



CATHOLIC SPIRITUALITY
FOR THE INCARCERATED
FROM THE ORDER OF MALTA

The Serving Brother

EASTER SEASON 2018

A message from His Excellency Archbishop William Lori

Rolling Back the Stone from our Hearts

The Gospel of John tells how Mary Magdalene came to the tomb of Jesus while it was still dark. There she found the stone removed from his burial place.

Upon seeing the stone rolled back, Mary Magdalene's first thought was not that the Lord had been raised from the dead but rather that someone had stolen his body. In fact, rumors of a grave-robbing were used by the authorities of the day to explain why the stone was rolled back and the tomb was empty.

But the evidence offered by the burial cloths inside the tomb tells another story. It is not likely that grave robbers would have bothered to unwrap Jesus' hands and feet. Nor would they have bothered to roll up the burial cloths and put them in a separate place. No, all this doesn't look like the work of robbers – but rather the work of God.

The disciples were slow to believe in the Resurrection. What convinced them was not the rolled-back stone nor the burial cloths, but their encounter with the Risen Lord.

Mary Magdalene was alone in the Garden where the Risen Christ spoke her name – “Mary” – and she called him Rabbi (teacher). With that, the eyes of her soul were opened to the mystery of

the Resurrection. So it was for the apostles and for the other disciples. Only a personal encounter with the Risen Lord Jesus can bring about real faith.

Like the first followers of Jesus, we need to pay close attention to the signs that the Resurrection is a real event that took place in human history. Like them, we need to read the ways Scripture testifies to the truth and reality of the Lord's Resurrection. In the Acts of the Apostles Peter, filled with the Holy Spirit, testifies that Jesus was put to death and that God raised him from the dead on the third day (AA 10:37). In his letter to the Colossians, St. Paul speaks of Christ as raised from dead & exalted, seated at the right hand of God the Father in heaven (Col. 3:1-4). In John's Gospel, St. John, the beloved disciple, looks into the empty tomb; and the Scripture says, “He saw and he believed” (John 20:8).

The Church does not ask us to put our faith and trust merely in an historical event going back twenty centuries. No, like the first followers of Jesus we too must meet the Risen Lord in faith. Faith is not just an opinion. Faith is a gift of God, a gift of the Holy Spirit, given us in Baptism that opens our

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SOVEREIGN MILITARY HOSPITALLER
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Letter from Father George

Passing Through The Pain of The Cross

In this edition of the Serving Brother we are invited to think about the meaning of our lives. In Lent we have 40 days to prepare to celebrate the Resurrection of Jesus Christ on Easter Sunday. We don't just skip to "Resurrection Day"; we even have a special week starting the Sunday before Easter (Palm Sunday) to think about and pray about all the things that Jesus experienced that last week of his earthly life. We cannot get to the Joy of Easter without first passing through the pain of the Cross.

One of the gifts we have as Catholics is an appreciation for what is deep. Our faith is not a superficial, shallow form of Christianity. This is what mystical means – not something magic or occult, but rather, what is deep in life. An example of this is the Biblical roots of the Catholic Mass. The more we study the Bible, the more we come to appreciate the depth of our Catholic Christian faith.

Suffering is deep. The Cross of Jesus helps us to make sense of the suffering in our own lives. And let's face it, anyone who has spent time in jail or prison knows what suffering is.

As Catholic Christians, we are invited to go deeper during lent and holy week. As Archbishop Lori reminds us in his article in this issue, only Jesus can roll back the stone of our hearts and free us from our private hells, those places where we hold onto anger and bitterness, where we hide so many of our sinful attitudes, desires, and behaviors.

Like Blessed Gerard Mecatti, St. Patrick and St. Joseph, we can look to God to turn our losses, our suffering into meaningful points of spiritual growth. The Saints' lives remind us that our lives have purpose and meaning, but only when we line our lives up with God's will. Only God can take the awful things that happen in our lives and help us not only overcome them but use them to become better people. We all experience suffering and loss. When Jesus was on the Cross, he was sharing with all of us the human experience of suffering. He freely chose this.

We do not usually choose our sufferings, but we can freely choose to let God help us make sense of our

Mass readings

WEEK	MON	TUES	WEDS	THUR	FRI	SAT	SUN
Feb 26-Mar 4	Dn 9:4b-10 Lk 6:36-38	Is 1:10, 16-20 Mt 23:1-12	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 St Katharine Drexel	Ex 20:1-17 1 Cor 1:22-25 Jn 2:13-25 (29)
Mar 5-11	2 Kgs 5:1-15b Lk 4:24-30	Dn 3:25, 34-43 Mt 18:21-35	Dt 4:1, 5-9 Mt 5:17-19 Sts Perpetua and Felicity	Jer 7:23-28 Lk 11:14-23 St John of God	Hos 14:2-10 Mk 12:28-34 St Frances of Rome	Hos 6:1-6 Lk 18:9-14	2Chr 36:14-16, 19-23 Eph 2:4-10 Jn 3:14-21
Mar 12-18	Is 65:17-21 Jn 4:43-54	Ez 47:1-9, 12 Jn 5:1-16	Is 49:8-15 Jn 5:17-30	Ex 32:7-14 Jn 5:31-47	Wis 2:1a, 12-22 Jn 7:1-2, 10, 25-30	Jer 11:18-20 Jn 7:40-53 St Patrick	Jer 31:31-34 Heb 5:7-9 Jn 12:20-33
Mar 19-25	2Sm 7:4-5a, 12-14a, 16 Rom 4:13, 16-18, 22 Lk 2:41-51a [1]	Nm 21:4-9 Jn 8:21-30	Dn 3:14-20, 91-92, 95 Jn 8:31-42	Gn 17:3-9 Jn 8:51-59	Jer 20:10-13 Jn 10:31-42 St Turibius of Mogrovejo	Ez 37:21-28 Jn 11:45-56	Mk 11:1-10 Is 50:4-7, Phil 2:6-11 Mk 15:1-39 [2]
Mar 26-Apr 1	Is 42:1-7 Jn 12:1-11	Is 49:1-6 Jn 13:21-33, 36-38	Is 50:4-9a Mt 26:14-25	Ex 12:1-8, 11-14 1 Cor 11:23-26 Jn 13:1-15 [3]	Is 52:13-53:12 Heb 4:14-16; 5:7-9 Jn 18:1-19:42 [4]	Holy Saturday Readings below [5]	Acts 10:34a, 37-43 Col 3:1-4 Jn 20:1-9 [6]
Apr 2-8	Acts 2:14, 22-33 Mt 28:8-15	Acts 2:36-41 Jn 20:11-18	Acts 3:1-10 Lk 24:13-35	Acts 3:11-26 Lk 24:35-48	Acts 4:1-12 Jn 21:1-14	Acts 4:13-21 Mk 16:9-15	Acts 4:32-35 1 Jn 5:1-6 Jn 20:19-31 [7]
Apr 9-15	Is 7:10-14; 8:10 Heb 10:4-10 Lk 1:26-38 [8]	Acts 4:32-37 Jn 3:7b-15	Acts 5:17-26 Jn 3:16-21 St Stanislaus	Acts 5:27-33 Jn 3:31-36	Acts 5:34-42 Jn 6:1-15 St Martin I	Acts 6:1-7 Jn 6:16-21	Acts 3:13-15, 17-19 1 Jn 2:1-5a Lk 24:35-48
Apr 16-22	Acts 6:8-15 Jn 6:22-29	Acts 7:51-8:1a Jn 6:30-35	Acts 8:1b-8 Jn 6:35-40	Acts 8:26-40 Jn 6:44-51	Acts 9:1-20 Jn 6:52-59	Acts 9:31-42 Jn 6:60-69 St Anselm	Acts 4:8-12 1 Jn 3:1-2 Jn 10:11-18
Apr 23-29	Acts 11:1-18 Jn 10:1-10 Sts George & Adalbert	Acts 11:19-26 Jn 10:22-30 St Fidelis of Sigmaringen	1 Pt 5:5b-14 Mk 16:15-20 St Mark	Acts 13:13-25 Jn 13:16-20	Acts 13:26-33 Jn 14:1-6	Acts 13:44-52 Jn 14:7-14 [9]	Acts 9:26-31 1 Jn 3:18-24 Jn 15:1-8
Apr 30-May 6	Acts 14:5-18 Jn 14:21-26 Saint Pius V	Gn 1:26-2:3 Mt 13:54-58 St. Joseph the Worker	Acts 15:1-6 Jn 15:1-8 St Athanasius	1 Cor 15:1-8 Jn 14:6-14 Sts Philip & James	Acts 15:22-31 Jn 15:12-17	Acts 16:1-10 Jn 15:18-21	Acts 10:25-26, 34-35, 44-48 1 Jn 4:7-10 Jn 15:9-17
May 7-13	Acts 16:11-15 Jn 15:26-16:4a	Acts 16:22-34 Jn 16:5-11	Acts 17:15, 22-18:1 Jn 16:12-15	Acts 1:1-11 Eph 1:17-23 Mk 16:15-20 [10]	Acts 18:9-18 Jn 16:20-23	Acts 18:23-28 Jn 16:23b-28 Sts Nereus, Achilleus & Pancras	Acts 1:15-17, 20a, 20c-26 Jn 4:11-16 Jn 17:11b-19
May 14-20	Acts 1:15-17, 20-26 Jn 15:9-17 St Matthias	Acts 20:17-27 Jn 17:1-11a St Isidore	Acts 20:28-38 Jn 17:11b-19	Acts 22:30; 23:6-11 Jn 17:20-26	Acts 25:13b-21 Jn 21:15-19 St John I, Blessed Gerard Mecatti	Acts 28:16-20, 30-31 Jn 21:20-25	Acts 2:1-11 Gal 5:16-25 Jn 20:19-23 [11]
May 21-27	Jas 3:13-18 Mk 9:14-29 St Christopher Magallanes	Jas 4:1-10 Mk 9:30-37 St Rita of Cascia	Jas 4:13-17 Mk 9:38-40	Jas 5:1-6 Mk 9:41-50	Jas 5:9-12 Mk 10:1-12 [12]	Jas 5:13-20 Mk 10:13-16 St Philip Neri	Dt 4:32-34, 39-40 Rom 8:14-17 Mt 28:16-20 [13]

Note: **Solemnities** in red, **Feast days** in gold and **Memorials** in green, in celebration of the saint/event shown. [1] **Saint Joseph** [2] **Palm Sunday** [3] **Holy Thursday** [4] **Good Friday** [5] Gn 1:1-2:2, Gn 2:1-18, Ex 14:15-15:1, Is 54:5-14, Is 55:1-11, Bar 3:9-15, 32-4:4, Ez 36:16-17a, 18-28, Rom 6:3-11, Mk 16:1-7 [6] **Easter** [7] **Divine Mercy** [8] **The Annunciation of the Lord** [9] **Sts Peter Chanel & Louis Grignion de Montfort** [10] **The Ascension of the Lord** [11] **Pentecost** [12] **Sts Bede the Venerable, Gregory VII & Mary Magdalene de' Pazzi** [13] **The Most Holy Trinity**

suffering. The best way to do this is by choosing to be of service to others, to put what we have learned in our own experiences to use to help others. This can mean talking with our kids or young people about what we have learned from our bad choices, to help them make better ones. It can mean helping

our fellow prisoners and if we are in recovery, to reach out to the sick and suffering addicts all around us. That can be other prisoners or it can even be those who work in the jails or prisons. They too experience pain and suffering in their lives and we can help them by showing compassion instead of resentment. ❌

Father George T. Williams SJ, PhD is Editor of The Serving Brother, and 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. [Note: The Knights & Dames of Malta, together with all of our Serving Sisters & Brothers, offer Fr. George hearty congratulations on the recent completion of his Ph.D. program!]

minds and hearts to spiritual realities – things visible and invisible. Faith is a light that helps us to see the truth of the Gospel and to hope in God’s promises. Even more, faith helps us to see and to experience God’s love in our daily lives.

While the Resurrection truly occurred in human history, it is unlike other historical events which happened once and then passed away. No, the Death and Resurrection of Christ remains a living event – as fresh, as powerful, and as real as it was some 2,000 years ago. That is why it is still possible for you and me to encounter the Risen Lord. Not merely in our imagination, not merely as a figure of history but as the true and living Lord, the Victor over sin and death, alive in our midst.

At every Mass we are asked to renew our faith. We renew our Baptismal Promises when we say the Creed, the summary of the Church’s central beliefs and teachings. We publicly testify that we believe in God, the Father and Creator, that we believe in his Son, Jesus Christ, Crucified and Risen, and that we believe in the Holy Spirit, who brings Christ to life in us. In the same breath we profess our faith in the Church – not because the members of the Church are without sin – but because the Church is where sinners encounter the mercies of the Risen Lord.

We will encounter the Risen Lord if we sincerely ask him to remove the stone that we have placed at the entrance to our hearts. This stone can take many forms – our hearts can grow hardened in their sins – thus Psalm 95 says, “If today you hear his voice, harden not your hearts!” The stone can represent attitudes of sin and selfishness. Let us accept the Lord’s invitation to examine all the things in our lives that prevent us from really accepting him.

Only Jesus can roll back the stone of our hearts and free us from our private hells, those places where we hold onto



Jesus Appears to Magdalene, Fra Angelico, (1440-41)

anger and bitterness, where we hide a multitude of sinful attitudes, desires, and behaviors. When we examine our consciences and make an unburdening confession of our sins we invite the Lord to roll back the stone, to free us from our sins, to allow once again the new life of the Resurrection to flow in us and through us.

The second way we encounter the Lord is in the Mass – the Eucharist – where the Risen Lord speaks to us in the words of Scripture and gives us his own Body and Blood as our spiritual food and drink. Once our spirits are freed from sin, once they have been cleansed and set free, then we are open to meeting Jesus in Word and Sacrament, not only private but also publicly, in the company of fellow believers – the Church.

Once the Lord’s mercy has set our hearts free from sin, and once we have met the Risen Lord in Word and Sacrament, then we will more easily be able to see Christ in others; to find Christ in family members, friends, even enemies. We may even find the courage to share the Good News with others, especially those disconnected from their faith. ❖

St. Patrick, St. Joseph, and the Conversion that Makes All the Difference

By Bishop Robert Barron

I am always happy when the feasts of St. Patrick and St. Joseph roll around every year, the first on March 17th and the second on March 19th. St. Joseph is especially dear to the Italian people, who celebrate him with big meals, and Patrick, of course, is specially loved by the Irish, who celebrate him with parades, parties, and often beer. Though separated by four centuries and though they came from very different cultures, Patrick and Joseph have a great deal in common, spiritually speaking.

Let's consider Patrick first. He was born in the early fifth century in what is now England, to Roman parents. While still a young man he was kidnapped by pirates and brought to Ireland, where he was made a slave. One can only imagine the darkness of these years: torn away from family, friends, and home, he had to learn a strange language, he was treated with cruelty and was forced to do the most degrading work. How often he must have cried out to God, wondering how he could have been so abandoned. After six years in Ireland, Patrick managed to escape and returned home. It's believed he then went to France, where he was ordained as a priest.

You might think that once he escaped slavery Patrick would never want to go back again to the place where his life had hit rock bottom. Or if he did, he would want to return there as chaplain in an invading army for revenge. But the truth is, he decided to go back to Ireland in order to bring the Gospel to those who had enslaved and persecuted him.

How can we explain this? Patrick, like all of the saints, saw his life as part of a drama that God was directing and producing. He realized that the whole awful experience of being a slave was not simply meaningless suffering, but was, strangely, a preparation for the

work that God had for him. During those terrible years, he learned a great deal about the history, culture, and language of the Irish people. Like Moses among the Egyptians, he came to understand the “enemy” culture from the inside and was able, with special skill and creativity, to engage it. Think of the worst moment of your life, the time when you hit bottom. How do you make sense of it? Was it pointless pain – or a moment of special grace?

Now let us look at St. Joseph. Every part of his life mentioned in the Bible is a crisis. He discovers that the woman he loved and to whom he was engaged to marry, was pregnant. How lost and confused he must have been. The law permitted him to hand Mary over to be stoned to death, but his natural decency prevented him from taking that path. Instead, he decided – probably with a broken heart – to divorce her quietly. But then the angel of the Lord appeared in a dream and explained the miraculous pregnancy. Placing his own fears to one side, Joseph understood what was happening was part of God's plan and he took Mary as his wife.

When he learned that King Herod was looking to kill the baby Jesus, Joseph took Mary and Jesus on a dangerous journey, across many miles of desert, to Egypt. They fled like refugees to an unknown country, an unknown village, an unknown people. Anyone who has ever been forced to leave his homeland, or even just had to move to a new city to take up a job knows the anxiety that Joseph must have felt. Now add to it the knowledge that you and your family are being chased by the government who want to murder you all. But Joseph did what he had to out of obedience to God.

Finally, we hear of Joseph desperately looking for his lost twelve-year old

son left behind in Jerusalem. Speak to any parent who has gone through a similar experience – looking for a child who has wandered away or been taken – and you will hear of a fear beyond measure. And this anxious search went on for three days. Did Mary and Joseph sleep? Did they eat? What did they say to one another? Thus we fully understand Mary’s reaction when, having finally discovered Jesus among the teachers in the Temple: “Son, why have you done this to us? Your father and I have been looking for you with great anxiety?”

And they received a response from the 12-year-old Jesus: “Why were you looking for me? Did you not know I must be in my Father’s house?” Quietly taking the child home, Joseph once more put aside his human feelings and trusted in the purposes of God. The little we know about Joseph is that he experienced heartbreak, fear and a parent’s deepest anxiety, but each time he acted in a way that was in service to God’s will.

This faith and trust in God is what made Patrick the patron saint of the Irish and Joseph of the entire Church. ✠

The Biblical Roots of The Catholic Mass

By Monsignor Charles T. Pope

Catholics often don’t know how the Catholic Mass is Bible-based. The design of our churches, the use of candles and incense, standing and kneeling, the altar, the singing – even the clothes the priests wear – are all described in the Bible. Some of these are found in the way the Bible describes the ancient Jewish Temple. But many points are mentioned in the Book of Revelation, which describes the praise of God in Heaven.

Our praise of God in church – we call it “the liturgy” or Mass – is modeled after the liturgy in Heaven. The Book of Revelation describes the heavenly liturgy and focuses on a scroll or book that contains the meaning of life and the answers to all we seek. It also focuses on the Lamb of God, standing but with the marks of slaughter upon it. Does this not sound familiar? They are the images you find in every Catholic Mass.

So why is it important for us to know about the biblical roots of the Mass? Many people consider our rituals to be empty and vain, “smells and bells.” Some think church services without much ritual are “purer” and closer to the worship in “spirit and in truth” that Jesus spoke of in John 4.

To such criticisms we say that our rituals, when they are understood, are

deeply biblical. Further, they are a reflection of the heavenly liturgy since almost all of them are mentioned as aspects of the worship that takes place in Heaven.

Here are some of the bible passages that refer to the most common parts of the Catholic Mass:

Candles Rev 1:12-13, 4:6

Altar Rev 8:3, 9:13

Chair Daniel 7:9, Rev 4:1

Priests (elders) in Albs Rev 4:4

Bishop’s miter Rev 4:4, 10

Focus on a scroll (book) Rev 5: 1

Incense, Intercessory prayer
Rev 5:7, 8:3

Hymns Rev 5:8, 14:1, 15:3

Holy, Holy, Holy Rev 4:8

Prostration (Kneeling) Rev 4:10, 5:14

Lamb of God Rev 5:6

Acclamations Rev 5:11

Amen! Rev 5:14

Silence Rev 8:1

Mary Rev 12:1

Called to His “supper” Rev 19:6

Golden vessels & vestments
Rev 1:12-13, 5:8, 8:3, 15:16-17

Stained Glass Rev 21:10 ✠

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

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

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**

Cryptograms

Can you uncode the sayings below, by figuring out how the letters have been swapped? Hints: In the first puzzle, T represents the letter H. In the second, P represents T.

HU JRMHPDGC PSC ZHUG YOHUJ

JPTCUYPS OUG MCOTUJ PR MCOU

DXRU HPJCMW.

– MODTCUBC JPCTUC

XCGFWIYV FX NLFZKIG EBVZ CZV FX

MCIZU, PIW YVGFUBWKIG EBVZ CZV FX

JCHV JLWIHV.

– LGPVHW VFZXWVFZ

A Serving Brother Rises to Greatness

Blessed Fra Gerard founded the Order of Malta in the year 1048, and a Serving Brother in those early days who was also named Gerard likewise rose to holiness.

Blessed Gerard Mecatti was born in 1174, near Florence, Italy. His parents both died when he was very young, and a noble family took care of him and his education. The head of this family later went on the Third Crusade and took Gerard with him. While there, Gerard became a “servant in arms” in the Order of Saint John – a Serving Brother.

In the Holy Land they suffered a lot, including imprisonment. They were held as hostages, and ransomed. But Gerard’s noble protector died in Jerusalem, and the young crusader returned to Florence.

Twelve years passed when another knight asked Gerard to accompany him on a Crusade, as he had great trust in Gerard’s prayers. On the sea journey they were attacked by pirates whose forces were much stronger than theirs. But under Gerard’s command, they triumphed! For seven years Gerard stayed in Syria, bravely serving at the side of the Knights, sharing in the life and work of the community.

Admired for his courage, Gerard began to win lots of praise. A humble man, he feared all this praise would make him proud and put his soul at risk. This wise man, who feared neither enemies nor slavery, feared human praise!

This led Gerard back to Italy to

become a hermit monk. He met Saint Francis of Assisi, from whom he received the habit (robe) of the Franciscans. But Blessed Gerard continued to serve the Order of Saint John, wearing the white Cross of the Order on his habit for life.

As he grew in holiness through the years, he rid his life of everything that could distract him from communion with God. He withdrew into a little shack not far from the place of his birth. Gerard lived the rest of his life as a hermit in total solitude, praying and doing penance. It was said that Blessed Gerard worked many miracles and received the gift of prophecy.

On his deathbed he asked for some cherries, and even though it was not yet summer, a good Serving Sister went to look anyway. To the shock of all, she found a cherry tree full of ripe fruit. Gerard died in 1245 and was buried in his home town of Villamagna.

He is called Blessed Gerard because he was declared “blessed” by Pope Gregory XVI in 1833, one of the steps to being named a Saint. Many sick people ask Blessed Gerard to pray for them. His feast day is May 18th each year.

Blessed Gerard gives us a great example of loyalty, bravery in the defense of our Faith, of service to the sick & poor, and of personal spiritual development. We pray that all the Serving Sisters and Brothers of today will follow the example of Blessed Gerard Mecatti in their own lives. ✠

Puzzle solutions

Answers to cryptquotes:
 In solitude the mind gains strength and learns to lean upon itself. – Laurence Sterne
 Solitude is painful when one is young, but delightful when one is more mature. – Albert Einstein

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