



CATHOLIC SPIRITUALITY  
FOR THE INCARCERATED  
FROM THE ORDER OF MALTA

# The Serving Brother

FALL 2016

Thoughts from His Holiness, Pope Francis

## Let the Fire Burn in Your Heart!

Dear brothers and sisters,

The Gospel of Luke includes the teachings of Jesus to His disciples along the way to Jerusalem, where He knows he will face death on the cross. To explain the purpose of His mission, Jesus uses three images: fire, baptism and division. (Lk 12:49-53) Today I wish to speak of the first image: fire.

Jesus says: “I came to cast fire on the earth, and how I wish it were already kindled!” (Lk 12:49) The fire Jesus speaks about is the fire of the Holy Spirit, the presence of God alive and active in us from the day of our Baptism. The fire of the Holy Spirit is a creative force that purifies and renews, it burns away every human misery, all selfishness, all sin, transforms us from within, regenerates and makes us capable of loving.

Jesus desires that the Holy Spirit may blaze like fire in our hearts, because it is only from the heart that the fire of divine love will flourish and advance the Kingdom of God. If we are completely open to the action of this fire, which is the Holy Spirit, He will give us the courage

and the strength to witness to all Jesus and his mercy and salvation.

To carry out her mission in the world, the Church – and that is all of us, since we are the Church! – needs the help of



the Holy Spirit in order not to be slowed by fear, to help us go outside of ourselves and our comfort zones.

The fire of the Holy Spirit encourages us to walk on unexplored or inconvenient roads, offering hope to those we meet. With the fire of the Holy Spirit, we are called to become more and more

CONTINUED INSIDE, SEE **CHRISTIANFAITH**



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A Spiritual Message from Father George

# Discipleship with Jesus

The theme of this edition of *The Serving Brother* is “Living the Faith, Sharing the Faith.”

I’ve been working as a prison Chaplain now for nearly 24 years. One thing that is clear to me is how important each one of us is to the life of the Church wherever we are. That means that in jail or prison, it’s not just the chaplains’ or the outside volunteers’ job to live, defend and share our Catholic Christian faith, it is all of us and that means you as you read this!

What we need today is a fellowship of incarcerated Catholic Christians! The Church must live outside of the Chapel – on the tiers, pods, the yard, the chow halls, in the cells or dorms. Wherever you are, the Church is. Or at least it needs to be. As Pope Francis writes, we need the Fire of the Holy Spirit to encourage us to be a community of compassion, joy and hope.

We don’t have to be Bible-thumping fanatics to spread the faith. In fact, I think that’s a big turn-off for most people. We live and defend and spread the faith by our example. People see if we are real.

As Catholic Christians, we are called to be disciples of Jesus Christ. The word disciple means more than just being a student. It means being committed to Jesus, personally, to know Him as my savior and to know what it was He taught. It means He is my companion, a friend, someone who I live my life with daily, in prayer and service. (See Mark 3:14)

It also means that the more I get to know Him, the more I become like Him in how I look at the world and how I treat other people. (see 2 Cor 3:18) And like any loving relationship, being a disciple means there is a demand by Jesus – it’s all or nothing. I can’t be a 50% Christian. Either I give my life entirely to God and allow Him to be the Master of my life, or I give my life to some other master. (see Mark 10:29-31)

Jesus invites us into a real relationship with him. It’s not about following rules, it’s not about a religion – it’s a relationship. But it’s not just a *personal* relationship with Jesus, it’s our *shared* relationship: we are in this walk together as Church. That’s why we HAVE a Church – otherwise we could just each separately have our own personal relationship with Jesus and that would be enough. But Jesus established a Church, He wanted us to be in a community of faith. Being a Christian is not a selfish thing, it’s a self-less thing. I become truly who I am not all alone, but in community and in communion with my brothers and sisters in Christ.

# Mass readings

WEEK	MON	TUES	WEDS	THUR	FRI	SAT	SUN
<b>Aug 29-Sep 4</b>	1Cor 2:1-5 Mk 6:17-29 <i>The Passion of Saint John the Baptist</i>	1Cor 2:10b-16 Lk 4:31-37	1Cor 3:1-9 Lk 4:38-44	1Cor 3:18-23 Lk 5:1-11	1Cor 4:1-5 Lk 5:33-39	1Cor 4:6b-15 Lk 6:1-5 <i>St Gregory the Great</i>	Wis 9:13-18b Phlm 9-10, 12-17 Lk 14:25-33
<b>Sep 5-11</b>	1Cor 5:1-8 Lk 6:6-11	1Cor 6:1-11 Lk 6:12-19	1Cor 7:25-31 Lk 6:20-26	Mi 5:1-4a Mt 1:1-16, 18-23 <i>The Nativity of the Blessed Virgin Mary</i>	1Cor 9:16-19, 22b-27 Lk 6:39-42 <i>St Peter Claver</i>	1Cor 10:14-22 Lk 6:43-49	Ex 32:7-11, 13-14 1 Tm 1:12-17 Lk 15:1-32
<b>Sep 12-18</b>	1Cor 11:17-26, 33 Lk 7:1-10 <i>The Most Holy Name of Mary</i>	1Cor 12:12-14, 27-31a Lk 7:11-17 <i>St. John Chrysostom</i>	Nm 21:4b-9 Phil 2:6-11 Jn 3:13-17 [1]	1Cor 15:1-11 Jn 19:25-27 <i>Our Lady of Sorrows</i>	1Cor 15:12-20 Lk 8:1-3 <i>Sts Cornelius &amp; Cyprian, martyrs</i>	1Cor 15:35-37, 42-49 Lk 8:4-15 <i>St Robert Bellarmine</i>	Am 8:4-7/1 Tm 2:1-8 Lk 16:1-13
<b>Sep 19-25</b>	Pv 3:27-34 Lk 8:16-18 <i>St Januarius</i>	Pv 21:1-6, 10-13 Lk 8:19-21 [2]	Eph 4:1-7, 11-13 Mt 9:9-13 <i>St Matthew</i>	Eccl 1:2-11 Lk 9:7-9	Eccl 3:1-11 Lk 9:18-22 <i>St Pius of Pietrelcina</i>	Eccl 11:9-12:8 Lk 9:43b-45	Am 6:1a, 4-7/1 Tm 6:11-16 Lk 16:19-31
<b>Sep 26-Oct 2</b>	Jb 1:6-22 Lk 9:46-50 <i>Sts Cosmas &amp; Damian, martyrs</i>	Jb 3:1-3, 11-17, 20-23 Lk 9:51-56 <i>Saint Vincent de Paul</i> [3]	Jb 9:1-12, 14-16 Lk 9:57-62 [3]	Dn 7:9-10, 13-14 Jn 1:47-51 <i>Sts Michael, Gabriel &amp; Raphael, Archangels</i>	Jb 38:1, 12-21; 40:3-5 Lk 10:13-16 <i>St Jerome</i>	Jb 42:1-3, 5-6, 12-17 Lk 10:17-24 <i>St Thérèse of the Child Jesus</i>	Hb 1:2-3; 2:2-4 2 Tm 1:6-8, 13-14 Lk 17:5-10
<b>Oct 3-9</b>	Gal 1:6-12 Lk 10:25-37	Gal 1:13-24 Lk 10:38-42 <i>St Francis of Assisi</i>	Gal 2:1-2, 7-14 Lk 11:1-4 <i>Blessed Francis Xavier Seelos</i>	Gal 3:1-5 Lk 11:5-13 <i>St Bruno &amp; Blessed Marie Rose Durocher</i>	Gal 3:7-14 Lk 11:15-26 <i>Our Lady of the Rosary</i>	Gal 3:22-29 Lk 11:27-28	2 Kgs 5:14-17 2 Tm 2:8-13 Lk 17:11-19
<b>Oct 10-16</b>	Gal 4:22-24, 26-27, 31-5:1 Lk 11:29-32	Gal 5:1-6 Lk 11:37-41 <i>St John XXIII</i>	Gal 5:18-25 Lk 11:42-46	Eph 1:1-10 Lk 12:1-7	Eph 1:11-14 Lk 12:1-7 <i>St Callistus I, martyr</i>	Eph 1:15-23 Lk 12:8-12 <i>St Teresa of Jesus</i>	Ex 17:8-13 2 Tm 3:14-4:2 Lk 18:1-8
<b>Oct 17-23</b>	Eph 2:1-10 Lk 12:13-21 <i>St Ignatius of Antioch, martyr</i>	2 Tm 4:10-17b Lk 10:1-9 <i>St Luke</i>	Eph 3:2-12 Lk 12:39-48 [4]	Eph 3:14-21 Lk 12:49-53 <i>St Paul of the Cross</i>	Eph 4:1-6 Lk 12:54-59	Eph 4:7-16 Lk 13:1-9 <i>St John Paul II</i>	Sir 35:12-14, 16-18 2 Tm 4:6-8, 16-18 Lk 18:9-14
<b>Oct 24-Oct 30</b>	Eph 4:32-5:8 Lk 13:10-17 <i>St Anthony Mary Claret</i>	Eph 5:21-33 Lk 13:18-21	Eph 6:1-9 Lk 13:22-30	Eph 6:10-20 Lk 13:31-35	Eph 2:19-22 Lk 6:12-16 <i>Sts Simon and Jude</i>	Phil 1:18b-26 Lk 14:1, 7-11	Wis 11:22-12:2 2 Thes 1:11-2:2 Lk 19:1-10
<b>Oct 31-Nov 6</b>	Phil 2:1-4 Lk 14:12-14	Rv 7:2-4, 9-14 1 Jn 3:1-3 Mt 5:1-12a [5]	Wis 3:1-9 Rom 5:5-11 Jn 6:37-40 [6]	Phil 3:3-8a Lk 15:1-10 <i>St Martin de Porres</i>	Phil 3:17-4:1 Lk 16:1-8 <i>St Charles Borromeo</i>	Phil 4:10-19 Lk 16:9-15	2 Mc 7:1-2, 9-14 2 Thes 2:16-3:5 Lk 20:27-38
<b>Nov 7-13</b>	Ti 1:1-9 Lk 17:1-6	Ti 2:1-8, 11-14 Lk 17:7-10	Ez 47:1-2, 8-9, 12 1Cor 3:9c-11, 16-17 Jn 2:13-22 [7]	Phlm 7-20 Lk 17:20-25 <i>St Leo the Great</i>	2 Jn 4-9 Lk 17:26-37 <i>St Martin of Tours</i>	3 Jn 5-8 Lk 18:1-8 <i>St Josaphat</i>	Mal 3:19-20a 2 Thes 3:7-12 Lk 21:5-19
<b>Nov 14-20</b>	Rv 1:1-4; 2:1-5 Lk 18:35-43	Rv 3:1-6, 14-22 Lk 19:1-10 <i>St Albert the Great</i>	Rv 4:1-11 Lk 19:11-28 <i>Sts Gertrude &amp; Margaret of Scotland</i>	Rv 5:1-10 Lk 19:41-44 <i>St Elizabeth of Hungary</i>	Rv 10:8-11 Acts 28:11-16, 30-31 Mt 14:22-33 [8]	Rv 11:4-12 Lk 20:27-40	2 Sm 5:1-3 Col 1:12-20 Lk 23:35-43 [9]
<b>Nov 21- Nov</b>	Rv 14:1-3, 4b-5 Lk 21:1-4 <i>The Presentation of the Blessed Virgin</i>	Rv 14:14-19 Lk 21:5-11 <i>St Cecilia, martyr</i> [10]	Rv 15:1-4 Lk 21:12-19 [10]	Rv 18:1-2, 21-23; 19:1-3, 9a Lk 21:20-28 [11]	Rv 20:1-4, 11-21:2 Lk 21:29-33 <i>St Catherine of Alexandria, martyr</i>	Rv 22:1-7 Lk 21:34-36	Is 2:1-5 Rom 13:11-14 Mt 24:37-44

Note: **Solemnities** in red, **Feast days** in gold and **Memorials** in green, in celebration of the saint/event shown. [1] *The Exaltation of the Holy Cross* [2] *Sts Andrew Kim Tae-gön, Paul Chông Ha-sang, & Companions, martyrs* [3] *St Wenceslaus, martyr; St Lawrence Ruiz & Companions, martyrs* [4] *Sts John de Brébeuf, Isaac Jogues & Companions, martyrs* [5] *All Saints* [6] *All Souls* [7] *The Dedication of the Lateran Basilica* [8] *The Dedication of the Basilicas of Sts Peter & Paul; St Rose Philippine Duchesne* [9] *Our Lord Jesus Christ, King of the Universe* [10] *St Clement I, martyr; Saint Columban; Blessed Miguel Agustín Pro, martyr* [11] *Saint Andrew Dũng-Lac, Priest, and Companions, martyrs*

That's why Holy Communion is so important to us. The Eucharist we celebrate at every Mass is our remembering to do what Jesus told us to do. We don't just share a symbolic piece of bread, but instead we are sharing what Christians from the very beginning shared: the Bread of Life, the true body and blood of Jesus Christ. We're not chowing down on his physical body like cannibals, we are sharing in the Body of the Risen Christ. We are sharing in the mystery of God's very

life. That's why coming to communion is so important for us as Catholics, because by receiving the Eucharist we are made one with Christ and one with each other.

What a wonderful gift it is to be a Catholic Christian. Let's find ways to share this gift with those around us! ✨

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 750 on death row.



*Pentecost*, by Titian, Italian, c 1550

**CHRISTIANFAITH**, FROM PAGE 1

a community of Christians, full of understanding, people with open hearts and joyful faces. Today, more than ever, we all need to be active in living and witnessing to the Gospel of Jesus Christ and to truly become neighbors of others, the needy, all those who are suffering in any way.

At this time, I am grateful for the many priests, religious brothers and sisters, and lay faithful who, across the world, are dedicated to proclaim the Gospel with their lives with great love and loyalty, even sometimes at the cost of their life. Their powerful witness

reminds us that the Church needs us all to be missionaries, on fire with love to bring to everyone the saving words of Jesus and His grace. This is the fire of the Holy Spirit.

We ask the Virgin Mary to pray with us and for us, Heavenly Father, that You will pour out upon all believers the Holy Spirit, the divine fire that warms hearts and helps us to be in solidarity with the joys and sufferings of our brothers and sisters. ✠

The above is adapted from the remarks of Pope Francis at the Angelus Prayer on August 14, 2016, given at The Vatican.

# Discipleship is a way of life

Discipleship is an important part of being a Catholic Christian. But to truly understand what it means in our lives today, we need to understand what discipleship meant in Jesus' day.

First, you have to understand the ancient Jewish way of educating children. For the Jewish people, education was one of their highest values because it was through study of the word of God that they passed on their faith to the next generation.

A child would have started his education at a school called *Bet ha-Sefer* (Hebrew for "House of the Book"). This was like elementary school for boys who were six to ten years old. Their education focused on memorizing the Torah. The Torah is what we know as the first 5 books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

At the end of *Bet ha-Sefer*, only the best students could continue their education. They would go on to *Bet Talmud* "House of Learning" from the ages of ten to fourteen. There, they would focus on memorizing the rest of the Jewish Scriptures.

If you were the best of the best at the end of *Bet Talmud*, you would present yourself to a rabbi and enter *Bet ha-Midrash* (House of Study). The rabbi would ask you questions to see if you were really the best of the best. Rabbis had a particular way of interpreting and teaching of the Scriptures called their "yoke." Jesus refers to this in the Gospels when he says, "My yoke is easy and my burden is light." (Mt 11:29-30) The rabbi would want only the best dis-

ciples. He would ask them questions like, "How many times does the word 'well' appear in the book of Genesis?" Off the top of their heads, the disciples would recall the memorized words and count them.

If the rabbi believed that you had what it takes, he would say the two words in Hebrew every disciple would want to hear, "*Lek hackeri*" – "Come follow me." Upon hearing these words, the disciple would leave his family and his village and follow the rabbi wherever he went. If the rabbi prayed a certain way, then the disciple also prayed that way. If a rabbi told a certain story, then you learned how to tell the story that way too.

Look up Matthew 4:18-22 and read about the time when Jesus calls His first two disciples, Peter and Andrew.

Sometimes we can read the Gospels as if they were about another world. We don't question them. We just assume instead that this is just the way things work. If we stop and imagine that the disciples were normal people, it is pretty surprising that they would drop their nets and follow Jesus just because He says, "Come follow me." They gave up their work, their security and their own plans to follow Him.

Jesus, the rabbi, says the two words every Jewish boy would want to hear, "*Lek hackeri*" – "Come follow me." But, Jesus is not your typical rabbi.



*Jesus bids Peter to walk on water*, by Francois Boucher, French, 1765

Peter and Andrew were not scholars. They were working men with families. They probably had very little education beyond what we would call elementary school, if that. And yet, Jesus still called them. They followed Him because Jesus knew they were good enough. He knew they could be like Him.

Think about who Jesus chose to be His disciples, to be people like Him. They were young men who weren't "the

best of the best" in society's eyes. And yet, Jesus still believed in them. He believed that they could be like Him. He still called them to follow him.

How about us?

First, we are all called to be disciples of Jesus. It is easy to doubt our own talents. And yet, Jesus still believes in us. In return, He is asking for us to trust in Him. Will we drop our nets and follow Him?

Second, it helps us understand what a discipleship relationship is supposed to look like. For those who disciple others, you don't have to be the rabbi. Jesus is our rabbi. The disciples are not obedient to you. They are obedient to Jesus Christ and the Church.

Third, discipleship is more than just teaching others, it is a way of life. Our society focuses on skills for making money. But what is most important as a follower of Jesus is our character and the way we live out our faith in Jesus Christ every day, wherever we are.

Don't underestimate the power of Christian discipleship! Jesus was totally dedicated to these twelve men for three years. As a result, eleven of them were willing to spread the Gospel all over the world. Ten of them died as martyrs.

Jesus is calling you to be His Disciple, His follower, His friend. Look around our world today: Never before has there been such a need to serve as examples for others! ✠

Adapted from "How to Disciple" by the Fellowship of Catholic University Students ("FOCUS").

## For Discussion:

1. What stood out to you the most about Jesus' method of discipleship?
2. Why do you think that Jesus didn't choose the best of the best?
3. Do you think the idea of discipleship is difficult today? Why? Why not?
4. What element of discipleship applies most to you today?

**Bonus Question:** After discussing it with your chaplain and your community, What are great ways to strengthen others in the Catholic faith in your daily life?

After you've tested these, please tell us what you've found to be most effective. We would also like to hear any and all of your ideas about what incarcerated men and women can do grow in their faith, to live better, and to defend and share our Catholic Christian faith while in prison.

Send your thoughts to us at: Order of Malta Newsletter, 43 Essex Street, Andover, MA 01810

Over the coming months we will share promising ideas with your fellow Serving Sisters and Brothers!

## Give your brain a workout!

### Sudoku Puzzle

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

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. ANSWERSONBACK PAGE

### Brain Teaser

Cryptogram: Can you uncode the sayings below, by figuring out how the letters have been swapped? Hint: in the first puzzle, C represents the letter I. In the second, C represents O.

CMJYDZ M GMR-OSSY. C MJ M

VCTT-OS.

– TMXFSY OMAMTT,  
MAZFSRR

SCR CMIS JFCB BKDM SCR TFD

TICMD.

– PTRI MDBHTM,  
TZOCF

# Christ's Sacrifice Remains Ever-Present In The Eucharist

For Catholics, the Eucharist (holy communion) is the greatest of the sacraments. *The Catechism of the Catholic Church* says, “The Eucharist is ‘the source and summit of the Christian life.’”

In the Eucharist we encounter the living Christ who invites us to share in the very life of God. We believe when we receive communion we are receiving the Body of Christ, not just a symbolic piece of bread. It is Christ himself who gave us the Eucharist. (Luke 22:14-20)

The Eucharist has always been controversial, as was Jesus. This is odd to think of, since the Eucharist is the sacrament of *unity* – with Christ (the “one bread”), with his whole Body the Church (the “one body”). Yet, like Christ Himself, the Eucharist divided and offended people from the beginning.

The first time Jesus taught about the Eucharist many of his followers rejected Him saying, “This is a hard saying: who can listen to it?” (John 6:60) The Eucharist is like the Cross, a stumbling block: “Will you also go away?” (John 6:67)

The Lord’s question echoes through the ages, as a loving invitation to discover that only He has “the words of eternal life” (John 6:68) and to receive in faith the gift of His Eucharist is to receive the Lord Himself.

From the beginning, the Church has been faithful to the Lord’s command, and Christians have celebrated the Eucharist, because of the command the Lord gave at

the Last Supper: “Do this in remembrance of me.” (1 Corinthians 11:24-25) Of the early church of Jerusalem the Bible says, “they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” (Acts 2:42) From that time on down to our own day the celebration of the Eucharist has been continued, so that today we see it everywhere in the Church: the Eucharist remains today the center of the Church’s life.

When the Church celebrates the Eucharist, she remembers Christ’s Passover, and it is made present: the sacrifice Christ offered once for all on the Cross remains ever present. It’s not that Jesus is re-crucified – his one atoning death on the Cross was sufficient to atone for our sins. But the Eucharist reminds us that we continue to live both in the shadow of the cross and in the full grace and mercy of redemption that Jesus’ sacrifice offers us.

We are brought together with Christ through our sharing in Holy Communion. We are a people made one with Christ and one with each other in the Eucharist. It is for this reason that the Catechism teaches: “The Eucharist is the sign and cause of [our] communion in the divine life and the unity of the People of God.”

Adapted from an article by the Catholic Information Service (CIS). The CIS offers an excellent Formation Catholic Correspondence Course for those who wish to learn more about Church teachings. To enroll, send a written request to CIS/Formation Correspondence Course at PO Box 1971, New Haven, CT 06521-1971.

## Puzzle solutions

– Paul Newman, actor

You only grow when you are alone.

– Lauren Bacall, actress

I am not a has-been. I am a will-be.

Answers to cryptograms:

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