



CATHOLIC SPIRITUALITY  
FOR THE INCARCERATED  
FROM THE ORDER OF MALTA

# The Serving Brother

LENT AND EASTER 2014

A Message from Father Andrea Spatafora, Chaplain, SMOM Canadian Association

## The Resurrection and Christian Hope

Easter is a celebration of our hope of eternal life, of the gift of salvation that is already given to us through faith by baptism. We are a people of hope because we carry within us the promise of everlasting life, of divine life. For Christians individually, death is not the final stage of human life, because through Christ our physical death has become a passage to real life. The Bible reveals God's full plan - all creation, all human history is moving toward its fulfillment in the kingdom of God.

It is not, however, always easy to have hope. Although we believe that our world is saved by Christ, it still bears the marks of sin and death: violence, war, poverty, disease, natural disasters. Furthermore, in the Western world in particular, there is a seeming rejection of the Gospel, the Church and the intention to fashion society without any reference to religious faith. We are keenly aware of humanity's ability to destroy the world through war or environmental disasters.

How is it possible then to maintain hope in God's victory over evil?

The vocation of all baptized Christians is to participate in Christ's saving work and the mission of the Church. Our works of charity and justice make visible God's kingdom on earth and contribute to its ultimate fulfillment.

In today's Western society, we are all called to witness to the faith in our families, in our daily lives by our values and actions. In other words, in actions, not just in words. We should "always be prepared to make a defense to anyone who calls us to account for the hope that is in us." (1

Peter 3:15) We also witness to God's salvation in our care for the sick through volunteer service and our defense of the Church's teaching on the dignity of all human life.

When we look around our world, it is easy to be discouraged and even to despair. This Easter season, however, reminds us of the infinite power of God's love that conquered evil in the death and resurrection of His Son. As Christ's followers, we live in that hope and joyfully invite everyone to it. ✠





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*Message from Father George*

## God saves us, to serve

The longer I work with prisoners, the more I am convinced that the key to true freedom comes when we engage ourselves in service to others.

Jesus was quite clear about this – the measure of our lives will be “How did we love God and love our neighbor as ourselves?”

Nowhere are the consequences of this more clear than in Matthew 25:34-36. On Judgment Day we will be judged not by what we said, or our claims to faith but in how we did (or did not) put our Faith into Action!

Our non-Catholic Christian brothers sometimes accuse Catholics of “works righteousness.” The accusation is that we Catholics think that being a Christian simply means that doing good things and obeying the rules – our own efforts in other words – are enough to ‘earn’ our salvation.

But guess what? That accusation is false. While some Catholics may not fully understand the theology, the truth is that we are saved by our faith in Jesus Christ who died once on the cross for ALL our sins. God loves us so much that even before we were born, he made our salvation a free gift – our job is not to earn God’s grace, but to accept it. And we are free to accept or reject it. It is not our goodness or our efforts, but God’s love and mercy that save us. Our good works flow from our salvation in Jesus Christ. Our service to one another is a biblical response to God’s love. We are saved to serve. That is the heart of our Catholic faith.

So when you get the “Catholics are wrong” speech from people who aren’t Catholic (and thus don’t really know what Catholics believe) – remember that. The truth is that Catholics believed in the power of Jesus’ name and in the power of his blood shed on the cross over a thousand years before the Protestant reformers came on the scene.

We experience the power of God’s mercy in the reality of the Sacraments – Baptism, Confirmation, Confession, Holy Communion, Anointing of the Sick, Marriage and Holy Orders (when priests and deacons are ordained). If you stop and think about it, ALL the sacraments are not only expressions of God’s love and mercy and grace at work in our lives, they are also ALL calls to service. Baptism is our adoption into the family of God – and it is the responsibility of our godparents to serve by teaching us the basics of our faith. Confirmation is the Catholic version of “accepting Jesus Christ as our savior”; but we don’t just see Jesus as our “personal” savior – he is the savior of the world, and we experience God’s love in community with other people.

Holy Communion is the way we literally accept Jesus Christ at every Mass. Fed by his love we then go forth (Mass comes from a Latin word meaning “to send forth”) to serve the people around us. Confession heals us from the ways we have been selfish – so that we can return to right relationship with God and our neighbor – again in order to be of greater service to others. The same is true of anointing

# Mass readings

WEEK	MON	TUES	WEDS	THUR	FRI	SAT	SUN
<b>Mar 3-9</b>	1 Pt 1:3-9 Mk 10:17-27 <i>St Katharine Drexel</i>	1 Pt 1:10-16 Mk 10:28-31 <i>Saint Casimir</i>	Jl 2:12-18 2 Cor 5:20-6:2 Mt 6:1-6, 16-18	Dt 30:15-20 Lk 9:22-25	Is 58:1-9a Mt 9:14-15 <i>Saints Perpetua and Felicity, Martyrs</i>	Is 58:9b-14 Lk 5:27-32 <i>St John of God</i>	Gn 2:7-9; 3:1-7 Rom 5:12-19 Mt 4:1-11
<b>Mar 10-16</b>	Lv 19:1-2, 11-18 Mt 25:31-46	Is 55:10-11 Mt 6:7-15	Jon 3:1-10 Lk 11:29-32	Est C:12, 14-16, 23-25 Mt 7:7-12	Ez 18:21-28 Mt 5:20-26	Dt 26:16-19 Mt 5:43-48	Gn 12:1-4a 2 Tm 1:8b-10 Mt 17:1-9
<b>Mar 17-23</b>	Dn 9:4b-10 Lk 6:36-38 <i>St Patrick</i>	Is 1:10, 16-20 Mt 23:1-12 <i>St Cyril of Jerusalem</i>	Jer 23:5-8 Mt 1:18-25 <i>St Joseph</i>	Jer 17:5-10 Lk 16:19-31	Gn 37:3-4, 12-13a, 17b-28a Mt 21:33-43, 45-46	Mi 7:14-15, 18-20 Lk 15:1-3, 11-32	Gn 12:1-4a 2 Tm 1:8b-10 Mt 17:1-9
<b>Mar 24-30</b>	2 Kgs 5:1-15ab Lk 4:24-30	Is 7:10-14; 8:10 Heb 10:4-10 Lk 1:26-38 <i>The Annunciation of the Lord</i>	Dt 4:1, 5-9 Mt 5:17-19	Jer 7:23-28 Lk 11:14-23	Hos 14:2-10 Mk 12:28-34	Hos 6:1-6 Lk 18:9-14	1 Sm 16:1b, 6-7, 10-13a Eph 5:8-14 Jn 9:1-41
<b>Mar 31-Apr 6</b>	Is 65:17-21 Jn 4:43-54	Ez 47:1-9, 12 Jn 5:1-16	Is 49:8-15 Jn 5:17-30	Ex 32:7-14 Jn 5:31-47	Wis 2:1a, 12-22 Jn 7:1-2, 10, 25-30 <i>St Isidore</i>	Jer 11:18-20 Jn 7:40-53 <i>St Vincent Ferrer</i>	Ez 37:12-14 Rom 8:8-11 Jn 11:1-45
<b>Apr 7-13</b>	Dn 13:1-9, 15-17, 19-30, 33-62; Jn 8:1-11 <i>St John Baptist de la Salle</i>	Nm 21:4-9 Jn 8:21-30	Dn 3:14-20, 91-92, 95 Jn 8:31-42	Gn 17:3-9 Jn 8:51-59	Jer 20:10-13 Jn 10:31-42 <i>St Stanislaus</i>	Ez 37:21-28 Jn 11:45-56	Mt 21:1-11 Is 50:4-7; Phil 2:6-11 Mt 26:14-27:66
<b>Apr 14-20</b>	Is 42:1-7 Jn 12:1-11	Is 49:1-6 Jn 13:21-33, 36-38	Is 50:4-9a Mt 26:14-25	Ex 12:1-8, 11-14 1 Cor 11:23-26 Jn 13:1-15	Is 52:13-53:12 Heb 4:14-16; 5:7-9 Jn 18:1-19:42	[1]	Acts 10:34a, 37-43 Col 3:1-4; Jn 20:1-9 <i>Easter Sunday</i>
<b>Apr 21-27</b>	Acts 2:14, 22-33 Mt 28:8-15 <i>Octave of Easter</i>	Acts 2:36-41 Jn 20:11-18 <i>Octave of Easter</i>	Acts 3:1-10 Lk 24:13-35 <i>Octave of Easter</i>	Acts 3:11-26 Lk 24:35-48 <i>Octave of Easter</i>	Acts 4:1-12 Jn 21:1-14 <i>Octave of Easter</i>	Acts 4:13-21 Mk 16:9-15 <i>Octave of Easter</i>	[2]
<b>Apr 28-May 4</b>	Acts 4:23-31 Jn 3:1-8 [3]	Acts 4:32-37 Jn 3:7b-15 <i>St Catherine of Siena</i>	Acts 5:17-26 Jn 3:16-21 <i>St Pius V</i>	Col 3:14-24 Mt 13:54-58 <i>St Joseph the Worker</i>	Acts 5:34-42 Jn 6:1-15 <i>St Athanasius</i>	1 Cor 15:1-8 Jn 14:6-14 <i>Saints Philip and James, Apostles</i>	Acts 2:14, 22-33 1 Pt 1:17-21 Lk 24:13-35
<b>May 5-11</b>	Acts 6:8-15 Jn 6:22-29	Acts 7:51-8:1a Jn 6:30-35	Acts 8:1b-8 Jn 6:35-40	Acts 8:26-40 Jn 6:44-51	Acts 9:1-20 Jn 6:52-59	Acts 9:31-42 Jn 6:60-69 <i>St Damien de Veuster</i>	Acts 2:14a, 36-41 1 Pt 2:20b-25 Jn 10:1-10
<b>May 12-18</b>	Acts 11:1-18 Jn 10:11-18 <i>Saints Nereus, Achilleus &amp; Pancra</i>	Acts 11:19-26 Jn 10:22-30 <i>Our Lady of Fatima</i>	Acts 1:15-17, 20-26 Jn 15:9-17 <i>St Matthias</i>	Acts 13:13-25 Jn 13:16-20 <i>St Isidore</i>	Acts 13:26-33 Jn 14:1-6	Acts 13:44-52 Jn 14:7-14	Acts 6:1-7 1 Pt 2:4-9 Jn 14:1-12
<b>May 19-25</b>	Acts 14:5-18 Jn 14:21-26	Acts 14:19-28 Jn 14:27-31a <i>St Bernadine of Siena</i>	Acts 15:1-6 Jn 15:1-8 <i>St Christopher Maqallanes</i>	Acts 15:7-21 Jn 15:9-11 <i>Saint Rita of Cascia</i>	Acts 15:22-31 Jn 15:12-17	Acts 16:1-10 Jn 15:18-21	Acts 8:5-8, 14-17 1 Pt 3:15-18 Jn 14:15-21
<b>May 26-Jun 1</b>	Acts 16:11-15 Jn 13:16-20 <i>Saint Philip Neri</i>	Acts 16:22-34 Jn 16:5-11 <i>St Augustine of Canterbury</i>	Acts 17:15, 22-18:1 Jn 16:12-15	Acts 1:1-11 Eph 1:17-23 Mt 28:16-20	Acts 18:9-18 Jn 16:20-23	Rom 12:9-16 Lk 1:39-56 <i>The Visitation of the Blessed Virgin Mary</i>	Acts 1:12-14 1 Pt 4:13-16 Jn 17:1-11a

Note: **Solemnities** in red, **Feast days** in gold and **Memorials** in green in celebration of the saint/event shown. [1] **Mass Readings for Saturday, April 19:** Ex 14:15-15:1; Is 54:5-14, 55:1-11; Bar 3:9-15, 32-4:4; Ez 36:16-28; Rom 6:3-11; Mt 28:1-10 [2] **Mass Readings for Divine Mercy Sunday, April 27:** Acts 2:42-47; 1 Pt 1:3-9; Jn 20:19-31 [3] **Memorials of St Peter Chanel and St Louis Grignon de Montfort**

of the sick – we receive the care and love of God through the care of other human beings.

And finally both marriage and priestly ordination are both ways we commit ourselves to a life of service – either to our spouse and our children, or to God’s Church and his people.

It is in LIVING our faith, putting our faith into the ACTION that love requires, that we fully realize the freedom of Christian life.

Words aren’t enough. “Faith without works is dead.” (See James 2:14-17 and 1 John 4:20: “If we say we love God, but hate others, we are liars. For we cannot love God, whom we have *not* seen, if we do not love others, whom we *have* seen.”)

Paul writes in Galatians 5:6: “... What matters is faith that works through love.”

First comes Faith, then we need to put that

FR GEORGE’S MESSAGE CONTINUED INSIDE

# Heaven on Earth: Christ's Sacrifice and the Mass

## Covenant Love

When Jesus turned to go to Jerusalem for the last time, He knew He was going there to die. (Matthew 20:17-19) His disciples knew it, too. (John 11:16) Jesus arrived in Jerusalem in time for the Passover, and he made plans to celebrate the Passover meal with his twelve disciples. (Mark 14:12-16)

Three of the four Gospel writers preserve Jesus' words and actions from that meal. Those words and deeds are still remembered in every Eucharistic celebration. This practice began early, as we can tell from Paul's letter to the Corinthians. There he recalls Jesus taking bread and wine, saying that they were His body and blood and adding: "This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me." (see 1 Corinthians 11:23-26; Matthew 26:28; Mark 14:24)

These words are a deliberate echo of a crucial sacrifice in Old Testament history – the sacrifice Moses offered to celebrate God's covenant with Israel following the Exodus from Egypt. (Exodus 24:5-8) Jesus and his disciples had been celebrating a traditional Passover meal. But Jesus introduced something new, something that recalled the bloody sacrifices of the Old Testament, but in an unbloody form.

## The Order of Melchizedek

The sacrifice offered at the Last Supper recalled that made by the priest-king Melchizedek – who likewise offered bread and wine. (Genesis 14:18) The Book of Hebrews interprets Melchizedek as a sign that foreshadowed Christ. The whole of Hebrews 7 is a meditation on what it means for Christ to be a priest "according to the order of Melchizedek" (see also Hebrews 5:8-10).

Like Melchizedek, Christ offers bread and wine; but His sacrifice is infinitely greater, because the bread and

wine are His own body and blood. More than that, He has given His followers a way of participating in that sacrifice. At that Passover meal, Jesus offered the first Mass.

And because of that, Christ's priesthood is infinitely greater than the old priesthood of Israel. Those priests died, and their sacrifices could never save us from sin, but Christ lives forever, and His one sacrifice defeated sin and death for all time.

"The main point of what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in heaven, a minister of the sanctuary and of the true tabernacle that the Lord, not man, set up." (Hebrews 8:1-2)

## One Eternal Sacrifice

The death of the Lord: this is what the Eucharist celebrates. We hear it at every Mass, but the first Christians could hardly have missed the irony. Christ, our Lord, has been brutally tortured and slaughtered, and we celebrate that event in a ceremony called the Eucharist - that is, the "Thanksgiving."

Why are we thankful? Because Christ's death was not meaningless. It was a sacrifice offered for all of us. Our Eucharist is a sacrifice of thanksgiving for God's delivering us from death.

That the death of Christ on the cross was, strictly speaking, a sacrifice was never doubted by the early Christians. It was an offering of the same nature as the Old Testament sacrifices, though surpassing and fulfilling them all. The entire letter to the Hebrews, for example, is filled with the image of Christ as at once High Priest and sacrifice. (see Hebrews 9:13-14; Ephesians 5:2; 2 Corinthians 5:21)

Finally, the image of the "Lamb who was slain" from Revelation makes no sense unless the Lamb was slain as a sacrifice. This sacrifice of Christ on the

cross is the final sacrifice, once and for all. It happened at a definite time in history, and it will not happen again. All the Old Testament sacrifices looked forward to this one. (Hebrews 10:1-14) Only the one sacrifice of Christ could truly make us God's holy people, and His one sacrifice was made "once for all."

### Representing the Cross

We can say that the Mass is a sacrifice because Christ instituted the Eucharist to make that final sacrifice available to us for all time. Christ is not sacrificed again in the Mass. But because Christ is really present in the Eucharist, the Mass is a participation in His one great sacrifice. The Mass represents that sacrifice, making it present to us and making us part of it. The sacrifice is eternal, and every Mass is part of it.

Notice the difference between "representing" and "re-presenting." The Mass presents that sacrifice again, making it present to us right now. All over the world, wherever the Eucharist is being celebrated, God's people are present at the one eternal sacrifice of the Lamb.

### Priests Offering Sacrifice

Each member of God's people has been made a member of the "holy priesthood" of the Church, (see 1 Peter 2:4-5,9; Revelation 1:6) as Israel was once called "a kingdom of priests." (Exodus 19:6) Each of us is called to "offer spiritual sacrifices." (1 Peter 2:4-5) As Christ offered himself on the cross, we are called to offer our own bodies, our



*Crucifixion*, by Hans Baldung Grien, 1512

own lives in the Mass. United to Christ in baptism, we share in his priesthood. With him, we also offer ourselves as a sacrifice.

"I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship." (Romans 12:1)

And in this spiritual worship we are united with all Christians everywhere who celebrate the same sacrament. We are also united with all the saints in heaven – all Christians, across time, sharing in one perfect sacrifice. In fact, the Mass is heaven on earth, not figuratively but literally. The surprising, even astonishing fact is that wherever Mass is being celebrated, heaven is there right now! ✠

**FATHER GEORGE'S MESSAGE, from Page 2**

faith into action. That is why Catholics don't just stop with Faith alone.

We can learn a lot about faith in Christ and the Bible from our Protestant brothers, but I think they can learn from us how important it is that that faith gets expressed in a real way in our daily lives through service. Pope Francis is constantly inviting us all to be people of the Gospel who serve and live their faith in the world around us. If we have accepted Jesus Christ as our savior, we can be assured that we are saved. We don't have to earn God's love. His love is unconditional. But to live a truly Christian life, we need to put our faith into practice by serving others. And when we do this, we really will

experience the freedom that we long for – the freedom of God's sons and daughters.

I'll leave you with this beautiful passage from St. Paul:

*I consider that what we suffer at this present time cannot be compared at all with the glory that is going to be revealed to us. All of creation waits with eager longing for God to reveal his children. For creation was condemned to lose its purpose, not of its own will, but because God willed it to be so. Yet there was the hope that creation itself would one day be set free from its slavery to decay and would share the glorious freedom of the children of God.*

Romans 8:18-21

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## Seeing and Believing

by Fr. Richard T. O'Leary, OSA

St. Thomas the Apostle earned the unfortunate nickname "Doubting Thomas." That's because, when he heard that the risen Jesus had appeared to his fellow disciples, he told them "I will never believe it without probing the nailprints in his hands, without putting my finger in the nailmarks and my hand into his side." (John 20:25)

When Jesus appears to the disciples again the following week, Thomas is there. We hear his great act of faith: "My Lord and my God," even though he doesn't seem to touch the wounds. We also hear words that strengthen our faith: "Blest are they who have not seen and have believed." Yes, we can believe in the risen Jesus and never see him directly with our eyes!

There is a connection between believing and seeing. I am convinced that when we see the good works of those around us, we can see Christ alive in our midst. Recall for a moment the first responders to those injured in the bombings at the Boston Marathon on April 15, 2013; the police and fire personnel on September 11, 2001; constant reminders in the news media recalling acts of bravery and loyalty done by our soldiers in combat. The list goes on and on. Our belief in God is strengthened by these acts of unselfish love. Our belief in human-

ity is fortified again and again in the midst of other news items that try to destroy the faith, hope, and love exemplified in the life of Jesus Christ and in those who "go and do likewise." (Luke 10:37)

In March 2012 while on a pilgrimage to Italy, I visited many places that were important in the life of St. Augustine. The Church of San Pietro, in Ciel Oro in Pavia, has the tomb of St. Augustine. It was there that I found a poster of St. Augustine with a quote from his Commentary on the letters of St. John: "God is invisible. One needs to search for him not with eyes, but with heart." The poster is on the wall in my room and I use it to remind myself that my heart is the place where Jesus, the inner teacher, helps me believe in him and in his presence in others.

St. Thomas may have said those words that gave him his nickname at the spur of the moment. However, he did see and believe; that belief touched his very heart and, eventually, led him to witness to Jesus Christ not only with his words and deeds but also with his very life! We are invited to continue our search for God, especially with our hearts, and, when that search leads us to a belief, we must put that into action. ✠

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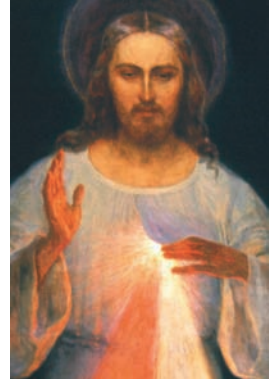
## Living in service to others

When I think of service, I think of works of mercy and being kind to people. Jesus did not ask Saint Faustina to do works of mercy and show kindness to others; no, in actuality, he demanded them of her! He said, “I demand from you deeds of mercy, which are to arise out of love for Me. You are to show mercy to your neighbors always and everywhere. You must not shrink from this or try to excuse or absolve yourself from it.” (Diary, 742)

One doesn't have to be a world traveler to the poorest of the poor to be kind to one's neighbor. No, one can be kind and reach out and help others every day wherever we are. We can do small, kind gestures, give comforting words, or even just listen to someone who needs to vent. And praying for someone is also an act of mercy.

Many of us are so caught up in our own self and struggles that we fail to see the needs around us. As we start to reach out to others, our spiritual vision improves, and we can much more clearly see the needs of others.

We know that God is love, and Jesus told St. Faustina that all things should be done out of love of God. She wrote on another occasion in her Diary, “Pure love is capable of great deeds, and it is not broken by difficulty or adversity. As it remains strong in the midst of great difficulties, so too it perseveres in the toilsome and drab day of each life of each day. It knows that only one thing is needed to please God; to do even the smallest things out of great love – love, and always love.” (Diary, 140)



Let us try to be kinder and gentler, and reach out to others in “service,” remembering to always do things out of love. ✠

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## Give your brain a workout!

### Sudoku Puzzle

			2	1				
	4	8					7	
3		2		9				6
					1			2
		1				9		3
8	2	6	5		9			
		4			8		6	
2	9		1					5

Sudoku Directions – Fill each square with the numbers 1-9. No number can appear twice within the same row, the same column, or within the same frame of nine squares. **ANSWERS ON BACK PAGE**

### Brain Teasers

Mary's father has 5 daughters – Nana, Nene, Nini, Nono. What is the fifth daughter's name?

Two fathers and three sons go on a fishing trip, and each catches a fish. Why are there only three fish?

If a blue house is made out of blue bricks, a yellow house is made out of yellow bricks and a pink house is made out of pink bricks, what is a green house made of?

A man leaves home and turns left at the corner three times, returning home. Two men in masks are waiting for him. Who are they?

# Pope Francis speaks to the young

The following are taken from Pope Francis' remarks to the young people from his home nation of Argentina, when they met during the World Youth Day festivities in Rio de Janeiro, Brazil on July 25, 2013.

“Let me tell you what I hope will be the outcome of World Youth Day: I hope there will be noise. I want you to make yourselves heard in your dioceses, I want the noise to go out, I want the Church to go out onto the streets. I want us to resist everything worldly, everything static, everything comfortable, everything that might make us closed in on ourselves...

“Because (our culture) has made money into such a god, it excludes the two ends of life that are most full of promise for peoples (the young and the elderly). As for the young, they must emerge, they must assert themselves, they must go out to fight for these values...

“And the elderly must open their mouths and teach us! Pass on to us the wisdom of the peoples! Do not cease to be the cultural storehouse of our people, a storehouse that hands on justice, hands on history, hands on values, hands on the memory of the people...

“But know that at this moment, you young people and you elderly people are condemned to the same destiny: exclusion. Don't allow yourselves to be excluded. It's obvious! That's why I think you must work...

“Faith in Jesus Christ is not a joke, it is something very serious. It is a scandal that God came to be one of us. It is a scandal that He died on a cross. It is a scandal: the scandal of the Cross. The

Cross continues to provoke scandal. But it is the one sure path, the path of the Cross, the path of Jesus, the path of the Incarnation of Jesus...

“Please do not water down your faith in Jesus Christ. We dilute fruit drinks – orange, apple, or banana juice, but please do not drink a diluted form of faith. Faith is whole and entire, not something that you water down. It is faith in Jesus. It is faith in the Son of God made man, who loved me and who died for me...

“So then: make yourselves heard; take care of the two ends of the population: the elderly and the young; do not allow yourselves to be excluded and do not allow the elderly to be excluded. Secondly: do not “water down” your faith in Jesus Christ...

“(You ask) what must we do, Father? Look, read the Beatitudes: that will do you good. If you want to know what you actually have to do, read Matthew Chapter 25, which is the standard by which we will be judged. With these two things you have the action plan: the Beatitudes and Matthew 25. You do not need to read anything else. I ask you this with all my heart.

“Thank you for coming, thank you for praying for me; I ask you from my heart, I need it. I need your prayers, I need them very much. Thank you for that. Thank you very much...

“We will see each other again in the coming days. May God bless you. Pray for me. Don't forget!”

## Puzzle solutions

- 1) Mary  
2) They are a man, his son and grandson  
3) Glass  
4) A catcher and an umpire

7	6	5	2	1	4	3	9	8
9	4	8	6	5	3	2	7	1
3	1	2	8	9	7	5	4	6
4	3	9	7	8	1	6	5	2
5	7	1	4	6	2	9	8	3
8	2	6	5	3	9	4	1	7
1	5	4	3	2	8	7	6	9
6	8	3	9	7	5	1	2	4
2	9	7	1	4	6	8	3	5