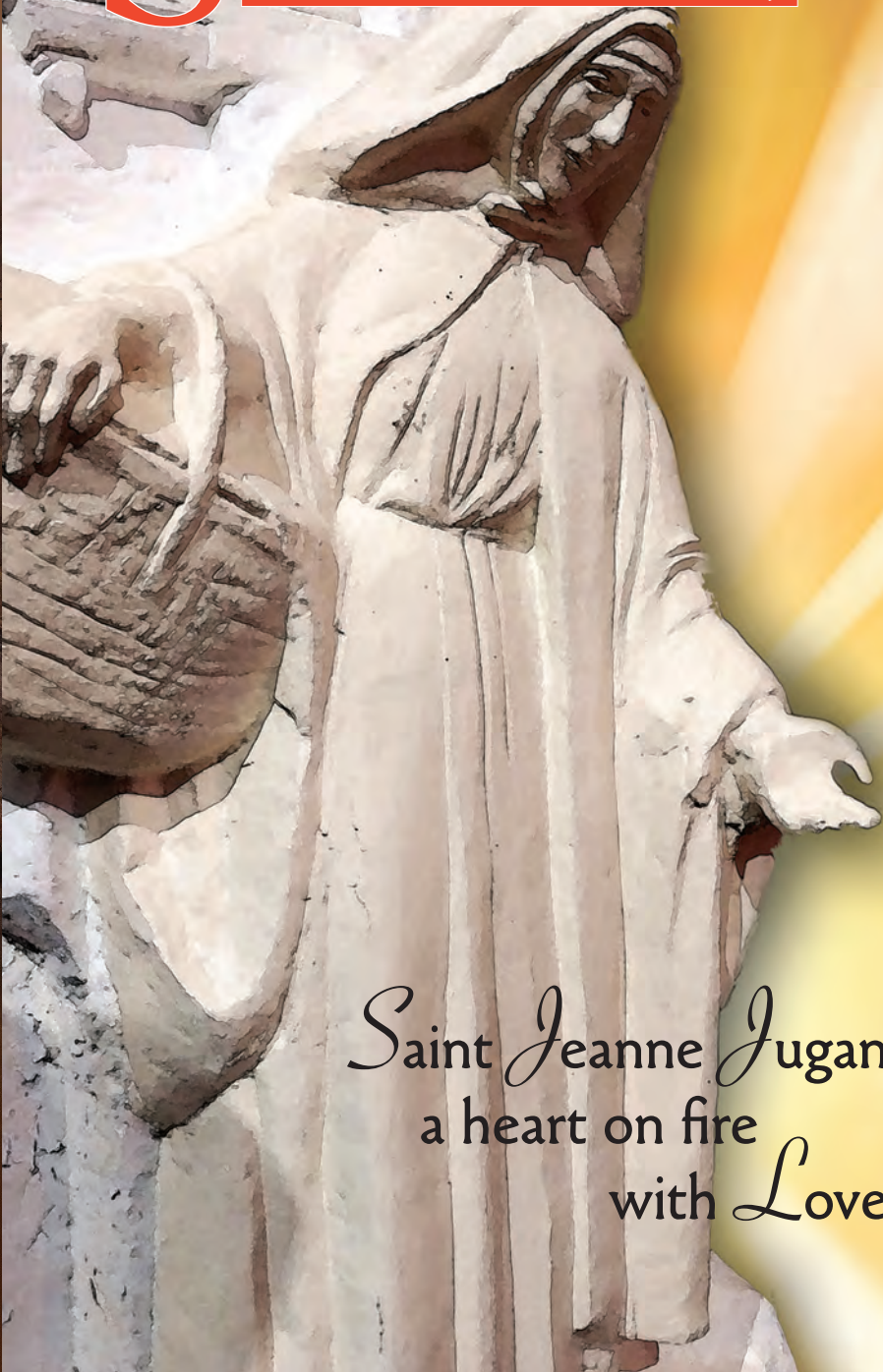


Serenity

no. 208 • Little Sisters of the Poor • October 2025



*Saint Jeanne Jugan,
a heart on fire
with Love*



Our Mission

Continuing the work of Saint Jeanne Jugan, our MISSION is to offer the neediest elderly of every race and religion a home where they will be welcomed as Christ, cared for as family and accompanied with dignity until God calls them to himself.

Cover Photos

Front cover: Sculpture of Saint Jeanne Jugan, the work of an anonymous Resident of our home in Valenciennes, France, in 1949. It was displayed at the motherhouse for years and gifted to the Church of Saint-Meen, Cancale, France in 2022.

Inside back cover: A Resident prays at the grotto of Our Lady at Saint Anthony's Shrine, Ellicott City, Maryland (photo l.s.p.).

Outside back cover: Alamy.com stock photo.

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for her time and ours
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sign of hope for the poorest

Bringing the fire of his love everywhere we go

mong the many encyclicals, letters and exhortations written by Pope Francis, his final encyclical on the Sacred Heart of Jesus Christ, published six months before his death, will hold a special place. This encyclical, called *Dilexit Nos* in Latin, served as the inspiration for our cover and for the first article in this issue of *Serenity*.

As a spiritual daughter of Saint John Eudes, who is best known for promoting the liturgical cult of the hearts of Jesus and Mary, Saint Jeanne Jugan would have found herself very much at home in this teaching document of Pope Francis.

Specifically, she would have identified with his emphasis on Jesus' description of his heart as "meek and humble." "When he said, 'Learn from me, for I am gentle and humble in heart' (Mt 11:29)," the Pope wrote, "he showed us that to make himself known, he needs our littleness, our self-abasement."

Referring to Saint Vincent de Paul, Pope Francis wrote that when our Lord lives in a soul, he makes that soul reach out to the poor. In fact, Vincent urged his confreres to "find in the heart of our Lord a word of consolation for the poor sick person." If that word is to be convincing, Pope Francis advised, our own heart must first have been changed by the love and tenderness of the heart of Christ.

Saint Jeanne Jugan allowed herself to be so completely formed by the love and tenderness of the divine heart that it is said of her that humility was the essence of her being. In the spirit of John Eudes, she surely prayed that Christ give her his own heart, so that she might love others as he did, and that she might go where he wished to send her, bringing the fire of his love everywhere she went. May we do the same! 



Sainte Jeanne Jugan

Image by Abbaye de Venière, France

Jeanne Jugan, a heart on fire for her time and ours

Saint Jeanne Jugan's life spanned from the final years of the eighteenth century through most of the nineteenth. Her spiritual roots reached back to the seventeenth century, however, for she was a spiritual daughter of Saint John Eudes, a prolific missionary and theologian from the French school of spirituality who is best known for having promoted the liturgical cult of the hearts of Jesus and Mary.

As a young woman, Jeanne joined a lay movement founded by Eudes and was deeply formed by his teachings. She found in them a "Christianity of the heart, ... a free and personal faith and a living relationship with Jesus Christ" flowing from her baptism. We read in Jeanne's biography, *Humble So As to Love More*, "The only thing that counts for them is love. Their desire is to have their hearts free enough to love." Members of the group were encouraged to carry a small crucifix with them so that they might take it in their hands, kiss it and meditate on it, as they listened to Christ speaking to their hearts.

Following Eudes' teaching, Jeanne became an ardent apostle of Christ in her own right, someone of whom her spiritual father would have been proud. Reflecting on her life and the few sayings she left behind, it is clear that Saint Jeanne Jugan's spirituality was based on an intensely personal relationship with Jesus Christ, loved and adored in the Eucharist, loved and served in the poor.

Jeanne Jugan's spirituality cannot be relegated to a bygone era; it is still relevant and fresh today. It is striking how closely her life resonates with the teachings of our two most recent popes.



Sculpture by Roseanne Monna.

Consider the following example. On a recent Sunday Pope Leo preached about Jesus' words in St. Luke's Gospel, "I have come to set the earth on fire, and how I wish it were already blazing" (Luke 12:49). "Dear friends," the Pope said, "the world accustoms us to confuse peace with comfort, good with tranquility. That is why, in order for his peace, the shalom of God, to come among us, Jesus must say to us: 'I have come to bring fire to the earth, and how I wish it had already been lit.' (Luke 12:49).... Some will recom-

mend that we do not take risks, that we spare ourselves, because it is important to be quiet, and others do not deserve to be loved."

"Jesus, on the contrary, courageously immersed himself in our

humanity. This is the 'baptism' he speaks of (v. 50): the baptism of the cross, a total immersion in the risks of love." Pope Leo asserted that when we receive Communion, we nourish ourselves on Jesus' audacious gift of self. The Mass nourishes our decision to stop living for

**Are we willing
to immerse
ourselves
in the risks
of love?**

ourselves, and to bring fire into the world ... "the fire of love, which stoops down to serve, which opposes indifference with care and arrogance with gentleness; the fire of kindness, which does not cost like weapons, but which renews the world free of charge."

These words of our Holy Father express so well the spirit of our foundress! Jeanne Jugan experienced much of what Pope Leo describes in this homily. For example, people who had known her before she began her work asked Jeanne, incredulously, why she was “burdening herself with all those old women.” Many of the old people she welcomed were beggars; some had lived on the extreme margins of society. Some of the townsfolk actively opposed Jeanne’s efforts; perhaps they felt that the abandoned elderly she was gathering up did not deserve to be loved.

But Jeanne did love them! Nourished by the Eucharist, she made the ultimate gift of herself, throwing her lot in completely with the poor, identifying with them, allowing herself to be seen as a poor beggar herself as she strove to provide for them. To the indifference toward the weak so prevalent in her day, she responded by humbly stooping down to lift up the lowly and despised, literally carrying them home and giving them the place of honor in her modest dwelling. As she burned with the fire of God’s love, wherever she went she did her part to “renew the world free of charge,” to use Pope Leo’s expression.

**What sustained
Jeanne Jugan’s
charity and
boundless energy
as foundress?**

Let’s take a “deep dive” into the teaching of Saint John Eudes, where we will discover Jeanne’s inner strength, the beating heart of Christ. For Eudes, Christian living is not merely the following of Jesus, or even the effort to imitate him, however ardently we may try to do both. Christian living is understood literally as the continuation and fulfillment of the life of Jesus — in us!

These are key words in the French school — the “life of Jesus in us” begins at baptism; it is nourished and grows by our participation in the Eucharist and mental prayer — especially meditation on the Gospels — which Eudes defined as “keeping Jesus before the eyes, in the heart and in the hands.” The role of the Holy Spirit

is key, for it is the Spirit who forms Jesus in us. This understanding of Christian life brings the formerly popular “What would Jesus do?” trend to another level entirely, as the following passage from Eudes demonstrates!

**Do you think
of yourself as being
another Christ on
earth today?**

“We can rightly say that a true Christian, as a member of Jesus Christ united with him by grace, continues and fulfills the actions that Jesus performed while on earth by every one of the actions he performs in the spirit of Jesus. So, when a Christian prays, he continues and fulfills the prayer of Jesus; when he works, he continues and fulfills Jesus Christ’s work life, and so on, in all the other actions done in a Christian manner. So you see what Christian life is: a continuation and fulfillment of the life of Jesus. You see that our actions must be a continuation of Jesus’ actions and that we must be so many other Christs on earth, in order to continue here his life and work, to do and suffer in a holy and divine way, in the spirit of Jesus, that is, with the divine and holy dispositions and intentions which Jesus had in all his actions and sufferings.”



Motherhouse chapel.



Saint John Eudes; statue at the mother-house, La Tour Saint Joseph.

The secret to Jesus' becoming incarnate in us, Eudes would say, lies in the heart. "He gives us his Heart which is the source and origin of all his other gifts," he wrote.

In a prayer composed by Eudes we read, "O my Savior, by the power of your Spirit empty me of myself and unite me to you. Pluck out my poor heart and replace it with your Heart so that I may, in all truth, praise and love you with my whole heart — the great Heart of Jesus. O heart so lovable and loving of my Savior, be the Heart of

my heart, the soul of my soul, the spirit of my spirit, the life of my life and the sole motivation of all my thoughts, words and actions, the one desire of my soul."

For Eudes and his followers, the continuation and fulfillment of the life of Jesus was understood in a literal sense. This very concrete approach to the Christian life was drawn from the words of St. Paul, "I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me" (Gal 2:20).

The following maxim, which Jeanne Jugan surely knew and which every Little Sister knows by heart, reflects this Eudist teaching: "To form Jesus within us must be our desire, our concern

and our principal occupation.” Even today this is the ideal of our ongoing formation!

Our *Constitutions* express this in a chapter entitled *Living the Sentiments of Jesus Christ*: “In his mercy and love, God has predestined us, in his Son, to participate in his divine life which is charity. Here on earth, this divine life is growth in faith, hope and charity, and configuration to Christ, through contemplation of his mysteries and the progressive configuration of our sentiments to his, according to the grace of our vocation as Little Sisters of the Poor, in its personal, communal and apostolic dimensions” (n. 59).

This, of course, is a contemporary text which Jeanne Jugan would not have known, but as a spiritual daughter of John Eudes she would have been familiar with the concepts it expresses. As Little Sisters we live this Christocentric spirituality in a personal way. Each of us strives to discern precisely how Christ wishes us to continue his life today by concentrating our spiritual attention on one or other of his virtues or mysteries.

Saint Jeanne Jugan herself discerned that Jesus was calling her to continue his life in a specific way. Our foundress “particularly radiated in her life gentleness and humility of heart which enabled her to surrender herself, in simplicity, to the joy of hospitality towards the poorest” (*Constitutions*, n. 8).

**What aspect of
Jesus’ life is he
calling YOU to
reproduce?**

In his apostolic exhortation, *Gaudete et Exsultate*, Pope Francis wrote, “Each saint is a mission, planned by the Father to reflect and embody, at a specific moment in history, a certain aspect of the Gospel. That mission has its fullest

meaning in Christ, and can only be understood through him.” In these words, written nearly two centuries after Jeanne Jugan’s lifetime, her personal vocation shines out with a new radiance!

Pope Francis’ words are reminiscent of Eudes’ teaching, making this seventeenth century spirituality relevant and engaging



Jeanne Jugan's own crucifix, which was found when her body was exhumed in 1936 and placed in the crypt chapel, below the main chapel at the motherhouse.

in a new way. “At its core, holiness is experiencing, in union with Christ, the mysteries of his life. It consists in uniting ourselves to the Lord’s death and resurrection in a unique and personal way, constantly dying and rising anew with him. But it can also entail reproducing in our own lives various aspects of Jesus’ earthly life: his hidden life, his life in community, his closeness to the outcast, his poverty and other ways in which he showed his self-sacrificing love. The contemplation of these mysteries ... leads us to incarnate them in our choices and attitudes” (GE, n. 20).

What meaning our lives would take on if we lived in such a way that we were conscious, at each moment, of the facet of Christ’s life that only we can embody!

In his last encyclical, *Dilexit Nos, On the Human and Divine Love of the Heart of Jesus Christ*, Pope Francis reflected on Jesus’ meek and humble heart in a way that sheds new light on Saint Jeanne Jugan’s life. We’d like to close with this text as a way of honoring both the Pope and our holy foundress.

“The humility of the heart of Christ points us towards the path of abasement. God chose to come to us in condescension and littleness. The Old Testament had already shown us, with a variety of metaphors, a God who enters into the heart of history and allows himself to be rejected by his people. Christ’s love was shown amid



The profession crucifix worn by all the Little Sisters today. The words, in French, reflect our foundress' personal vocation, "I am meek and humble."

the daily life of his people, begging, as it were, for a response, as if asking permission to manifest his glory. Yet "perhaps only once did the Lord Jesus refer to his own heart, in his own words. And he stresses this sole feature: 'gentleness and lowliness', as if to say that only in this way does he wish to win us to himself." When he said, 'Learn from me, for I am gentle and humble in heart' (Mt 11:29), he showed us that 'to make himself known, he needs our littleness, our self-abasement.'

"Acts of love of neighbor, with the renunciation, self-denial, suffering and effort that they entail, can only be such when they are nourished by Christ's own love.

He enables us to love as he loved, and in this way he loves and serves

others through us. He humbles himself to show his love through our actions, yet even in our slightest works of mercy, his heart is glorified and displays all its grandeur. Once our hearts welcome the love of Christ in complete trust, and enable its fire to spread in our lives, we become capable of loving others as Christ did, in humility and closeness to all. In this way, Christ satisfies his thirst and gloriously spreads the flames of his ardent and gracious love in us and through us. How can we fail to see the magnificent harmony present in all this?" (n. 202-203). ❤

Jesus, meek and humble of heart, make our hearts more like yours.



Mother Margaret Patricia accompanies Rev. Tom Weise, the home's chaplain, as he blesses the new apartments.

Constructing the future of care

Over the past few years we have made more than our share of announcements about homes from which we are withdrawing due to the diminution in our numbers.

At the same time, however, several houses have been undergoing renovations and transformations

to make them better suited to accompanying the elderly who, for the most part, wish to live in the least institutional environment possible.

One of these homes is Sacred Heart Residence in Mobile, Alabama, which just completed a project to introduce independent living apartments to the home. We asked them to share their good news with us.

“Our home’s upgrade is finally complete, and it looks beautiful! Sacred Heart Residence has completed an upgrade to our home that now includes seventeen independent apartments!

The remodel began early last year and transformed one wing of the home into seventeen apartments for elderly persons able to benefit from independent living space. These upgrades will allow us to better serve those older adults in need who don’t yet require nursing care.

The Little Sisters of the Poor are committed to serving our



The Little Sisters and Residents line up for the ribbon cutting and blessing of the Fr. Ernest Lelièvre Apartments.

Residents and believe the new apartments will maximize the care for our elderly in today's environment. The Residents of these new apartments are part of our Sacred Heart family. They are integrated fully into the life of the home, and receive the same love, respect, and security that characterizes the spirit of the Little Sisters' mission.

The apartments are named in honor of Father Ernest Lelièvre, a French priest and a contemporary of Saint Jeanne Jugan, who devoted his life to the service of the poor. Father Lelièvre gave his life to the service of our Congregation during its first decades of existence and helped to establish many of our foundations, including our first thirteen homes in the United States.

Along with the new apartments, the wing also includes a dining area and a coffee shop/ice cream parlor open to our Residents and their families. The apartments were blessed on May 28 and officially opened on June 1, 2025.

We are excited for this new chapter at Sacred Heart Residence! Thank you to everyone who helped make this renovation possible with your donations, prayers, and support!"



Above: Archbishop Nelson Perez and Executive Committee Co-Chair Dick Clark perform the official ribbon cutting following the dedication Mass.

Left: Sr. Kathleen, a native Philadelphian and member of the Holy Family community, during Mass.



On June 24 the Little Sisters of Holy Family Home in Philadelphia celebrated the completion of their reconstruction project.

The Sisters and their advisors first realized the need for major renovations in 2019 when they were informed that the building no longer met essential life safety code requirements. After delays caused by the pandemic, reconstruction began in 2022.

The new Holy Family Home is comprised of eighteen private rooms in the healthcare household for more infirm Residents and thirty-seven apartments for more independent seniors.

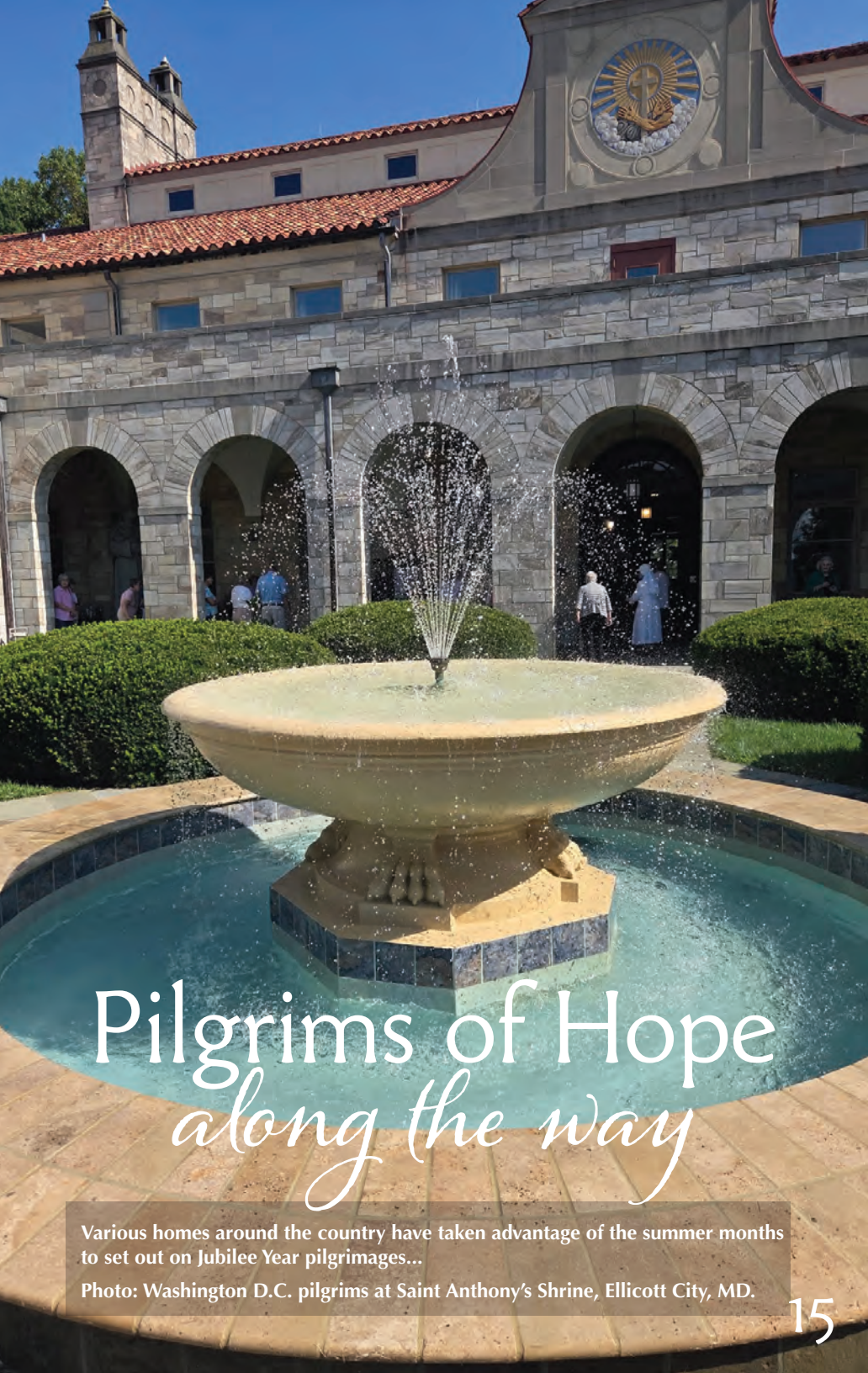


Top: Archbishop Perez chats with Sr. Elizabeth, also a Philadelphia native.

Above: Sr Bernice Marie and Sr. Robert Francis Marie, also Philadelphians, admire the display created for the occasion.

The convent, chapel and various activity and community areas were also fully renovated.

In his homily Archbishop Perez spoke about the universal need for a home, a place where we belong and are loved. Our Little Sisters are happy to be able to offer the elderly such a place. ❤️



Pilgrims of Hope *along the way*

Various homes around the country have taken advantage of the summer months to set out on Jubilee Year pilgrimages...

Photo: Washington D.C. pilgrims at Saint Anthony's Shrine, Ellicott City, MD.

The faithful in the archdiocese of Philadelphia are blessed to have three unique shrines in their city that have been designated as Jubilee Year destinations. Our Little Sisters and Residents decided to visit all three!

They made their first pilgrimage to the National Shrine of St. Rita of Cascia in June, followed by the Basilica Shrine of Our Lady of the Miraculous Medal in August, and the National Shrine of Saint



This page, both photos: At the Shrine of Saint John Neumann.





This page, both photos: The Basilica Shrine of Our Lady of the Miraculous Medal.



John Neumann in September.

While each shrine presented its own special features and graces, the Basilica of St. Rita is especially beautiful. Commenting on the pink color palette, which she felt gave the church a sense of warmth and gentleness which was common in 18th century European churches, new Resident Barbara exclaimed, “Wow!, I thought I had whispered to myself until another visitor replied, “this must be your first visit!”





Above: Our Holy Family pilgrims outside Philadelphia's Shrine of Saint Rita. Opposite page, top: Sanctuary of the Shrine of Saint Rita.



The Little Sisters, Residents and friends of Holy Family Residence in Saint Paul, Minnesota, have participated in two pilgrimages during this Holy Year. The first was to the Shrine of Our Lady of Guadalupe in La Crosse, Wisconsin on May 21.

On July 21 a smaller group of Residents, Sisters and helpers visited the nearby Cathedral of Saint Paul, where they were given a private tour of the very large church's most noteworthy features.

The Cathedral was designated as the National Shrine of the Apostle Paul by the Vatican and the U.S. Conference of Catholic Bishops in 2009.

In 2012, the Vatican established a "bond of spiritual affinity" between the Basilica of Saint Paul Outside the Walls in Rome and the Cathedral of Saint Paul. This means that anyone making a pilgrimage here can enjoy all the spiritual benefits as if they were able to pray at the tomb of the Apostle in Rome.

Chapel of the Sacred Heart, Cathedral of Saint Paul.



Over forty Residents, Little Sisters, staff and volunteers from our home in Mobile, Alabama made a pilgrimage to St. Margaret of Scotland Catholic Church in Foley, one of nine designated pilgrimage sites in the archdiocese of Mobile.

“Walking into the church, you could feel it was a special place,” said Beverly S., a Resident of the new Fr. Ernest Lelièvre Apartments. “Hearing Fr. Zoghby (the pastor) speak, being surrounded by the beauty of the church, sharing the experience and fellowship with others, it really strengthened my faith.”

The Residents and Sisters enjoyed learning about the history of the parish and being able to see one of the most beautiful churches along the Gulf Coast. It was wonderful to have everyone together for a day of reflection, prayer, fellowship, and faith.



Our Jeanne Jugan Residence family in the Bronx made a pilgrimage to the Shrine of Saint Frances Xavier Cabrini in northern Manhattan. The Residents had Mass at noon and a very informative tour on the life of Mother Cabrini.

A few days before, the Residents had viewed the latest movie on the life of Mother Cabrini, so they were able to fully enjoy the explanations, displays of her foundations, and the many artifacts of her congregation.

“The Shrine was kind enough to offer a lovely room for our picnic lunch,” the Little

Sisters shared. “There were so many Residents who wanted to go that we needed to take our bus and two cars!”



On August 21 a group from our home in Kansas City, Missouri, made a pilgrimage to their local Cathedral, which is dedicated to the Immaculate Conception. Their visit included Mass and an historical tour of the Cathedral, the highlight of which were the moments spent before a new Marian sculpture entitled Mother of the Universe, pictured here. Mary is portrayed as a mature, multi-racial woman with strong hands reaching out to help and point to Christ. The sculpture consists of etchings made in three layers of glass panels.





On August 22, the feast of the Queenship of Mary, a group of Residents and Sisters from our home in Newark, Delaware, made a pilgrimage to Immaculate Heart of Mary parish, one of seven churches

designated as pilgrimage sites in the diocese of Wilmington. One of the Residents, Paul, who uses a motorized wheelchair, remarked, “You Sisters could have gone on your own but you took us with you.” They replied, “He — and we — were so happy that we did!”



St. Stanislaus Bishop and Martyr Parish in Chicopee, Massachusetts, was founded and financed by hard-working, devout Polish immigrants who had arrived in south-central Massachusetts in the 1880s.



The young Poles were determined to estab-

lish their own church in which they could worship in their native language, espouse their Polish customs and traditions, and enjoy a sense of acceptance and security. The second, larger church was built in 1908. It was designated a Minor Basilica by Pope John Paul II in 1991, the year the parish celebrated its centennial.

Our Little Sisters and Residents, thirty-five strong, made a pilgrimage to Chicopee on August 15, feast of the Assumption. They were welcomed by the pastor, Rev. Brad Milunski, OFM, conv., who also happens to be the Sisters' confessor. He offered Mass and Eucharistic adoration for the group, as well as a tour of the Basilica.



A small group of pilgrims from our home in Washington, D.C. visited St. Anthony's Shrine in Ellicott City, Maryland, on August 12. The Shrine, set on a beautiful 236 acre rural property, is home to a community of Conventual Franciscans. Our group participated in a special Jubilee Year program focused on St. Maximilian Kolbe. It included a tour of the inside of the friary, a talk on St. Maximilian Kolbe, veneration of a rare first class relic of the saint, and a period of Eucharistic adoration, followed by Mass. After lunch they toured the Shrine grounds and then prayed the rosary with other pilgrims. The Residents hope to return to explore the Shrine's vast property, including a three-acre organic garden. ❤️



Top: Our pilgrims pray the Rosary.

Above: A Resident venerates the relic of Saint Maximillian Kolbe.



Perpetual profession as a humble sign of hope for the poorest

On July 20 nine Little Sisters made their perpetual profession at our motherhouse in France. The main celebrant for the Mass was Bishop Jean Bondu, auxiliary bishop of Rennes. We share his homily here.

“You called me, Lord, here I am! The liturgy of your solemn profession, dear Sisters, thus begins with the Lord’s call and your renewed availability to him. On this day, I invite you to give thanks for having heard this call.

In this world where Christians have never been so numerous (2.2 billion baptized), in our countries where Christ’s disciples are subject to suspicion, where they are mocked, kidnapped (we pray for three Nigerian seminarians recently kidnapped), hunted down and persecuted, your willingness to make a perpetual consecration



is a true daring, a prophecy, a sign from God, and in this jubilee year of the Incarnation of the Lord, your perpetual consecration is a beautiful and humble hope for all the poorest, the least, for those you serve. Yes, on this day, we rejoice, we exult in joy, we praise the Lord with all our being, for your personal gift in this religious family, gift to the Lord, gift to your brothers and sisters the poor. Thank you, dear Sisters, for your “yes.” You’ve been renewing it every morning for a long time now. Now, it is anchored in you by this consecration and the solemn blessing of the Lord.

How is this possible? You will recognize in this question the very astonishment of the Virgin Mary in Nazareth. How can I give birth to the Son of God when I know no man? Our Lady accompanies you this morning, with her beloved spouse Joseph. Their faith encourages you, their abandonment into the hands of the Lord invites us to be like them. St Joseph, witness to God’s providence, doesn’t say a word in the Gospel, not a single word, but for every aspect of his life, of their lives, to Mary and to him, to Jesus, he entrusts himself to God who loves and protects, who uplifts and calls, who gives strength and peace. Our Lady and St. Joseph will be there, every day, to accompany and guide you, because they have had a vivid experience of the God of Israel, faithful to his promises, working his wonders through the little ones.

How is this possible? You are well aware of your frailties, your small numbers, your poverty, your sins. How could God need you? How could God call useless, limited and tempted servants? This spiritual battle is that of all disciples of the Lord Jesus. You know what it's like: it won't let you go, as Jacob in his face-to-face encounter with God. Remember that the Lord clings to you, so that from your wounds will spring your perseverance and victory, through his grace and faithfulness. Your strength is in God more than in yourself.

We've heard it said: "My unfaithful bride, I will seduce her, I will lead her into the wilderness, I will speak to her heart to heart, I will espouse you, my bride, in justice and righteousness, faithfulness and tenderness." You are, dear Sisters, members of the Church, this bride of Christ. You are like her, in the gift of your-



selves and the sanctifying grace that the Lord obtains for you. Your gift is possible, your commitment is sure, because it originates in that of your Beloved Lord.

So we must contemplate him to resemble him in the gift of

ourselves. The evangelical counsels of chastity, poverty and obedience direct our gaze more towards him than towards ourselves. Jesus is the Chaste One par excellence, creating freedom for self-giving, saving all possibilities for the coming of the Kingdom. Jesus is the Poor One par excellence, detached from this world, free from this ephemeral world to direct our gaze towards the infinite richness of the divine world buried within each of us, connecting humanity to itself and to its Creator and Savior. Jesus is the obedient one, completely turned towards his Father, fulfilling his will, sure that his fulfillment is realized through this guided and sustained yes. To these three evangelical counsels, your Institute adds a fourth, that of hospitality. How could we fail to recognize Jesus, the welcoming host! The Gospel points us to his contemporaries, where he listens attentively, acts as a servant, and responds to their needs. The hospitality of Jesus leads to self-effacement in order to lead to God alone, the source of life and love.

You have the grace, dear Sisters, to benefit from the entire spiritual heritage of your religious family, from the living examples of the Sisters around you, with whom you work. You have the grace, dear Sisters, to be the beneficiaries of the witness of your brothers and sisters, the poor. In your mission, in your obedience, be attentive to what God reveals to you through them, for them.

As a branch grafted onto the vine, the sap flowing through you



The newly professed Little Sisters were invited to participate in the Jubilee of young people in Rome. What an exciting way to begin their lives as perpetually-professed Sisters!



is the very life of God. The divine breath animates you, and with the luminous Word, you will bear fruit. But you've heard him. It's not enough to become useful, successful and recognized as such. Fruit is not just the well-being of the Residents or the Sisters with whom you share community life. The fruits are formed by the hospitality of God in you and of you in God, by the revelation of the hospitality of God in your neighbors and of them in him. You'll reap the rewards when a brother or sister serves you, and becomes your master in pointing to God, leading to God and living in God.

The Kingdom of God is already here, and you are its humble and hidden workers, its witnesses, the happy beggars of God's generosity, the happy beggars of human faith. Every day of your lives, seek to contemplate God's work. He works on hearts, he liberates and uplifts, he sows joy in the midst of trials and pain, he is present at your service.

Dear Sisters, the word for today is "abide," and I conclude with it. With your yes, you allow the Lord to come and dwell in your heart again and again, so that in his image, his love transfigures you.

By saying yes, you set yourself the goal of listening to his Word and putting it into practice at every moment. In this way, you will abide in him like St. John leaning over the heart of Jesus, contemplating and gathering the words of revelation, the words of life, the words of apostolic sending, St. John receiving the Word to bring it to the world.

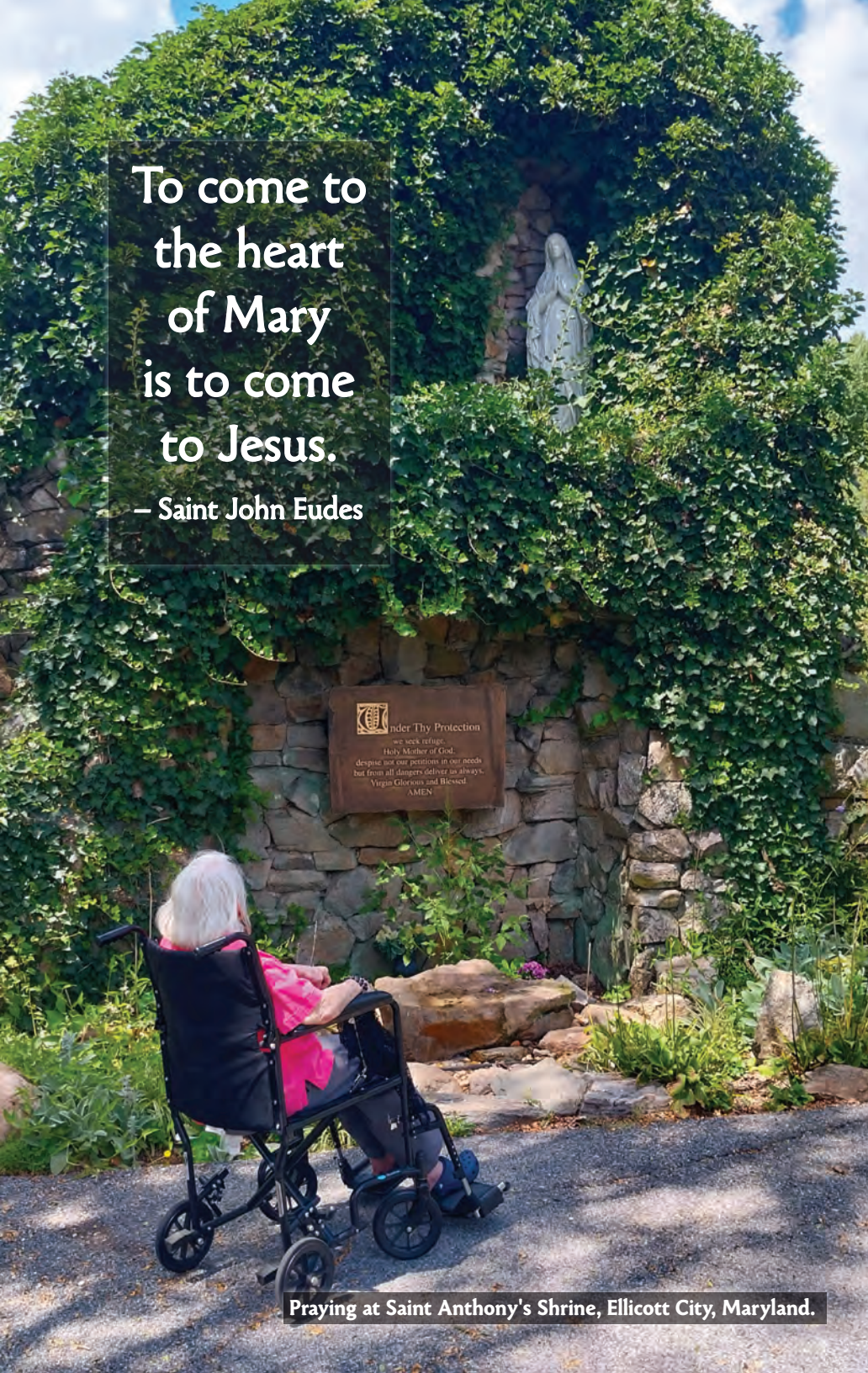
The verb “to abide” is not static, inviting us to stand still. It speaks to us of Trinitarian life, made up of gifts and communion. To build the Kingdom inaugurated by the Lord Jesus, the table is open, as in Rublev’s icon. We are all invited to take part in the banquet, the sacrifice, the wedding feast, the Covenant where God unites with his Bride.

Dear Sisters, may your love for one another, your love for our poor brothers and sisters, be a revelation of divine love: God at the heart of your life, God at the heart of your fraternity, God annihilating evil and death.

Your offering resembles Christ’s: may he lead you together to his holiness! Amen. ❤️



*Congratulations to our new novices
in Bolinao, Philippines!*

A photograph of an elderly woman with white hair, wearing a pink shirt, sitting in a black wheelchair. She is facing away from the camera, looking towards a stone wall covered in green ivy. On the wall, there is a small white statue of the Virgin Mary. Below the statue is a bronze plaque with text. The scene is outdoors, with a paved path in the foreground and a clear sky in the background.

To come to
the heart
of Mary
is to come
to Jesus.

— Saint John Eudes



Under Thy Protection
we seek refuge,
O Holy Mother of God,
despite our petitions in our needs
but from all dangers deliver us always.
Virgin Glorious and Blessed.
AMEN

Praying at Saint Anthony's Shrine, Ellicott City, Maryland.

Serenity
OCT 2025, No. 208

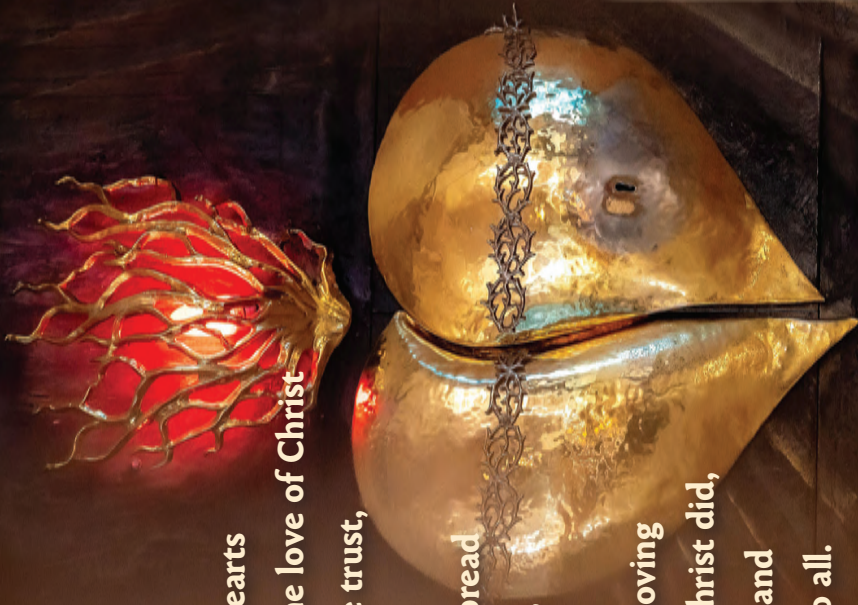
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Once our hearts
welcome the love of Christ
in complete trust,
and enable
its fire to spread
in our lives,
we become
capable of loving
others as Christ did,
in humility and
closeness to all.

~ Pope Francis