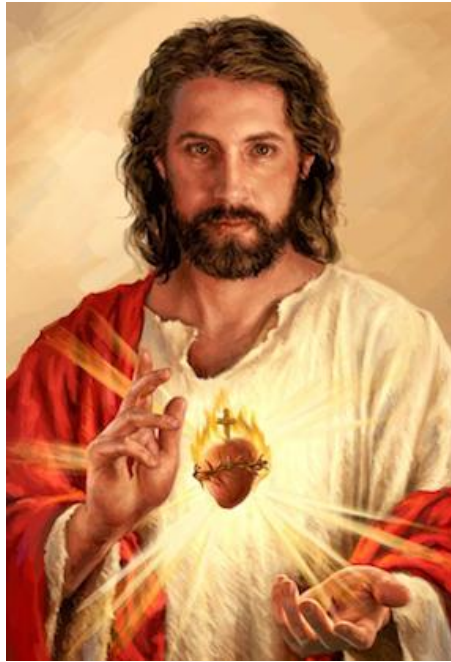


# The Bell Ringer

ST. FRANCIS XAVIER, HYANNIS + JUNE 2021



## O Sacred Heart of Jesus, Glory, Praise and Thanksgiving

The Church, governed and taught by the Holy Ghost, has approved and recommended devotion to the Sacred Heart of Jesus from its earliest days. Justin Martyr, an early Father of the Church, noted: “We the Christians are the true Israel which springs from Christ, for we are carved out of His heart as from a rock.” In our age of religious indifference, when fervor and charity have grown cold, Jesus shows us His heart as a symbol of His own generous, self-sacrificing love for humanity. His Divine Heart is as a furnace whose burning rays of love are able to reanimate faith and rekindle love in hearts grown cold and ungrateful in a world that seems indifferent to God.

But why His Heart? In every language, in every age, the heart is regarded as the natural symbol of love and affection. What more natural and expressive symbol is there, then, of the excessive love of Jesus than His Sacred Heart? The direct and material object of devotion to the Sacred Heart is the real, physical Heart of Jesus — the Heart of flesh, the living and loving Heart of our Blessed Lord; the Heart that beat in His Divine breast at the moment of the Incarnation; the Heart that loved us during the life of Jesus on earth, that poured forth its blood to the last drop on Mount Calvary; the beatified Heart now glorious in Heaven and still dwelling among us in the Blessed Sacrament; the Heart ever united to the Person of the Divine Word, to whom is due supreme homage and adoration.

Devotion to the Sacred Heart of Jesus is devotion to Jesus Christ Himself, but in the particular ways of meditating on His interior life and on His threefold love – His divine love, His burning love that fed His human will, and His sensible love that *(Continued on page 2)*



Happy  
FATHER'S  
DAY

God bless  
our fathers  
this month.  
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Contemplative  
prayer as seen by  
Father Thomas  
Dubay on page 4

A guide to making  
a monthly Day  
of Recollection  
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WISDOM

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## *O Sacred Heart . . . Continued from Page 1*

affects His interior life. Pope Pius XII wrote about this in his 1956 encyclical, *Haurietis Aquas*, On Devotion To The Sacred Heart.

The Pope explained that “the Heart of the Incarnate Word is deservedly and rightly considered the chief sign and symbol of that threefold love with which the divine Redeemer unceasingly loves His eternal Father and all mankind. It is a symbol of that divine love which He shares with the Father and the Holy Spirit but which He, the Word made flesh, alone manifests through a weak and perishable body, since ‘in Him dwells the fullness of the Godhead bodily.’”

Pope Pius noted, “It is, besides, the symbol of that burning love which, infused into His soul, enriches the human will of Christ and enlightens and governs its acts by the most perfect knowledge derived both from the beatific vision and that which is directly infused.

“And finally – and this in a more natural and direct way,” the Pope explained, “it is the symbol also of sensible love, since the body of Jesus Christ, formed by the Holy Spirit in the womb of the Virgin Mary, possesses full powers of feelings and perception, in fact, more so than any other human body.”

The encyclical noted that Sacred Scripture and the official teaching of the Catholic faith instruct us that all things

find their complete harmony and order in the most holy soul of Jesus Christ and that He has manifestly directed His threefold love for the securing of our redemption, “it unquestionably follows that we can contemplate and honor the Heart of the divine Redeemer as a symbolic image of His love and a witness of our redemption and, at the same time, as a sort of mystical ladder by which we mount to the embrace of ‘God our Savior.’”

### **History of the Devotion**

The Catholic Encyclopedia explains that from the earliest days, “Christ’s open side and the mystery of blood and water were meditated upon, and the Church was beheld issuing from the side of Jesus as Eve came forth from the side of Adam. It is in the eleventh and twelfth centuries that we find the first unmistakable indications of devotion to the Sacred Heart. Through the wound in the side, the wounded Heart was gradually reached, and the wound in the Heart symbolized the wound of love.”

Devotion to the Sacred Heart was popular in Benedictine and Cistercian monasteries, especially due to the devotion of St. Gertrude the Great (b. 1256), but specific devotions became even more popular when St. Margaret Mary Alacoque (1647-1690), a Visitation nun, had a personal revelation involving a series of

visions of Christ as she prayed before the Blessed Sacrament. She wrote, “He disclosed to me the marvels of his Love and the inexplicable secrets of his Sacred Heart.” Christ emphasized to her His love and His woundedness caused by man’s indifference to this love.

Jesus gave Sister Margaret 12 different promises to those who consecrate themselves and make reparations to His Sacred Heart through the following devotions:

1. Receiving Communion frequently
2. First Fridays: going to Confession and receiving the Eucharist on the first Friday of each month for nine consecutive months.
3. Holy Hour: Eucharistic Adoration for one hour on Thursdays. (“Could you not watch one hour with me?”) Holy Hour can be made alone or as part of a group with formal prayers.
4. And celebrating the Feast of the Sacred Heart, this year on Friday, June 11.

Many Catholics prepare for this Feast by beginning a Novena to the Sacred Heart on the Thursday of the week before. On the Feast of the Sacred Heart itself, one can gain a plenary indulgence by making an Act of Reparation to the Sacred Heart. Copies may be found online at several Catholic websites.

*Thanks to the Sisters of Carmel website for information and background for this article.*

# God Bless Our Fathers

*And all our family members . . .*

*How many times have been sung the praises of the mother, hailing her as the heart, the sun of the family? But if the mother is the heart, the father is the head of the family, and consequently its health and efficiency depend on the vigor, the virtues and activity of the father.*

— Pope Pius XII

“Since God has given the family its existence, its dignity, its social function, it must answer to God for them.” This was the message Pope Pius XII gave to a group of Catholic fathers meeting with him 70 years ago. “Its rights and its privileges are inalienable, sacrosanct; it has the duty, primarily before God and secondarily before society, to defend, to vindicate and to promote effectively these rights and these privileges, not only for its own good, but for the glory of God and the welfare of the community.”

In 1994 during the Year of the Family, Pope John Paul II noted: “The only-begotten Son, of one substance with the Father, ‘God from God and Light from Light’, entered into human history through the family: ‘For by his incarnation the Son of God united himself in a certain way with every man. He labored with human hands. . . and loved with a human heart. Born of Mary the Virgin, he truly became one of

us and, except for sin, was like us in every respect’. If in fact Christ ‘fully discloses man to himself’, he does so beginning with the family in which he chose to be born and to grow up. We know that the Redeemer spent most of his life in the obscurity of Nazareth, *obedient* as the ‘Son of Man’ to Mary his Mother, and to Joseph the carpenter. Is this filial *obedience* of Christ not already the first expression of that obedience to the Father ‘unto death’, whereby he redeemed the world?”

As we celebrate Father’s Day, having already honored our mothers last month, the family and the role of all its members remains at the very heart and soul of our society. While parts of our society may have decided dogs are easier to raise than children, the Holy Family remains as the prime example of our domestic church.

When both parents bring their children to church for Mass and adoration, they are living examples of Christian charity, and their children learn that God is at the center of their lives. The reception of Holy Communion and the devotion to the Blessed Sacrament by parents provide the best teaching of our faith and the importance of worship and the sacraments to our everyday life.

Pope John Paul noted: “Human fatherhood and motherhood, while remaining biologically similar to that of other living beings in nature, contain in an essential and unique way a *likeness* to God which is the basis of the family as a community of human life, as a community of persons united in love.“ +

## **The Prayer Intention for June - The Beauty of Marriage**

Let us pray for young people who are preparing for marriage with the support of a Christian community: may they grow in love, with generosity, faithfulness and patience.

### **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.*

# A Primer on Contemplative Prayer

From Father Thomas Dubay's book, "Fire Within"

"For many sincere people the term *contemplative* is either frightening or mysterious or esoteric, or possibly all three. It conjures up in some cases an image of the plump Buddha with his eyes closed, or a monk set apart from the multitudes of ordinary men and women. It is not commonly considered to be an activity meant for plumbers as well as Poor Clares, for the married as well as for religious, for young and old. "

In his book, Father Dubay discusses how two saints addressed contemplation — Teresa of Avila and John of the Cross — as well as how the Gospel spoke of prayer.

"Over the years I have gradually come to the conclusion that one reason so many people assume that contemplation is reserved for a select few is that they imagine it to be what it is not. They presume that that type of prayer could not be for them because in a vague sort of way they consider it to be something other than it is. They equate it with oriental states of consciousness or with extraordinary phenomena such as divine messages and visions. Being active and busy and little inclined to any lingering reflection, natural or supernatural, they do not take seriously, as meant for them personally, the mystical expressions sprinkled freely throughout Scripture and liturgical worship. They embrace an unconscious minimalism and thus implicitly adopt a two-tier concept of holiness incompatible with the universal call to holiness so emphasized by Vatican II."

"Perhaps the most frequent objection bears on the *nada* doctrine, the drastic detachment taught by both Teresa and John but especially emphasized by the latter. Death to one's senses and desires is unhealthy if not impossible, it is said, and we understand better today that we can find God not in negations but in affirmation, joy and celebration. Mortification, penance and self-

denial are considered to be of the old school, whereas an emphasis on delight and jubilation is more appealing nowadays. . . .

"People who argue against detachment and self-denial are perhaps unaware that they are simultaneously rejecting the same teaching found in the New Testament."

Father Dubay points out "Genuine prayer, liturgical or contemplative, does not happen in a vacuum." Contemplative prayer is possible only after one has committed oneself to a life of prayer, has lived the revealed word of God not just well, but heroically. "Both the biblical world and their lives are inspired by the one Holy Spirit," he says.

When one has mastered a strong prayer life enriched and guided by the Scriptures, and developed a real relationship with Christ, one grows closer to being ready for the final and

most enriching contemplative prayer.

"Christic contemplation is nothing less than a deep love communion with the triune God. By depth here we mean a knowing loving that we cannot produce but only receive. It is not merely a mentally expressed 'I love You.' It is a wordless awareness and love that we of ourselves cannot initiate or prolong. The beginnings of this contemplation are brief and frequently interrupted by distractions. The reality is so unimposing that one who lacks instruction can fail to appreciate what exactly is taking place. Initial infused prayer is so ordinary and unspectacular in the early stages that many fail to recognize it for what it is. Yet with generous people, that is, with those who try to live the whole Gospel wholeheartedly and who engage in an earnest prayer life, it is common."

"One need not be a theologian to understand St. Teresa's treatment of growing prayer. She is charming, simple and profound. For her, contemplation (*Continued on page 5*)





## Contemplative Prayer . . .

Continued from page 4

is an experienced, mutual presence, ‘an intimate sharing between friends,’ a being alone with the God who loves us. Hence, this prayer is a mutual presence of two in love, and in this case the Beloved dwells within. Actually, it is an interindwelling, a mutually experienced indwelling. . . .”

“Repeatedly, Teresa insists that contemplative prayer is produced. She calls this prayer even in its delicate beginnings ‘supernatural,’ meaning by this term what we now mean by infused, that is, poured in by God. Entering into the prayer of quiet or that of union whenever she wanted it ‘was out of the question.’ “

Father Dubay acknowledges that no one comes close to St. John of God when it comes to “delineate what infused prayer is. . . . The beginnings of infused contemplation can well be described as a peace that cannot be dissected or analyzed. . . .”

“The peace, refreshment, quiet here envisioned is not what we can sometimes achieve by an active effort to still ourselves, nor is it a natural consequence of the absence of conflict or worry. . . . One is being led into a perceived contact with God indwelling. . . as John so well puts it, an inflow of God himself. “ +

*“Fire Within: St. Teresa of Avila, St. John of the Cross and the Gospel on Prayer” by Thomas Dubay, S.M., 1989, is available and published by Ignatius Press.*



“Hope has been called the forgotten virtue of our time. Although we live in an era of considerable technological and scientific achievements, it may also be an age of diminished hope or, perhaps more accurately, misdirected hope, because it is tempting to replace the theological virtue of hope with flimsy substitutes that cannot possibly give us what our souls ultimately need,” so said Paul J. Wadell, a professor of theology and religious studies at St. Norbert College in a 2016 article in *America* magazine.

Noting that the world is a place of violence, of instability, of inhumanity, Waddell said: this can threaten hope. “But perhaps what threatens hope even more today are not these tragedies and calamities but the soft and subtle despair we settle into when we slip into ways of living that rob us of the exalted good God wants for us. The problem is not that we hope for too much, but that we have learned to settle for so little. We have caused the horizons of hope to shrink. We have lost sight of hope’s transcendent dimension because we have forgotten the incomparable promise to which hope always beckons.

Pointing to Christian Hope, Waddell cited St. Thomas Aquinas who noted that hope is born from the desire for something good that is

‘difficult but possible to attain.’ “There is no need for hope if we can easily get what we want, but neither is there any reason to hope when what we desire is completely beyond our grasp. But Aquinas also observed that there are far more reasons to be hopeful ‘when we have friends to rely on’ . . . [however] if there are people who not only love us and care for us and want what is best for us but will also help us achieve it, then our hopes can be much more daring and expansive. We do not hope alone, we hope together. Hope requires companions, people who want our good and who help us along our way.

The professor emphasizes “Christian hope should never be puny or timid, because when Aquinas spoke of help from others and friends we can rely on, who he really had in mind was God. Like any friend, God desires our happiness and seeks what is best for us, but the good that God wants for us is the richest and most fulfilling of all, namely God and everlasting life with God. And, like any friend, God accompanies us, blesses us, steadies and encourages us so that the absolutely best thing we could ever hope for will be ours.

“This is why hope is not something we achieve through hard work, grit and determination. Hope is inescapably a gift. Hope is the gift God bestows on us so that we can turn our lives to God, seek God, grow in the love and goodness of God and someday know the unbroken beatitude that comes from living in perfect communion with God.”

# *How to Make a Monthly Day of Recollection*

A monthly Day of Recollection is a time set aside specifically for a Christian to seriously go deeper into his or her relationship with God. Although we spend time in prayer each day, recollection is a time to withdraw a couple of hours from the noise and cares of this earthly life in order to spend some quality time in conversation with God guided by meditation, spiritual reading, and an examination of conscience.

The Josemaria Institute provides a monthly guide on its website ([www.stjosemaria.org](http://www.stjosemaria.org)). Each month there is a different theme.

## **How Do I Prepare?**

Find a time in the month when you are able to set aside two hours for this deeper reflection. Ideally you could do the Recollection in front of the Blessed Sacrament in a church or chapel.

If you are making the recollection at home, set up a place that will be conducive to this visit. You might want to have a table, chair, crucifix, image of Our Lady, candle, etc.

Dress appropriately. Remember this is your appointment with Our Lord. Make yourself presentable, dress in a clean and neat manner . . . all the way to your shoes!

Be sure to have on hand a notebook and pen for notes and inspirations.

Be serious about minimizing any distractions. Let your family know that you want two hours of uninterrupted time. Silence your phone or remove it from the area completely.

## **What Do I Need?**

Access to a computer or a tablet. Each month through the year, the St. Josemaria Institute will provide on its website the following resources based on the theme for the month:

- Two meditations by a priest of Opus Dei
- An article for 10 to 15 minutes of spiritual reading
- An examination of conscience

## **How Do I Organize My Time?**

**First Meditation:** Listen to the first meditation by playing it online or downloading it. As you listen, take notes. By taking notes, you will know the theme of the meditation, you will cut down on distractions, and you will stay on track.

**Silent Prayer:** When the meditation ends, take about 5 to 10 minutes and look over your notes and think about what Our Lord is saying to you: Are there things you could work on to deepen your love for him? Are there concrete things about which you can make a resolution? Jot those down.

**Spiritual Reading:** Spend 10 to 15 minutes reading the suggested article and continue your conversation with God.

**Second Meditation:** Listen to the second meditation the same way as step one and two.

**Examination of Conscience:** Listen to each question and reflect on what you need to work on in your life. Pause the audio as you listen if you'd like more time to reflect on a specific question. At the end of the examination of conscience, pray an Act of Contrition.



## **Concluding Your Time of Prayer**

Come away from this time of prayer with profound gratitude for what Our Lord has done for you and make two or three concrete resolutions that you can give Our Lord for the entire month.

When your Recollection has ended, remember that these are themes for the entire month. Once a week during the month, perhaps on a Sunday, review your notes in your time of prayer, or replay a portion of any of the recordings. Work on these resolutions and themes throughout the entire month.

If you take this sacred time seriously, with the help of the Holy Trinity and our Blessed Mother, you will find yourself progressing deeper into your interior life. +



### **Pope Francis Institutes Ministry of Catechists**

With an apostolic letter entitled *Antiquum Ministerium*, released on May 11, the Pope established the lay ministry, and announced that the Vatican would soon publish a ritual for the commissioning of catechists. Pope Francis noted: “The ministry of Catechist in the Church is an ancient one. Theologians commonly hold that the first examples are already present in the writings of the New Testament.”

The Pope explained, “From the beginning, the Christian community was characterized by many different forms of ministry carried out by men and women who, obedient to the working of the Holy Spirit, devoted their lives to the building up of the Church. At times, the charisms that the Spirit constantly pours out on the baptized took on a visible and tangible form of immediate service to the Christian community, one recognized as an indispensable *diakonia* [service of the needy] for the community.”

He asked Bishops to “know that they were not established by Christ to undertake by themselves the entire saving mission of the Church to the world. They appreciate, rather, that it is their exalted task to shepherd the faithful and at the same time acknowledge their ministries and charisms so that all in their separate ways, but of one mind, may cooperate in the common task” (Lumen Gentium, 30). May the discernment of the gifts that the Holy Spirit never fails to grant to the Church sustain their efforts to make the lay ministry of Catechist effective for the growth of their communities,” he noted. +

### **Grandparents and Elders: Remember to Celebrate Your Day on July 25**

The First World Day for Grandparents and the Elderly is Sunday, July 25 and the theme is “I am with you always” (Mt 28:20). It expresses the closeness of the Lord and the Church to every older person, especially in these challenging times

of the Covid-19 pandemic. “I am with you always” is also “a promise of closeness and hope that young and old can mutually share.” The Pope also reminded older people and grandparents they have a mission of evangelization, proclamation and prayer, and of encouraging young people in their faith. +

### **Our Young People to Be Confirmed on June 11 by Bishop da Cunha**

The students of our parish who have participated in the two-year course preparing for Confirmation will receive the sacrament on Friday, June 11, at 7 p.m. at Our Lady of Victory Church. Let’s pray for these “soliders for Christ” and perhaps look back on our reception of the sacrament. +

### **Start Planning for Small Faith Groups as Covid-19 Restrictions Relax**

Before the Covid-19 pandemic, Father Michael had suggested that the faithful should begin to form small groups to grow in faith. One example was the formation of a Widows Group. Some parishioners had begun to plan for three or four couples to gather in their homes, perhaps weekly, to study the upcoming Sunday readings and how they relate to our lives. Well, now that these meetings are permissible for vaccinated persons and the weather allows the meetings to take place outdoors for even those not vaccinated, why not think about a small faith group. It will help us grow in faith, but let’s be honest, it will be great to get back into community once more! +

### **Holy Family Statue Has Pride of Place on Our Parish Green for All to Visit**

The beautiful statue of the Holy Family that graced our church during the winter is now in its appointed place on the Parish Green ready for us to visit and pray. For parents, it offers a lovely depiction of the Christ Child being bounced on the knees of St. Joseph while Mary encircles both. It’s also something the children can touch! You will see engraved bricks on the walk to the Duffy House. You can have your family brick installed near the statue or on the walk, too. Go to the parish website for details. +

# Words OF WISDOM

"Commitment is doing what you said you would do, after the feeling you said it in has passed."

— **St. Camillus**

"When needed, Mary provides for the defense and salvation of her children extraordinary graces and wonderful miracles. What wonders have caused, sustained, spread everywhere, a confidence among Christian people! What striking proofs of her protection the Church recalls to our memory in solemn feasts and devout practices, enriched by precious indulgences! What titles Christians give her to testify to their gratitude, 'Help of Christians, health of the sick, comfort of the afflicted, refuge of sinners, gate of heaven, our life, our sweetness, our hope!' What a multitude of people gather to the places where she is most honored, where she obtains the most assistance to those who call on her! What prayers and acts of thanksgiving are offered at the foot of her altars! In our days, what conquests have been made by Our Lady of Victories! What favors have been bestowed on all hearts devoted to the heart of Mary!"

— **St. Ignatius of Loyola**

"Put your heart at His feet. It is the gift He loves most."

— **St. Elizabeth Ann Seton**

"The reason why the soul not only travels securely when in obscurity, but also makes

greater progress, is this: In general the soul makes greater progress in the spiritual life when it least thinks so, yea, when it rather imagines that it is losing everything ...There is another reason also why the soul has traveled safely in this obscurity; it has suffered: for the way of suffering is safer, and also more profitable, than that of rejoicing and of action. In suffering God gives strength, but in action and in joy the soul does but show its own weakness and imperfections. And in suffering, the soul practices and acquires virtue, and becomes pure, wiser, and more cautious."

— **St. John of the Cross**

"In our self-centered culture and classic American emphasis on work, we often feel we have to accomplish something during our times of prayer before the Blessed Sacrament. We rate our experience by how 'good' our prayer was, how heartfelt our devotion was, or how focused we could remain. Yet prayer and contemplation are fundamentally God's work, in which we are invited to participate. We need only to give Him the opening, and He will do the rest. By coming to adoration, we are handing Him the keys to our hearts, allowing the rays of His love and grace to bathe our souls in the light of His Presence, as the rays of the sun bathe our bodies in light. If we can take the time to pull away from the busyness and distractions of life and just sit at His feet, He will lead us."

— **Poor Clares of Perpetual Adoration**

"If we wish to make any progress in the service of God we must begin every day of our life with new eagerness. We must keep ourselves in the presence of God as much as possible and have no other view or end in all our actions but the divine honor."

— **St. Charles Borromeo**





# Words<sup>OF</sup> WISDOM

"We will never be free of trials and temptations as long as our earthly life lasts. For Job has said: 'Is not the life of human beings on earth a drudgery?' (Job 7:1). Therefore, we should always be on our guard against temptations, always praying that our enemy, the devil, 'who never sleeps but constantly looks for someone to devour.' (1 Pet 5:8), will not catch us off guard. No one in this world is so perfect or holy as not to have temptations sometimes. We can never be entirely free from them. Sometimes these temptations can be very severe and troublesome, but if we resist them, they will be very useful to us; for by experiencing them we are humbled, cleansed, and instructed. All the Saints endured tribulations and temptations and profited by them, while those who did not resist and overcome them fell away and were lost. There is no place so holy or remote where you will not meet with temptation, nor is there anyone completely free from it in this life; for in our body we bear the wounds of sin—the weakness of our human nature in which we are born."

— **Thomas á Kempis**

"My Jesus, it is truly easy to become holy; it just takes a little good will! And if He finds this minimum of good will in a soul, He quickly gives Himself to her. And nothing can stop Him, neither our faults nor our falls, absolutely

nothing. Jesus hurries to help that soul; and if the soul is faithful to this grace from God, she can in a short time reach the highest levels of holiness that a created being can attain here below. God is very generous and does not refuse His grace to anyone. He gives even more than we ask for. The shortest road is faithfulness to the inspirations of the Holy Spirit."

— **St. Maria Faustina Kowalska**

"The freshness of a living hope in God fills the soul with such energy and resolution, with such aspirations after the things of eternal life, that all this world seems to it — as indeed it is—in comparison with that which it hopes for, dry, withered, dead, and worthless. The soul now denudes itself of the garments and trappings of the world, by setting the heart upon nothing that is in it, and hoping for nothing that is, or may be, in it, living only in the hope of everlasting life. And, therefore, when the heart is thus lifted up above the world, the world cannot touch it or lay hold of it, nor even see it. The soul then, thus disguised and clad in the vesture of hope, is secure from its second foe, the world, for St. Paul calls hope the helmet of salvation. . . . Hope is such a helmet, for it covers all the senses of the head of the soul in such a way that they cannot be lost in worldly things, and leaves no part of them exposed to the arrows of the world."

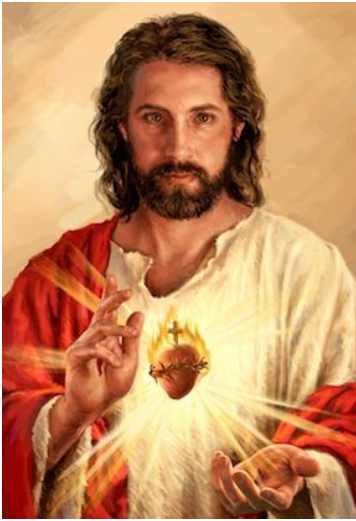
— **St. John of the Cross**

"The Eucharist is the bread that gives strength. . . It is at once the most eloquent proof of His love and the most powerful means of fostering His love in us. He gives Himself every day so that our hearts as burning coals may set afire the hearts of the faithful."

— **St. Damien of Molokai**

# The Month of June 2021

## Monthly Focus: The Sacred Heart



June is the month of the Sacred Heart. On June 6, we celebrate Corpus Christi Sunday and the Solemnity of the Sacred Heart of Jesus is on June 11. Devotion to the Sacred Heart, was officially approved in the 1800s and encourages us to take part in Holy Hour Eucharistic Adoration and the reception of Holy Communion on the first Friday of the month.

### Prayer Intention: The Beauty of Marriage

Let us pray for young people who are preparing for marriage with the support of a Christian community: may they grow in love, with generosity, faithfulness and patience.

### The Virtue: Hope

By hope we desire to possess God, and in order to attain Him we rely, not on our natural powers but on the help that He promised us. We rely on God Himself who always comes to the assistance of those who invoke Him.