



CATHOLIC SPIRITUALITY
FOR THE INCARCERATED
FROM THE ORDER OF MALTA

The Serving Brother

FALL 2013

A Message from His Excellency William E. Lori, Archbishop of Baltimore

The Eucharist – Source and Summit of Our Life

Years ago, when I was a seminarian, I visited a parish far from home and was astonished by what I saw. The priest did not preach a homily, but instead called people up from the congregation and treated them like contestants on a game show. Like a game show host, he asked them questions and kept score. The only things lacking were a glamorous assistant and prizes!

As my ordination drew near, the wise, holy priests who mentored my classmates and me warned us against calling attention to ourselves during the celebration of the Eucharist. One of them said, “Don’t try to be stars when you are in the presence of the Sun.” These priests understood the Eucharist as a mystery of light, which originated on the dark night before Jesus died on the cross for our sins. Eucharist is a Greek word meaning “thanksgiving.” Along with the proclamation of the Gospel, the Eucharist is an essential part of every Mass.

A mystery of light

Jesus gave us the Eucharist the night before he died, during the Last Supper. Twenty centuries later, the Church still celebrates the Eucharist at every Mass.

On Holy Thursday – the night before Good Friday – during the evening Mass of the Lord’s Supper we are ushered into the glow of the Upper Room, as Jesus shares the Passover meal with his closest followers. As the Lord stoops to wash the feet of the apostles, we see the beauty of self-giving love, and how we are to be signs of hope for a world shrouded in darkness. And as the Holy Thursday celebration unfolds, we draw near to Him who is “God from God and light from light.”

The Eucharist, the pledge of our future glory, allows us to reflect the radiance of Christ’s love. We are connected to Christ’s sacrifice of love on Calvary, by which the darkness of sin and death is defeated. The Mass concludes with a solemn procession of the Blessed Sacrament to a temporary tabernacle where we can spend time in prayer, contemplating the Lord’s real presence.

Whether in a grand cathedral or a small chapel, the same mystery of light unfolds whenever Mass is celebrated. When the Scripture readings are proclaimed, it is the eternal Word of the Fa-

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

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Archbishop of Rimouski (Est. 1946)

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Archbishop of Sherbrooke (Est. 1951)

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Archbishop of Winnipeg (Ukrainian)
(Est. 1956)

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Archbishop of Grouard-McLennan (Est. 1967)

His Grace Murray Chatlain

Archbishop of Keewatin-Le Pas (Est. 1967)

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Message from Father George

Saying “Yes” to God’s Gift

In this edition of The Serving Brother, two ideas keep appearing – Light and Eucharist.

Archbishop Lori beautifully describes how the Eucharist, this “mystery of light,” allows us to become reflections of God’s love, by connecting us to the saving sacrifice of Christ on the Cross. Michael Peppard reminds us of Pope Francis’s very first encyclical (teaching letter) that he titled “Light of Faith.” It’s all about “God’s free gift,” which calls for humility and courage to trust and see the path that leads us to God.

God’s free gift is revealed through Jesus. He paid the price for our sins on the cross, once and for all. The debt of all our selfishness, our rebellion, our anger and hatred – all our sins – was covered and cancelled on that cross by His blood. Check this out in Paul’s letter to the Colossians, Chapter 1, verses 3 through 23.

That’s why we Catholics always show the cross with Jesus on it. It’s not because we downplay the resurrection! But we can’t get to the resurrection without first passing through our own crosses and suffering in this life. The image of Jesus crucified reminds us that while we do suffer, He is with us in that suffering. And let’s face it; there is plenty of suffering to go around.

I’m sure that at some point a Christian brother or sister has asked you “Are you Saved?” or “Have you accepted Jesus Christ as your personal savior?” For Catholic Christians, those are actually easy questions to answer: We can say “Yes, of course!”

And how do we know that? Well, through our Baptism, through our Faith, through the experience of God’s love and grace in the Sacraments, we have come to know Jesus as our savior and we are saved by God’s free gift of grace. We don’t earn our salvation. We either accept it or we reject it.

As Catholics, when we enter into the prayers of the Mass with open hearts, we show that we DO accept this grace. At every Mass we get up and say that we accept Jesus as our savior and we are willing to let God enter our hearts and help us to become true Christians. Just as in many Evangelical churches, we Catholics have an “altar call” at every service: We call it “Holy Communion.” We step forward and come up to the altar and publicly declare our faith. When the priest or Eucharistic minister says, “The body of Christ” we say “Amen” – which means, “Yes, I believe.”

And as we receive the body of Christ in Holy Com-

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Mass readings for the fall

WEEK	MON	TUES	WEDS	THUR	FRI	SAT	SUN
Sept 2-8	1 Thes 4:13-18 Lk 4:16-30	1 Thes 5:1-6, 9-11 Lk 4:31-37 <i>St Gregory the Great</i>	Col 1:1-8 Lk 4:38-44	Col 1:9-14 Lk 5:1-11	Col 1:15-20 Lk 5:33-39	Col 1:21-23 Lk 6:1-5	Wis 9:13-18b Phlm 9-10, 12-17 Lk 14:25-33
Sept 9-15	Col 1:24 - 2:3 Lk 6:6-11 <i>St Peter Claver</i>	Col 2:6-15 Lk 6:12-19	Col 3:1-11 Lk 6:20-26	Col 3:12-17 Lk 6:27-38	1 Tm 1:1-2, 12-14 Lk 6:39-42 <i>St John Chrysostom</i>	Nm 21:4b-9 Phil 2:6-11 Jn 3:13-17 [1]	Ex 32:7-11, 13-14 1 Tm 1:12-17 Lk 15:1-32
Sept 16-22	1 Tm 2:1-8 Lk 7:1-10 [2]	1 Tm 3:1-13 Lk 7:11-17	1 Tm 3:14-16 Lk 7:31-35	1 Tm 4:12-16 Lk 7:36-50	1 Tm 6:2c-12 Lk 8:1-3 [3]	Eph 4:1-7, 11-13 Mt 9:9-13 <i>St Matthew</i>	Am 8:4-7 1 Tm 2:1-8 Lk 16:1-13
Sept 23-29	Ezr 1:1-6 Lk 8:16-18 <i>St Pius of Pietrelcina</i>	Ezr 6:7-8, 12b, 14-20 Lk 8:19-21 [5]	Ezr 9:5-9 Lk 9:1-6 <i>Holy Guardian Angels</i>	Hg 1:1-8 Lk 9:7-9 <i>St Vincent de Paul</i>	Hg 2:1-9 Lk 9:18-22 <i>St Francis of Assisi</i>	Zec 2:5-9, 14-15a Lk 9:43b-45	Am 6:1a, 4-7 1 Tm 4:11-16 Lk 16:19-31 [4]
Sept 30-Oct 6	Zec 8:1-8 Lk 9:46-50	Zec 8:20-23 Lk 9:51-56 [5]	Neh 2:1-8 (457) Mt 18:1-5, 10 <i>Holy Guardian Angels</i>	Neh 8:1-4a, 5-6, 7b-12 Lk 10:1-12	Bar 1:15-22 Lk 10:13-16 <i>St Francis of Assisi</i>	Bar 4:5-12, 27-29 Lk 10:17-24	Hb 1:2-3; 2:2-4 2 Tm 1:6-8, 13-14 Lk 17:5-10
Oct 7-13	Jon 1:1 - 2:2, 11 Lk 10:25-37 <i>Our Lady of the Rosary</i>	Jon 3:1-10 Lk 10:38-42	Jon 4:1-11 Lk 11:1-4	Mal 3:13-20b Lk 11:5-13	Jl 1:13-15; 2:1-2 Lk 11:15-26	Jl 4:12-21 Lk 11:27-28	2 Kgs 5:14-17 2 Tm 2:8-13 Lk 17:11-19
Oct 14-20	Rom 1:1-7 Lk 11:29-32	Rom 1:16-25 Lk 11:37-41 <i>St Teresa of Jesus</i>	Rom 2:1-11 Lk 11:42-46	Rom 3:21-30 Lk 11:47-54 <i>St Ignatius of Antioch</i>	2 Tm 4:10-17b Lk 10:1-9 <i>St Luke</i>	Rom 4:13, 16-18 Lk 12:8-12 [6]	Ex 17:8-13 2 Tm 3:14 - 4:2 Lk 18:1-8
Oct 21-27	Rom 4:20-25 Lk 12:13-21	Rom 5:12, 15b, 17-19, 20b-21 Lk 12:35-38	Rom 6:12-18 Lk 12:39-48	Rom 6:19-23 Lk 12:49-53	Rom 7:18-25a Lk 12:54-59	Rom 8:1-11 Lk 13:1-9	Sir 35:12-14, 16-18 2 Tm 4:6-8, 16-18 Lk 18:9-14
Oct 28-Nov 3	Eph 2:19-22 Lk 6:12-16 <i>St Simon and St Jude</i>	Rom 8:18-25 Lk 13:18-21	Rom 8:26-30 Lk 13:22-30	Rom 8:31b-39 Lk 13:31-35	Rv 7:2-4, 9-14 1 Jn 3:1-3 Mt 5:1-12a [7]	Wis 3:1-9 Rom 5:5-11 Jn 6:37-40	Wis 11:22 - 12:2 2 Thes 1:11 - 2:2 Lk 19:1-10
Nov 4-10	Rom 11:29-36 Lk 14:12-14 <i>St Charles Borromeo</i>	Rom 12:5-16b Lk 14:15-24	Rom 13:8-10 Lk 14:25-33	Rom 14:7-12 Lk 15:1-10	Rom 15:14-21 Lk 16:1-8	Ez 47:1-2, 8-9, 12 1 Cor 3:9c-11, 16-17 Jn 2:13-22 [8]	2 Mc 7:1-2, 9-14 2 Thes 2:16 - 3:5 Lk 20:27-38
Nov 11-17	Wis 1:1-7 Lk 17:1-6 <i>St Martin of Tours</i>	Wis 2:23 - 3:9 Lk 17:7-10 <i>St Josaphat</i>	Wis 6:1-11 Lk 17:11-19 <i>St Frances X. Cabrini</i>	Wis 7:22b - 8:1 Lk 17:20-25	Wis 13:1-9 Lk 17:26-37	Wis 18:14-16; 19:6-9 Lk 18:1-8	Mal 3:19-20a 2 Thes 3:7-12 Lk 21:5-19
Nov 18-24	1 Mc 1:10-15, 41-43, 54-57, 62-63 Lk 18:35-43	2 Mc 6:18-31 Lk 19:1-10	2 Mc 7:1, 20-31 Lk 19:11-28	1 Mc 2:15-29 Lk 19:41-44 [9]	1 Mc 4:36-37, 52-59 Lk 19:45-48	1 Mc 6:1-13 Lk 20:27-40	2 Sm 5:1-3 Col 1:12-20 Lk 23:35-43 [10]
Nov 25-Dec 1	Dn 1:1-6, 8-20 Lk 21:1-4	Dn 2:31-45 Lk 21:5-11	Dn 5:1-6, 13-14, 16-17, 23-28 Lk 21:12-19	Dn 6:12-28 Lk 21:20-28	Dn 7:2-14 Lk 21:29-33	Rom 10:9-18 Mt 4:18-22 <i>St Andrew</i>	Is 2:1-5 Rom 13:11-14 Mt 24:37-44

Key: **Solemnities** in red, **Feast days** in gold, and **Memorials** in green in celebration of the saint/event shown. [1] Exaltation of the Holy Cross [2] St Cornelius & St Cyprian [3] St Andrew Kim Tae-gón, & St Paul Chông Ha-sang [4] St Jerome [5] St Thérèse of the Child Jesus [6] St John de Brébeuf & St Isaac Jogues [7] All Saints [8] Dedication of the Lateran Basilica [9] Presentation of the Blessed Virgin Mary [10] JESUS CHRIST, KING OF THE UNIVERSE

munion, writes Archbishop Lori, “We enter into a love that is pure and holy, so that our souls might shine with the glory of Christ, the light of the world.” If we could truly see the reality of the Eucharist, we would witness, as Sister Faustina did, the light of God’s love and mercy streaming forth from it – and we would see how each one of us, filled with that light, become living reflections of God’s love.

Imagine that light shining into the

darkest of prisons, into the darkest places in our hearts and memories, healing and transforming us into the men and women that God originally intended us to become!

Think about this the next time you have the opportunity to receive the Body of Christ in your chapel. ✠

Father George T. Williams SJ, Editor of The Serving Brother, is Chaplain of San Quentin State Prison.

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Visitors walk into the Holy Cenacle on Mount Zion in Jerusalem, Feb. 2. This is the “upper room” believed to be the site of Jesus’ Last Supper. (CNS photo/Debbie Hill)



EUCCHARIST – CONTINUED FROM FRONT
ther, Christ himself, who speaks to us, shedding the light of the Gospel upon our lives. As the bread and wine are offered and transformed into Christ’s body and blood, His sacrifice is made truly present. In this way, we share in what the Lord did to save us, caught up in Jesus’ self-offering to the Father for the sake of our salvation. Taking part in the Eucharist, we enter into a love that is pure and holy, with no shadow of the selfishness of sin, so that our souls might shine with the glory of Christ, the light of the world.

Mary, the Woman of the Eucharist

Who better to help us grow in our understanding and love of the Eucharist than Mary, the Mother of our Lord and “the sanctuary of the Holy Spirit”? The Blessed Virgin Mary remains for all time “The Woman of the Eucharist,” as Blessed Pope John Paul II called her in his encyclical *Ecclesia de Eucharistia*. We know from the Acts of the Apostles (2:42) that she was present at the earliest celebrations of the Mass, and the Eucharist celebration invokes her name in the communion of saints.

But Mary’s role in the Eucharist goes deeper. Mary conceived the Word of God in her sinless heart before she carried him in her womb. By the power of the Holy Spirit, she conceived physically the one whom we receive, “Body, Blood, Soul, and Divinity,” each time

we go to Communion. As she carried Jesus in her womb to visit her cousin Elizabeth, Mary “became in a way a ‘tabernacle’ – the first ‘tabernacle’ in history” (*Ecclesia de Eucharistia*, 55).

More than anyone else, Mary followed her son and embodied the message of the Gospel he preached. She stood beneath the cross, sharing in her son’s sacrifice, her soul pierced with sorrow. She received the good news of the resurrection with joy and prayed with the apostles as the Holy Spirit descended at Pentecost. She stored in her heart the living memory of Jesus and his saving deeds, which the Church remembers and re-presents every time the Eucharist is celebrated. Mary, who said “Yes” to the mysteries of Christ, teaches us to say “Amen!” to the mysteries in which we are so privileged to share at every Mass.

When we meditate on the Eucharist, we ask Mary to pray for us, so that we may enter into the glory of this great mystery of faith. Let us ask Mary, from her place in heaven, to help us love the Eucharist and give thanks. And let us ask her prayers for the many Catholics who are incarcerated who cannot regularly share in this mystery, which is indeed “the source and summit” of the Church’s life. ✠

The Most Reverend William Edward Lori, STD was installed as Archbishop of Baltimore on May 16, 2012. He is chairman of the Ad Hoc Committee on Religious Liberty, advocating for the rights of Catholic institutions. 4



The Last Supper by Joan de Joanes, Valencia, Spain, circa 1550

Listening to Saint Francis

I’ve been spending a lot of time with St. Francis of Assisi lately, studying his writings. To me, Francis is an important spiritual figure not simply because he lived so radically. In fact, he is interesting because the course of his life seems so normal. His life was marked by a gruesome experience in battle, and this experience changed him. And Francis found a fulfilling new direction in Christ.

Francis sought to do penance, to live the Gospel and to be a servant. He did not intend to draw followers or start a religious order. But he did – the Franciscans – and their initial way of life was simply living in this same way, only in a community.

Francis wrote about Christ embracing poverty. What he speaks of is Christ descending from the glory of heaven and embracing mortal flesh – the ultimate embrace of poverty. Not just material poverty, but spiritual poverty – the ultimate act of obedience.

Through this act of obedience, Christ is revealed as the Servant of all. So, as Francis writes many times, his call was to imitate Christ – emptying himself and becoming the lowly servant of all.

Francis sought to conquer everything that represented the opposite, including pride, self-regard and the desire for position and pleasure.

Francis wrote that the primary enemy in this battle is our “lower nature.” He wrote that the only thing we can claim for ourselves are our vices. All that we have to boast about is Christ.

Francis urged others to praise God in all circumstances – especially in “bad” circumstances. He also taught that followers of Christ should accept persecution. Experiencing suffering and rejection means accepting the Cross of Christ, something that cannot really be avoided.

He found in Jesus the unending source of forgiveness for his sins and the grace to conquer them – which remained a struggle through his whole life. He had to adapt as he sought to be obedient to God, and he died praising God.

Yes, Francis embraced his cross, and conformed his life to Christ by following the poverty of Christ, who was obedient and emptied himself. ✠

This article is abridged from a blog written by noted Catholic author Amy Welborn. She holds a Master’s Degree in Church History from Vanderbilt University. 5

HIKING – CONTINUED FROM BACK PAGE
 “God’s free gift, which calls for humility and the courage to trust and to entrust; it enables us to see the luminous path leading to the encounter of God and humanity.”

If one wanders the wilderness, “in the absence of light everything becomes confused; it is impossible to tell good from evil, or the road to our destination from other roads which take us in endless circles, going nowhere.” Pope Francis instead recommends that the best path is the system of trails blazed by tradition – “the path trodden by believers” – which has been charted on maps and disseminated for other travelers.

And yet Francis emphasizes the journey more than the map. Drawing on the primal narrative of Abraham, he

writes: “faith ‘sees’ to the extent that it journeys, to the extent that it chooses to enter into the horizons opened up by God’s word.” Later, when addressing those who do not believe in the Christian light of faith, Francis affirms that “faith is a way,” and “anyone who sets off on the path of doing good to others is already drawing near to God... for it is characteristic of the divine light to brighten our eyes whenever we walk towards the fullness of love.”

Faith is both a way and the light which illuminates it – a true paradox that nighttime hikers, like believers, understand. ✖

Michael Peppard is assistant professor of theology at Fordham University in New York. Pope Francis issued *Lumen Fidei* – his first encyclical (teaching letter) on June 29, 2013.

Message of the Divine Mercy, from Dr. Bryan Thatcher

Saint Faustina of the Blessed Sacrament

The message of Divine Mercy is a Eucharistic message. In the Image (to the right) we see the Risen Lord whose hands bore the marks of the Crucifixion. And the Jesus we see in the Image is the same Lord we receive in the Eucharist.

On several occasions during Eucharistic Adoration Saint Faustina saw the same rays in the Image emanating from the consecrated Host. She drew her strength from the Eucharist; she had a great love for the Blessed Sacrament, and even added to her name, “Sister Faustina of the Blessed Sacrament.”

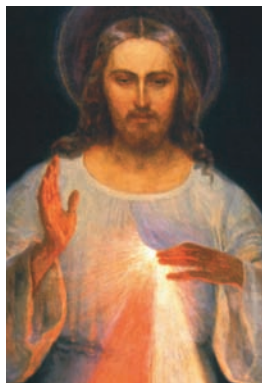
Our Lord wants us to visit and adore Him in the most Blessed Sacrament. St. Faustina wrote: “When I steeped myself in prayer, I was transported in spirit to the chapel, where I saw the Lord Jesus, exposed in the (consecrated Host). In place of the (Host) I saw the glorious face of the Lord, and He said to me, ‘What you see in reality these souls see through faith. Oh, how pleasing to me is their great faith! ...But for Me to be able to act upon a soul, the soul must have

faith.’ ” (Diary, 1420)

The Divine Mercy Chaplet is a Eucharistic prayer, as in it we join Jesus in offering Himself to the Father, in atonement for our sins, in begging mercy for the whole world. As the Church teaches that Jesus is present Body, Blood, Soul and Divinity in the Blessed Sacrament, we are offering to the Father His only Son, a gift He cannot refuse. We unite with the sacrifice of Jesus offered up on the cross for the salvation of the world. The prayer embodies the Eucharist, the Cross and the love that the Merciful Father and His Son have for each of us.

Let us ask Jesus today for the gift of a deeper, lasting, and living faith! ✖

Bryan Thatcher, MD is the Director of the Eucharistic Apostles of The Divine Mercy, 10016 Park Place Ave, Riverview, FL 33569 (877)380-072 eadm@marian.org



What is a Serving Brother?

The Order of Malta is one of the oldest institutions of Western and Christian civilization. During its early history as a military force, the Knights of Malta required the support of many helpers. One such group of helpers was known as “Serving Brothers.” These men assisted the Knights when called to fight, and also served the Chaplains in tending to the sick. While not members of the Order, they fully embraced its values and lifestyle.

Anyone may spiritually participate as a Serving Brother or Sister by actively participating in the life of the Roman Catholic Church, including regular attendance at worship services, keeping up with seasonal bible readings, saying the rosary and the Divine Mercy Chaplet, studying our Faith and staying true to the admonitions of our Lord Jesus Christ, guided by the teachings of the Church.

An introduction to the Sovereign Military Hospitaller Order of Malta (SMOM)

The SMOM is an international religious order recognized by a decree of Pope Pascal II in 1113. Led by the Knights of Justice who are professed Friars, its Grand Master holds the rank of Cardinal. Most of its 13,000 Knights and Dames are not under vows, but are devoted to developing their spirituality, serving the faith and caring for the sick, poor and outcast.

The influence of the Order in Canada dates back to the colonial era, when several Knights inhabited Acadia and New France. The first Governor General of New France, Huault de Montmagny, was a professed knight of the Order. The Canadian Association was incorporated as a not-for-profit corporation by federal charter on January 27, 1953.

Give your brain a workout!

Sudoku Puzzle

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

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

If you have me, you want to share me. If you share me, you haven’t got me. What am I?

What one word in the dictionary is invariably spelled incorrectly?

Why do Chinese men eat more rice than Japanese men?

Who makes it, has no need of it. Who buys it, has no use for it. Who uses it can neither see nor feel it. What is it?

Paul's height is six feet, he's an assistant at a butcher's shop, and wears size 9 shoes. What does he weigh?

Hiking with Pope Francis

By Michael Peppard

Like many Americans on Memorial Day weekend, I was exploring the landscape of our great country. And hiking in one of our national parks provided an unanticipated opportunity to ponder the theme of Pope Francis’s first encyclical, *Lumen Fidei* or “Light of Faith.”

The metaphor of light has been used to capture ultimate realities as far back as history allows us to see. Light from the sun, the blaze of a fire, and the flame of a candle feature prominently in figurative passages from multiple religious traditions. “Thy word is a lamp unto my feet, and a light unto my path,” sang the Psalmist. Jesus calls his followers not to hide their light under a basket but, in the words of the American spiritual, to “let it shine, let it shine, let it shine.” For early Christians initiation was an “illumination,” while “enlightenment” also captured the spark of complete awareness longed for in Buddhist traditions.

Those with no religion will not be lured back to church, but where do they turn? Even in the realm of accepted scientific theory – which constitutes the religious doctrine of many modern individuals – light dominates the field. Since Einstein’s famous $E=mc^2$, light itself became recognized as a universal constant relating mass to energy. Both literally and metaphorically, scientifically and spiritually, light unifies our

best human attempts to perceive the truth.

To grasp this more adequately, it helps to enter the wilderness, far away from the ever-present but unrecognized light pollution of modern electricity and technological devices. Here one can regain one’s orientation, so that one’s life does not, in Francis’s words, “disintegrate into a myriad of unconnected instants.”

He is not against technology or science overall, but later, when addressing theologians, Francis does reject comparisons between one’s perception of God and the knowledge acquired by “the experimental sciences.” “God cannot be reduced to an object,” but is a subject who reveals itself. God is like the sun, which cannot be seen except by its own light, or a solitary candle in a dark room, which alone can provide the source of its own revelation.

Or, when hiking on a moonless night, the “light of faith” is like a solitary headlamp illuminating the path and, dimly, the horizon in the distance.

In fact, the encyclical is resplendent with metaphors appropriate to a journey such as a nighttime hike. “But what is it like,” Francis asks, “this road which faith opens up before us? What is the origin of this powerful light which brightens the journey of a successful and fruitful life?” The light of faith is

CONTINUED INSIDE, PAGE 6

Puzzle solutions

- 1) A secret
- 2) “Incorrectly”
- 3) There are more Chinese men, by far
- 4) A coffin
- 5) Meat

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