



CATHOLIC SPIRITUALITY
FOR THE INCARCERATED
FROM THE ORDER OF MALTA

The Serving Brother

ADVENT 2015

Thoughts from Most Reverend Charles J. Chaput, Archbishop of Philadelphia

Advent – Waiting in joyful hope

Advent, more than any other season of the year, is rooted in hope. For Catholics, the Church's New Year begins not on January 1 but four weeks earlier, on the first Sunday of Advent, the day when the Church begins her annual cycle of Scripture readings and worship.

The name Advent comes from the Latin verb word *advenire*, meaning "to come" or "to arrive." It reminds us of the birth of Jesus in Bethlehem and all that means for the salvation of the world. And it prepares us for Christ's second coming at the end of time as king and judge of creation.

Like Lent, Advent is a time of preparation. Also like Lent, Advent is a penitential season – but in a different way. Advent reminds us that "we wait in joyful hope" for the coming of our savior, Jesus Christ. For Christians, our faith and our hope help us to face the burdens of daily life, no matter how heavy. Advent reminds us that the present, even if it is hard, can be lived and accepted if it leads towards a goal of knowing Jesus Christ.

Faith in Jesus Christ leads us to hope for eternal life. Christ's life gives

our lives meaning. If we really believe in Jesus Christ, we will have confidence in the future, no matter how bleak some days or how serious some problems seem. For, in the end, we know, Jesus has already won our salvation and the happiness that comes with it.

The hope that Christians have is not just a warm feeling, or a sunny mood, or even merely optimism. Hope is a very different creature. It's a choice to trust in God while judging ourselves and the world with honest clarity. "The highest form of hope," Georges Bernanos said "is despair, overcome."

Jesus Christ was born in a stable and died brutally on a cross not to make a good world even better, but to save a broken world from itself at the cost of His own blood. Such is the real world, our daily world, the world of Christian hope.

The true measure of our humanity is determined by our relationship to suffering and to the sufferer. To suffer with and for others; to suffer for the sake of truth and justice; to suffer out of love, and in order to become a person who

CONTINUED INSIDE, SEE **ADVENT**



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

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Fra' Matthew Festing

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THE CATHOLIC CHURCH

His Holiness Pope Francis

The Vatican

His Excellency Carlo Maria Viganò

Apostolic Nuncio to the United States

EASTERN CATHOLIC HEIRARCHS

OF THE UNITED STATES

H.E. Archbishop Stefan Soroka

The Ukrainian Greek Catholic Church
Archeparchy of Philadelphia (Est. 1958)

H.E. Archbishop William C. Skurla

The Ruthenian Byzantine Catholic Church
Archeparchy of Pittsburgh (Est. 1969)

H.E. Bishop Gregory John Mansour

The Maronite Catholic Church

Eparchy of St. Maron of Brooklyn (Est. 1971)

H.E. Bishop Nicholas J. Samra

The Melkite Greek Catholic Church

Eparchy of Newton (Est. 1976)

H.E. Bishop Frank Kalabat

The Chaldean Catholic Church

Eparchy of St Thomas the Apostle (Est. 1985)

H.E. Bishop John Michael Botean

The Romanian Greek Catholic Church

Eparchy of St. George (Est. 1987)

H.E. Bishop Abdallah Elias Zaidan, MLM

The Maronite Catholic Church

Eparchy of Our Lady of Lebanon (Est. 1994)

H.E. Bishop Yousif Habash

The Syriac Catholic Church

Our Lady of Deliverance Diocese (Est. 1995)

H.E. Bishop Jacob Angadiath

The Syro-Malabar Catholic Church

Diocese of Chicago (Est. 2001)

H.E. Bishop Sarhad Jammo

The Chaldean Catholic Church

Eparchy of St. Peter the Apostle (Est. 2002)

H.E. Bishop Mikaël Mouradian

The Armenian Catholic Church

Eparchy of Our Lady of Nareg (Est. 2005)

H.E. Bishop Thomas Mar Eusebius

The Syro-Malankara Catholic Church

Exarchate in USA (Est. 2010)

A Spiritual Message from Father George

An after-Christmas wake-up call

You might wonder why the church would choose to celebrate the violent execution of St. Stephen the day after Christmas. Is this a big holiday buzzkill or what? I don't think so. There is a good reason why we do this.

The story of Jesus birth in Bethlehem is not a cozy, sentimental tale. Instead it reveals the whole range of human emotions – from the joy and hope, faith and endurance we see in Mary and Joseph on the one hand to King Herod's rage, hatred, fear and murders on the other. Love and hate, life and death: Life is complicated.

Jesus chose to be born into a messed up world where the people were oppressed and in need of salvation. It's really not so different today. In fact, more than ever we see violence and hatred all around the world – the world is in such need of the Savior today.

But as Christians, we also know there is great goodness in the world – because God made this world. Hopefully we are able to see some of that goodness in our own hearts. Faith, hope, love, joy – these are the promises of God to our sin-broken world. As we enter into the season of Advent that Archbishop Chaput describes so beautifully, we are presented with a choice: Do we choose to focus on the light and the hope, or on the darkness and despair?

I work on death row in California, and I can tell you that even in the darkness of that place there is a lot of light. I am constantly moved by the many ways that men I visit on death row experience God's mercy and healing. One man shared with me recently how – even though he couldn't ever fully forgive himself for the bad choices he made – he knows now that God's mercy and forgiveness for him are enough.

This is a deep expression of faith and assurance of God's power. It takes great courage to face ourselves and make an honest account of our actions, and perhaps it takes even more courage (and faith) to accept that no matter what we have done, God's mercy and forgiveness is enough for each one of us.

St. Stephen knew that. If you read Acts, chapter 7, he speaks with courage to the powers-that-be of his time, calling them to task for their religious hypocrisy. St. Stephen must have known that his truthful words would end up getting him killed, but he knew he had to speak the truth to worldly power.

I think that's why the Church wisely chooses to celebrate his martyrdom on December 26th. Jesus' birth is what gives our lives meaning, purpose and

Mass readings

WEEK	MON	TUES	WEDS	THUR	FRI	SAT	SUN
Nov 30 –Dec	Rom 10:9-18 Mt 4:18-22 <i>St Andrew</i>	Is 11:1-10 Lk 10:21-24	Is 25:6-10a Mt 15:29-37	Is 26:1-6 Mt 7:21, 24-27 <i>St Francis Xavier</i>	Is 29:17-24 Mt 9:27-31 <i>St John Damascene</i>	Is 30:19-21, 23-26 5a, 6-8	Bar 5:1-9 Phil 1:4-6, 8-11 Lk 3:1-6
Dec 7-13	Is 35:1-10 Lk 5:17-26 <i>St Ambrose</i>	Gn 3:9-15, 20 Eph 1:3-6, 11-12 Lk 1:26-38 [1]	Is 40:25-31 Mt 11:28-30 <i>St Juan Diego Cuauhtlatoatzin</i>	Is 41:13-20 Mt 11:11-15	Is 48:17-19 Mt 11:16-19 <i>St Damasus I</i>	Zec 2:14-17 Lk 1:26-38 <i>Our Lady of Guadalupe</i>	Zep 3:14-18a Phil 4:4-7 Lk 3:10-18
Dec 14-20	Nm 24:2-7, 15-17a Mt 21:23-27 <i>St John of the Cross</i>	Zep 3:1-2, 9-13 Mt 21:28-32	Is 45:6b-8, 18, 21b-25 Lk 7:18b-23	Gn 49:2, 8-10 Mt 1:1-17	Jer 23:5-8 Mt 1:18-25	Jgs 13:2-7, 24-25a Lk 1:5-25	Mi 5:1-4a Heb 10:5-10 Lk 1:39-45
Dec 21-27	Zep 3:14-18a Lk 1:39-45 <i>St Peter Canisius</i>	1 Sm 1:24-2 Lk 1:46-56	Mal 3:1-4, 23-24 Lk 1:57-66 <i>St John of Kanty</i>	2 Sm 7:1-5, 8b-12 14a, 16 Lk 1:67-79	Is 62:11-12 Ti 3:4-7 Lk 2:15-20 [2]	Acts 6:8-10; 7:54-59 Mt 10:17-22 <i>St Stephen, The First Martyr</i>	1 Sm 1:20-22, 24-28 1 Jn 3:1-2, 21-24 Lk 2:41-52 [3]
Dec 28-Jan 3	1 Jn 1:5 – 2:2 Mt 2:13-18 <i>The Holy Innocents, Martyrs</i>	1 Jn 2:3-11 Lk 2:22-35 <i>St Thomas Becket</i>	1 Jn 2:12-17 Lk 2:36-40	1 Jn 2:18-21 Jn 1:1-18 <i>St Sylvester I</i>	Nm 6:22-27 Gal 4:4-7 Lk 2:16-21 [4]	1 Jn 2:22-28 Jn 1:19-28 <i>Sts Basil the Great & Gregory Nazianzen</i>	Is 60:1-6 Eph 3:2-3a, 5-6 Mt 2:1-12 [5]
Jan 4-10	1 Jn 3:22 – 4:6 Mt 4:12-17, 23-25 <i>St Elizabeth Ann Seton</i>	1 Jn 4:7-10 Mk 6:34-44 <i>St John Neumann</i>	1 Jn 4:11-18 Mk 6:45-52 <i>St André Bessette</i>	1 Jn 4:19 – 5:4 Lk 4:14-22a <i>St Raymond of Penyafort</i>	1 Jn 5:5-13 Lk 5:12-16	1 Jn 5:14-21 Jn 3:22-30	Is 42:1-4, 6-7 Acts 10:34-38 Lk 3:15-16, 21-22 [6]
Jan 11-17	1 Sm 1:1-8 Mk 1:14-20	1 Sm 1:9-20 Mk 1:21-28	1 Sm 3:1-10, 19-20 Mk 1:29-39 <i>St Hilary</i>	1 Sm 4:1-11 Mk 1:40-45	1 Sm 8:4-7, 10-22a Mk 2:1-12	1 Sm 9:1-4, 17-19; 10:1a Mk 2:13-17	Is 62:1-5 1 Cor 12:4-11 Jn 2:1-11
Jan 18-24	1 Sm 15:16-23 Mk 2:18-22	1 Sm 16:1-13 Mk 2:23-28	1 Sm 17:32-33, 37, 40-51 Mk 3:1-6 [7]	1 Sm 18:6-9; 19:1-7 Mk 3:7-12 <i>St Agnes</i>	1 Sm 24:3-21 Mk 3:13-19 [8]	2 Sm 1:1-4, 11-12, 19, 23-27 Mk 3:20-21 [9]	Neh 8:2-4a, 5-6, 8-10 1 Cor 12:12-30 Lk 1:1-4; 4:14-21
Jan 25-31	Acts 9:1-22 Mk 16:15-18 <i>The Conversion of Saint Paul the Apostle</i>	2 Tm 1:1-8 Mk 3:31-35 <i>Sts Timothy & Titus</i>	2 Sm 7:4-17 Mk 4:1-20 <i>St Angela Merici</i>	2 Sm 7:18-19, 24-29 Mk 4:21-25 <i>St Thomas Aquinas</i>	2 Sm 11:1-4a, 5-10a, 13-17 Mk 4:26-34	2 Sm 12:1-7a, 10-17 Mk 4:35-41	Jer 1:4-5, 17-19 1 Cor 12:31–13:13 Lk 4:21-30
Feb 1-7	2 Sm 15:13-14, 30; 16:5-13 Mk 5:1-20	Mal 3:1-4 Heb 2:14-18 Lk 2:22-40 [10]	2 Sm 24:2, 9-17 Mk 6:1-6 <i>Sts Blaise & Ansgar</i>	1 Kgs 2:1-4, 10-12 Mk 6:7-13	Sir 47:2-11 Mk 6:14-29 <i>St Agatha</i>	1 Kgs 3:4-13 Mk 6:30-34 <i>St Paul Miki and Companions, Martyrs</i>	Is 6:1-2a, 3-8 1 Cor 15:1-11 Lk 5:1-11
Feb 8-14	1 Kgs 8:1-7, 9-13 Mk 6:53-56 <i>Sts Jerome Emiliani & Josephine Bakhita</i>	1 Kgs 8:22-23, 27-30 Mk 7:1-13	Jl 2:12-18 2 Cor 5:20–6:2 Mt 6:1-6, 16-18 [11]	Dt 30:15-20 Lk 9:22-25 <i>Our Lady of Lourdes</i>	Is 58:1-9a Mt 9:14-15	Is 58:9b-14 Lk 5:27-32	Dt 26:4-10 Rom 10:8-13 Lk 4:1-13
Feb 15-21	Lv 19:1-2, 11-18 Mt 25:31-46	Is 55:10-11 Mt 6:7-15	Jon 3:1-10 Lk 11:29-32 [12]	Est C:12, 14-16, 23-25 Mt 7:7-12	Ez 18:21-28 Mt 5:20-26	Dt 26:16-19 Mt 5:43-48	Gn 15:5-12, 17-18 Phil 3:17 – 4:1 Lk 9:28b-36
Feb 22- Feb 28	1 Pt 5:1-4 Mt 16:13-19 <i>The Chair of Saint Peter the Apostle</i>	Is 1:10, 16-20 Mt 23:1-12 <i>St Polycarp</i>	Jer 18:18-20 Mt 20:17-28	Jer 17:5-10 Lk 16:19-31	Gn 37:3-4, 12-13a, 17b-28a Mt 21:33-43, 45-46	Mi 7:14-15, 18-20 Lk 15:1-3, 11-32	Ex 3:1-8a, 13-15 1 Cor 10:1-6, 10-12 Lk 13:1-9

Note: **Solemnities** in red, **Feast days** in gold and **Memorials** in green, in celebration of the saint/event shown. [1] **The Immaculate Conception of the Blessed Virgin Mary** [2] **The Nativity of the Lord (Christmas)** [3] **The Holy Family of Jesus, Mary and Joseph** [4] **The Solemnity of Mary** [5] **The Epiphany of the Lord** [6] **The Baptism of the Lord** [7] **Sts Fabian & Sebastian** [8] **Day of Prayer for the Legal Protection of Unborn Children** [9] **Sts Vincent & Marianne Cope** [10] **The Presentation of the Lord** [11] **Ash Wednesday** [12] **The Seven Holy Founders of the Servite Order**

hope. The Gospel inspired Stephen to follow Jesus and dedicate his life to serving Him.

St. Stephen shows us that when we choose to accept and follow Jesus, we become more like him. When we invite Jesus into our hearts and ask for forgiveness and mercy, we are given the grace to know what is true, and to do what we must do to live authentic Christian lives. And we are given the grace to stand up

to the powers of hatred and death with courage. We are given, as St. Stephen was, the grace to love and forgive. The Church puts life and death together at Christmas time to remind us that Love and Mercy are stronger than all the suffering and death in the world. ✠

Father George T. Williams SJ, Editor of The Serving Brother, is Chaplain of San Quentin State Prison. Opened in July 1852, San Quentin is the oldest prison in California, and houses over 4,200 men, including more than 650 on death row.

An Advent message from Pope Francis

When Isaiah tells the people “Comfort, give comfort to my people, says your God,” he is opening the doors of consolation and freedom to the people of Israel, who were exiled and can now look forward to the future and their return home with hope.

And this is the reason for the invitation to let ourselves be consoled by the Lord ... Isaiah addresses the people who have passed through a dark time, and experienced a very hard trial; but now the time of consolation has come.

The Lord will now turn their sadness and fear into joy with the freedom and salvation he brings, and he does this with the gentle care and tenderness of a shepherd who cares for his flock.

He will give unity and security to the flock, the scattered sheep will be gathered safely, and he will pay special attention to the weakest and most fragile. This is the same attitude that God has with each one of us.

Because God looks at each person this way, we are called to follow Isaiah’s invitation to spread the Lord’s message of hope and consolation to all people

throughout the world.

But we cannot be messengers of the consolation of God if we do not experience first the joy of being consoled and loved by him. We experience this love through reading the Bible, silent prayer, and by going to confession.

Today there is a great need for people who are witnesses of the mercy and tenderness of the Lord, which shakes up those who are resigned, revives the discouraged and ignites the fire of hope.

Many people today are in desperate need of this message of consolation, especially those oppressed by suffering and injustice, as well as those enslaved by power, success, money and worldliness.

God will bring down the walls of evil, will flatten the bumps of pride and vanity, and will pave the way for our meeting with him.

The prophet Isaiah continues to speak to our hearts today to tell us that God forgets our sins and comforts us if we entrust ourselves to Him with a humble and repentant heart.

The modern Mass is rooted in Jewish tradition

The very first Christians were Jews who had come to believe that they were living in the time of the Messiah. In the celebration of the Mass, we see a continuation of the Israelite temple prayers of the Old Testament, as well as a number of Jewish religious traditions.

For example, the Last Supper was a Passover meal. Every year, the Israelites sacrificed a lamb as they had done at the first Passover, and would eat unleavened bread to remember the haste with which they left their bondage in Egypt. This Passover meal is re-enacted at every Mass.

The Jewish people have continued to pass down the story of how God redeemed them. Our Mass likewise

celebrates our faith that God has redeemed us through Jesus’ sacrifice on the cross. Christ’s sacrifice overcomes sin, and is present to us at every Mass.

The “sacrifice of thanksgiving” from Jewish prayer is another important theme of our Mass. The word Eucharist, in fact, comes from the Greek word meaning “sacrifice of thanksgiving.”

Finally, the scripture readings, the homily, and prayers for everyone in need during the Mass are based on the synagogue practices at the time of Christ.

What we see from all these comparisons, then, is that Christian worship is a continuation of Jewish worship.



The Stoning of St. Stephen, by Gustave Doré, French, 1867

St. Stephen, the first martyr

A faith that endures to the end

By Gus Lloyd

Each year on the day after Christmas, the Church celebrates the feast of St. Stephen, the first martyr. In the first reading from Acts of the Apostles, we see the story of Stephen's martyrdom. And in the Gospel from Matthew 10, Jesus tells the disciples "You will be hated by all because of my name, but whoever endures to the end will be saved." St. Stephen certainly was saved.

There have been countless martyrs in the history of Christianity. Men and women who shed their blood and gave their lives because they would not renounce Christ Jesus. And St. Stephen was the first. As they were stoning him and he was about to die, he cries, "Lord Jesus, receive my spirit." And "Lord, do not hold this sin against them." Remember, at any time, Stephen could have backed down. But he didn't.

St. Stephen shows us the picture of

enduring to the end – the ultimate end. Reading about St. Stephen always makes me wonder if I would do the same thing. After all, there are so many times when I will back down from my faith in the face of far less daunting circumstances. Like being embarrassed. Or not wanting to rock the boat. Or because it would be inconvenient at the moment to stand up for Christ. I can only pray that, should the time come for that ultimate test of faith, I, like St. Stephen, would "endure to the end."

Father, we thank you for the witness, for the ultimate sacrifice of St. Stephen, the first martyr. Give us that same spirit that we would never back down from proclaiming Christ. Amen. ✠

Gus Lloyd is the host of "Seize the Day," a weekday morning program on the Catholic Channel of Sirius Satellite Radio (XM 129), which is sponsored by the Archdiocese of New York.

truly loves—this is the basic calling of humanity.

As we ready ourselves to celebrate Christmas this year, let's live Advent well and remember why we're called to be joyful. In the end, Christmas is not about gifts or carols or parties, though all these things are wonderful in their place. Christmas is about the birth of Jesus Christ, who brings meaning and hope to a world that needs redemption. In Him, and only in Him, is our hope.

Archbishop Charles J. Chaput, OFM Cap., is Archbishop of Philadelphia, and a member of the Order of Friars Minor, Capuchin.

The Capuchin Franciscans aim to live the Gospel life in a spirit of brotherhood, ministry and prayer. Once the friar sees and experiences God's presence in our world, he then works, in whatever way he is called to do, toward making sure that the light of Christ is not being blocked by ignorance, poverty, or injustice. The Capuchin friars, lay brothers and priests are able to do this through many kinds of ministry that help the people they serve to become the best persons they can be.

St. Stephen's death shows the importance of Scripture

Pope Benedict reflected on the life and death of St. Stephen, the first Christian martyr. He said that reading Sacred Scripture helps develop a prayerful relationship with God.

“Our prayer must be nourished by listening to the Word of God, in communion with Jesus and his Church.” He noted how St. Stephen's courage before those who condemned him to death was clearly grounded in a prayerful re-reading of Christ's life in the light of God's word.

St. Stephen was accused of declaring that Jesus would destroy the Temple in Jerusalem and of changing the customs of Moses. The Pope explained that St. Stephen used the Jewish scriptures to prove how the laws of Moses were not subverted by Jesus. Instead, they were being fulfilled.

The Pope said “...God never tires of encountering man despite often finding stubborn opposition — and always emerges ... In all this St. Stephen saw a foreshadowing of the story of Jesus, the Son of God made flesh, who — like the ancient Fathers — encounters obstacles, rejection, and death.”

Therefore, the Pope recalled, Stephen depicts Jesus as “the Righteous One announced by the prophets,” and as God himself, “present in such a unique and definitive way: Jesus is the true

place of worship.”

At the conclusion of his trial, St. Stephen is given a vision of Jesus as the Son of Man standing at the right hand of God. “Our prayer, then,” said the Pope, “must be the contemplation of Jesus at the right hand of God, of Jesus as Lord of our, of my daily existence.” In Jesus and under the guidance of the Holy Spirit, “we too can turn to God with the trust and abandonment of children who turn to a Father who loves them infinitely,” the Pope taught.

St. Stephen's reward for his testimony was death by stoning, he noted, but “his very martyrdom is the fulfillment of his life and his message: he becomes one with Christ” even to the point of asking God “not to hold this sin” against those killing him.

Pope Benedict finished by saying that St. Stephen's example should teach people to “learn daily to unite prayer, contemplation of Christ and reflection on God's word ... In this way we will appreciate more deeply God's saving plan, and make Christ truly the Lord of our lives.” ✠

The above is based on Pope Benedict XVI's weekly general audience given to over 20,000 pilgrims who gathered under sunny skies in St. Peter's Square of Vatican City on May 2, 2012. St. Stephen was martyred in the 34AD, the year following the crucifixion of Our Lord.

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 shared in the values and lifestyle embraced by the Order.

As such, anyone may spiritually participate as a Serving Brother or Sister by actively participating in the life of the Roman Catholic Church. This can be achieved by activities such as regular attendance at Mass and 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 sick, poor and outcast souls. In 1783 Benjamin Franklin presented the *Libertas Americana* medal of the United States of America to the SMOM in thanks for crucial help it provided during the War of Independence. Over 1,800 Knights and Maltese sailors enlisted in the French Navy specifically to assist America win its freedom.

Give your brain a workout!

Sudoku Puzzle

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

Cryptogram: Can you uncode the saying below, by figuring out how the letters have been swapped? Hint: every R in the puzzle represents the letter H.

V UDIZ ZN BN EVFP OX

BJDICGDZRPJ, URN CVPC

SPDQPGTEEX VI RVW WEPPS.

INZ WQJPDVIB EVFP DEE ZRP

ADWWPIBPJW VI RVW QDJ.

– UVEE JNBPJW

Holy Mother

By Eric Clapton

Holy Mother, where are you?
 Tonight I feel broken in two.
 I've seen the stars fall from the sky.
 Holy mother, can't keep from crying.
 Oh I need your help this time,
 Get me through this lonely night.
 Tell me please which way to turn
 To find myself again.

Holy mother, hear my prayer,
 Somehow I know you're still there.
 Send me please some peace of mind;
 Take away this pain.
 I can't wait, I can't wait,
 I can't wait any longer.
 I can't wait, I can't wait,
 I can't wait for you.

Holy mother, hear my cry,
 I've cursed your name a thousand times.
 I've felt the anger running through my soul;
 All I need is a hand to hold.
 Oh I feel the end has come,
 No longer my legs will run.
 You know I would rather be
 In your arms tonight.
 When my hands no longer play,
 My voice is still, I fade away.
 Holy mother, then I'll be
 Lying in, safe within your arms.




Madonna and Child, by Bartolome Esteban Murillo, Spanish, 1638

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How can you continue the work of John the Baptist, Patron of the Order of Malta?

St. John the Baptist was the first to proclaim Jesus as the Redeemer who would become our Savior. Saint John Paul II asked that we focus upon St. John's call to "Behold, the Lamb of God, who takes away the sins of the world!" and then, to each define our own place in building up our Church and our world.

We ask that you send us a letter telling how you think prisoners can make the biggest impact in positively building up their community, our society and our world. Participants will be recognized, and the best ideas shared with the Knights & Dames of Malta and prison chaplains around the country, and listed in The Serving Brother.

Please mail your letter to the address shown on page two. 

Puzzle solutions

I want to go like my grandfather, who died peacefully in his sleep. Not screaming like all the passengers in his car. — Will Rogers

Answer to cryptquote:

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

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