



CATHOLIC SPIRITUALITY FOR  
INCARCERATED MEN & WOMEN  
FROM THE ORDER OF MALTA

# The Serving Brother

SUMMER 2014

The thoughts of Pope Benedict XVI, given in Lourdes, France, September 2008

## The Blessed Virgin Mary leads us to Christ

On February 11, 1858, in a place known as the Grotto, a simple young girl from Lourdes named Bernadette Soubirous saw a light. In this light she saw a young lady who was “beautiful, more beautiful than any other.”

This woman addressed Bernadette with kindness, gentleness, respect and trust. Bernadette recounted the lady asked her “Would you do me the kindness of coming here for [two weeks]?”

“She was looking at me as one person who speaks to another.”

It was in this conversation, in this dialogue marked by such delicacy, that the lady instructed her to deliver certain very simple messages on prayer, penance and conversion. It is hardly surprising that Mary should be beautiful in that she revealed her name to Bernadette in this way: “I am the Immaculate Conception.”

Let us now look at this “woman clothed with the sun” (Rev 12:1) as she is described for us in Scripture. The Most Holy Virgin Mary, the glorious woman of the Apocalypse, wears on her head a crown of twelve stars. This represents the twelve tribes of Israel, the entire people of God and the whole



communion of saints. At her feet is the moon, the image of death and mortality. Mary left death behind her. She is entirely re-clothed with life, the life of her Son, the risen Christ. She is thus the sign of the victory of love, of good and of God. Mary gives our world the hope that it needs. Let us turn our gaze towards Mary, so glorious and so human, allowing her to lead us towards God who is the victor.

As with all the events in the life of

**Continued on page 4**



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*Message from Father George*

## Devotion to Mary

If you really want to understand what Catholics think of Mary, go to Luke's Gospel in your Bible and read Chapter 1, verses 39-56. Mary's song of praise to God celebrates the power of Christ to transform our world. Her soul "magnifies" the Lord – in other words, she lifts up Christ for all the world to see. Her life was one of obedience and faith in God. Mary endured many trials with great faith and grace. She lived her life on life's terms.

Think about it – she found herself homeless and pregnant and had to find shelter in a barn to give birth to her son Jesus. She and her husband Joseph had to flee their homeland in terror to escape the murderous King Herod like so many poor and powerless people who become undocumented refugees fleeing poverty and persecution in their own homelands today.

She was the mother of a prisoner and she witnessed both his trial and his execution. She knew exactly what it was to be treated like a criminal herself by authorities who had no respect for her or her people. Sound familiar?

Mary was present with the disciples in the upper room when the Holy Spirit anointed them all at Pentecost and launched through God's power what was to become the Church.

When Catholics think of Mary, we think of a woman whose entire life shows us what it means to be a Christian: Faith in Jesus Christ, the only Son of God. Jesus is also Mary's son. That's her claim on us – she is Jesus' mother. She is truly blessed. That is why we hold her in such high regard.

Now, many people who are ignorant of our beliefs see our statues of Mary and wrongly conclude that we must be worshipping her. Nothing could be farther from the truth. Others say devotion of Mary is related to pagan goddess worship. Also not true. They say that if we call Mary the "Queen of Heaven" we are using a title that pagans used to describe their goddesses. That is like saying when we call God, "God" or "Father" we are using a word that pagans used to refer to their "gods." Mary deserves to be honored because she is the mother of Jesus Christ, who loved her as much as you love your own mom.

Another mistake people make is saying that places like Lourdes where Mary appeared to St. Bernadette was actually the work of the devil. Jesus says in Luke 6:44 that you can tell what a tree is like by the fruit it produces. If the devil was the cause of Lourdes, he

# Mass readings

WEEK	MON	TUES	WEDS	THUR	FRI	SAT	SUN
<b>Jun 2-8</b>	Acts 19:1-8 Jn 16:29-33 <b>Saints Marcellinus &amp; Peter, Martyrs</b>	Acts 20:17-27 Jn 17:1-11a <b>St Charles Lwanga and Companions, Martyrs</b>	Acts 20:28-38 Jn 17:11b-19	Acts 22:30;23:6-11 Jn 17:20-26 <b>St Boniface, Bishop and Martyr</b>	Acts 25:13b-21 Jn 21:15-19 <b>Saint Norbert, Bishop</b>	Acts 28:16-20,30-31 Jn 21:20-25	Acts 2:1-11 1Cor 12:3b-7,12-13 Jn 20:19-23 <b>Pentecost Sunday</b>
<b>Jun 9-15</b>	1 Kgs 17:1-6 Mt 5:1-12 <b>St Ephrem</b>	1 Kgs 17:7-16 Mt 5:13-16	Acts 11:21b-26;13:1-3 Mt 5:17-19 <b>St Barnabas</b>	1 Kgs 18:41-46 Mt 5:20-26 <b>St Romuald, Abbot</b>	1 Kgs 19:9a,11-16 Mt 5:27-32 <b>St Anthony of Padua</b>	1 Kgs 19:19-21 Mt 5:33-37 <b>St Aloysius Gonzaga</b>	Ex 34:4b-6, 8-9 2 Cor 13:11-13 Jn 3:16-18 <b>The Most Holy Trinity</b>
<b>Jun 16-22</b>	1 Kgs 21:1-16 Mt 5:38-42	1 Kgs 21:17-29 Mt 5:43-48	2 Kgs 2:1, 6-14 Mt 6:1-6, 16-18	Sir 48:1-14 Mt 6:7-15 <b>St Romuald, Abbot</b>	2 Kgs 11:1-4,9-18,20 Mt 6:19-23	2 Chr 24:17-25 Mt 6:24-34 <b>St Aloysius Gonzaga</b>	Dt 8:2-3, 14b-16a 1 Cor 10:16-17 Jn 6:51-58 <b>The Most Holy Body and Blood of Christ</b>
<b>Jun 23-29</b>	2 Kgs 17:5-8, 13-15a,18 Mt 7:1-5	Is 49:1-6 Acts 13:22-26 Lk 1:57-66, 80	2 Kgs 22:8-13;23:1-3 Mt 7:15-20 <b>The Nativity of St John the Baptist</b>	2 Kgs 24:8-17 Mt 7:21-29 Dt 7:6-11 <b>St Thomas, Apostle</b>	1 Jn 4:7-16 Mt 11:25-30 <b>The Most Sacred Heart of Jesus</b>	Lam 2:2,10-14,18-19 (376); Lk 2:41-51 <b>The Immaculate Heart of the Blessed Virgin Mary</b>	Acts 12:1-11 2 Tm 4:6-8, 17-18 Mt 16:13-19 <b>Sts Peter &amp; Paul</b>
<b>Jun 30-Jul 6</b>	Am 2:6-10,13-16 Mt 8:18-22 <b>The First Martyrs of the Church</b>	Am 3:1-8; 4:11-12 Mt 8:23-27 <b>Blessed Junipero Serra</b>	Am 5:14-15, 21-24 Mt 8:28-34	Eph 2:19-22 Jn 20:24-29 <b>St Thomas, Apostle</b>	Am 8:4-6, 9-12 Mt 9:9-13	Am 9:11-15 Mt 9:14-17 <b>St Elizabeth of Portugal</b>	Zec 9:9-10 Rom 8:9,11-13 Mt 11:25-30
<b>Jul 7-13</b>	Hos 2:16, 17b-18, 21-22 Mt 9:18-26	Hos 8:4-7, 11-13 Mt 9:32-38	Hos 10:1-3, 7-8, 12 Mt 10:1-7 <b>St Augustine Zhao Rong</b>	Hos 11:1-4, 8c-9 Mt 10:7-15	Hos 14:2-10 Mt 10:16-23 <b>St Benedict</b>	Is 6:1-8 Mt 10:24-33	Is 55:10-11 Rom 8:18-23 Mt 13:1-23
<b>Jul 14-20</b>	Is 1:10-17 Mt 10:34-11:1 <b>St Kateri Tekakwitha</b>	Is 7:1-9 Mt 11:20-24 <b>St Bonaventure</b>	Is 10:5-7, 13b-16 Mt 11:25-27 <b>Our Lady of Mount Carmel</b>	Is 26:7-9, 12, 16-19 Mt 11:28-30	Is 38:1-6, 21-22, 7-8 Mt 12:1-8 <b>St Camillus de Lellis</b>	Mt 12:14-21	Wis 12:13,16-19 Rom 8:26-27 Mt 13:24-43
<b>Jul 21-27</b>	Mt 6:1-4, 6-8 Mt 12:38-42 <b>St Lawrence of Brindisi St Mary Magdalene</b>	Mt 7:14-15, 18-20 Jn 20:1-2, 11-18 <b>St Martha</b>	Jer 1:1, 4-10 Mt 13:1-9 <b>St Bridget</b>	Jer 2:1-3, 7-8, 12-13 Mt 13:10-17 <b>St Sharbel Makhluf</b>	2 Cor 4:7-15 Mt 20:20-28 <b>St James, Apostle</b>	Jer 7:1-11 Mt 13:24-30 <b>Sts Joachim and Anne</b>	1 Kgs 3:5, 7-12 Rom 8:28-30 Mt 13:44-52
<b>Jul 28-Aug 3</b>	Jer 13:1-11 Mt 13:31-35	Jer 14:17-22 (402) Jn 11:19-27 <b>St Martha</b>	Jer 15:10, 16-21 Mt 13:44-46 <b>St Peter Chrysologus</b>	Jer 18:1-6 Mt 13:47-53 <b>St Ignatius of Loyola</b>	Jer 26:1-9 Mt 13:54-58 <b>St Alphonsus Liguori</b>	Jer 26:11-16, 24 Mt 14:1-12 <b>St Eusebius of Vercelli</b>	Is 55:1-3 Rom 8:35, 37-39 Mt 14:13-21
<b>Aug 4-10</b>	Jer 28:1-17 Mt 14:22-36 <b>St John Vianney</b>	Jer 30:1-2, 12-15, 18-22; Mt 14:22-36 [1]	Dn 7:9-10, 13-14 2 Pt 1:16-19 Mt 17:1-9 [2]	Jer 31:31-34 Mt 16:13-23 <b>Saint Cajetan</b>	Na 2:1, 3; 3:1-3, 6-7 Mt 16:24-28 <b>Saint Dominic</b>	Hb 1:12-2:4 Mt 17:14-20 <b>St Teresa Benedicta of the Cross</b>	1 Kgs 19:9a, 11-13a Rom 9:1-5 Mt 14:22-33
<b>Aug 11-17</b>	Ez 1:2-5, 24-28c Mt 17:22-27 <b>St Clare</b>	Ez 2:8-3:4 Mt 18:1-5,10,12-14 <b>St Jane Frances de Chantal</b>	Ez 9:1-7; 10:18-22 Mt 18:15-20 <b>Sts Pontian and Hippolytus</b>	Ez 12:1-12 Mt 18:21-19:1 <b>St Maximilian Kolbe</b>	Rv 11:19a;12:1-6a, 10ab;1Cor 15:20-27 Lk 1:39-56 [3]	Ez 18:1-10,13b,30-32 Mt 19:13-15 <b>St Stephen of Hungary</b>	Is 56:1, 6-7 Rom 11:13-15, 29-32 Mt 15:21-28
<b>Aug 18-24</b>	Ez 24:15-24 Mt 19:16-22	Ez 28:1-10 Mt 19:23-30 <b>St John Eudes</b>	Ez 34:1-11 Mt 20:1-16 <b>St Bernard</b>	Ez 36:23-28 Mt 22:1-14 <b>St Pius X</b>	Ez 37:1-14 Mt 22:34-40 <b>The Queenship of the Blessed Virgin Mary</b>	Ez 43:1-7a Mt 23:1-12 <b>St Rose of Lima</b>	Is 22:19-23 Rom 11:33-36 Mt 16:13-20
<b>Aug 25-31</b>	2Thes 1:1-5,11-12 Mt 23:13-22 <b>St Louis</b>	2Thes 2:1-3a,14-17 Mt 23:23-26	2Thes 3:6-10,16-18 Mt 23:27-32 <b>St Monica</b>	1 Cor 1:1-9 Mt 24:42-51 <b>St Augustine</b>	1 Cor 1:17-25 Mk 6:17-29 <b>The Passion of St John the Baptist</b>	1 Cor 1:26-31 Mt 25:14-30	Jer 20:7-9 Rom 12:1-2 Mt 16:21-27

Note: **Solemnities** in red, **Feast days** in gold and **Memorials** in green in celebration of the saint/event shown. [1] **The Dedication of the Basilica of Saint Mary Major** [2] **The Transfiguration of the Lord** [3] **The Assumption of the Blessed Virgin Mary**

really messed up!

I've been blessed to go to Lourdes twice in my life and I can tell you I've never seen a place so filled with faith in Christ. Lourdes is truly a vision of what Heaven might be like – people from every country, every race in the world drawn together in the Light of Christ, praising God and serving one another. Pride of place is given to the poor, the

sick, the weak and the powerless – all those people our modern society considers useless.

At Lourdes you see how God fulfills Mary's prophetic song of praise by literally "lifting up the lowly." One of the most powerful and beautiful things I have ever seen is the daily rosary proces-

**Father George continued on page 5**

## Pope Benedict on the Blessed Virgin, continued from page 1

Christ, “which she preserved and pondered in her heart” (Lk 2:19), Mary helps us to understand all the stages in His public ministry as integral to the revelation of God’s glory. May Lourdes, the land of light, continue to be a school for learning to pray the Rosary. The Rosary introduces the disciples of Jesus, under the gaze of his Mother, into an authentic and cordial dialogue with his Master!

Mary teaches us to pray, to make of our prayer an act of love for God and an act of fraternal charity. By praying with Mary, our heart welcomes those who suffer. How can our life not be transformed by this? Why should our whole life and being not become places of hospitality for our neighbors? Lourdes is a place of light because it is a place of communion, hope and conversion.

As night falls, Jesus says to us: “Keep your lamps burning” (Lk 12:35); the lamp of faith, the lamp of prayer, the lamp of hope and love! This act of walking through the night, carrying the light, speaks powerfully to the depths of ourselves. It touches our heart and says much more than any other word uttered or heard. This gesture itself summarizes our condition as Christians on a journey.

We need light, and at the same time are called to be light. Sin makes us blind, it prevents us from putting ourselves forward as guides for our brothers and sisters, and it makes us unwilling to trust them to guide us. We need to be enlightened.

We repeat the prayer of blind Bartimaeus: “Master, let me receive my sight!” (Mk 10:51) Let me see my sin which holds me back. But above all, Lord, let me see your glory! We know that our prayer has already been granted.

We give thanks because, as Saint Paul says in the Letter to the Ephesians, “Christ shall give you light.” (5:14) Saint Peter adds “he called you out of darkness into his marvelous light.” (1 Pet 2:9)

To us Christ can now say “You are the light of the world” (Mt 5:14). He entrusts us with the responsibility to cause the light of charity to shine. As the Apostle Saint John writes, “He who loves his brother abides in the light, and in him there is no cause for stumbling” (1 Jn 2:10). To live Christian love means to both introduce God’s light into the world and to point out its true source.

Saint Leo the Great writes: “Whoever, in fact, lives a holy and chaste life in the Church, whoever sets his mind on things that are above, not on things that are on earth (cf. Col 3:2), in a certain way resembles heavenly light; as long as he himself observes the brilliance of a holy life, he shows to many, like a star, the path that leads to God.” (Sermon III:5)

To this shrine at Lourdes the Christians of the whole world have turned their gaze since the Virgin Mary caused hope and love to shine here by giving pride of place to the sick, the poor and the little ones. From here we are invited to discover the simplicity of our vocation: It is enough to love.

A quiet encounter with the Virgin Mary can change a person’s life by leading us to Christ who is our life, our strength and our light. May the Virgin Mary help you to live as children of light in order to testify, every day of your lives, that Christ is our light, our hope and our life! ✠

## Inspiring The World By Their Embrace of Poverty

### Finding Christ in the Desert

The Desert Fathers and Mothers were Christian monks and nuns who lived in the Egyptian desert beginning around the third century. The most well known was Anthony the Great. He moved to the desert in the year 270.

Anthony had heard a Sunday sermon stating that perfection could be achieved by selling all of one's possessions, giving the money to the poor, and following Christ. (Matt.19:21) He took the advice.

Anthony took the further step of moving into the desert to seek complete solitude. He saw the quiet, barrenness, and sacrifice of the desert as an alternative to martyrdom, which many Christians believed to be the highest form of self-sacrifice.

By the time Anthony died in 356, thousands of men and women had followed his example, moving to the desert. They gave up all pleasures: no more rich food, baths, or anything that made them comfortable. Anthony's biographer wrote that "the desert had become a city."

Religious seekers began to go to the desert for advice and spiritual counsel from the Desert Fathers and Mothers.

The desert communities that grew out of this gathering of hermit monks became the model for Christian monastic life.

The monk Pachomius, seeing a need for more structure in these growing communities, established a monastery with rules and organization. His regulations included discipline, obedience, manual labor, silence, fasting, and long periods of prayer.

Each new monk or nun had a three year probationary period, concluding with being admitted to full standing in the monastery. All property was held in common. Meals were eaten together in silence; Two days a week they fasted. They wore simple clothing with a hood. Several times a day they came together for prayer and readings. Each one was also expected to spend time alone, meditating on the scriptures. Those who came to the monastic life unable to read were taught. Pachomius also placed an *abba* (father) or *amma* (mother) in charge of the spiritual welfare of the monks and nuns in their community. This made it clear that those joining the monastery were joining a new family.

The movement grew to the point that there were tens of thousands of monks and nuns in these organized

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### Father George on Lourdes, continued from page 3

sion at twilight at Lourdes. Hundreds of people – holding candles that shine brighter as night descends on Lourdes – walk in a procession about a mile long, praying the rosary in at least 6 different languages. The procession looks like a river of light streaming toward the large church at Lourdes – it is a vision of the power of Christ at work in our world, drawing all people toward God. The rosary, if you stop to think about it is not about Mary –it is a meditation on the life of her son, Jesus Christ.

The "Hail Mary" prayer is drawn from scripture (see Luke 1:28 and 1:42) and simply asks Mary to pray for us, just as we can ask one another to pray for us.

You might be skeptical. I know I once was. But I invite you, if you have an open mind and an open heart, to ask Mary to pray for you – to draw you closer to Christ and to help guide your footsteps toward Jesus, the Light of the world – to real freedom and purpose in your life.

You will be amazed. ❄️

communities within decades of Pachomius' death. Versions of the original stories and sayings of the Desert Fathers, along with the earliest monastic rules coming out of the desert, guided monastic development in the Christian world. The Rule of Saint Benedict, written in the first half of the sixth century, was strongly influenced by the Desert Fathers, and the Sayings of the Desert Fathers were widely read in the early Benedictine monasteries.



Monks at the Hermitage in Camaldoli, Italy

### The Camaldolese Monks

Camaldolese Benedictine monks are a branch of monks still active in the world today. Their founder, Saint Romuald, defined their way of life in the 11th century. The three elements of the Camaldolese life are prayer, work and contemplative outreach to the world.

Founded in 1027, the Hermitage at Camaldoli, Italy serves as the mother-house of the Order. Today, Camaldolese monasteries are found in Europe, Asia, Africa, and North & South America.

Saint Benedict challenged each monk to “pray without ceasing” during a day devoted to the practice of Liturgy, Lectio and Labor. Liturgy refers to the four times a day when the monks gather in common prayer. Lectio is solitary prayer. It incorporates



## St. Romuald's Brief Rule for Hermits

SIT IN YOUR CELL AS IN PARADISE.

PUT THE WHOLE WORLD BEHIND YOU, AND FORGET IT.

WATCH YOUR THOUGHTS LIKE A GOOD FISHERMAN WATCHING FOR FISH.

THE PATH YOU MUST FOLLOW IS IN THE PSALMS—NEVER LEAVE IT.

IF YOU HAVE JUST COME TO THE MONASTERY, AND IN SPITE OF YOUR GOOD WILL YOU CANNOT ACCOMPLISH WHAT YOU WANT, TAKE EVERY OPPORTUNITY YOU CAN TO SING THE PSALMS IN YOUR HEART AND TO UNDERSTAND THEM WITH YOUR MIND.

AND IF YOUR MIND WANDERS AS YOU READ, DO NOT GIVE UP; HURRY BACK AND APPLY YOUR MIND TO THE WORDS ONCE MORE.

REALIZE ABOVE ALL THAT YOU ARE IN GOD'S PRESENCE, AND STAND THERE WITH THE ATTITUDE OF ONE WHO STANDS BEFORE THE EMPEROR.

EMPTY YOURSELF COMPLETELY AND SIT WAITING, CONTENT WITH THE GRACE OF GOD, LIKE THE CHICK WHO TASTES NOTHING AND EATS NOTHING BUT WHAT HIS MOTHER BRINGS HIM.

THE HERMIT'S PRINCIPAL TASK IS CONTINUAL PRAYER (Lk 18:1)

TO MAINTAIN CONSTANT UNION WITH GOD. THERE IS NO FIXED TIME FOR MENTAL PRAYER FOR A HERMIT. PRAYER IS TO BE UNCEASING, A KIND OF SPIRITUAL EQUIVALENT TO BREATHING.

the study of sacred scripture and contemplative meditation. Labor is a required part of each day, and all monks share in the daily tasks of community living, from preparing the daily meal to washing pots and pans. In addition, monks use their personal talents in art, music, writing, baking, and gardening. Each monk attempts first and foremost to remain constantly aware of the presence of God. ✠

**Message of the Divine Mercy**

**“Mary is at work here”**

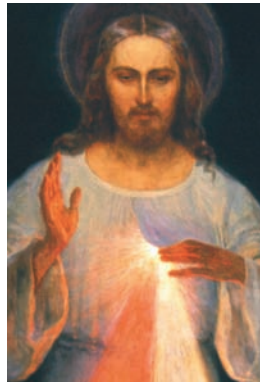
“I wanted the opportunity to learn about God a long time ago,” said Joseph, a resident at Worcester County Jail and House of Correction in Massachusetts, in *The Catholic Free Press* in March. “This was my opportunity.”

And there’s Lawrence, who participated while at the New Hampshire State Prison for Men, and has since felt an “overwhelming sense of peace ... in a place where you can be so bitter and angry, knowing that we are loved, knowing we can go to Mary.”

What they refer to is *33 Days to Morning Glory*, part of the *Hearts Afire* program from the Marian Fathers of the Immaculate Conception written by Fr. Michael Gaitley, MIC. And the message that moved them both is this:

**You are called to be a saint,  
and Mary will point the way.**

Designed to set hearts on fire with love of God and neighbor, and to inspire



works of mercy in families, parishes and communities, it begins with the Virgin Mary.

Starting with a blessing or *consecration*, we give ourselves

to Mary, to be formed into the image of her Son. Quoting the saints, Fr. Gaitley says that consecration to Jesus through Mary “is the quickest, surest and easiest way to become a saint.”

Following the consecration of thirteen men last November at the New Hampshire State Prison for Men, chaplain Deacon Jim Daly said “Mary is at work here.

To learn more, ask your chaplain to write to us at the address below. All materials are provided at no cost. ✝

The Hearts Afire Program, Marian Helper Center, 2 Prospect Hill Rd., Stockbridge, MA 01263

**Give your brain a workout!**

**Sudoku Puzzle**

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

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**

What gets wetter and wetter, the more it dries?

Throw it off the highest building, and it won't break. But put it in the ocean, and it will. What is it?

I went to work and got it. Then I sat down to find it. But since I couldn't, I brought it home with me. What is it?

I am weightless, but you can see me. Put me in a bucket, and I'll make it lighter. What am I?

Men love it more than life,  
and fear it more than death.  
Poor men have it, yet the happy want for it.

# Be patient even in the midst of trials

Thoughts for you from the Holy Father  
 From a homily given at the Vatican on Feb 17, 2014  
 As reported by CNA/EWTN News

Referring to a reading taken from the book of James, Pope Francis said we ought to “consider it pure joy whenever you face trials of many kinds.”

Patience has nothing to do with resignation. Rather “when we endure trials with faith, they ripen our lives.”

He added that those who want everything immediately are like spoiled children, who don’t understand the wisdom of patience and perseverance. They cannot grow or face life as it comes.

Another temptation for the impatient is the *power* of having what they want immediately. The Pope noted that this is the same attitude which the Pharisees had when they asked Jesus to perform signs. “They wanted God to perform a miracle to show that God approved of them ... They confuse God’s way of acting with that of a sorcerer. But God does not behave like a sorcerer.” God is patient and “has his own way of proceeding.”

“Each time we receive the Sacrament of Reconciliation, we sing a hymn to God’s patience,” adding that “the Lord carries us on his shoulders with much patience!”

“Christians must live their lives in time with the music of patience, because



March 2013: Pope Francis greets a crowd in St. Peter’s Square

it is the music of our fathers, of the people of God, of those who believed in his Word, who followed the commandment that the Lord gave to our father Abraham: ‘Walk before me and be blameless.’”

Quoting St. Paul, Pope Francis noted that “God’s people have suffered and have been persecuted, but they have had the joy of looking forward to God’s promises.” He emphasized that this is the patience we should have when we face difficulties in life.

Concluding his reflections, Pope Francis encouraged all to “consider it pure joy when you face trials, because you know that the testing of your faith produces perseverance.

“Let perseverance finish its work so that you may be mature and complete, not lacking anything.” ✠

## Puzzle solutions

- 1) A towel
- 2) A kleenex tissue
- 3) A splinter
- 4) A hole
- 5) Nothing

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