtain for the Church and for the world, as well as for each of us, the blessing of the Father, Son and Holy Spirit. +

The Vatican Council II Documents

Pope Leo XIV Focuses on Documents Rarely Read by the Faithful

When the Second Vatican Council, whose documents are the focus of our catecheses, wanted to describe the Church, it was concerned first and foremost with explaining where her origins lie. In order to do so, in the Dogmatic Constitution *Lumen gentium*, approved on 21 November 1964, it drew the term ‘mystery’ from the Letters of St. Paul. By choosing this word, it did not intend to say that the Church is something obscure or incomprehensible, as is commonly thought when the word ‘mystery’ is heard. It is exactly the opposite: indeed, when St. Paul uses the word, especially in the Letter to the Ephesians, he wishes to indicate a reality that was previously hidden and is now revealed.

It refers to God’s plan, which has a purpose: to unite all creatures thanks to the reconciliatory action of Jesus Christ, an action that was accomplished through His death on the cross. This is experienced first of all in the assembly gathered for the liturgical celebration: there, differences are relativized, and what counts is being together because we are drawn by the Love of Christ, that broke down the wall of separation between people and social groups (cf. Eph 2:14). The condition of humanity is one of fragmentation that human beings are unable to repair, even though the tendency towards unity dwells in their heart. Jesus Christ’s action enters into this condition, and through the Holy Spirit, He overcomes the powers of division and the Divider himself. Gathering together to celebrate, having believed in the proclamation of the Gospel, is experienced as an attraction exerted by the cross of Christ, which is the supreme manifestation of God’s love. It is feeling called together by God: this is why the term *ekklesia* is used, that is, an assembly of people who recognize that they have been summoned together. So, there is a certain connection between this mystery and the Church: the Church is the mystery made perceptible.

Precisely because it is brought about by God, this convocation cannot be limited to a group of people, but rather is destined to become the experience of all human beings. Thus, at the beginning of the Constitution *Lumen gentium*, the Second Vatican

Council states: “The Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race” (no. 1). With the use of the term “sacrament” and the consequent explanation, it is intended to indicate that, in the history of humanity, the Church is an expression of what God wants to accomplish. By looking at the Church, therefore, to some extent we can grasp God’s plan, the mystery. In this sense, the Church is a sign. Moreover, the term “instrument” is added to the term “sacrament”, precisely to show that the Church is an active sign. Indeed, when God works in history, He involves the recipients of His action in His activity. It is through the Church that God achieves the aim of uniting people to Himself and reuniting them with one another.

Union with God is reflected in the union of human beings. This is the experience of salvation. It is not a coincidence that point 48 in Chapter 7 of the Constitution *Lumen gentium*, dedicated to the eschatological nature of the pilgrim Church, describes the Church as a sacrament, with the specification “of salvation”: “Christ, having been lifted up from the earth has drawn all to Himself (cf. Jn 12:32). Rising from the dead (cf. Rom 6:9) He sent His life-giving Spirit upon His disciples and through Him has established His Body which is the Church as the universal sacrament of salvation. Sitting at the right hand of the Father, He is continually active in the world that He might lead men to the Church and through it join them to Himself and that He might make them partakers of His glorious life by nourishing them with His own Body and Blood”.

This text enables us to understand the relationship between the unifying action of the Pasch of Jesus, which is the mystery of the passion, death and resurrection, and the identity of the Church. At the same time, it makes us grateful to belong to the Church, the body of the risen Christ and the one people of God on pilgrimage through history, that lives as a sanctifying presence in the midst of a still fragmented humanity, as an effective sign of unity and reconciliation among peoples. +

This catechesis is from the February 18, 2026 General Audience. Pope Leo began in January with Dei Verbum. To read the actual documents go to vatican.va.

The Annunciation of Our Lord

Popes on the March 25th Solemnity, a Turning Point in History

“In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin’s name was Mary.”

— Luke 1:26-27

A Turning Point in History

“The Annunciation, recounted at the beginning of St Luke’s Gospel, is a humble, hidden event — no one saw it, no one except Mary knew of it — but at the same time it was crucial to the history of humanity. When the Virgin said her ‘yes’ to the Angel’s announcement, Jesus was conceived and with him began the new era of history that was to be ratified in Easter as the ‘new and eternal Covenant.’

“In fact, Mary’s ‘yes’ perfectly mirrors that of Christ himself when he entered the world, as the Letter to the Hebrews says, interpreting Psalm 40[39]: ‘As is written of me in the book, I have come to do your will, O God’ (Heb 10: 7). The Son’s obedience was reflected in that of the Mother and thus, through the encounter of these two ‘yeses’, God was able to take on a human face.”

— **from Pope Benedict XVI’s**
message on March 25, 2007

An Enduring Moment of Faith

“[T]he feast [of the Annunciation of the Lord] was and is a joint one of Christ and of the Blessed Virgin: of the Word, who becomes Son of Mary (Mk. 6:3), and of the Virgin, who becomes Mother of God. With regard to Christ, the East and the West, in the inexhaustible riches of their liturgies, celebrate this solemnity as the commemoration of the salvific ‘fiat’ of the Incarnate Word, who, entering the world, said: ‘God, here I am! I am coming to obey Your will’ (cf. Heb. 10:7; Ps. 39:8-9). They commemorate it as the beginning of the redemption and of the indissoluble and

wedded union of the divine nature with human nature in the one Person of the Word.

“With regard to Mary, these liturgies celebrate it as a feast of the new Eve, the obedient and faithful virgin, who with her generous ‘fiat’ (cf. Lk. 1:38) became through the working of the Spirit the Mother of God, but also the true Mother of the living, and, by receiving into her womb the one Mediator (cf. 1 Tm. 2:5) . . . These liturgies celebrate it as a culminating moment in the salvific dialogue between God and man, and as a commemoration of the Blessed Virgin’s free consent and cooperation in the plan of redemption.”

— **from Pope Paul VI’s**
message on February 2, 1974

The Source of Spiritual Joy

“The Solemnity of the Annunciation takes us back to the source of spiritual joy, which is the Incarnation of the Son of God . . . Today we want to thank God in a special way for the gift of salvation, which Christ brought to the world by His Incarnation: *‘Et Verbum caro factum est* —The Word became

flesh.’ From contemplation of this mystery all believers can draw renewed spiritual energy for proclaiming and constantly bearing witness to Christ, our only salvation, and for faithfully serving the ‘Gospel of life’ that He entrusts to us.

“Faced with the culture of death and attacks against human life that, unfortunately, are increasing, may we never fail to defend it at every stage, from the first moment of conception to its natural end. May humanity experience a new springtime of life, with respect and acceptance for every human being, in whose face shines the image of Christ!”

— **from Pope John Paul II’s**
message on March 25, 2001



Grandparents and Elderly Honored July 26 With World Day of Prayer

VATICANO — “I will never forget you” (Is 49:15) is the theme chosen by Pope Leo XIV for the Sixth World Day for Grandparents and the Elderly, which seeks to emphasize how God’s love for every person is never lacking, even in the fragility of old age.

Taken from the book of the prophet Isaiah, the chosen verse is intended to be a message of consolation and hope for all grandparents and the elderly, especially those who live in solitude or who feel forgotten. At the same time, it is a reminder to families and ecclesial communities not to forget them, recognizing in them a valuable presence and a blessing.

World Day for Grandparents and the Elderly, established by Pope Francis in 2021, is celebrated on the fourth Sunday of July, and offers an opportunity to bring the Church closer to the elderly and to acknowledge their contribution to families and communities. This year, the date coincides with the feast of Saints Joachim and Anne, Sunday July 26, and the Holy Father invites us to celebrate the Day with a Eucharistic liturgy in the Cathedral Church of each diocese.

The Dicastery for the Laity, Family and Life exhorts the particular Churches, associations and ecclesial communities all over the world to find ways to celebrate the Day in their own local context, and will shortly make some specific pastoral tools available. +

The USCCB also provides resources for this World Day of Prayer at their website - usccb.org

Philip Kosloski wrote an interesting article in the December 3, 2019 online newsletter *Aleteia*, the feast day of our parish’s patron saint, “St. Francis Xavier Encourages Us to Love God for Only One Reason,” * March’s virtue.

Ask yourself, why do you love God?

When we say we “love God,” sometimes it isn’t always for the purest motives. We may love God, because He blesses us with many graces, or because He has healed our broken heart.

While basing our love of God on particular events in our lives or the future promise of Heaven isn’t bad in itself, St. Francis Xavier encourages us to love God because of who He is and how He loved us first.

In a similar way that a child loves a parent from the first moments of their life, we too should love God without any strings attached. This type of love can endure any type of hardship or difficulty and will help us when we feel alone and abandoned.

Here is a prayer traditionally attributed to St. Francis Xavier, called his “Hymn of Love,” that illustrates this basic principle, focusing on how we should love God, not because of any future gain or to avoid a future punishment, but because God is God and already showed the depths of his love for us on the cross.

**O God, I love Thee, for Thyself
And not that I may heaven gain,
Nor because those who love Thee not,
Must suffer hell’s eternal pain.
Thou, O my Jesus! Thyself didst me
Upon the cross embrace;
For me didst bear the nails and spear
And manifold disgrace;
And griefs and torments numberless,
And sweat of agony;
E’en death itself — and all for one
Who was Thine enemy.
Then why, O blessed Jesus Christ,
Should I not love Thee well,
Not for the sake of winning heaven,
Or of escaping hell;
Not with the hope of gaining aught,
Not seeking a reward;
But as Thyself hast loved me,
O ever-loving Lord?
E’en so I love Thee, and will love,
And in Thy praise will sing,
Solely because Thou art my God,
And my eternal King. Amen +**

** Published with permission of the author, Philip Kosloski*



Pope Leo's Message for Lent

Listening and Fasting: Lent as a Time of Conversion



Dear brothers and sisters,

Lent is a time in which the Church, guided by a sense of maternal care, invites us to place the mystery of God back in the center of our lives, in order to find renewal in our faith and keep our hearts from being consumed by the anxieties and distractions of daily life.

Every path towards conversion begins by allowing the word of God to touch our hearts and welcoming it with a docile spirit. There is a relationship between the word, our acceptance of it and the transformation it brings about. For this reason, the Lenten journey is a welcome opportunity to heed the voice of the Lord and renew our commitment to following Christ, accompanying Him on the road to Jerusalem, where the mystery of His passion, death and resurrection will be fulfilled.

Listening

This year, I would first like to consider the importance of making room for the word through listening. The willingness to listen is the first way we demonstrate our desire to enter into relationship with someone.

In revealing Himself to Moses in the burning bush, God Himself teaches us that listening is one of His defining characteristics: "I have observed the misery of my people who are in Egypt; I have heard their cry" (Ex 3:7). Hearing the cry of the oppressed is the beginning of a story of liberation in which the Lord calls Moses, sending him to open a path of salvation for His children who have been reduced to slavery.

Our God is one who seeks to involve us. Even today He shares with us what is in His heart. Because of this, listening to the word in the liturgy teaches us to listen to the truth of reality. In the midst of the many voices present in our personal lives and in society, Sacred Scripture helps us to recognize and respond to the cry of those who are anguished and suffering. In order to foster this inner openness to listening, we must allow God to teach us how to listen as He does. We must recognize that "the condition of the poor is a cry that, throughout

human history, constantly challenges our lives, societies, political and economic systems, and, not least, the Church."(1)

Fasting

If Lent is a time for listening, fasting is a concrete way to prepare ourselves to receive the word of God. Abstaining from food is an ancient ascetic practice that is essential on the path of conversion. Precisely because it involves the body, fasting makes it easier to recognize what we "hunger" for and what we deem necessary for our sustenance. Moreover, it helps us to identify and order our "appetites," keeping our hunger and thirst for justice alive and freeing us from complacency. Thus, it teaches us to pray and act responsibly towards our neighbor.

With spiritual insight, Saint Augustine helps us to understand the tension between the present moment and the future fulfilment that characterizes this custody of the heart. He observes that: "In the course of earthly life, it is incumbent upon men and women to hunger and thirst for justice, but to be satisfied belongs to the next life. Angels are satisfied with this bread, this food. The human race, on the other hand, hungers for it; we are all drawn to it in our desire. This reaching out in desire expands the soul and increases its capacity." (2) Understood in this way, fasting not only permits us to govern our desire, purifying it and making it freer, but also to expand it, so that it is directed towards God and doing good.

However, in order to practice fasting in accordance with its evangelical character and avoid the temptation that leads to pride, it must be lived in faith and humility. It must be grounded in communion with the Lord, because "those who are unable to nourish themselves with the word of God do not fast properly." [3] As a visible sign of our inner commitment to turn *(Continued on page 7)*

Lent . . . Continued from page 6

away from sin and evil with the help of grace, fasting must also include other forms of self-denial aimed at helping us to acquire a more sober lifestyle, since “austerity alone makes the Christian life strong and authentic.” [4]

In this regard, I would like to invite you to a very practical and frequently unappreciated form of abstinence: that of refraining from words that offend and hurt our neighbor. Let us begin by disarming our language, avoiding harsh words and rash judgement, refraining from slander and speaking ill of those who are not present and cannot defend themselves. Instead, let us strive to measure our words and cultivate kindness and respect in our families, among our friends, at work, on social media, in political debates, in the media and in Christian communities. In this way, words of hatred will give way to words of hope and peace.

Together

Finally, Lent emphasizes the communal aspect of listening to the word and fasting. The Bible itself underlines this dimension in multiple ways. For example, the Book of Nehemiah recounts how the people gathered to listen to the public reading of the Law, preparing to profess their faith and worship through fasting, so as to renew the covenant with God (cf. 9:1-3).

Likewise, our parishes, families, ecclesial groups and religious communities are called to undertake a shared journey during Lent, in which listening to the word of God, as well as to the cry of the poor and of the earth, becomes part of our community life, and fasting a foundation for sincere repentance. In this context, conversion refers not only to one’s conscience, but also to the quality of our relationships and dialogue. It means allowing ourselves to be challenged by reality and recognizing what truly guides our desires — both within our ecclesial communities and as regards humanity’s thirst for justice and reconciliation.

Dear friends, let us ask for the grace of a Lent that leads us to greater attentiveness to God and to the least among us. Let us ask for the strength that comes from the type of fasting that also extends to our use of language, so that hurtful words may diminish and give way to a greater space for the voice of others. Let us strive to make our communities places where the cry of those who suffer finds welcome, and listening opens paths towards liberation, making us ready and eager to contribute to building a civilization of love.

I impart my heartfelt blessing upon all of you and your Lenten journey. +

[1] Apostolic Exhortation *Dilexi Te* (4 October 2025)

[2] Augustine *The Usefulness of Fasting*, 1, 1.

[3] Benedict XVI, *Catechesis* (9 March 2011).

[4] Paul VI, *Catechesis* (8 February 1978).



HOLY WEEK

**For March 29th to April 5th Masses and Devotions refer to the
Parish Bulletin and Website - sfxyannis.org**

Words of WISDOM

Quotations from Saints whose feasts are in March . . .

“Christ wishes the Christian Community to be a body that is perfect because we work together towards a single end, and the higher the motive which actuates this collaboration the higher, no doubt, will be the union. Now the end in question is supremely exalted: the continuous sanctification of the Body for the glory of God and the Lamb that was slain [Jesus in the Most Blessed Sacrament].”

— **St. Katharine Drexel**

“I prefer to be found pure before God rather than stained with the riches of the world.”

— **St. Casimir**

“Now it is I who suffer what I am suffering, then, there will be another in me who will suffer for me, because I will be suffering for Him.”

— **St. Felicity**

“. . . Do you see this water jar, or whatever it is, standing here? Could one call it by any other name than what it is? Well, in the same way I cannot be called by any other name than what I am—a Christian.”

— **St. Perpetua**

“It is most laudable, in a married woman, to be devout but, she must never forget that she is a home-keeper. And sometimes, she

must leave God at the Altar to find Him in her household affairs.”

— **St. Frances of Rome**

““Christ with me, Christ before me, Christ behind me, Christ in me, Christ beneath me, Christ above me, Christ on my right, Christ on my left, Christ when I lie down, Christ when I sit down, Christ when I arise, Christ in the heart of every man who thinks of me, Christ in the mouth of everyone who speaks of me, Christ in every eye that sees me, Christ in every ear that hears me.”

— **St. Patrick**

“For His body, has been given to you under the appearance of bread and His blood, under the appearance of wine, so that, when you have partaken of the body and blood of Christ, you might be one body and one blood with Him. So shall we become Christ-bearers [“Christophers”]. His body and blood are diffused through all our members – see, then, how we become participants in the divine nature!”

— **St. Cyril of Jerusalem**

“Time is not our own and we must give a strict account of it.”

— **St. Turibius of Mogrovejo**

“Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to Him the throne of his father David, and He will reign over the house of Jacob for ever; and of His kingdom there will be no end.”

— **St. Gabriel to Mary at the Annunciation of Our Lord**



Words ^{OF} WISDOM

Quotations from the Saints on Easter and the Resurrection . . .

“Yes, Christ is truly risen, and we are witnesses of this. We proclaim this witness to the world, so that the joy which is ours will reach countless other hearts, kindling in them the light of the hope which does not disappoint.”

— **St. John Paul II**

“All I want to know is Christ and the power flowing from His Resurrection!”

— **St. Francis of Assisi**

“The Church is alive, as her Divine Founder is alive! The Church advances with the very virtue of life, as Jesus, after having submitted to the debt of mortal nature, proceeds victoriously beyond the stone barrier, which His enemies have placed to guard the tomb! Over the centuries, too, there have been other enemies for the Church, who have tried to close it as if in a sepulcher, celebrating its agony and death from time to time. But she,

who has within her the invincible strength of her Founder, is always reborn with Him, forgiving everyone and assuring serenity and peace to the humble, the poor, the suffering, to men of goodwill.”

— **St. John XXIII**

“But the greatest of all [feast days] is Easter Day, the day of the Lord’s Resurrection, because today assurance was given to us to obtain eternal and immortal life in soul and body. Christ gave it to us through His resurrection, which is the cause and the assurance of our resurrection.”

— **St. Vincent Ferrer**

“The season before Easter signifies the troubles in which we live here and now, while the time after Easter which we are celebrating at present signifies the happiness that will be ours in the future. What we commemorate before Easter is what we experience in this life; what we celebrate after Easter points to something we do not yet possess. This is why we keep the first season with fasting and prayer; but now the fast is over and we devote the present season to praise. Such is the meaning of the Alleluia we sing.”

— **St. Augustine of Hippo**

“The resurrection is the greatest miracle of Christianity, and everything depends on it. -

— **St. Paul VI**

Prayer for the Holy Father

Almighty and everlasting God, have mercy upon Thy servant, Pope Leo XIV, 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 Month of March 2026

Monthly Theme: St. Joseph



In our Lenten journey, three prominent ideas are proposed for our contemplation: the Passion and Resurrection of Christ, baptism, and penance. The Solemnity of St. Joseph (March 19) provides an example of silent, loving acceptance of life's problems while focusing all on Jesus to provide all we need to obey His will.

Pope's Prayer Intention:

For Disarmament and Peace

Let us pray that nations move toward effective disarmament, particularly nuclear disarmament, and that world leaders choose the path of dialogue and diplomacy instead of violence.

Monthly Virtue: Love of God

Love of God is a divinely infused virtue which leads us to love the Lord Our God as the Sovereign Good, and purely for His own sake. To long for Heaven so to possess God and love Him more perfectly is a true and perfect love of God, for eternal glory is the perfection of this love.