

Faith and Light International  
Communities with young children

# We are all pilgrims at the Lord's call



Appendix book to the guidelines 2010-2011

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## Preliminary remarks

*Please read carefully before implementing this booklet*

It is evident that reading the guidelines' introduction «*All pilgrims to the call of the Lord*» remains essential for the user of this booklet mainly dedicated to communities with young children . It is useful to refer to it, for a better understanding and life of the spirituality of our movement beyond the activities and the sharing times which are proposed.

This year, we are called to follow Abraham, Moses, and many more biblical characters and walk on the road as pilgrims. That is why, at the first meeting the community is given by the coordinator **a pilgrim's staff and a backpack**, which are necessary to any pilgrim.

In this backpack, we will place, month after month, a cardboard figure of the biblical character who has been looked at. All these characters will take part in the great dance which will close the year. At the end of each meeting, this backpack is successively entrusted to one of the families of the community.

## Model program for a gathering of a community with young children

### 1. Community time

At the beginning of each meeting, we – children, parents and friends –, sing the song chosen as the «hit of the year».

Then each member of the community – child, parent, brother, sister, friend, chaplain – is invited to speak about some event that has been very important for them during the past month. To conclude the time, the leader then talks about the meaning of the day and how things will go on.

## 2. Children's time

It is made up of four parts:

**A reading** by one or more people, of the text selected for our gathering.

The reader or readers can change at every gathering, which allows different members of the community to get involved. But the reading **must** be carefully prepared.

*We believe important that the Biblical reading should always be done only with the children as audience. They are a small group, and it is easier to get their attention and to be careful to their reactions.*

This reading can end with a song related to the theme of the reading.

### **A moment of meditation**

We believe that this moment is absolutely essential to allow the children to understand the link between the story and the creative activities.

It can be done using the ideas for meditation suggested each month, according to what the different pilgrims said.

Remember that, most the children do not receive catechism or any religious teaching in their center. The communities are the only place where their faith can be fed.

Brothers, sisters and friends' children do naturally find their place in the sharing. But, let us take care that they let the children with disabilities talk for they are slower to speak and use gesture.

It would be good if one of the participants could write down the main ideas that have been shared.

This can be used during the mass (or during the time of prayer at the end of the day), while assessing the day and the guideline.

**Activities** should make the reading they listened and meditated on concrete. They should give them a visual reminder of the path proposed by the guidelines. Therefore, according to the originality and creativity found in our communities we should use our imagination. Each community will adapt these suggestions to their lives and needs.

But – and we do insist that – the more and the best the activities are

prepared by one or several members of the community (maybe by older brothers and sisters), the more each child will enjoy participating in them.

We all know from our own experience, that children are very quickly bored by loosely improvised activities and wasted time.

We would also like to insist on:

- a **personal file** for each child, where they can proudly keep their drawings which illustrate our walk
- a **group activity** for the children, paying particular attention to children who tend to remain separate or alone, away from the group. We tried to make a variety of proposals.

It is essential for the adults to know how to appreciate and show the richness of what the children have made during their activities: this appreciation can easily be done at the end of the day.

- and at last we insist **on the silhouette** which will remain in the bag till the dance of the end of the year.

*Some outdoors activities should be planned as well!*

### 3. Adult time

This moment starts with a reading of the text proposed by the guidelines, sometimes the corresponding text in the Bible can be added .

We can only take the **various paths for meditation** suggested each month by the guidelines after having listened to the reading and having been enlightened by it. The proposals should help parents and friends discuss on what is essential in their lives. Even today, many parents tell us that this is the only place where they can express what is really important to them and they know that they don't have to explain everything to be understood perfectly, which does not always occur, even with close friends and family.

This gives friends a better chance to understand what the parents' everyday life is like, to have a better understanding of their place within the community and better grasp the meaning and the spirituality of Faith and Light within our world.

**But**, we must avoid reopen painful wounds too much. We must not confine the parents in their only reality of "parents of children with a disability".

This is true, but hopefully parents also have other focuses. That is why, we often widened the questions to other topics.

#### 4. Assessment of the meeting

Between every meeting, it is **essential** for the coordination team to assess the different moments of the meeting: this is absolutely necessary in order to progress.

- Were the children, from the youngest to the oldest, interested during the moment of meditation and the moment of activity? Did everyone have a chance to express their thoughts and feelings?
- Was the sharing time between adults well chosen and were the questions appropriate? Did everyone have a chance to express their thoughts and feelings? Were the points that people shared a source of light and strength to go further on our path? To live with more hope in our everyday lives?

Have a nice journey!

*Marie-Christine, Blandine, Father Jacques Cuche*

# On the way like Shuah, Abraham's son



My father, Abraham, was already very old when I was born. This is perhaps why I was a bit of a daddy's boy. He liked to confide in me. I still see him under his oak tree, his fingers stroking his beard and I hear his voice: "You know, Shuah", he said to me, "never to fear putting trust in God. Go ahead when the Lord invites us". At one time or another, with covered and emotional words, like something precious and fragile, he spoke to me of this adventure to which the Lord had summoned him and how he had responded to the call of God.

Abraham was living in the Ur of the Chaldees when God called him: "Go, leave your country, your family and your father's household". What an uprooting! Leave everything just like that? And go where? North, South, East or West? God simply said, "Leave for the country that I will show you". My father was a man of faith. He did not know what God had planned for him in the long term but he knew that he could trust in Him. They tried to keep him there, to change his mind. He was told that he was deluding himself. Nothing moved him. He took to the road and left. And truly, I myself have learnt much of the way in which he responded to the call of God, of the difficulties and trials he encountered whilst always remaining serene and a believer.

How do you explain this peaceable strength that inhabited him? "God knows", he said, "God will provide, God will not abandon us". I am not surprised that for many my father has become the epitome of a man of faith. It is as if he was living all the events of his life in the presence of God. It was said of him that he was God's friend. But what struck me the most was the way he left without knowing where he was going. God had simply spoken of a country that he would be shown. When we abandon ourselves to God, when we truly listen to Him, the Lord let's us grasp that he is there! And around us, everything else takes on a different dimension. Oh, without doubt, faith always remains faith – this is not about the obvious – and of course there are days where you do not understand or you ask questions. Isn't it all a dream? Am I going the right way?

My father showed me that life is like a long pilgrimage, that it is necessary to set off without hesitation. The Lord will accompany us towards the land that is our true homeland.

**Reference text:** The call of Abraham (Gn 12, 1-4).



## Children's time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **song** that is related to the theme of the reading, then by a **moment of meditation** in order to help the children to understand the text better:

- Why is Shuah the favourite son of Abraham?
- What does Abraham tell his son?
- Why has Abraham left?
- Did he know where he was going?
- Is it careful to go without knowing where we go?
- Why does Abraham act this way?

## Activity time

We mime what has just been read: Abraham leaving

- Abraham hears God's call
- He gathers his friends to tell them he is leaving
- His friends give a lot of objections
- Abraham doesn't listen to them
- He prepares his luggage
- He says goodbye to his family and his friends
- Abraham goes on an unknown path

We play the game "Abraham has said..." as the game "Jacques has said "

We make Abraham's figure

We put it in our file.

## Adult time

We read the biblical text of Abraham's call (Gn12,1-9)

- Everyone can share, the way he wants, a moment in his life during which he heard a calling from God that has changed his plans?
- Did we surprise our friends and relatives, when we gave an answer to God's calling?

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- Did we feel that answering this call would lead us to into an adventure for which we did not perceive all the consequences?
  - Can we live as "a call from God " welcoming or meeting a child with a disability?
  - All along this "adventure ", did we feel God was walking along with us?

# On the way with Oholiah

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Our family is descended from a long line of craftsmen. Working with gold and silver is no secret to us. Acacia and cedar wood are our trade. And I cannot tell you of our workshop filled with brightly coloured material and silky fabrics. We count rich, Egyptian backers amongst our customers. However, this is not what I want to talk to you about but an episode from our march to the Promised Land.

One day, whilst we were at Mount Sinai, Moses came to find me, "Oholiah, son of Ahisamak, can you help me to build the Tent of Meeting?" I couldn't get over it. I was proud of my workshop, but how could I build a dwelling for the Master of the universe with these poor materials? Was God really going to live amongst His people and come to stay amongst us? We had done nothing to warrant such a choice and we were not worthy. It was with some hesitation that I set to work building the Dwelling.

I have never regretted saying "Yes". It truly was a call from the Lord. Quite often, we do not even understand at the time. Things only become clear later on. I am not surprised that our master Moses often said to us: "Remember the whole journey you are making with the Lord". Yes, it is good to have a memory of what we experience with the Lord.

And now, I look at the journey made. We were not anything grand, the children of Israel. A small group of slaves, people on the edges of society with no economic or military power. But the Lord does not look as men do. Men look at appearance whilst God looks at the heart. He looked at us with love. And there was that Passover night when we set off. The pilgrimage of a lifetime began. It was not easy every day. Often there were questions: How could we believe in the love of God when looking around and seeing such dramas? I asked the Lord to increase my faith, to believe in spite of everything. I am convinced God was there, even in our trials and perhaps even more so at those times.

I would like to bequeath this legacy to my children. Yes, the Lord is good. He saved us from slavery and death. He accompanied us to the Promised Land. We can continue our march with confidence.

**Reference text:** Make a memory and proclaim the benefits of the Lord (Dt 26, 5-11)

## Children's time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **song** that is related to the theme of the reading, then by a **moment of meditation** in order to help the children to understand the text better.

- What does Moses ask Oholiah?
- Why does Moses ask that to Oholiah?
- While building the «tent for the meeting» Moses has asked him, what does Oholiah think?
- The «tent for the meeting» is the place where I can pray God and listen to Him. In your room is there a «tent for the meeting», a place for prayer where you like to go?
- And what about you? When you come to the community meeting, do you also think of important events you have lived with the community? Which ones?

## Activity Time

- Everyone can share important event in his / her Christian life, baptized life, through a drawing, an image or a picture or ...
- All the drawings, images and pictures are nicely put into a nice frame: which will be shown during the Mass.
- Every child (or the whole community) builds a tent, see page 81 in the guidelines.
- We make Moses' figure.
- We put the tent's drawing in our file.

## Adult Time

We read the biblical text (Dt 26, 5-11) which says how every Israelite is invited to mention God's blessings. Every year.

In the presence of God, in «tent for the meeting» he can be useful to look at the journey which has been done in order to feel and remond the past events in which we felt God's presence. Then we can give thanks to Him.

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- When I see my child with a disability, what can I give thanks for?
- Everyone is invited, very freely, to share some important moments of this adventure, which started as an answer to God's call, in which he perceived his loving presence.
- This event lived can be a personal experience, or some community, or Church experience.

# On the way like Asaph, David's musician

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You always speak of the Psalms of David. And people are right to do so. The good King David is our reference, the inspiration of our prayer. He was a true poet. My own talents are rather on the side of music. The Lord gave me a sense of rhythm. Whilst quite small, I accompanied the songs of my brothers with anything to hand. Later, during worship, it was I who caused the cymbals to resound. Oh, how the lyres, harps and trumpets take on significance when the cymbals clash. I have also written a few words to sing to the Lord and invite believers to be faithful. One of my psalms reminds us that offering up animals is not enough and that God expects a right life from us; true worship does not work without concern for others.

I have specifically worked on the structuring of the Psalter. The Psalter is a large anthology of 150 poems. In Hebrew, it is called the *Tehillim*, which means "praises". It is the road to happiness for man, a road that leads to praising the Lord from start to finish: "*Blessed is the man* (Ps 1, 1)... *Let everything that has breath praise the Lord! Alleluia!* (Ps 150, 6).

By the way, have you noticed that there is a collection of texts that are called the "psalms for climbing"? Why climb and which way? Yes, you've guessed correctly. These are the prayers that pilgrims use when climbing to Jerusalem for the great pilgrimage celebrations. You don't know these texts! Go and read them. These are Psalms 120 to 134, fifteen quite short texts, in different formats, with various subjects. You will certainly find something there to suit your own pilgrimage, the pilgrimage of a lifetime. These fifteen songs are like the steps that you go through on a quest of God. You begin in deep distress from which you cry to the Lord (Ps 120, 1) in order to finish with the beatitude of the divine blessing of Sion (Ps 134, 3).

The Psalms are a marvellous school of prayer. Read them. Keep re-reading them. They talk of a road of tears, of cries, of praise, a road given by God to unite us with Him in our life. Sing these canticles with all those who climb, with all those who have set off on the road of life. At times, grief makes us sing; at other times, it is with joy that we sing our hope. By praying these Psalms, we discover a "climb", which is not only done with the feet but much more with the enthusiastic heart

**Reference text:** Psalms for climbing (Ps 120-134)

## Children's Time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **song** that is related to the theme of the reading, then by a **moment of meditation** in order to help the children to understand the text better:

Let us start presenting briefly King David:

- How he was chosen by the prophet Samuel (1 Samuel 16, 6-14)
- His victory on giant Goliath (1 Samuel 17, 41-51)
- The storming of Jerusalem which becomes his capital (2 Samuel 5,6-11)
- The great celebration when entering the «tent for the meeting» in Jerusalem (2 Samuel 6,15- 19).

## Activity Time

- All are invited to make musical instruments: rain sticks, maracas, tam-tam... (see the guidelines, page 82) or bring their own musical instruments.
- With our musical instruments, we can **play** the game of the «conductor».
- We take the frame made the month before. In front of each drawing, or image, or picture, accompanied by the musical instruments, we sing God's praises as David.
- We can also draw or gaze at pictures of the sun, of the moon, of the stars and start singing a song of thanksgiving.
- Then draw or gaze at pictures of plants, of flowers, of trees and sing the same song.
- And still draw or gaze at pictures of animals, of birds, of fish, and sing the same song.
- Eventually taking pictures of those I love: parents, brothers and sisters, friends... and sing.

As a conclusion, we think:

- Do I sometimes praise the Lord? for what is great in the world, in my life? How often?
- We make David's figure

We put **David's and other musicians'drawings** in our file.

## Adult Time

For the tradition David is the author of most of the 150 psalms. But no matter who really composed the psalms. These psalms are very diverse:

- Psalms of praise, contemplation, worship, for example, psalm 19: "*the heavens sing the glory of God*" or 65: "*or thee who by your strength establish the mountains...*"
- psalms of personal or community supplication, for example, Psalm 21: "*My God, my God why have you abandoned me?*" or 68: "*Save me o my God*"
- psalms of personal or community thanksgiving, for example
- psalms of pilgrimage

Before us, the people of God have sung them for centuries and still sing them today: we inherited them from Israel. Jesus sung them too.

Everyone is invited to choose one or two psalms, to share it, and explain why he chose it and in which circumstances, he likes to pray this psalm. Well prepared by everyone, this exchange can be very rich for all of us.

# On the way like the shepherds of Bethlehem

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We, the shepherds, have no say in the matter. The scribes and pharisees only look at us with contempt. It seems we are thieves and dishonest, that we do not respect the commandments of the Law of Moses. I never went to the synagogue in Bethlehem but I am certain that I wouldn't be allowed in. Why? Because that is how it is! For all time animals are animals and the poor are treated like all poor people, rejected, shunted to one side and ostracised.

My life took place on the around the pastures, the sheep and my dog were my usual company and I slept under the stars. Throughout the long sleepless nights, I asked myself questions: why were we outcasts? Why couldn't I wear beautiful clothes? Why was life so difficult for some? Also at times, when the stars shone and the night was calm, I was at peace, I forgot my ripped tunic, my bruised feet, the cold that chilled my bones or the heat that shrivelled. It was as if God was close to me, by my side, that he supported and consoled me. It was he who became my shepherd.

However, that night was different. A voice crossed the silence, soft and clear whilst audible and mysterious. The sheep remained huddled together. The voice was once again heard. It spoke of birth and poverty, of glory and peace. Like a caress on a cheek which is never received. Never had God felt so close, tender and kind.

And I came here to Bethlehem with my shepherd friends. Why did we go there? Driven by the desire to leave our daily life, to change our life? Whatever it was, with my friends, I found myself before the newborn, tenderly placed in a manger, as small, poor and naked as any of my lambs. And I could not help thinking, "He is the lamb of God". A peaceful silence reigned in the stable. The child slept and his parents looked at him as only parents can look at their child. The love of the Most High was almost perceptible, a love so different to what we imagine!

On returning home, I was also different. Why had the sight of this child changed my life at this point? It is as if he had breathed in my ear that I was "son of God", loved by the Father of all men. A new light guided my steps. I couldn't help keeping all that in my heart. Everything was the same but everything was different. It was impossible to forget this night



of grace that had transformed my life. Yes, I have believed since that day, "God is with us!"

**Reference text:** The birth of Jesus (Lk 2, 1-20)

## Children's Time

Lively **reading** by one or more people of the text proposed by the Guidelines.

This reading is followed by a **Christmas song**, then by a **moment of meditation** to enable children to understand the story.

- How do the "scribes 'and the 'pharisiens' look at the shepherds and judge them?
- Are the shepherds allowed to have the best spaces?
- Where do they live? With whom do they live?
- At night, while gazing at the stars, what do they think of?
- What happens to them during the night of Christmas? What did they see? What did they hear? What did they do?
- Isn't it surprising that angels announce the news of Jesus'birth, first to the shepherds who are despised by the others?

## Activity time

- Each child makes a shepherd: using a bottle of mineral water filled with sand or gravels to make it more stable. To make the head, take a stocking and fill it with cotton, then dress him as we want.
- The shepherds we made will be brought to the altar during the mass. Then everyone will bring the one he made back home in order to put it near his manger. Or he can give it to another child of the community and receive this child's one, as a gift.
- We make a shepherd' figure.
- We put **the shepherds' drawing** in our file.

## Adult Time

This is the umpteenth **time** that we celebrate the bearth of our Savior.

- How can we avoid routine, habits, "déjà vu"?
- How and by which mean can we find a new way to open our hearts to the joy and the peace of Christmas?
- Can the children help us in order to achieve this goal? How? Do we know how to listen to them?
- Today, what is the meaning of the announcement of a Savior for us?

Our over consuming society multiplies the difficulties which distort Christmas.

- In such a context, how can we help the children to discover the mystery of Christmas?
- We are not just moved by a small baby's nudity. What moves us is the mystery of God' Son, who "*Being rich became poor for us*" (2 Cor 8,9). It is the mystery of the word of the Almighty God, the Word, the Word that became silence.  
It is God giving us of his only Son. Thus the situations are reversed: the despised are the first to be invited.

# On the way like Balthazar, mage from the East



I am not a wise man for nothing. I have been called a seer, charlatan, astrologer, magician and who knows what else! It was even believed that I was a king. Actually, my science – or my speciality, if you like – is observing the stars. Not to escape the world and forget what is happening on Earth, but quite the contrary, to decipher the mystery of the universe. Those from the four corners of the planet consult me. However, there was one night – I could not believe my eyes – a star shone in the sky as never before seen. I had never seen that. The star of my life! It was there like a calling and this time, it was I who got going. After putting a small amount of incense in my casket – it is a speciality of Sheba, my country – I left to follow the star.

On the way, I met Melchior, another wise man. It had been a long time since I had last seen him and my heart leapt with joy. He too had seen the star. It did not surprise us to find a bit further along that Gaspar was also on the way. On the way to where? We did not yet know, but we soon realised that all of us, people of Madian and Epha, of Sheba and of Qeda, were on the road to Jerusalem. It was the star of the King of the Jews that had appeared to us. Astonishing isn't it? I had always thought them a bit narrow-minded and rather fanatical, very different from us at any rate. They did not worship the same gods. Had they received a special revelation? I had imagined a quite different destination. But the stars lead us along unexpected roads.

In fact, we did not remain in Jerusalem. We were sent to Bethlehem, the city of King David. And it was here that the star stopped just above a dwelling where a child had just been born. No throne of silver or sceptre of gold. There wasn't the splendour of a royal court or sumptuous ceremony. It was about something more true and just. For there was no doubt that the star had led us to the right place. The joy that filled our hearts was the sign. As usual, God had disrupted our plans and upset our preconceived ideas. And I too began to sing with the poor people and some shepherds who were there: "Glory to God in the highest and peace on Earth to all men".

My science was of no help here. A new world was opening up in front of me! It was the same for Melchior and Gaspar. The meeting with the child



changed our lives. And that day, we understood that in order to find the truth we must take another road, not the road shown by Herod but that by which we found the newborn child.

**Reference text:** The visit of the Magi (Mt 2, 1-12)

## Children's time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **Christmas song** that is related to the theme of the reading, then by a **moment of meditation** in order to help the children to understand the text better

- What was Balthazar's expertise? What was his job?
- While looking at the sky what did he discover? What does he do then?
- Whom does he meet on his way?
- According to you, is the king he discovers different from other kings? In what way?
- After having discovered the King Jesus, what song do the mages sing and with whom?
- We sing with them ...

## Activity Time

We are going to make a **treasures race**

We can only look for the next object when the previous one has been found. The best would be that every object would be made in lightweight felt, but they can simply be drawn on smallcards

We look for:

- The 7 branches that form the star
- The 3 mages
- Their 3 camels
- The supplies for the journey
- The 3 gifts for the king they are going to worship
- The walls of Jerusalem
- The shepherds
- And child Jesus

We put all these objects on a cloth and draw the picture of the adoration of the mages.

We make the mages' figure.

We put the **magés'drawing in our file.**

## Adult Time

**Reading** of Matthew 2, 1-12.

- As the mages, are we, also, «searchers of God», always on the road for the Lord, who is the Other, who never stops astonishing us, as the mages have experienced it?
- Are we «searchers of God», careful to all the signs he puts on our road, despite the darkness when the star has disappeared
- Are we «searchers of God», astonished by what we discover?
- We were looking for a king and we found a child born in a simple and poor family.
- And when we have found the Lord, what can we offer him?

# On the road like the prophet Ann

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Since the death of my husband, I have been going to the Temple regularly. I like to spend time there praying and repeating the words of King David. "Blessed are those who dwell in your house, Lord; they are ever praising you!" I no longer climb the steps to the Holy Place as quickly as before – I will soon be 85 years old – but it is always a joy to be able to pray and repeat, "I love the house where you live, O Lord, the place where your glory dwells".

The other day, the air was sharp – as it is on some winter days – and the sun was shining brightly. On approaching the Beautiful Gate, I noticed Simeon, a good and just man who was deeply religious. I have never met anyone who examined the Scriptures with such attention, nor who awaited the coming of the Messiah with such intensity. His whole life had been changed by it already. He was deeply engrossed in conversation with a young couple. The mother was carrying a newborn in her arms. The father had two pigeons in his hands. Young parents often came to the Temple because the Law of Moses tells us to dedicate any firstborn boy to the Lord.

Simeon had just given the child to his mother and was praying aloud: "Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, a light for revelation to the Gentiles and for glory to your people Israel ". Simeon continued, "Your child will be a sign of division and will be disputed by many. And a sword will pierce your own heart too". The mother looked at Simeon. She also looked at me. She said nothing other than Amen almost silently, coming from deep within herself. All her being seemed to pray, "my soul praises the Lord! Holy is his name!"

And myself, returning home, I began to sing to the Lord and I could not help sharing this moment of grace with all those I met. Thank you Lord for this meeting.

**Reference text:** Presentation at the Temple (Lk 2, 22-40)

## Children's time

A lively **reading** by one or more people of the text selected for the month.



This reading should be followed by a specific **song** of Faith and Light (e. g.: Friends, let us sing our joy ),then by a **moment of meditation** in order to help the children to understand the text better.

- Since the death of her husband, where does Ann go regularly? And what does she do there?
- Who did she meet once?
- Who was old Symeon speaking to?
- Do you know the young couple with a baby, Symeon speaks to?
- After having met this young couple, what does Symeon say?
- What do you think of Symeon's prayer?
- Back home what does Ann do?
- In your life, have you met people who have helped you in discovering Jesus and in worshipping God?

### Time of Activity

Today, it is the celebration of our movement Faith and Light.

- We can decorate candles for the procession at the beginning of the mass or for the time of prayer.
- On a world map we can either stick stars where there are communities – the size of the star corresponding to the number of the communities in the area – or lay different lights on it (see the guidelines, p. 87)
- We **sing** our Joy to be all together with so many communities
- We can also make moppets to play this part of the Gospel.
- We make Ann's figure
- We put **Ann's drawing** in our file.

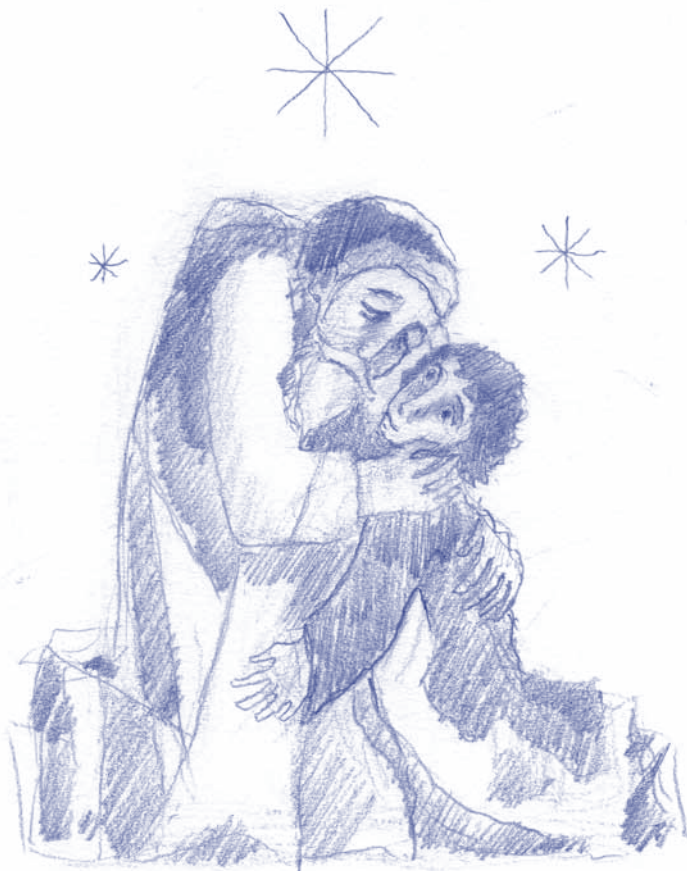
### Adult time

**Reading** of Luke 2, 22-40. This story of the Gospel has been chosen in order to enrich the spirituality of our movement. And this celebration of Jesus' Presentation to the temple is the celebration of our movement. As Symeon and Anne, everyone is invited to speak of a meeting that was important in their life.

- F*  
*E*  
*B*  
*R*  
*U*  
*A*  
*R*  
*Y*
- Do we sometimes pray like old Symeon does?
  - Do we sometimes meditate on old Symeon's prophetic words?
  - Is our Faith and Light community a gathering place where we really share together?
  - Do these gatherings help us to thank the Lord, whatever the «*sword passing through our souls*»?

# On the road like the lost son

M  
A  
R  
C  
H



*Lydia* – It is strange that the parables of Jesus always have something new in them whilst we think we know them. You think they are little stories, which you can quickly tell, but when you re-read them and meditate on them, you always discover something new. I had this experience again with the story of the son who had left his father's house.

*Clement* – It is a beautiful story but not very realistic! Do you know any father who would act like this? The son is owed nothing! No, it doesn't work. If that was my son... I wonder even if I would give him beans to eat!

*Lydia* – It is true that to us, it is give, give but Jesus correctly tells us that it is different with God.

*Clement* – Yes and that worries me. There is something in me that resists it. Basically, I do not agree with this story of the Prodigal Son!

*Lydia* – Why do you say the "prodigal son"? Don't you think that it is primarily about the Father?

*Clement* – No, Jesus talks about the son's escapade.

*Lydia* – Careful! You are forgetting the start: "a man had two sons". That makes three people. And then Jesus was talking to scribes and pharisees, those thought to be the real obedient sons. They reprimanded Jesus for being on the side of those outside the law, of those who did not respect the Law of Moses. And Jesus dared to say that he came precisely to call those people to the Kingdom's banquet. What provocation! And to those men said to be just, Jesus spoke clearly. He was only copying his Father, a Father with the true heart of a father. This Father only had one thing to say: "My son, I would so like to see you again".

*Clement* – You are right. Do I look like the other son, he who didn't leave and thus did not need to return, he who thought himself best best whilst he had a dry heart, he in whom the father's forgiveness revealed jealousy and resentment? I am without doubt closer to the older son and Jesus invites me to a real conversion.

*Lydia* – Yes, you are invited to enter the joy of God. Let the Lord look at you. This is why we exist. To accept this is to start living.

**Reference text:** The lost Son (Lk 15)

## Children's Time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **moment of meditation** in order to help the children to understand the parable better.

- What do you think of this son asking for his money, leaves his father's house and spends his money anyway?
- What do you think of his father who letting him go? Should he have stopped him in spite of his will?
- Why is this young boy hungry? What does he do? What does he think? And what does he decide?
- Usually, how do we act in front of someone who has made big mistakes?
- How does this father act when his son comes back after having left home and spending his money in parties?  
Are you surprised by his father's attitude?
- Have you already felt the joy of being forgiven for a big mistake? Forgiven by your parents, forgiven by the Lord?

Let us **sing**.

### Time of Activity

We can **mime** what we have just read and thought about:

- The son who asks for money and who leaves
- who parties and spends his money any way
  - who watches the pigs and who is hungry
  - who comes back home and afraid of being scolded
- a good meal is prepared to celebrate his return

We put in the right order the different images of this parable (see page 53 )

We make the lost son's figure.

We put the **drawing illustrating the lost son's return**, in our file.

## Adult Time

**Reading** of the parable (Luke 15, 12-32).

- As the father who answers his son's desire, how far can we, do we have to help our child's independence? In his whereabouts? And even to think of his leaving home?
- When a child or a beloved person suddenly leaves home, does it have to wipe out all family links?
- How can one meet this son, this loved son in tatters, hungry, destroyed by his experience?

According to the law of justice: you only have what you deserve.

According to mercy and love: I still love you.

In how far can we forgive? Jesus says: «until 77 times 7 times». Can we forgive what seems «unforgivable»? Up to the completely renewed trust ending with a celebration?

- How to live an equal love between the son who acts according to his own will and the son who has nothing to be reproached?
- How to show the same love equally to all our children: they all have the first place in our heart ... but ...

This parable gives us the possibility to propose the sacrament of reconciliation.

# On the road like Simon of Cyrene

A  
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L



That year, I made the trip from Cyrene to Jerusalem. It had been a long time since I had visited the Holy City on a pilgrimage. Already the African coast was disappearing over the horizon, and, on the boat, we began to sing psalms to prepare us to celebrate the Passover on Mount Sinai. My wife and two small boys, Alexander and Rufus, were in my thoughts.

A strong storm and head winds upset our voyage. Were we going to arrive on time? We all called to the Almighty, "Lord, you know our deepest thoughts, may your will be done". We had escaped the tornado but we arrived too late to celebrate the Passover and eat the paschal lamb. Also, we were in a real state, dirty and exhausted as if we'd come out of the fields. Good, we still had time to go to the Temple and thank God for having escaped the great waters of the sea as our ancestors did in times past when they crossed the Red Sea.

In the back streets of the city, there were crowds celebrating, but this year there was a special atmosphere. A Galilean, who had been spoken of a lot during the past few months, had been condemned to death: a certain Jesus, who hailed from the small town of Nazareth. His name was not unknown in the country, but we hardly knew more. And it was there on the road to the Cyrenian synagogue that we came face to face with the Roman cortege. This Jesus was being led to his crucifixion. It was impossible to go on, as the crowd was so dense. Assuredly, this pilgrimage was going to be a complete failure.

I was angry about this business of a false prophet being condemned by our leaders. Suddenly, a Roman officer called to me, first in Latin then in Greek when I couldn't understand him. With forceful gestures, he ordered me to carry the cross of the condemned man and walk behind him. I wanted to flee. What would my wife, my family and my neighbours think seeing me there? Me, a man known in Cyrene for his position and his contacts, obliged to give aid to a vulgar agitator, condemned for subversive ideas and his dismissal of our most sacred traditions! It was impossible to run away. The soldier left me no choice. Therefore, I turned to the condemned man. He was exhausted, weakened, disfigured, and almost dead. In his eyes, there was no violence, no hate but on the contrary, an immense kindness and gentleness such as I had never seen before. My eyes were wet with



tears and without understanding, I set about following him carrying his cross.

During the journey, it was strange, I saw my past life, my supports, my concerns and worries. My life seemed futile, vain and empty! I began to regret the past. I asked forgiveness from God and men for the hardness of my heart. At Golgotha, the soldiers signalled for me to leave and I didn't ask for my rest. However, within me, something had changed. No, I was no longer the same. I wanted to know more about this man. His disciples confirmed that he was alive. I joined them. It is he, the Living One, who gave me a new life. Today, I am a Christian. I believe that after my death, I will be resurrected with him and already now I see his resurrection.

**Reference text:** Simon of Cyrene (Mt 27, 32).

## Children's Time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **moment of meditation** in order to help the children for a better understanding of the text.

- Where what town, do Simon and his family come from? Where is this town?
- How did they travel? Was it an easy journey?
- When the Jews gather to celebrate Easter, what do they think of?
- While walking in the streets of Jerusalem, who does Simon meet?
- What happens to him? What do people ask him? What is his first reaction?
- Who is this sentenced person who bears his cross?
- While looking at this sentenced person, what happens in Simon's heart?
- What does he think? What happens to him?

Let us **sing**.

## Time of activity

- On a small white cardboard cross, with pictures or pictograms, eve-

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ryone writes down what things he is asked to do and doesn't like to, what makes him suffer in his body and in his heart.

- All our small crosses are fixed on a large cross.
- We take time to look at this large cross on which Jesus has been crucified.

Let us **sing** .

But Jesus crucified has defeated the death: he has risen, he is still alive.

- We make beautiful coloured flowers and we decorate the cross. These flowers are the signs that life is stronger than death.

We **sing** Jesus who has risen as we have with him.

We make Simon of Cyrene's figure.

We put the **drawing of Cyrene holding the Cross with Jesus**, in the file.

## Adult time

Let us read Mt 27, 32.

Like Simon, who was called to carry the cross unwillingly, without having asked for it, let us carry our cross which sometimes seems so heavy.

Don't we first react as Simon? I don't understand ... I refuse ... I think of what people will believe ... of unkind remarks? I think of my life which could be a failure.

- Have we made the step from this very human reaction to a completely different attitude which binds us to the mystery of the passion of Christ?
- How can we accept, welcome, receive this new life from the Lord?
- How can we help one another to bear our cross?

# On the way on Emmaus' track



The road from Emmaus to Jerusalem is not very long. A good ten kilometres. A two hour walk and you are there. However, it is a journey that remains engraved in my memory forever. It was a spring evening in the year 30 or 31.

That evening, I had left Jerusalem with Cleophas. Two days previously, we had witnessed the ignominious death of Jesus of Nazareth. We liked to listen to him when he spoke of the Kingdom of God. The sick came to him and he cured them all. Truly, he was a friend of the poor, small and disabled people. The rich also came to listen to him and many doctors of the law. He had a way about him of talking of God who he called "Abba, Father". With Jesus, we were the sons and daughters of God, all children of the same father. It was as if the Kingdom of God was already here. But that upset many, starting with the scribes and priests who risked losing their privileges. For their part, the Romans feared a revolt from the people. Therefore, they had condemned him to death during an unfair trial. For us too, it was also the end. Haggard, dazed and lost, Cleophas and I, we were returning, on the road home. What were we going to do? Continue to live! But how?

On the road, a stranger joined us. We talked to him about what was in our hearts. Apparently, he didn't know about the death of Jesus of Nazareth. He in turn challenged us. We did not understand anything he told us. Jesus was a real prophet. He had remained true to his mission. His death was the sign of the supreme gift. It was the road to life for all men. If you read the Holy Scriptures, you would see that all this had been announced and prepared for. What had happened to the Galilean prophet was part of God's plan. It was us who had not understood. Jesus was delivered for our sins. Death had not destroyed him. He was alive. He was resurrected. He had passed to the true life. That is what he told us and that I am trying to retell with my poor words.

I must add that our hearts were burning as the stranger spoke to us on the road and explained the Scriptures. In our night, a little light was beginning to break through. Outside, however, night was falling. Fortunately, we had arrived at Emmaus. Cleophas invited me to his home to eat. The traveller made as if to continue on his way and we insisted: "Stay with us because



it is late and the day is on the wane". While we were at the table, he took the bread and blessed it, he broke it and gave it to us. It was him! On the breaking of the bread, we recognised him. How were we blind up to that point? But as soon as our eyes were opened to his presence, he became invisible to us. No, he had not been kept in the nets of death. He was more alive than ever. He was the way, the truth and the life. How could we not announce this message and be messengers of his joy?

**Reference text:** The appearance of Jesus to the disciples in Emmaus (Lk 24, 13-35).

## Children's Time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **moment of meditation** in order to help the children to understand the text better.

- What happened before Cleophas and his friend left Jerusalem?
- What are they talking about during their walk? And about whom? How do they feel?
- What is happening during their journey?
- What does the stranger, who joined them and they carefully listen to, explain them?
- When the three of them arrive in the village of Emmaus, what does Cleophas do?
- During the meal, what gesture does the strange person of the road make?
- What do Cleophas and his friend understand by then?
- What do they believe of Jesus from then on?

Let us **sing**.

## Activities

A large image of the «disciples of Emmaus». They cut it into pieces, in order to make pieces for a puzzle.

The number of pieces depends on the number of children. The children reconstitute the puzzle sticking the different pieces on a base.

- M* – We can also make bread.  
*A* – We make Cleophas and his friend's figure.  
*Y* – We put **Emmaus disciples' drawing** in our file .

## Adult Time

Let us **read** Luke 24, 13-35.

There are a lot of demonstrations of the risen Jesus in the Gospels.

- Which one of all these demonstrations strengthens most my faith into resurrection?
- Each one is invited to share with the others, his personal believes.

Today as yesterday, the Lord walks along with us on the road. Very often, He stays in front of us, as the strange person in front of the pilgrims of Emmaus.

- Where did we recognize him, through what gesture, where in the gospels? Did we also make the experience of the pilgrim who felt their hearts were burning? May be, this gesture was made by someone talking or acting on God's behalf, without realizing the meaning of his talk or his gesture?
- Could someone share his own experience with the other to help them. As the disciples did with the apostles after coming back from Emmaus.

# On the way to Gaza, with Philippe

J  
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E



Herod was a tyrant of the worst kind but he has made our town a beautiful city in the Greek style, with a theatre, public baths and modern port facilities. I like it at Caesarea. It is the Roman administrative capital but for us, there is also a significant Jewish community here and there are many disciples of Jesus of Nazareth here. In Caesarea, there is even a famous convert, our brother Cornelius, a centurion from the Italian regiment.

However, it isn't Caesarea that I want to talk about but what happened to me on the road from Jerusalem to Gaza. With hindsight, I have to recognise that something happened to me there. It was truly the Spirit of God at work. It is astonishing how the Spirit of God makes us leave our familiar surroundings and take to new roads.

You know of my zeal to proclaim the Good News to our brothers and sisters in Samaria. It is a real joy for me to share what is in my heart and it makes me feel alive. I wasn't called an evangelist for nothing. Oh, not because of my success but the work of the Spirit. On this point, my four daughters – I am happy to say – take after their father.

But I digress. Let us get back to my Ethiopian. One day, pushed by I do not know what inspiration, I was going to Gaza. The road was virtually empty. A chariot with four superb steeds had stopped beside the road. Clearly a dignitary! Sat on the seat, the owner – a Koushite with a swarthy complexion – was reading a passage from the prophet Isaiah. He did not understand a word. The prophet spoke of a mysterious servant of God who had been rejected, put to death and then supremely exalted. The Ethiopian asked if I could explain it to him. What a joy to be able to explain the Scriptures to him, telling him what Jesus had done and how, condemned and put to death, he rose again on the third day. The man was so touched that he requested that I baptise him there and then. He too wished to enter the new life given by baptism in the name of Jesus.

You can imagine my astonishment. Baptising a stranger from the far-off country of Koush? But that is how it was. The Spirit of the Lord removes all our borders. The Good News of Jesus Christ was not only given for us Jews. It is for all men without exception. Later, I learnt that this officer



of the Queen of Ethiopia had, in turn, shared his Christian faith with his countrymen. Praise be to God. Alleluia!

**Reference text:** Philip baptises an Ethiopian (Ac 8, 26-40)

## Children's Time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **moment of meditation** in order to help the children to understand the text better.

- Who is Philippe? He is one of the seven «deacons», presented by the believers assembly, chosen by the apostles who laid their hands on them: they must look after the poorest and collaborate to announce the Good News.
- Where did Philippe live? What did he often do in this beautiful town?
- Why does he go on the road of Gaza? (*it should be useful to show a map to locate these two towns*).
- Who does he meet on the road?
- What did this man sitting in his wagon do? Did he understand what he was reading?
- Who explains this page of the bible to him? After having listened and understood Philippe's explanations, what does this man ask him for?
- Is Philippe astonished that even non-Jewish people may believe in Jesus dead and risen, and ask and receive Baptism?

Let us **sing**

## Time of Activity

- Let us take some newspaper and magazines, ... and let us try and cut out picture of persons who like Philippe walk to announce the Good News to the world. There are people I know: for example ...? There are all the more or less known missionaries, chaplains and sisters.
- We can put their pictures on a map of the world.

Let us **sing**.

*J* We could invite a missionary.

*U*

*N* We make Philippe's figure.

*E*

We put the **drawing illustrating the meeting of Philippe and the Ethiopian**, in our file.

## Adult Time

Let us **read** the passage of the Acts of the Apostles 8, 26-40.

- Do we understand better than this Ethiopian the text of Isaiah (Is 53, 7-8) that he was reading?
- Who is this text talking about?
- When and how did Jesus live this prophetic text?
- Don't we need the others to understand some parts of the Bible?
- Have we already made the experience of reading a biblical text with other people and being enlightened by them?

# On the way like Tite, Paul's companion

J  
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L  
Y



Yesterday, I received a letter from Paul of Tarsus. It was good to hear his news. He invited me to join him at Nicopolis, in Epirus, for the winter. I was very pleased but did not know if it would be possible. There was so much still to do to organise the community and give it suitable structures. I try to take everything into account, listen to everyone and only then to agree to the best decision. That always takes more time than you think it will.

Obviously, with his temperament, Paul forged on and went ahead. What zeal to announce Jesus Christ and the power of his resurrection! The Lord had really found in Paul the person needed to announce the Gospel but at times I could hardly keep up and I wasn't alone. It is good to launch projects. However, good administration needs to follow! For there was no lack of practical issues in our communities.

Perhaps you remember the assembly in Jerusalem. I was there. A lot of questions arose and people could not agree amongst themselves. With Paul, we resisted those who wanted to impose Jewish practices on us and change our diet. I had no inclination to be obliged to follow Jewish customs to become a Christian. "Yes! That is part of who we are. It is our identity", they said. Fortunately, Paul and others supported our argument. Paul was quite sharp, I must say, and at times he did not fail to lose his temper. On that basis, I shared his opinion, but I guess it was necessary for him to talk and negotiate. And to be patient. It took time for ideas to become reality.

So, on to the organisation of the gathering at Corinth. It has always seemed to be an obvious fact that between Christians, the most affluent should help the most poor. But this was not easy to get accepted in fact. It is funny how men talk and act in a different way when it is a question of appealing to the purse. Moreover, it is true that Paul had a brush with the community in Corinth. I suffered a lot of it, but fortunately today the contacts are renewed and the bad quarrels have died down.

It is sometimes said that Paul described me in the letter addressed to me. He said in it that a community leader must be beyond reproach, not arrogant, angry, given to drunkenness nor be violent or greedy for dishonest gain. He must open his house to all, be a friend of the good, reasonable



and self-controlled. No, sadly that does not describe me! It is what I am trying to be and do, but there is still a long road to go!

J  
U  
L  
Y

### Reference texts:

The Jerusalem assembly (Ga 2, 1-10)

The gathering for Jerusalem Christians (2 Co 8, 1-9,15)

A community to organise (Titus 1, 5-9)

*The text proposed by the guidelines may seem too complicated with all the details about Paul's actions and gestures, that many of us don't know.*

*That is why we propose this game with a map of Paul's journeys. So we'll understand him better seeing where the events he lived took place.*

*It would be good also to say something about Tite.*

Tite is a very dear companion that Paul has chosen to go with him in his missionary journeys and to organize the communities that he founded.

## Children's time

- We have a large map of the Mediterranean area.
- This map is completed by numbers from 1 to 20 (see page 54); the number indicating one of the places where Paul stayed.

Each child has a coloured chip. He throws the dice and places his chip on the number given by the dice. When the dice shows 1, the gamer can play two more times.

With the help of different vignettes (see pages 55 and 56), the player seeks what happened in the town where Paul arrived and stayed. He puts the vignette on this town.

- We can also mime Paul's conversion.
- We make Paul's figure.
- We put the **Paul and Tite's drawing** in our file.

Let us **sing**.

## Adults time

This month, the guidelines invites us to look at saint Paul, the tireless missionary of the «Good News».

- Today, how can Paul's spirituality nourish my own spiritual life?
- In his different letters, Paul treated several very important themes.

Which one is more interesting to me and why?

The hymn to charity (I Cor 13, 1-8)

The story of the institution of the Eucharist (I Cor 11, 20-26)

Our resurrection in and by Jesus resuscitated (I Cor 15, 12-27)

Our life of son of God ( Rom 8, 14-18 – Eph 1, 3-10 – Col 3, 12-17)

The Church, body of the Christ (I Cor 12, 1-27)

And more ...

- Let us share what seems important to us in Paul's life, writings and thought.

# On the way with John to the Jerusalem from Heaven

A  
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T



I, John, your brother and travelling companion, have not announced nor predicted disasters and plagues. Disasters and plagues, unfortunately, are already here. Just look around you: earthquakes, hurricanes, droughts, wars and massacres, refugees by the thousand, devastating epidemics, urban violence, religious fanaticism and all sorts of drugs. It is all already here! However, when I was exiled on the island of Patmos, I saw even more. And a voice told me that day, "what you see, write in a book and send it to the Churches".

What I have written is a book of light and darkness. It is the story of humanity, a story full of noise and fury. We live in difficult times. It has always been so. And the light that comes through a curtain of clouds, isn't it more telling than the light of the midday sun? Very often, people only remember the spectacular parts of my book: the trumpets or cavalymen, or even the Beast or Dragon. You know that this Beast is the Roman Empire and, in its wake, all the totalitarian empires from all eras. As for the Dragon, these are the powers of evil at work in the world. However, it is neither the Beast nor the Dragon that matter. They have already been crushed by the judgement of God. In reality, it is the Risen Christ, the sacrificed but upright lamb who is central to my work. He is the Living One, the faithful and true Witness who loves us and delivers us from our sins through the love he shows us.

He let me see extraordinary things. All that is what you will also see one day. And this is what I am trying to say when I speak of new heavens and a new Earth. It has been said that I am naïve and foolhardy, that I do not know what is going on around me and that I am a dreamer. No, I see more, I see the end, this end that we are all travelling towards. No one can say how this will be but the Lord has let me feel something. We cannot picture or imagine what will happen but we hope for it.

Pilgrims, we are not living beings destined to die but mortal beings called to live. We are on the way to the New Jerusalem, the Jerusalem on high, not a human realisation but a community founded in God. There, there will no longer be damage or chaos. There will no longer be night or darkness and the glory of God will illuminate us. No, I have not written about the Apocalypse to frighten you but to feed your hope.



Amen, Come Lord Jesus. Come soon. *Marana tha!*

**Reference text:** Heavenly Jerusalem (Rev 21)

## Children's time

A lively **reading** by one or more people of the text selected for the month. This reading should be followed by a **moment of meditation** in order to help the children to understand the text better.

- Why did saint John write this book which is so difficult to understand because of his style and the images he uses and we are not much used to?

Beyond the calamities St John speaks about, which always put us into question, beyond the violent persecutions the young Christian communities suffer from, John wants to show us the meaning of the long history of mankind. Life will triumph on death. Love will triumph on all kinds of sins. He shows us the goal of the long walk of mankind when he speaks about a marvellous town, the «Jerusalem from Heaven», which figures out the gathering of all the believers, God always wanted which was enacted by his Son.

There will be no more tears, no more scream, no more mourning, no more darkness. It is a new world, the world filled with true love and light. A world we are waiting for with impatience: «Come, Lord Jesus» ...

## Activity time

We gather together the figures of all the people we spoke about since the beginning of the year: Abraham, Moses, David, the sheppers of Bethleem, the Mage, Symeon and Ann, the lost son, Simon of Cyrene; the Emmaus pilgrims, Philippe and Paul.

Next to them, we put our own figure and the figure of those we love. All together, lead by the Holly Spirit, we form a big procession, on our way to the new Jerusalem where, in the light, God our father and Jesus welcome us.

It is the feast, let us **sing**.

We put the drawing of the **heavenly Jerusalem's** in our file.

## **Adult Time**

It is the time of balance-sheet.

Everyone is invited to say what the sharing times of the year brought to him, sharings enriched by biblical texts and the knowing better of some people who walked towards the Lord.

Filled with the richness which was brought by everybody we may give thanks to God, maybe dancing together with all the children.

Drawings of the lost son



# Map of the Mediterranean Basin



## Saint Paul's story

**1**

After having been called by Jesus,  
on the road to **DAMAS**,  
Paul is baptised.  
(Ac 9, 1-19)

**2**

In **JERUSALEM**, Paul is presented to the Apostles. With them he takes important decisions. He will be arrested there 25 years later.  
(Ac 9, 27-30 et 15, 1-30).

**3**

In **ANTIOCHUS**, the men and the women converted by St Paul are called Christian for the first time.  
(Ac 11, 22-26)

**4**

Paul converted the Roman governor of **CHYPRUS** island.  
(Ac 13, 4-13).

**5**

The Jews of **ANTIOCHE of PISIDIE** refuse to listen to Paul's predications.  
(Ac 13, 14-40)

**6**

The inhabitants of **ICONIUM** get divided while listening to Paul's preaching.  
(Ac 14, 1-7)

**7**

By healing a lame in **LYSTRES**, Paul arouses enthusiasm.  
(Ac 14, 8-18)

**8**

Paul entrusts the «oldest» the young Christian community of **DERBE**.  
(Ac 14, 23)

**9**

In **TROAS**, Paul hears an inhabitant of Macedoine (Greece) calling him for help.  
(Ac 16,9)

**10**

In **PHILIPPES** (in Greece), Paul baptises the first European woman, the cleaner Lydie.  
(Ac 16, 14-15)

11

In **THESSALONIQUE**,  
Paul's preach  
arouses a riot.  
(Ac 17,1-9)

12

The Jews of **BEREE**  
refuse to listen  
to Paul's preach.  
(Ac 17,10-16)

13

The inhabitants of **ATHENS**  
laugh at Paul who announces  
Jesus' resurrection.  
(Ac17, 17-32)

14

In **CORINTHE**,  
While making tents,  
Paul preaches.  
(Ac 18, 1-8)

15

In **EPHESUS**,  
Paul's preach arouses a riot  
from the worshipers  
of the goddess Artemis.  
(Ac 19, 23-35)

16

In **MILET**, knowing he was going  
to be arrested, Paul says his  
moving farewells to the  
coordinators of the communities.  
(Ac 20, 17-35)

17

Under a military escort,  
Paul sails to **CESAREE**  
to be judged in Rome.  
(Ac 27, 1-2)

18

Because of a storm,  
The ship is wrecked  
in **MALTA**  
(Ac 27, 9-28)

19

On the way to Rome,  
Paul calls at  
**SYRACUSE**, in Sicilia.  
(Ac 28, 11-12)

20

Prisoner in **ROME**,  
Paul is judged  
and sentenced to be beheaded.  
(Ac 28, 16-31)



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*Always  
consider yourselves  
pilgrims  
on the move  
towards the Lord*

*St Augustine*