



CATHOLIC SPIRITUALITY
FOR THE INCARCERATED
FROM THE ORDER OF MALTA,
CANADIAN ASSOCIATION

The Serving Brother

SUMMER 2012

A Message from the Grand Master of the Order of Malta, Fra' Matthew Festing

What is so special about St. John the Baptist?

John had an important role at the very beginning of Christianity. John was the cousin of Jesus. He leapt for joy in his mother Elisabeth's womb when the Virgin Mary, pregnant with Jesus came to visit her. (Lk 1:44) The prayer of his father, Zachariah (Lk 1:68-79) is recited every day at Morning Prayer throughout the Catholic Church.

At the beginning of St. Matthew's Gospel, we read that he came to the desert of Judea and preached. He told the people: "Turn away from your sins because the Kingdom of Heaven is near!" (Mt 3:1-2) The Gospel of St. Mark (1:5) tells us that people repented of their sins. In Mediaeval times, this passage was held to be the origin of the idea of Confession. St. Luke quotes John's words: "Whoever has two shirts must give one to the man who has none and whoever has food must share it." (Lk 3:11) This idea describes the work of the Order of Malta.

St. John also told those whom he baptized that he was doing it with water,

but that the One who would follow him would baptize with the Holy Spirit and with fire. He then told them (Lk 3:16) that he was not worthy even to untie His sandals. The Prophet Isaiah spoke of John the Baptist when he said: "Someone is crying in the desert: 'Prepare a

way for the Lord, make straight a path for Him to travel.'" (Luke 3:4)

When Jesus came to be baptized, St. John told him that it was Jesus who should baptize *him*. (Mt 3:13-14) As we know, Jesus refused and when John baptized Jesus, he saw "the Spirit of God coming down like a dove and alighting on him."

(Mt 3:16)

In the Gospel of St. Matthew, we are told that Jesus told the disciples of St. John various things when they asked Jesus who He was. Jesus said, "The blind can see, the lame can walk, lepers are made clean, the deaf hear, the dead are brought to life." (Mt 11:4-5) In that marvelous, almost poetic, passage, Jesus asks them what they had expected to see



In this article, the leader of the Order of Malta explores the significance of St. John the Baptist to Catholicism

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SOVEREIGN MILITARY HOSTALLER
ORDER OF ST. JOHN OF JERUSALEM
OF RHODES AND OF MALTA

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Archbishop of Winnipeg



St. John Baptizing Christ, by Ottavio Vannini (Italy) circa 1640

John the Baptist: Crazy-man – or man of God?

A Spiritual Message from Father George

As Catholic Christians we need to know how to read the signs of the times, and the only way we can do that is with the light of faith.

To those who do not have faith, John the Baptist and his words would seem like the ravings of a crazy person. I mean, he ate insects for dinner – how weird is that? Let's face it; to us he would probably look like a madman.

But to the people of his time – the Jewish people waiting for their Savior to come – John would have been like one of the prophets of the Bible, and his words would have carried the authority of a prophet of God.

John's life is an example of what it means to be a true Christian. If you could sum up his life in a few words, it would be: "It's not about me!" His whole life points to Jesus Christ. He shows us what true freedom looks like – freedom from the bondage to self that can

Mass readings for the summer

WEEK	MON	TUES	WEDS	THUR	FRI	SAT	SUN
May 28-Jun 3	1 Pt 1:3-9 Mk 10:17-27	1 Pt 1:10-16 Mk 10:28-31	1 Pt 1:18-25 Mk 10:32-45 Lk 11:29-32	Zep 3:14-18a Lk 1:39-56	1 Pt 4:7-13 Mk 11:11-26	Jude 17, 20b-25 Mk 11:27-33	Dt 4:32-34, 39-40 Rom 8:14-17 Mt 28:16-20
Jun 4-10	2 Pt 1:2-7 Mk 12:1-12	2 Pt 3:12-15a, 17-18 Mk 12:13-17	2 Tm 1:1-3, 6-12 Mk 12:18-27	2 Tm 2:8-15 Mk 12:28-34	2 Tm 3:10-17 Mk 12:35-37	2 Tm 4:1-8 Mk 12:38-44	Ex 24:3-8 Heb 9:11-15 Mk 14:12,16,22-26
Jun 11-17	Acts 11:21b-26; 13:1-3 Mt 5:1-12	1 Kgs 17:7-16 Mt 5:13-16	1 Kgs 18:20-39 Mt 5:17-19	1 Kgs 18:41-46 Mt 5:20-26	Hos 11:1,3-4,8c-9 Eph 3:8-12, 14-19 Jn 19:31-37	1Kgs 19:19-21 (364) Lk 2:41-51	Ez 17:22-24 2 Cor 5:6-10 Mk 4:26-34
Jun 18-24	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	2Kgs 11:1-4, 9-20 Mt 6:19-23	2Chr 24:17-25 Lk 6:24-34	Is 49:1-6 Acts 13:22-26 Lk 1:57-66, 80
Jun 25-Jul 1	2 Kgs 17:5-8, 13-15a, 18 Mt 7:1-5	2Kgs 19:9b-11,14- 21, 31-35a, 36 Mt 7:6, 12-14	2 Kgs 22:8-13; 23:1-3 Mt 7:15-20	2 Kgs 24:8-17 Mt 7:21-29	Acts 12:1-11 2 Tm 4:6-8, 17-18 Mt 16:13-19	Lam 2:2, 10-14, 18-19 Mt 8:5-17	Wis 1:13-15; 2:23-24 2 Cor 8:7, 9, 13-15 Mk 5:21-43
Jul 2-8	Am 2:6-10,13-16 Mt 8:18-22	Eph 2:19-22 Jn 20:24-29	Am 5:14-15, 21-24 Mt 8:28-34	Am 7:10-17 Mt 9:1-8	Am 8:4-6, 9-12 Mt 9:9-13	Am 9:11-15 Mt 9:14-17	Ez 2:2-5 2 Cor 12:7-10 Mk 6:1-6a
Jul 9-15	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	Hos 11:1-4, 8c-9 Mt 10:7-15	Hos 14:2-10 Mt 10:16-23	Is 6:1-8 Mt 10:24-33	Am 7:12-15 Eph 1:3-14 Mk 6:7-13
Jul 16-22	Is 1:10-17 Mt 10:34 – 11:1	Is 7:1-9 Mt 11:20-24	Is 10:5-7, 13b-16 Mt 11:25-27	Is 26:7-9, 12, 16-19 Mt 11:28-30	Is 38:1-6, 21-22, 7-8 Mt 12:1-8	Mi 2:1-5 Mt 12:14-21	Jer 23:1-6 Eph 2:13-18 Mk 6:30-34
Jul 23-29	Mi 6:1-4, 6-8 Mt 12:38-42	Mi 7:14-15, 18-20 Mt 12:46-50	2 Cor 4:7-15 Mt 20:20-28	Jer 2:1-3, 7-8, 12-13 Mt 13:10-17	Jer 3:14-17 Mt 13:18-23	Jer 7:1-11 Mt 13:24-30	2 Kgs 4:42-44 Eph 4:1-6 Jn 6:1-15
Jul 30-Aug 5	Jer 13:1-11 Mt 13:31-35	Jer 14:17-22 Mt 13:36-43	Jer 15:10, 16-21 Mt 13:44-46	Jer 18:1-6 Mt 13:47-53	Jer 26:1-9 Mt 13:54-58	Jer 26:11-16, 24 Mt 14:1-12	Ex 16:2-4, 12-15 Eph 4:17, 20-24 Jn 6:24-35
Aug 6-12	Dn 7:9-10, 13-14 2 Pt 1:16-19 Mk 9:2-10	Jer 30:1-2, 12-15, 18-22 Mt 14:22-36	Jer 31:1-7 Mt 15:21-28	Jer 31:31-34 Mt 16:13-23	2 Cor 9:6-10 Jn 12:24-26	Hb 1:12–2:4 Mt 17:14-20	1 Kgs 19:4-8 Eph 4:30 – 5:2 Jn 6:41-51
Aug 13-19	Ez 1:2-5, 24-28c Mt 17:22-27	Ez 2:8 – 3:4 Mt 18:1-5, 10, 12-14	Rv 11:19a, 12:1-10ab 1Cor 15:20-27 Lk 1:39-56	Ez 12:1-12 Mt 18:21 – 19:1	Ez 16:1-15, 16:59-63 Mt 19:3-12	Ez 18:1-10, 13b, 30-32 Mt 19:13-15	Pv 9:1-6 Eph 5:15-20 Jn 6:51-58
Aug 20-26	Ez 24:15-24 Mt 19:16-22	Ez 28:1-10 Mt 19:23-30	Ez 34:1-11 Mt 20:1-16	Ez 36:23-28 Mt 22:1-14	Rv 21:9b-14 Jn 1:45-51	Ez 43:1-7b Mt 23:1-12	Jos 24:1-2a, 15-17, 18b; Eph 5:21-32 Jn 6:60-69

keep us locked up in our own little world of selfishness and suffering.

Selfishness is a prison for our souls. But unlike man-made prisons, we can leave this prison of selfishness whenever we decide to change from being takers to becoming givers. My friend and mentor Bo Lozoff, who wrote "We're All Doing Time" often said that the way to get our spiritual lives in order is to remember a simple phrase: "First

God, then self."

Putting God and God's creation (all our brothers and sisters) first is a sure way to keep our lives on the right track. John the Baptist put God first. How often do we find ourselves acting as if we are all that matters?

John the Baptist reminds us to look beyond our selves to the One who alone has the power to bring us peace and freedom, Jesus. ✠

Father George T. Williams SJ, Editor of The Serving Brother, is Chaplain of San Quentin State Prison. Opened in July 1852, San Quentin is the oldest prison in California, and houses over 6,000 men, including more than 700 on death row.

CONTINUED FROM FRONT PAGE

when they went to the desert to see John the Baptist:

Was it a reed trembling in the wind? Was it a man dressed in fine clothes? Tell me – what did you go out to see? A prophet? Yes, indeed, but you saw much more than a Prophet. (Mt 11:7-9)

I tell you solemnly that John the Baptist is greater than any man who has ever lived! (Mt 11:11)

No wonder the Order of Malta chose St. John as its patron! In fact, long before the Order arrived on the island of Malta in the 16th century, it was called the “Order of St. John.” It was only later, after it had moved from Jerusalem to Acre, then Cyprus, Rhodes and finally Malta that it received the familiar title used today.

Message of the Divine Mercy, from Dr. Bryan Thatcher

Blessed John Paul II and Divine Mercy

Blessed Pope John Paul II (born Karol Wojtyla) had a love for the message of mercy. Growing up in Poland, he was aware of Saint Faustina and had studied in the underground seminary during WW II near her convent in Krakow. He said in 1981, “I considered this message my special task. Providence has assigned it to me in the present situation of man, the Church, and the world.”

Karol visited the convent frequently, first as a priest and then as a bishop. He went there often to pray and in later years gave retreats there. It was Karol Wojtyla, as Archbishop of Krakow, who after St. Faustina’s death, was the first to consider bringing St. Faustina’s name before the Congregation for the Causes of Saints for consideration for beatification.

In 1980, Pope John Paul II said that he felt spiritually “very near to Saint Faustina,” and published his encyclical letter, “Rich in Mercy.” He describes the mercy of God as the presence of a love which is greater than any evil and sin, and even greater than death.

Saint Faustina was beatified by Pope John Paul II In 1993. Quoting from her diary, he began his homily saying, “I clearly feel that my mission does not end with death, but will begin.” (Diary, 281) Her mission continues and is yielding astonishing fruit. It is miraculous how the devotion is spreading in our world and gaining so many

human hearts! Later in St. Matthew, we learn that King Herod had St. John arrested, chained and put in prison – and then executed because of a promise he had made to please a young dancing girl. So, in the end, St. John, the innocent man, was put to death because of the promise of a lustful man.

We know that, when Jesus heard this news, He was very upset “and went to a lonely place by Himself.” (Mt 14:13) That should strike a chord with all those who are in prison, and with all those who are due to be executed.

May St. John the Baptist continue to inspire the Order of Malta to care for the sick and the disadvantaged and those in prison. ✠

Read the profile of Fra’ Matthew, on page 7

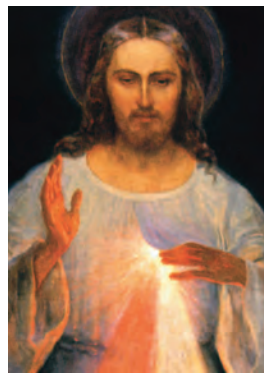
human hearts!

Where, if not in the mercy of God, can the world find refuge and the light of hope? In 1995, after he had concluded celebrating Divine Mercy Sunday in Rome, the Pope exhorted us to personally experience God’s mercy. “In a special way, today is the Sunday of thanksgiving for the goodness God has shown man in the whole Easter mystery.” God’s mercy helps us to understand that good triumphs over evil, life is stronger than death and God’s love is more powerful than the gravest sin.

We must personally experience this mercy. Let us forgive others as this is an act of mercy! We must ask for God’s forgiveness, be merciful to others, and completely trust in God.

If we respond to this call with a sincere heart, we will find comfort in our anxieties and fears. Let us say with firm hope, “Jesus, I trust in you!” ✠

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When asked “Have you been saved?” the Catholic’s response is:

“Yes – I believe in Jesus and I received his justifying and sanctifying grace when I was baptized into his Church. Jesus saved me.

“And at those times when I have sinned gravely and lost this grace, I returned to the Lord to be cleansed again by him in the Sacrament of Reconciliation where I again received his justifying grace.

“I am strengthened in my personal relationship with him by my worship of him and receiving him in Holy Communion at Mass; through my prayer, devotion and reading of the Scriptures; by my study of the teachings of the faith; through my good works prepared beforehand by him for me to perform while in his grace.

“I have been saved, am being saved, and have supernatural hope that I will be saved. I believe this because the Church, established by Jesus, through which this grace flows to me, teaches me that this is so.”

Catholic teachings on Salvation and Justification

by Deacon Mike Bickerstaff (abridged)

Protestant Christians often ask people: “Have you accepted Jesus as your personal Lord and Savior?” Or, more simply, “Have you been saved?” What does the Catholic Church teach about Salvation?

1. Justification is an Act of Grace by God

Justification is wholly the action and work of God to cleanse a person of Original and Personal Sin, restoring him to friendship with God. He is also adopted and made a child of God, a member of the family of God, which is his Church. This action – a grace of the Holy Spirit – is freely offered to us by Christ’s Passion, Death and Resurrection.

2. Justification is also a State of Grace

Justification is the state of being in habitual grace freely given by God to man, called sanctifying grace. It is totally dependent upon God and cannot be earned by man.

3. Justification must be freely accepted by the human person

Justification goes hand in hand with the free will that God gives all human beings. God does not force our salvation on us. Justification makes possible cooperation between God’s grace and man’s freedom.

4. Justification transforms the human person

Justification is the beginning of the sanctification (making holy) of the inner person. Our sins are not merely overlooked by God. Rather, the human person is cleansed and by his cooperation with the grace is made truly holy. Our good works, on our own

initiative, do not save us, but they can strengthen our relationship with Christ and lead us to grow in holiness.

5. Justification – and thus, Salvation – can be lost

A person can lose this sanctifying grace by freely and knowingly committing a sin involving grave matter.

Protestant friends tell me that once saved, there is nothing I can do, no matter how terribly sinful, that could cause me to lose my salvation. This is their doctrine of “Once Saved, Always Saved.”

But the New Testament Scriptures are filled with warnings that salvation can be lost. St. Paul, writing to believers in 1 Corinthians 9:27 testifies, “I drive my body and train it, for fear that, after having preached to others, I myself should be disqualified.” In 1 Corinthians 10:13 he warns believers about giving in to sin and human confidence.

6. Justification is initially received at Baptism

Baptism marks the beginning – not the end – of a person’s conversion and sanctification. Should a person lose the sanctifying grace of justification, it can be restored through sacramental confession.

7. So, how does Justification relate to Salvation?

The justified person attains salvation if he dies in a state of sanctifying grace. ✠

Deacon Mike Bickerstaff, a Catholic Deacon of the Roman Rite for the Archdiocese of Atlanta, is the Director, Editor-in-chief and co-founder of the Integrated Catholic Life eMagazine.

“What’s with these bones?”

Understanding why Catholics venerate the saints and keep their sacred relics

The word “veneration” means to regard someone or something with a very high level of respect. But it in no way means to worship them!

A “relic” is any object kept for its association with the past. Human beings throughout history – of all religions – have kept relics of holy people or loved ones. There is something in the human spirit that recognizes the enduring presence of love as represented by physical, material reminders of those who have lived holy and loving lives.

Veneration of relics began when Moses brought the bones of the Patriarch Joseph from Egypt through the desert to the Promised Land (Gen 50:25-26; Ex 13:19). The shadow of St. Peter cured the sick (Acts 5:15). Also, handkerchiefs touched by St. Paul produced miraculous cures and exorcisms when applied to the sick and possessed.

The Catholic Church has a rich his-

tory of devotion to the saints and the veneration of their relics. Each altar consecrated for use contains relics of saints. In this way, the saints are closely associated with the sacrifice of Jesus represented on the altar.

The Church in our day exercises much caution in identifying authentic relics, obtaining and documenting them, and making them available for public and private veneration. There are three classes of relics: A piece of a bone or of the body or the hair of a saint constitutes a first-class relic. A piece of clothing or something that came into daily personal contact with a saint (e.g. spectacles) constitutes a second-class relic. An article that has been touched to the body or tomb of a saint constitutes a third-class relic.

Relics bring the saints tangibly close to us, reminding us that we are called to march in their footsteps, faithful to the call to holiness that we received in Baptism. ❖

The uncorrupted body of St. Bernadette, who witnessed the apparitions of the Blessed Virgin at Lourdes, is displayed at the Motherhouse of her religious order. Because it is the saint’s actual body, it is categorized as a *first-class* relic.



The chain that attached the Apostle Paul to the Roman soldier assigned to guard him in prison in Rome is a second-class relic. Pope Leo the Great made mention of this relic in the 5th century AD. (Reproduced for the Serving Sisters and Brothers with the express permission of the Archpriest of the Papal Basilica of St. Paul Outside-the-Walls in Rome, Italy.)



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Fra’ Matthew Festing | Prince and Grand Master of the Order of Malta

Fra’ Matthew Festing was elected Prince and Grand Master of the Order of Malta on March 11, 2008 by its Council Complete of State. He succeeded Fra’ Andrew Bertie, the 78th Grand Master (1988-2008), who died one month earlier. Fra’ Matthew resides at the SMOM’s Palace in Rome, devoting himself entirely to the growth of the Order’s works. He serves as an example in religious observance to all affiliated with the Order.

Born in Northumberland, England in 1949, Fra’ Matthew was educated at a Benedictine boarding school in Ampleforth and at St. John’s College of Cambridge University. An art expert, for most of his professional life he worked at an international art auction house.

Fra’ Matthew served in the Grenadier Guards and was later appointed an Officer of the Order of the British Empire (“OBE”) by the Queen. Notably, Fra’ Matthew is a descendent of Blessed Sir Adrian Fortescue, a Knight of Malta during the reign of King Henry VIII, who in 1539 was condemned

and martyred by beheading at the Tower of London. He was beatified as a martyr by Pope Leo XII in 1895.

Fra’ Matthew was invested as a member of the SMOM in 1977. He took solemn religious vows in 1991, thereby becoming a Professed Knight. Between 1993 and 2008, as Grand Prior of England, he led humanitarian aid missions to Kosovo, Serbia and Croatia, and attended the annual Lourdes pilgrimage.

Since 1581 the Holy Father has accorded the SMOM Grand Master the dignity of a Cardinal, recognizing him as the first churchman in precedence after members of the College of Cardinals. In 1607 the Holy Roman Emperor granted the title of Prince to the SMOM Grand Master, and to his successors, in recognition of the Order’s brave protection of Europe. The title “His Most Eminent Highness” combines the terms “His Eminence,” which is accorded to Cardinals, with that of “His Highness,” which refers to sovereign royalty.

Give your brain a workout!

Sudoku Puzzle

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

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 word has 5 letters but is pronounced like only one letter?

A woman walks into a restaurant and asks the man behind the counter for a glass of water. The man pulls out a big hairy spider and tosses it toward the lady. A few minutes later the woman thanks the man and walks out of the restaurant. Why?

Bob’s baseball team won their game 9-0, but not a single man crossed the plate. How could this be?

It cannot be seen, cannot be felt
Cannot be heard, cannot be smelt
It lies behind stars and under hills
And empty holes it fills



Candlelight procession at Lourdes, May 2012

2012 Lourdes Pilgrimage – One of the best ever!

Each spring, the Order of Malta meets in Lourdes, France, where the Blessed Virgin Mary first appeared to St. Bernadette on February 11, 1858. The Church officially recognizes sixty-eight miraculous healings at Lourdes since that time. Lourdes is located in southeastern France, near the border with Spain.

From May 2nd-May 8th, thousands of Knights, Dames and Auxiliary Corps members brought hundreds of sick men, women and children to bathe in the healing waters of Lourdes. Participants reported that the unusually fine weather (it's normally rainy and cold) added a special element to this year's trip.

Passing through the very large crowds multiple times during the day, walking with *malades* (French for "the sick") or on the way to and from duty, it becomes very clear that this is a place of deep faith. The daily scene of thousands of people, young and old, well and sick, walking and in wheel chairs spoke volumes of the spiritual nature of this place.

As Knights, Dames and volunteers of the Order of Malta, the Lourdes pilgrimage reminds of duty to "Our Lords the Sick" and fulfills our commitment to participate in this, one of the Order's greatest works. The role of pilgrimage

and the care of those who undertake Christian pilgrimage has been central to the ethos of our Order from its beginnings, and thus provides members with a direct link to our very foundations so many centuries ago.

The Canadian contingent joined other associations, such as the British, French and Polish to ensure the *malades* were well cared for and got the most out of their pilgrimage.

The week is one that reinforces for all participants faith, hope, charity, spirituality and humility. ✠

Puzzle solutions

- 1) Queue
- 2) She had the hiccups
- 3) They were all married
- 4) Darkness

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