

PATIENCE

Rediscover the sense of slowness

The castles were not made in one day
(Santa Claudina Tevenet)

1. Introduction. Approach to patience, a virtue of wonder.

We live in the world of haste, immediacy, noise. We live around us but we have no look. In this sense, we are going to bet to meet again with silence, with calm, with the valued pause, to gradually acquire the habit of patience that allows us to live in balance.

Einstein used this formula to find success:

$$A \text{ (success)} = X \text{ (work)} + Y \text{ (play)} + Z \text{ (shut up)}$$

"Shut your mouth" would be equivalent today to turn off electronic devices and screens, to look for spaces of silence. Silence is a very important part for learning, for reflection and is a quality of humans. The noise not only hinders, but also silences the questions that arise from astonishment at the observation of reality.

There are four virtues of good education: simplicity, trust, patience and depth. We could say that they are the "virtues of amazement" because they facilitate and make possible the experience of the encounter or discovery with reality, things, nature, culture, others, etc. At the bottom of the surprise beats the possibility of something new or different beyond what may be evident. And patience is important as the path that leads to observation and, above all, curiosity and trust, as an attitude and willingness to learn.

In turn, patience helps us to solve problems, to properly manage our emotions, to relate and behave as parents or children, as citizens and as professionals, to understand and challenge reality and transform it positively. The disposition for surprise is not only in children but also with us throughout our lives. The brain "needs to get excited to learn." The astonishment has to do with effort and continued attention; that is, it not only has to do with the extraordinary, with the out of the ordinary, but also with the ordinary, with the everyday. We must discover the extraordinary in the ordinary and the everyday, in the same daily routine and, also, in the moments of boredom, and share it, as a way of living life in accompaniment.

Those who trust simply, patiently and pay attention have a better chance of success. Virtue tends to be a disposition or value turned into a habit. Virtue is what makes us good and makes what we do good. The virtues are not gifts

or innate characteristics that come as standard; they are habits that are learned, acquired and cultivated through practice and example. So, as Aristotle already said, "what we have to do after learning we do it by learning it... By practicing justice we become righteous, practicing temperance, temperate, and practicing strength, strong... In a word, habits are engendered for similar operations ". Similarly, patience is acquired patiently. Or, as Tertullian said: "to get that virtue I need to sigh, ask and constantly talk about it ... Patience is the mother of mercy."

2.- Simplicity. Go to the important.

Simplicity allows us to be amazed at reality, perceiving where the important is, even without really knowing what it is. The virtue of simplicity consists in knowing how to distinguish and go to the important, abandoning the superfluous, what distracts, misleads or conceals. That demands from us a commitment of sincerity and not to blind ourselves with the urgent. What is really important? Where do we put our efforts, our time, our heart?

If we think about it, the important thing is what we are willing to fight for, to leave our skin, what we are not willing to give up. What do we put in the center? Surely what brings us happiness. But happiness is not a state of mind, but a way of being, an activity of the soul that adapts or agrees with the virtue of finding and responding to one's vocation.

The whole person is one who is competent, aware, capable of compassion and educated in solidarity. Let's define these four qualifiers:

"Conscious, people who in addition to knowing themselves, thanks to the development of their capacity for internalization and their cultivation of spirituality, have a consistent knowledge and experience of society and its imbalances.

Competent, professionally speaking, with an academic background that allows them to know rigorously the advances of science and technology; able to create, understand and use the knowledge and skills to live in the world and transform it.

Compassionate, that is, able to open their hearts to be supportive and assume the suffering others experience.

And committed, committed, honestly and from faith, and with peaceful means, in the social and political transformation of social reality, to achieve justice; willing, therefore, not only to take charge of reality, but to take charge and even carry it. "

Simplicity helps us give things the value and the real position they deserve in our little personal universe. Simplicity consists in knowing how to

distinguish the end of the means, the important things from the other things. Let us seek to reorder our personal universe, dispense with the superficial that prevents us from going to the essential. Simplicity also requires sobriety, because it is not enough to distinguish the important thing, but you have to bet on it. There are many things, projects, tasks ... that are important and sometimes we have to choose between them because not everything is possible. And it forces us to discern and make decisions that can be conflicting and difficult. We live in a world that promises us that everything is possible, that we should not give up anything, that we can have it and enjoy it all. But, in fact, the moral sense of education lies, above all, in teaching how to choose. We look for the important in the extraordinary when in reality what saves us is everyday life.

3.- Trust. Let yourself be taught

It is necessary to be taught, or be accompanied. Without a minimum dose of openness and confidence in the possibilities of the other, in one's own abilities and in the process to be followed, learning and education is not possible. Trust allows or makes possible the functioning of things. We can define trust with these characteristics:

- . Trust is a pre-reflexive disposition, almost an intuition, culturally educated, that pushes us or encourages us to act in a certain way in our social relationships. We are not confident or distrustful by nature, or because at all times we make a rational analysis of pros and cons. We trust or distrust because we have learned to trust or distrust from experience, example and practice.

- . Confidence is a presumption, which implies taking a circumstance or fact for certain. Although we do not have the guarantee or total security, we presume or accept that the other will respond in a certain way, or that things will work in a certain sense. We trust each other. Relying means trusting together.

- . Trusting also implies sharing the same beliefs or values, a common basic substrate over existing differences. That base of shared values refers us to what is important and that no one can question (eg, respect for the given word, the value of truth over lies, etc.).

Francesc Torralba says that placing our trust in another implies admitting that we don't have control of everything and that we depend on him in some way.

Sometimes we confuse confidence with absence of conflicts. But conflicts are inevitable in any social context (precisely because we can have different interpretations or interests) and they must be made aware and learn to manage them. Conflicts become the test of trust or resistance test, and they deteriorate or reinforce it depending on the way we manage them: with more or less

transparency, with more or less sincerity, or with more or less depth and rigor. Trust is not reduced to a more or less relaxed organizational or work environment. Of course, a pleasant environment is necessary and favors good work and trust, but for it to be really necessary, two fundamental conditions must be met: transparency and vision. This implies being committed and visible, open and accessible, showing concern for people. Therefore, we can only generate trust dynamics if we ourselves bet on others, if we become "trustworthy".

4. Patience Resist and accept the rhythm itself.

"All human errors are the result of impatience, a premature interruption of the methodical" (Kafka). Francesc Torralba says that patience can be defined as "the art of not plucking the pear from the tree too early. It consists in knowing how to wait, in taking the necessary time. It is about knowing how to cultivate it, of dedicating it the time it deserves, of knowing how to endure the passing of the months and the inclemency of the time. and attend to the rhythms of nature, not to intervene neither too soon nor too late; of waiting without hurrying. Deep down, patience goes hand in hand with trust, it is the trust put in time; that is why it can be defined as the virtue of "in the meantime".

Patience is also the "virtue of resistance, which implies renouncing renunciation": knowing how to endure, knowing how to wait, assume, accept, care for one's own rhythm. Hence, patience is only acquired patiently, through its exercise. Patience is not an innate quality or a gift that is inherited, but a choice that is built and that, even to achieve it, requires patience: "Even to acquire patience you have to be patient" (Francesc Torralba).

The sociologist Zygmunt Bauman used the idea of "liquid modernity" to explain the social and cultural transformations of our time, characterized by precariousness, lack of "solidity", instability and permanent change. In that context, our perception of time is characterized by two features that feed each other. On the one hand, becoming is not lived as a continuity, but as a succession of independent or unconnected events or events or episodes. On the other hand, and thanks to technological advances and communications, we live in a context dominated by immediacy and speed. The virtue of progress lies in achieving the highest possible speed in the processing of the greatest amount of information. Everything must be possible instantly, an increasingly smaller, smaller instant. In this context "waiting has become an intolerable circumstance." We live with the "impatience syndrome", instead of valuing the importance of time as something we should take care of and enjoy, it conveys the reverse message: "time is an annoyance and a task, an inconvenience, a contempt for human freedom, time is a thief." The passage of time foreshadows the decrease in opportunities that should be taken and consumed when they presented themselves. Or, as Milan Kundera says in his novel

Slowness, "speed is the form of ecstasy that the technical revolution has given man"; we associate speed with enjoyment, and boredom with slowness. Carpe diem, the call to "take advantage" and not stop enjoying the days that pass, has curiously become in our society a call to avoid that the days that pass prevent us from enjoying. "The impatient is always violent because it breaks with the being through the break with the most intimate of it, namely, with its time" (Carlos Díaz). In reality, what we call "success" has much more to do with patient, continuous and concentrated work than with personal genius.

Many of our problems are given because we do not make a good management of our time: we "waste" time, we waste it when we do not like it or enjoy it fully, in depth, because we are really looking forward to moving on to the following, immediately, quickly. Caring for time also requires taking care of the quality of time we have. We cannot be everything and do everything at the same time. We are obliged to choose and to distinguish and go to what is most important. Hence, patience links with simplicity through sensible time management.

"Slow" education does not necessarily consist of doing "things slowly", but in seeking the appropriate rhythm at all times and for activity: "it is not about going slowly, but about finding the right time for each person and, at Once, give the right time to each activity. To educate in the slow means to adjust the speed to the moment and to the person".

Patience is a difficult virtue. It does not consist in only repressing or controlling impulses, but above all in the "capacity to suffer", that is, in assuming in depth the difficulties or pain of each thing (either artificially prolonging them or dodging them superficially), of accepting one's own personal rhythm, the circumstances themselves, which are going to be different from those of others. Patience is the virtue of resignation, but of resistance: of active resistance and action, both against defeatism (the temptation to abandon when faced with difficulties) and to triumphalism (the temptation to accelerate, give by finishing the processes or making hasty decisions when everything seems to work well. "Patience is the strength of the weak" (Carlos Díaz).

Patience drives us to change what we can alter but, at the same time, it gives us peace to assume what no longer depends on us and, irremissibly, will happen (Frances Torralba). Resisting patiently implies also recognizing that we do not have control of everything, astonishment does not depend exclusively on our will and our effort: "one does not decide to be surprised, astonishment is something that always happens unexpectedly, escaping in principle the possibility of decide". On our part is to set the conditions that favor it and wait confidently.

"The impatience leads us to superficiality, stupidity, repetition of the same and the proliferation of topics and stereotypes. Only those who patiently look

at things, who pay attention to details, contours, edges or hidden points, can glimpse the chasm they hide. Thus, patience is intimately linked to intelligence. If it is only intelligent who reads in the interior of things (intus-legere), then intelligence requires patience, since it can only be read in the interior of things if the superficial cortex is crossed and really goes to the bottom, to the deep "(Frances Torralba).

These are some ideas of three philosopher thinkers who deepened their patience:

Tertullian: No violence exists that is not the result of impatience. Cain without anger would not have killed, without impatience would not have been angry. Greed is the root of all evils (Tim, 6,10). Be generous in giving and patients in losing. "Do not judge and you will not be judged, because with the judgment you judge you will be judged" (Rom. 12, 19), wouldn't this be another way of demanding patience? And who is he who does not judge another, but he who is patient? How many disasters causes impatience! How many times you had to repent for having avenged yourself! In how many others, the vigor of revenge did more damage than the offenses that caused it! Nothing started by impatience has concluded without violence, and nothing is done for violence that does not offend, does not ruin and does not end up being run over! If I rest on patience, I will not suffer, and not having what to suffer from, I will not have revenge. Serenity, hope or charity itself is not forged in the teachings of patience? .

San Cipriano: Tolerance and perseverance are necessary to achieve the truth and freedom. We have hope but for this patience is indispensable. "Who expects what he sees ?; in reality, if we wait for what we don't see, we wait patiently "(Rom. 8, 24). Therefore, you have to be patient and wait. "Let's not get tired of doing good, which we will reap in time, if we do not faint; therefore, while we have opportunity, let us do good to all "(Ga. 6, 9). Patience not only preserves good, but its effectiveness extends to ward off all evil. Patience is also necessary to tolerate repeated discomfort and painful diseases that afflict and torment men every day. Patience builds up, while impatience breaks and thwarts everything.

St. Augustine: Human patience, which is worthy of being praised and called virtue, is evident in the good spirits with which we tolerate evils, so as not to leave in a bad mood the goods that facilitate us to achieve better things. It is convenient to endure patiently what cannot be suppressed without violence. The patience of the righteous comes from those who spread charity in them. Therefore, the origin of the true patience of the righteous is the same as the origin of God's charity.

5.- Consequence: reach deep (pay attention).

The success of the process to work patience is in relation to our active will to improve, with our ability to seek and delve into reality, with our willingness to go further, to the end, to the bottom. "It is what is sought" (said the Sufi Rumi), and we must seek good. We are called to leave superficiality and mediocrity, of conformity to bet radically to go deep, deep, deeper. We have a future to build What can we do? Value the dignity of people, elevate our culture, our ability to think, recover a moral discourse, ask us questions, recover the time of our history, live intensely emotional bonds How will we do it? Find a group of people that make us strong and grow as a solid individual, as a person capable of having a story to tell, to name what happens to me and make decisions in my life. In a solid person there is no passivity, complaint or indifference. Our attitudes have to go through passion, patience and commitment.

What would be the challenges that an individual has to deal with to gain in depth, to pay attention to everything that happens around him?

1st. It is necessary to stop, not to live at full speed. You have to stop, make room for silence. Think about our experiences. To think is to go beyond feeling. It's about having informed, informed opinions.

2nd. It is time to listen, to welcome, to feed ideas with content, to look for references.

3°.- Learn to dialogue.

4°.- Take the reins of one's life. Being able to make a personal project, to know what I want to commit to.

5°.- Resist, do not get carried away by the current, do not live anchored in inertia.

6°.- To recover the human bonds, the capacity of the encounter between people.

7°.- It is time to rediscover God.

For all this, we must overcome our fears, which prevent us from deciding. The fears are:

. The fear of failure. Failure is part of the road. We must get up and keep walking.

. The fear of the future. The future is conquered from the present. Life has a point of conquest. Let's value each of the small conquests of each day.

. The fear of rejection. You can never get along with everyone. We can't like everyone. Our liberation will come when we free ourselves from guilt. We have to learn to live for the people who do love us. Do not be afraid for our physical image. May our body tell our story. We are not frozen images.

. Fear to loneliness. Learn the true meaning of love, not idealize it. Love is what each of us build.

Being an adult implies choosing and that means closing roads. There are no perfect roads, we are always building. The worst advisor is nostalgia for life not lived. We must learn to value at all times what we have. Therefore, let's never stop learning and being curious, feeling astonishment for life. Our time is here, here and now.

It is very likely that the best sign of patience is good humor. Someone who knows how to sustain the joy of life and laughs brightly, has managed to take the right distance to prevent the waves from snatching his peace (Enmanuel Sicre, sj)

In Santo Ángel, Murcia, on February 22, 2020
Consuelo Mengual Bernal



“SOWING HANDS FULL AND WITH GREAT HEART”

Texts: "If the grain does not die ..." Laurentine Chiasson rjm

“... We remember that in Fourvière there are two very different works: a pensioner for girls with a high economic environment and PROVIDENCIA installed in a new construction. If Claudina has all her works of interest, she feels a special predilection for her Providence. His preferences for "his girls", which he calls them, becomes evident in his delivery, his attention and the great desire to help them. Most of these girls come from the street sometimes they arrive in a state of total poverty and being welcomed in Fourvière is for the majority, the beginning of their salvation. ”

“LET DO”

“One day he arrives in Providence, without knowing how, a ten-year-old girl. She is a little girl with a suspicious look, "thin to shudder", very dirty ... What do you want us to do with this Mother? caresses with a gesture of tenderness, as if to hide the inopportune question of the sister. As if joking, but with great respect, he replies: "Letting go will be a great young woman at 18, you will see." It goes beyond appearances to discover, within the same human misery, "the wick still smoking." Then she takes it and she washes it herself, you saw her, she wears her with what she has best. It no longer looks the same. His radiant eyes express gratitude and smiles with affection to the woman who shows him that he loves her so much. Never until then, had he had the experience of tenderness ...! How many times will these gestures of deep reception be repeated! ”

GOD WILL PROVIDE

“Mother M.M of San Ignacio wants, herself, to have the privilege of attending to the needs of the girls of Providence. He never denies an admission, unless he rarely supports it. When the house is full or the economic means are scarce, he receives them the same, saying: GOD PROVIDES. And God does not fail. On many occasions it is shown ... Let's see a case: One day they tell him that there is no bread left for the girls or for the community and that there is no flour left. She knows very well that there is no money at home to buy it, but she doesn't worry too much. The Word of God says "Do not worry about your life, what you will eat ... your Father already knows that you need it ..." Gather your sisters to pray and remind God of their urgent need. Then without further concern, he orders the remaining bread to be distributed. Without explaining how that bread lasts three days. But it continues without flour and without money. Again they pray with confidence. While in the chapel, they knock on the door

-Good Morning. I bring for you a cart of bags of flour.

-You must be mistaken sir, we have not commissioned anything.

-Well, the shipment is really for you, ladies, the carter answers very kindly. Please accept it.

M.Ma. of San Ignacio warned of what was happening is approaching.

-Where do you send this flour? Who sends it? We don't have to pay it? They all question themselves except the delivery man than smiling with kindness, he says:

-Don't worry madam: everything is paid

All understand once again that trusting God never fails. ”

PATIENCE, EVERYTHING WILL ARRIVE

“The sense of organization of M. Ma. De San Ignacio is revealed in the seder workshop, where the training of young workers is completed. His great pedagogical ability to pass on to his creativity to achieve a double purpose; enthusiasm at work and good management so that you save time and money ...

Every morning he looks forward to his girls in Providence. It is the obligation that you find most enjoyable. Go from one loom to another, sharing girls' lives. Educa stimulates, always corrects with kindness and delicacy. Girls know how to intuit it very well, and they are motivated to work better. Naturally girls are not angels. There is a lot of action yet. It is hard and difficult work. Before the complaints of some teachers, the Mother always responds by encouraging them. PATIENCE, everything will come ... TRUST THE FUTURE THAT YOU CAN GIVE A SEED SEED WITH SO MUCH DEPRESSION. He knows how to find the appropriate phrase, the appropriate question and the expression of mind for each one. The girls feel very dear. And they, in turn, invent anything to make her happy. On one occasion they have the great Cross erected, it is still in the house of Fourvière.

With his word and his actions, Santa Claudina “infects the teachers who always feel for each child, a mother's affection:“ You have to be mothers, yes, true mothers for girls ”...

THE CASTLES ARE NOT MADE IN A DAY

"In the midst of differences in temperament and character, she tries to make the environment respectful and loving. She knows how to combine her firmness with great honesty, straightness of judgment and delicacy even in the treatment. When he speaks to them he repeats frequently: be charity like the pupil of your eyes. "Always be willing to suffer everything from others and not to make anyone suffer anything, be very careful not to cause God sorrow." She herself is very understanding. When one has a complaint from another, it helps her to apologize to her sister. "Well, the CASTLES ARE NOT MADE IN A DAY" PATIENCE, I WILL NOTICE YOU. He knows very well that he must never anticipate God's action.



IN SILENCE AND PRAYER

"... All these demands can only be lived with a great inner wealth that supposes, above all, silence and prayer. Mother of St. Ignatius knows:

"We need recollection and communicate with God frequently, the more we are forced to talk to the creatures"

She herself is a person who knows how to translude and spread her intense inner life. In his moments of personal prayer he experiences the operating Goodness of God and feels the need to communicate it. This experience is, for her, the origin of a fertility capable of going beyond time and space."

For our reflection and prayer

“Patience is a virtue of people who are on the move, not of those who are closed, still and, when they are on their way, so many things happen that they are not always good...” says Pope Francis - The life of Santa Claudina is testimony of these words of the Pope in his morning homily - "Patience is the opposite of resignation" on Monday, February 12, 2018.

- How did Santa Claudina, from his experience of the Good God, live and cultivate the virtue of patience?
- What does Claudina invite us TODAY?
- Do I let myself work in silence and prayer and give time to the God of Patience, with faith and hope?
- In the face of life's difficulties I trust, I hope, am I patient?
- In the parable of the barren fig tree (Luke 13, 6-9), Jesus cannot help talking about God's patience and mercy with us. He is always willing to give us more time, to trust in our ability to bear fruit. Am I willing to believe in myself as he does? Am I patient with myself and others, how is He?



Buenos Aires, Argentina, March 10, 2020

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The Holy thirst

POPE FRANCISCO

MORNING MASSES IN THE CHAPEL

OF THE DOMUS SANCTAE MARTHAE

Patience is the opposite of resignation

Monday, February 12, 2018

Source: L'Osservatore Romano, ed. sem. in Spanish, n. 8, Friday, February 23, 2018.

"Our brothers persecuted in the Middle East, expelled for being Christians - and to them it matters a lot to be a Christian — you have "entered into patience" like the Lord »at the time of your passion: with this thought to those who are living in their skin the drama of the persecution, the Pope celebrated Monday morning, February 12, the mass in Santa Marta. A thought accompanied by a very practical spiritual advice: live "the great joy". Because when you give in to impatience and the voice is raised, it is necessary to remember above all the "patience that God has with us"; or think of those 'parents who take in disabled or sick children with a patience "which is the exact opposite of" resignation ". "The apostle James tells us that it is "great joy" when we undergo all kinds of tests »Francis noted immediately referring, precisely, to the passage of the letter of Santiago (1, 1-11): «knowing that the quality tested of your faith produces patience in suffering; but patience has to go accompanied by perfect works so that you are perfect and complete without leaving anything for do. If any of you lacks wisdom - and you understand patience too – that ask God ». For Santiago, the Pope affirmed, "great joy" is "when you suffer all kinds of test". And, the Pontiff reiterated, «the apostle repeats the last of the beatitudes in the cast de Mateo: "Blessed you when they insult you, when they persecute you and say all kinds of things against you because of me. " Blessed. "Blessed are you" ». Therefore, «« great joy when you undergo all kinds of tests ", knowing that that faith, in the test, produces patience».

"It is not easy to understand," the Pope acknowledged, "what patience is, what it is to be patient in life, which means being patient in the face of tests: we can say that patience is not a behavior of the defeated, Christian patience does not go down the path of defeat, it is another thing". For this reason, Francisco explained, "those who think that having patience means having a defeat they are wrong and instead of patience they have resignation ». And maybe they say: «in the lottery of life has touched me this and I carry it forward ». But "that is not patience, that is resignation" insisted the Pontiff. And "the apostle does not speak of resignation, he speaks of patience."

"Patience is a virtue of people who are on the move, not of those who are closed, stand still »noted the Pope. And «when you are on the road so many things happen that not always they

are good: it tells me a lot about patience as a virtue on the way behavior parents when a sick or disabled child arrives, is born like this »and they say« “but thank God he's alive! ”: these are the patients».

And «carrying all that child with love, to the end: it is not easy to carry for years and years and years to a disabled child, a sick child; but the joy of having that child gives them they the strength to go forward. And this is patience, it is not resignation: that is, it is the virtue that it comes when you are running.

"In its etymology," explained Francisco, the word means "to carry up", "to carry on shoulders" ». A behavior that «tires, it is true: but the patient carries upwards, does not leave the problem, it does not leave the limit, it does not leave suffering, it takes it upwards "and it does it even" with joy, joy, "great joy," says the apostle ».

Patience, therefore, «means" carrying up "and not trusting another to carry the problem, to carry the difficulty: “I carry it, this is my difficulty, it is my problem. Does it make me suffer? Clear! But what I wear”". Patience is therefore "carry up". And "patience" —continued the Pontiff in his meditation - it is also the wisdom of knowing how to dialogue with the limit: there are so many limits in life but the impatient does not want them, ignores them because he does not know how to dialogue with the limits ». Maybe "there is some fantasy of omnipotence or laziness, we don't know ». Instead, "the patient knows dialogue with the limits: patience is bliss, it is the virtue of those who walk, not of the still or closed; it is to bear, to carry on the shoulders the unpleasant things of life.

Also the tests; it is the ability to dialogue with limits ».

"Patience is not a counsel that the apostle gives to us Christians," said the Pontiff. "Yes we look at the history of salvation - he explained - we can see the patience of God, of God the Father, our Father: how much patience with this stubborn people, with this people who do not he knew how to recognize the good things and that, when he got bored, he forgot God and made an idol and I was going from one part to another ». But "the Lord patiently led him, carried him forward." And we can also make the paragon ", Francisco relaunched, with" the patience that God has with me, every one of us: the patience of God when accompanying, waiting for the times ».

"It will do us good to think that we have a Father who is patient with us" suggested the Father. And «after this God, in the end, sends his Son to“ enter into patience ”: Jesus“ enters into patience ”, especially in passion». In his Gospel, "Luke says that the Lord was decidedly towards Jerusalem: the decision to take the mission "entered into patience": he suffered ».

Certainly, Francisco acknowledged, «it is not easy to“ enter into patience ”. And here I think of our brothers persecuted in the Middle East, expelled for being Christians and they care Much to be Christians: they have “entered into patience” as the Lord has “entered into patience” ». "With These ideas - concluded the Pontiff - perhaps today we can pray for our people: “Lord, give your people patience to carry the tests upwards »».

And «also pray for us: so many times we are impatient, when something doesn't work, we rebuke. But here is Francisco's suggestion: «Stop a little, think about the patience of God the Father, "enter into patience" like Jesus ». So it is necessary to ask the Lord patience that "is a beautiful virtue."

The Parable of the small, of the hidden

(Marcos 4, 26-34)

He said to people: «The Kingdom of God resembles a man who casts seed on the earth. He sleeps at night, and gets up in the morning; The seed germinates and grows, without him knowing how. The land produces the harvest by itself: first the stems, then the spike, then the grain. When the grain is ready, the sickle gets in because the harvest has come. He also said: «How can we compare the Kingdom of God? What parable will we use? With a mustard seed: by sowing it in the ground it is the smallest seed, but then it sprouts, it grows taller than the other vegetables and throws branches so large that birds can shelter and nest in them. With many similar parables he presented the Word, accommodating to his understanding. Everything was exposed in parables, but everything was explained to his disciples in private.



The Word of Jesus wants to change our inner gaze. Listening with all our senses is essential for us to be transformed by it. Jesus comes to change our way of believing, of "understanding" the act of God. The Kingdom of Heaven is not a point of arrival, a goal, the Kingdom is a way of being, thinking and living in God today. He is already among us.

As in a small seed, it is beating in Esperanza, because it contains a Mystery: the life that keeps each seed inside.

Clues to our prayer

- ❖ **Jesus presents us in this parable to a sower God. A God who bets and knows how to wait for the harvest time. He knows that the sun, the rains, the same earth will give him different results but he still sows and trusts because he knows each seed.**
- ❖ **He has put his "seed" in his life because in that smallness He patiently waits for a tree, He knows what beats inside each seed, He is its Maker.**
- ❖ Another important lesson of the Kingdom of Heaven and very necessary for us to understand God's way of acting. This approach clashes with us that we tend to look great, which stands out for being important. This style of the small is that of the whole Gospel: Sometimes we would like to see the accomplishments of God, and the fruits of our actions as a great spectacle, as a "great triumph," and everything is as small as a mustard granite.
- ❖ **Life is forming in the hidden.** We live in a hurry, so accelerated that we only want to see results, the final brightness of our actions. Many times it seems to us that we wasted our time on what is not immediately verifiable. We are impatient at the slow pace of our projects. We are tired of always having to start the task of correcting our defects and expecting others to correct theirs. Today Jesus, in this parable invites us to approach Him confident that He is our sower and will wait for us patiently. Accept that His rhythm is ours, welcome His time and His measure, abandon our concerns for effectiveness. Let the confidence in the fruitfulness of a hidden life with Christ in God be reborn in us.
- ❖ **This parable is a call to believe in this God of the small, of the hidden, of the wealth that lives in each seed.** That is our FAITH, the Faith in which Someone is responsible for germinating and bearing fruit and we are called to contribute from the fragile, the imperfect, the human to remove the earth, to water it, and to wait for God's time.
- ❖ **Each seed is called being a tree with outstretched branches.** Branches to take refuge, to rest, In our life we can already see how we need to look for places to nest, people who extend their "branches" of listening, affection, patience... and we experience the deep joy of being rest and comfort for others. And there is God holding our roots, urging us not to stay "underground", to offer ourselves generously to others.

GROWTH (Benjamín González-Buelta)

We can't pull the tender stem

To grow at the pace of impatience.

We can't squeeze the heart with our hands

to speed up your heartbeat,

and fantasy jump over chasms and borders



towards a clean tomorrow,
forgetting on the ground roads and distances.
We can't beat the rhythm of time
so that the story matures with blows of desire,
and reap the Kingdom before the time comes
Cherish rigid spaces, encourage slow days,
tenderly look at the insecure steps,
release the prisoner instant,
and let the Kingdom reach its height,
from the hand of the Lord who takes care of the mystery!

Claudina woman of FAITH and PATIENCE

Santa Claudina knew the value of each seed. In his childhood he discovered the transforming action of God. Witness of the Kingdom of God beating in every heart. Educator and trainer of Hope

"... But nobody was hidden that the predilection of the excellent Mother was always for the weakest and the most helpless! - These poor creatures that took him, were frequently in such a state of abandonment and dirt that they disgusted at the first moment. "Probe the worst in the streets," they sometimes objected. -What do you want us to do about this, my Reverend Mother? One day the Sister porter told her, introducing into her room an emaciated and disgusting girl of ten years. This will one day be a pretty girl at eighteen, you will see!" (Positio, Doc.)

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Imágenes para reflexionar Sobre la PACIENCIA

Images to reflect on About PATIENCE

Images sur lesquelles réfléchir À propos de PATIENCE

Immagini su cui riflettere A proposito di PAZIENZA

Germán Estiven Londoño, AFJM Colombia









It doesn't weigh me. It's my brother!

Ça ne me pèse pas, c'est mon frère!

Non mi pesa, è mio fratello!



It is not easy to make something seem simple. Simplicity is much more difficult than complexity.

Il n'est pas facile de faire paraître quelque chose de simple. La simplicité est beaucoup plus difficile que la complexité.

Non è facile far sembrare qualcosa semplice. La semplicità è molto più difficile della complessità.

Love is patient

L'amour est patient

L'amore è paziente




Así que no temas,
porque yo estoy contigo;
no te angusties,
porque yo soy tu Dios.
Te fortaleceré y te ayudaré;
te sostendré con mi diestra
victoriosa.

(Isaías 41:10)

So do not fear, because I am with you; Do not be distressed, because I am your God. I will strengthen you and help you; I will support you with my victorious right hand.

Ne crains donc pas, car je suis avec toi; Ne vous inquiétez pas, car je suis votre Dieu. Je vais vous fortifier et vous aider; Je vous soutiendrai de ma main droite victorieuse.

Quindi non temere, perché io sono con te; Non essere angosciato, perché io sono il tuo Dio. Ti rafforzerò e ti aiuterò; Ti sosterrò con la mia vittoriosa mano destra.

A person is walking on a beach at sunset. The sky is a mix of orange, yellow, and dark blue. The person is a small silhouette on the left side of the frame. The text is overlaid in the center of the image.

Acumula mucha paciencia para el tiempo de la enfermedad. Entonces, aunque tu enfermedad no sea mortal, será para "la gloria de Dios." (Juan 11: 4.)

Accumulate a lot of patience for the time of the disease. Then, even if your illness is not mortal, it will be for "the glory of God."

Accumulez beaucoup de patience pour le temps de la maladie. Ensuite, même si votre maladie n'est pas mortelle, ce sera pour «la gloire de Dieu».


Accumula molta pazienza per il tempo della malattia. Quindi, anche se la tua malattia non è mortale, sarà per "la gloria di Dio".



"Losing patience is losing the battle"

"Perdre patience, c'est perdre la bataille"

"Perdere la pazienza è perdere la battaglia"




-Ten paciencia con todas las cosas, pero sobre todo contigo mismo".

San Francisco de Sales.

"Be patient with all things, but above all with yourself"

"Soyez patient avec tout, mais surtout avec vous-même"

"Sii paziente con tutte le cose, ma soprattutto con te stesso"

A photograph of a woman with blonde hair, seen from the side, covering her face with her hands. She appears to be crying or in a state of distress. The background is a blurred outdoor setting with buildings and greenery.

Si eres paciente en un momento de ira, escaparás a cien días de tristeza.

Proverbio chino

Las Letras de Gutenberg

If you are patient in a moment of anger, you will escape a hundred days of sadness.

Si vous êtes patient dans un moment de colère, vous échapperez à cent jours de tristesse.

Se sei paziente in un momento di rabbia, sfuggirai a cento giorni di tristezza.

A veces creemos
que la vida nos dice: **NO**
y solo nos dice:
ESPERA



Quememeo.com Tu web de humor, denuncias y fotos dedicadas

Sometimes we believe that life tells us: **NO**
And he just tells us: **WAIT**

Parfois, nous croyons que la vie nous dit: **NON**
Et il nous dit juste: **ATTENDRE**

A volte crediamo che la vita ci dica: **NO**
E ci dice solo: **ASPETTA**

Patience and silence: virtue of the great.

Patience et silence: vertu du grand.

Pazienza e silenzio: virtù del grande.





The greatest and most beautiful things in life grow slowly and silently.

Les choses les plus grandes et les plus belles de la vie grandissent lentement et silencieusement.

Le cose più grandi e belle della vita crescono lentamente e silenziosamente.



Today ... be patient, take a deep breath, have a coffee. Remember that good things take time.

Aujourd'hui ... soyez patient, respirez profondément, prenez un café. N'oubliez pas que les bonnes choses prennent du temps.

Oggi ... abbi pazienza, fai un respiro profondo, prendi un caffè. Ricorda che le cose buone richiedono tempo.

CONSEJO BIBLIATODO DEL DÍA.

Se paciente...
Dios aún no ha terminado
su trabajo contigo.



Be patient ... God has not yet finished his work with you.

Soyez patient ... Dieu n'a pas encore fini son travail avec vous.

Sii paziente ... Dio non ha ancora finito il suo lavoro con te.

y la paciencia
nos ayuda a superar
las pruebas,
y así nuestra esperanza
se fortalece.
Romanos 5:4

Te oí, se paciente.

- Dios

And patience helps us to overcome the tests,
and thus our hope is strengthened.


I heard you, be patient. -God.

Et la patience nous aide à surmonter les
épreuves, et ainsi notre espoir est renforcé.

Je vous ai entendu, soyez patient. -Dieu.

E la pazienza ci aiuta a superare i test e quindi
la nostra speranza è rafforzata.

Ti ho sentito, sii paziente. -Dio.



Si un día llegaras
a caer, no te preocupes
Haz como el sol!
que cada tarde cae

pero cada mañana
se levanta con más
resplandor!

Si un día llegaras a caer, no

te preocupes. Haz como el sol, que cada tarde cae pero cada mañana

se levanta con más resplandor.

If one day you fall, don't worry.
Do like the sun!
that every afternoon falls
but every morning it rises with more
radiance!

Si un jour vous tombez, ne vous inquiétez
pas.

Faites comme le soleil!
que chaque après-midi tombe
mais chaque matin il monte avec plus
d'éclat!

Se un giorno cadi, non preoccuparti.
Fai come il sole!
che ogni pomeriggio cade
ma ogni mattina sorge con più splendore!