



# The Marian Journal

Keeping members and friends of the  
Order of the Most Holy Mary Theotokos informed.

**SPECIAL EASTERTIDE EDITION**

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Order of the Most Holy Mary Theotokos

"The Old Catholic Marianists"

## Rejoice! Christ Has Risen



**A Quarterly  
Newsletter  
Published by the  
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Theotokos – "The  
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Marianists"**

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**Eastertide ~**

**The Easter  
season,  
extending from  
Easter to  
Ascension Day,**



In one of Paul's most emphatic statements, he declared, "If Christ has not been raised, our preaching is useless and so is your faith" (1 Cor. 15:14). If Jesus Christ did not rise from the dead, everything else is a waste of words. If he is not alive right now, Christianity is a hopeless fraud. But the good news is that Jesus has indeed risen from the dead—as our Savior, and as the promise that we will also rise from the dead.

The doctrine of the resurrection is an essential of the faith. All of Christianity depends on the truth of this doctrine. But it is more than a doctrine—it is wonderful good news, news that should fill us with joy, hope, confidence, excitement and celebration!

Although Jesus had clearly predicted his own death and resurrection, the disciples did not believe it. They could not imagine a Messiah who died, and as a result they did not understand any need for a resurrection. Even after Jesus' death, the disciples did not believe. Even after seeing an empty tomb, they did not believe. They did not expect to see Jesus ever again.

What convinced the disciples that Jesus had risen? Jesus did. He appeared to

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***Whitsunday, or  
Trinity Sunday.***



***Journey through  
the Holy Week***

***Holy Week is the  
last week of Lent,  
the week  
immediately  
preceding Easter  
or Resurrection  
Sunday. It is  
observed in many  
Christian  
churches as a  
time to  
commemorate  
and enact the  
suffering  
(Passion) and  
death of Jesus  
through various  
observances and  
services of  
worship. While  
some church  
traditions focus  
specifically on  
the events of the  
last week of  
Jesus' life, many  
of the liturgies  
symbolize larger  
themes that***

them with real flesh and bones. They saw him and touched him. The disciples saw the risen Christ in several places, in several circumstances. This was not wishful thinking, nor hallucinations.

Hundreds were convinced that Jesus was alive—and they were so convinced that they preached this even when threatened with death. They did not invent the story—people do not risk their lives for something they know to be false. Their boldness shows that they believed, beyond any shadow of a doubt, that Jesus was really alive.

No other explanation makes sense. A badly beaten and left-for-dead victim of scourging and crucifixion could not have escaped the tomb by himself. Nor would it make sense for the Jews or Romans to steal the body. The Jews could have stopped the disciples' "heresy" if they had simply produced the dead body—but there was no dead body to be found! The empty tomb may not have been enough to convince the disciples, but a full tomb would have been enough to stop everyone.

It was not a hoax. It was not a mistake. Jesus was really alive, and hundreds testified to what they had seen and heard. Even Saul of Tarsus, an enemy of the message, became convinced when Jesus appeared to him. It was not a wishful thought, not a fraud, not a hallucination—it was an event that changed Saul's life. Jesus' resurrection changes our lives, too.

When God raised Jesus from the dead and he ascended to God's right hand, it was a stamp of approval on Jesus himself, showing that he was God's Son and his Messiah. It showed that he was not a sinner, and that what he taught was true.

However, the apostles make little use of this argument. Jesus was the Son of God even before he was resurrected, and what he taught was true, whether or not he was resurrected. The apostles give more emphasis to what Jesus' resurrection means for us—for our salvation.

The Jews believed that there would be a resurrection at the end of the age (Dan. 12:1-3; John 11:24). But how did Jesus' resurrection happen before the end came? It signaled the beginning of the end—the old covenant era had come to an end; a new era had begun.

Although the last days began with Christ (Acts 2:16-17; Heb. 1:2), the new age is not yet completely here. We are living in a transition era. Some aspects of our salvation are already here; others are not yet here. Jesus is resurrected, but believers are not—but his resurrection does affect us, as pictured in our baptism. We are described spiritually as having been raised with Christ so that we might live a new life. This affects the way we live. Since we have been raised with Christ, we are to seek the things that are above (Col. 3:1-4).

We look forward with confidence to our complete redemption (Rom. 8:23). Because God raised Jesus from the dead, we can be sure that God will also raise us from the dead, and we will be like Jesus in his glory (1 John 3:2). His resurrection is therefore tremendously important news not just about Jesus, but also about our own future.

What will we be like in the resurrection? We will be like Jesus Christ. Paul says

***marked Jesus' entire ministry.***

***Observances during this week range from daily liturgical services in churches to informal meetings in homes to participate in a Christian version of the Passover Seder.***

***In Catholic tradition, the conclusion to the week is called the Easter Triduum (a triduum is a space of three days usually accompanying a church festival or holy days that are devoted to special prayer and observance). Some liturgical traditions, such as Lutherans, simply refer to "The Three Days." The Easter Triduum begins Thursday evening of Holy Week with Eucharist and concludes with evening prayers Easter Sunday.***

***Increasingly, evangelical churches that***

that our mortal body will be clothed with immortality; it will be changed from perishable to imperishable (1 Cor. 15:35-53). The old body will rise and will be given new characteristics.

In verse 44, Paul describes our mortal bodies with the word *psychikon* (from *psyche*, the word for "soul"). He describes the resurrection bodies with the word *pneumatikon* (from *pneuma*, the word for "spirit"). He is not talking about bodies made of soul, or bodies made of spirit—he is just saying that our resurrection bodies will be bodies, characterized in some way by spirit. Our bodies will be raised with a changed nature.

When Jesus appeared to his disciples after his resurrection, his body had flesh and bone, but it also had supernatural capabilities. He was not subject to the same laws of physics. The grave clothes were left in the tomb, but Jesus' body was not. It was changed from perishable to imperishable—a supernatural body. It was his body, but it had been changed.

By visibly rising into the sky, Jesus showed that he was leaving his disciples and going to his Father in heaven. He would no longer appear in bodily form to them—he was leaving.

But in another sense, in another way, he continued to be with his disciples (Matt. 28:20). He still lives in his disciples (John 15:4; Gal. 2:20; Col. 1:27). He is the one who sent the Holy Spirit to fill the church (John 16:7; Acts 2:33).

Throughout his epistles, Paul describes the Christian life as being "in" Christ. We are spiritually united to him. Christ is in us as well as in heaven. He can therefore serve as our connection to heaven.

Jesus cares for the spiritual health of every believer, interceding for them, forgiving them, strengthening them. We can pray with confidence, knowing that we have a high priest who understands our difficulties. He has not only begun the work in us, he will complete it—he is the author and the finisher of our salvation.

Jesus Christ continues to lead and guide the church he built. He remains actively involved in his people so that we might become more like him, growing in him until we are fully conformed to his image. The church depends on the risen Christ. Our salvation depends on the risen Christ. All our faith depends on the resurrection of Jesus Christ.

Jesus' resurrection was a time of triumph, of victory, of joy, worship and celebration. It was a demonstration of the hope that all Christians have of conquering death, of becoming imperishable, of rising to glory. It expresses faith, hope and joy. It is no surprise that Christians around the world celebrate the resurrection of Jesus Christ.

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## **Holy Week**

Holy Week is the final week of Lent. Some churches hold special services every day of the week. Holy Week recalls the events leading to Jesus' death and Resurrection.

***have tended to look with suspicion on traditional "High-Church" observances of Holy Week are now realizing the value of Holy Week services, especially on Good Friday. This has a solid theological basis both in Scripture and in the traditions of the Faith. Dietrich Bonhoeffer, the German theologian who was executed by the Nazis, wrote of the Cost of Discipleship and warned of "cheap grace" that did not take seriously either the gravity of sin or the radical call to servanthood: "When Jesus bids a man come, he bids him come and die."***

***It is this dimension that is well served by Holy Week observances, as they call us to move behind the joyful celebrations of Palm Sunday and***

Palm Sunday is the first day of Holy Week. It is the Sunday before Easter, and the beginning of the Christian Holy Week. It celebrates the story of Jesus' triumphal entry into Jerusalem. During Palm Sunday services, many churches distribute cut palm leaves. Greek Orthodox Christians receive branches of fragrant bay leaves, and later used in cooking during the year.

Palm Sunday marks a turn in Christian churches' observance of Lent from a time of discipline and sorrow for one's sins to a time of looking ahead to the Passion (suffering and death) of Jesus and His Resurrection. Christians, in Jerusalem, by the late 300's, were celebrating Palm Sunday on the first day of the week. They did this at holy sites, to remember the events that led up to the crucifixion of Christ

Maundy Thursday, also called Holy Thursday, recalls Jesus' last meal and His arrest and imprisonment. Many Protestant churches hold Communion services on this day.

Good Friday observes the death of Jesus on the cross. Most churches hold mourning services. Some services last from noon until 3 p.m. to symbolize the last three hours of darkness while Jesus suffered on the cross.

Holy Saturday is chiefly a day of solemn vigil (watch). The major activity of the day comes at nightfall as observance of the Resurrection approaches. Catholic and Orthodox churches hold vigil services that often include the baptism of new members.



Easter Sunday celebrates the Resurrection of Jesus. Catholic and Orthodox churches hold Saturday evening services. Most Protestant churches hold Sunday morning Easter services. Easter sunrise services are also very popular in America. At that time, the light of the rising sun recalls the light that comes back to the world with the newly risen Jesus. For many Christians, Easter Sunday is set aside for feasting and celebration.

During the 40-day period beginning with Easter Sunday, Christians celebrate the time when Jesus reappeared to some of His followers. This period ends on Ascension Day, or Ascension Thursday. On this day, the story of Jesus' rise to heaven is read in churches. In Catholic churches, the Easter paschal candle is put out on Ascension Day. The Easter season concludes 10 days later with the feast of Pentecost, when the apostles reported that the Holy Spirit had entered into them. Christians believe that the church began at that time.

#### EASTER SYMBOLS

There are many symbols used during the Easter week that remind Christians of the original Easter events and their meaning. Most of these symbols are used only during the Easter season. The rest are part of Christian life and worship throughout the year.

***Easter, and focus on the suffering, humiliation, and death that is part of Holy Week. It is important to place the hope of the Resurrection, the promise of newness and life, against the background of death and endings. It is only in walking through the shadows and darkness of Holy Week and Good Friday, only in realizing the horror and magnitude of sin and its consequences in the world incarnated in the dying Jesus on the cross, only in contemplating the ending and despair that the disciples felt on Holy Saturday, that we can truly understand the light and hope of Sunday morning!***

***In observing this truth, that new beginnings come from endings, many people are able to draw a parable of their own lives and***

The crucifix and the cross are present in churches and many homes throughout the year. A crucifix is a cross with an image of Jesus' body hanging from it. It symbolizes the sacrifice Jesus made by allowing Himself to be killed. An empty cross--that is, without the figure of Christ crucified--reminds Christians of Jesus' victory over death and the new life and hope this victory brings to believers.



Candles are burned during many Easter celebrations, especially the vigil and midnight services before Easter Sunday. Christians associate Jesus with the light from candles, calling Him "the Light of the World." Many churches extinguish candles on their altars on Good Friday to show that Jesus' light has gone out. In Catholic churches, the special paschal candle is lit on Easter Sunday next to the main altar. The candle represents Jesus' return to life. The candle is often lit during the next 40 days, until it is put out on Ascension Day.



Easter lilies are used to decorate churches and homes. The large, pure white blossoms remind Christians of the pure new life that comes to them through the Resurrection of Jesus.



The lamb is a particularly important Easter symbol in central and eastern European countries. It represents Jesus and relates His death to that of the lamb sacrificed on the first Passover. Christians traditionally refer to Jesus as "the Lamb of God."

Other foods. Besides lamb and eggs, certain other foods are associated with the Easter season. Pretzels, for example, were originally a Lenten food. Their twisted shape suggested arms crossed in prayer. Hot cross buns, now eaten

*faith journey from the observances of Holy Week. In providing people with the opportunity to experience this truth in liturgy and symbol, the services become a powerful proclamation of the transformative power of the Gospel, and God at work in the lives of people.*

*The entire week between Palm Sunday and Holy Saturday is included in Holy Week, and some church traditions have daily services during the week. However, usually only Palm Sunday, Maundy Thursday, and Good Friday are times of special observance in most churches.*



throughout the Easter season, were first baked in England to be served on Good Friday. The buns have a cross made of icing on the top.

## EASTER CUSTOMS

A number of popular customs are observed during the Easter season. Some are followed by most Christians. Others are observed in a particular area or by a particular group.

Carnivals provide opportunities for feasting and merrymaking before the solemn fast days of Lent. The word carnival comes from the Latin word carnelevarium, which means removal of meat. The most famous carnival is the Mardi Gras, celebrated on Shrove Tuesday, the day before Lent begins. Mardi Gras is a French term that means Fat Tuesday. It refers to the fat ox that traditionally led a procession on Shrove Tuesday in France. Carnivals often feature parades in which people wear elaborate costumes. The best-known Mardi Gras parade in North America takes place in New Orleans.



Exchanging and eating Easter eggs is a popular custom in many countries. In most cases, chicken eggs are used. The eggs are hard-boiled and dyed in various colors and patterns. Many countries have their own traditional patterns. Probably the most famous Easter eggs are those designed in Ukraine and Poland, where Christians decorate the eggs with complicated red, black, and white patterns.



In many countries, children hunt for Easter eggs hidden about the home. Children in the United Kingdom, Germany, and some other countries play a game in which eggs are rolled against one another or down a hill. The egg that stays uncracked the longest wins. Since 1878, children in Washington, D.C., have been invited to roll eggs on the White House lawn.

Eggs and rabbits are the only familiar symbols unrelated to the Easter story. Eggs, which represent new life, have been a symbol of spring since ancient times. Christians adopted the egg as an Easter symbol because of the relationship between Easter and the renewal of life. Rabbits are associated with the fertility of spring because of their ability to produce many young. Some parents tell their children that the Easter Rabbit, or Easter Bunny, brings Easter eggs.

Passion Plays dramatize the Easter story. Such plays have been performed during the Easter season since the Middle Ages. The most famous one is



### ***Resurrection of Jesus Christ - Story Summary:***

***After Jesus was crucified, Joseph of Arimathea had Christ's body placed in his own tomb. A large stone covered the entrance and soldiers guarded the sealed tomb. On the third day, a Sunday, several women (Mary Magdalene, Mary the mother of James, Joanna and Salome are all mentioned in the gospel accounts) went to the tomb at dawn to anoint the body of Jesus.***

***A violent earthquake took place as an angel from heaven rolled back the stone. The guards shook in fear as the angel,***

usually presented every 10 years in Oberammergau, in southern Germany. It dates from 1634. In the United States, Passion Plays are performed annually in several cities.

It's a custom common among many Christians to wear new clothes on Easter Sunday. Like many other Easter symbols, the new clothes represent the new life offered through the death and Resurrection of Jesus.

Easter promenades of people in new clothes are a tradition in many European towns and villages. Some of these promenades are led by a person holding a cross or an Easter candle. In New York City, thousands of people stroll in the Easter Parade down Fifth Avenue to show off their new clothes following Easter services.

Many communities follow customs of the Easter season that are special to them. In Bethlehem, Pa., for example, a trombone choir of the Moravian Church plays hymns throughout the city before dawn on Easter Sunday to call church members to a sunrise service in the old Moravian cemetery. At the cemetery, the trombones play a joyful chorus as the sun appears on the horizon.

Because of the resurrection of Christ, many call Easter Sunday Resurrection Sunday.

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## **Easter Homily**

**Do not be afraid!  
I know that you are looking for Jesus the Crucified.  
He is not here. He has been raised exactly as he promised.**

This is the core Easter message and variations of this appear in all the Gospels and the Acts of the Apostles. He is not here, meaning the Risen Lord is no longer in the tomb. He is here with us, in you and in me, in this assembly, in our community.

How often we hear the encouraging words in the Scriptures:  
**Do not be afraid!**

How well God knows us and our frailty!  
All through our lives we are constantly challenged by our fears.  
When we are kids we are afraid of getting lost or of being forgotten.  
Later we are afraid that we will not be liked, that we will not be acceptable, or that will just look stupid.  
Still later, we are afraid that we will lose those we love, those who are so important to our daily lives.  
Underlying all of this, of course, is our awareness of our fundamental fragility and vulnerability as humans. We can never escape these fears — they are part of our human condition. But the Risen Lord tells Nicole Gausseron as she writes in *The Little Notebook*: Nicole, I am with you — do not be afraid...

*dressed in bright white, sat upon the stone. The angel announced to the women that Jesus who was crucified was no longer in the tomb, "He is risen, just as he said." Then he instructed the women to inspect the tomb and see for themselves. Next he told them to go inform the disciples.*

*With a mixture of fear and joy they ran to obey the angel's command, but suddenly Jesus met them on their way. They fell at his feet and worshiped him. Jesus then said to them, "Do not be afraid. Go tell my brothers to go to Galilee. There they will see me."*

*When the guards reported what had happened to the chief priests, they bribed the soldiers with a large sum of money, telling them to lie and say that the*

I have chosen you; I protect you;  
I am leading you — do not be afraid.

**Do not be afraid!**  
**I know that you are looking for Jesus the Crucified.**  
**He is not here. He has been raised exactly as he promised.**

For Matthew, the belief in the resurrection is not caused by seeing, touching, and hearing. To believe in the resurrection is rather to believe in the mighty acts of God. In this we get a sense of the Jewish mindset of Matthew. He is thinking of the creation of the mighty acts of God at the Red Sea, at Sinai and in the desert; or when Israel crosses the Jordan into a land flowing with milk and honey; or raising up David and the great prophets. To believe in the resurrection is to believe in these mighty acts of God, now being done in the Risen Christ.

The most important reality in the resurrection is the grace-filled and free action of God. God raised Jesus from the dead. The mystery of the resurrection is the mystery of God's own self; the mystery of God's inscrutable freedom in the creation, in sending his Beloved Son who empties himself for our sake; the mystery of God's commitment to life. Our God is a God of living of the dead and God will not let the Beloved Son lay in the tomb nor will God abandon us. the mystery of God's sense of justice and compassion. God will not let his suffering servant, the just one, the innocent one go unvindicated. No, God raises this lamb, slain for us, to life.

**Do not be afraid!**  
**I know that you are looking for Jesus the Crucified.**  
**He is not here. He has been raised exactly as he promised.**

When Jesus appears to Mary Magdalene and the other Mary there is a message and a mission. "Go and tell..." The resurrection not a private vision, for the devotion and edification of the women involved. Witnessing to the resurrection means "go and tell." As disciples of Jesus, these women have been entrusted with a message of reconciliation. That is, even though the Eleven have fled, Jesus is reaching out to them. He is telling them to meet him in Galilee. "Go, tell my brothers..." There will be no sour grapes, no grudge. "Go tell my brothers that I will meet them in Galilee.

*disciples had stolen the body in the night.*

*After his resurrection, Jesus appeared to the women near the tomb and later at least twice to the disciples while they were gathered at a house in prayer. He visited two of the disciples on the road to Emmaus and he also appeared at the Sea of Galilee while several of the disciples were fishing.*



***Points of Interest from the Resurrection of Jesus Christ Story:***

***• There are at least 12 different appearances of Christ in the resurrection accounts, beginning with Mary and ending with Paul. They were physical, tangible experiences with***

**Do not be afraid!  
I know that you are looking for Jesus the Crucified.  
He is not here. He has been raised exactly as he promised.**

The women are afraid and yet filled with joy.

They run to tell the disciples and they meet the Risen Christ.

"Peace be with you!"

It is a peace that neither the world nor any consumer good can give, a peace that is rooted in the one who has suffered, the one who has emptied himself completely.

It is a peace that only the Risen Christ can give us.

And the women embrace him and worship him.

What more fitting response could they have made, these women disciples.

It is exactly our response to the Risen Lord, to give thanks and praise,

to worship as the Body of this Risen Christ tonight and every time we come together to celebrate Eucharist.

**Do not be afraid!  
I know that you are looking for Jesus the Crucified.  
He is not here. He has been raised exactly as he promised.**

## **Annual Report – Just a Reminder!**

A year goes past and the tree grows another ring,  
and as a year goes past there are other songs to sing.

And as the sun in May chases away the cold,  
another year has past, another story must be told...

(from The Needfire: A Celtic Celebration Written by Rick Fox)

And what is the story we tell this year? What is the story of our life together as a community of faith? Is it a story of laughter or of tears, of hope or despair, of life or death? I admit, that was a trick question, because the story of our life together has included all of those things.

Another part of our story is our place in the community. Even as we need to ask what that place is, and what it could be, we can rejoice that we have a place. As the circle of life continues to spin, the end of one year marks the beginning of a new.

The annual report is time set aside specifically to look at how God is calling you. And in keeping with our Holy Rule, each member of the Community is asked to report his/her apostolic activities, in writing, to the Abbot/Abbess once annually on the anniversary of the member's birthday. The report should include a brief outline of the intended apostolic activities for the coming year.

So, what about your story? The majority of each one of our lives lies in the

***Christ eating, speaking and allowing himself to be touched.***

***• Jesus' resurrected body was different from his physical body. It was no longer subject to the same laws of nature. He could transcend locked doors, and yet he could still be touched and he could eat.***

***• Before Jesus ascended into heaven he gave the Great Commission, telling his followers to go and make disciples of all nations.***

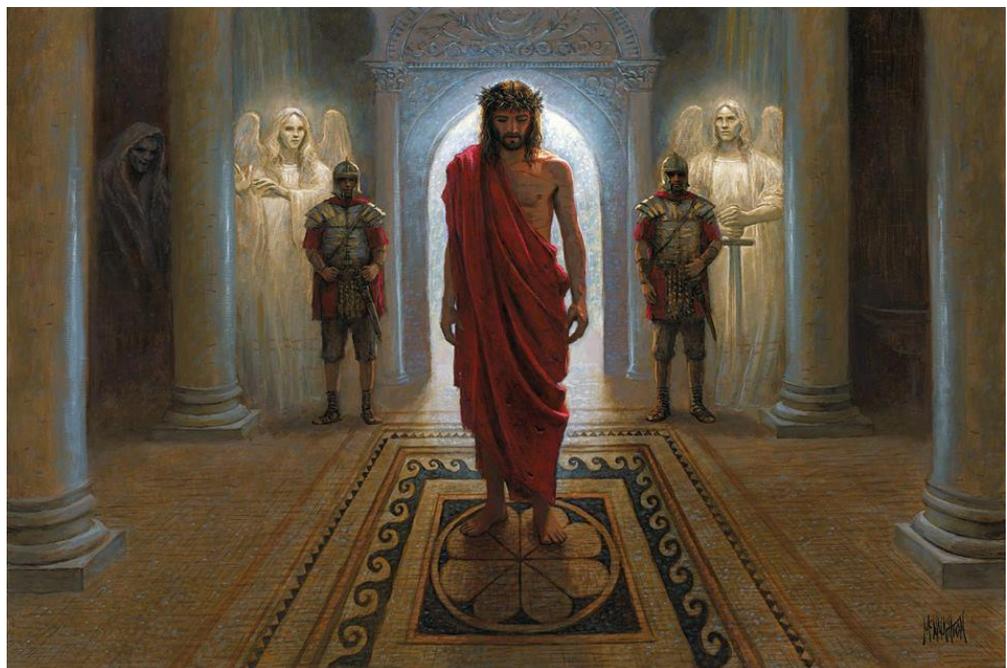
***• The stone was not rolled away from the tomb so Jesus could get out. He was able to walk through walls (John 20:19) in his resurrected body. The stone was rolled away so that everyone could see that he was risen.***



every day. Places where we seek to hear God's voice, places where we see God at work in our midst, places where we are built up and strengthened as we seek to live as people of faith. And then there is more...

In addition to the Annual Report, members may decide to include a "Manifestation of Conscience" (*or Confession*). This is completely voluntary and will be read only by the Abbot/Abbess and then destroyed. This report will be held in the strictest confidence! A "Manifestation of Conscience" should include an overview of spiritual struggles, their effect and the spiritual growth that he/she has gained from them. Each member is reminded that the Abbot/Abbess is always available for spiritual or temporal guidance as well as absolution).

## **The Passion of Christ**



*Jesus is tried by Pontius Pilate, the Roman governor, on a charge of treason. The Jewish authorities were not authorized to execute people, so they needed to transfer the case to the Roman authorities.*



The story of the Easter Resurrection is incomplete without the Passion story.

The elements of the Passion story are these:

- The Last Supper
- The agony in the Garden of Gethsemane
- The arrest of Jesus after his betrayal by Judas
- The examination and condemnation of Jesus by the Jews
- The trial before Pilate during which Jesus is sentenced to be whipped and crucified
- The crucifixion of Jesus

**Question for Reflection About the Resurrection of Jesus Christ:**

**When Jesus appeared to the two disciples on the road to Emmaus, they didn't recognize him (Luke 24:13-33). They even talked in great length about Jesus, but they didn't know they were in his very presence. Has Jesus, the resurrected Savior visited you, but you didn't recognize him?**



**It is precisely in difficult and challenging times that we must look to the witnesses of faith. Mary is the greatest of them all. Through her pilgrimage of faith, she walked into the night of faith.**

The Passion of Christ is the story of Jesus Christ's arrest, trial and suffering. It ends with his execution by crucifixion. The Passion is an episode in a longer story and cannot be properly understood without the story of the Resurrection.

The word Passion comes from the Latin word for suffering.

The crucifixion of Jesus is accepted by many scholars as an actual historical event. It is recorded in the writings of Paul, the Gospels, Josephus, and the Roman historian Tacitus. Scholars differ about the historical accuracy of the details, the context and the meaning of the event.

Most versions of the Passion begin with the events in the Garden of Gethsemane. Some also include the Last Supper, while some writers begin the story as early as Palm Sunday, when Jesus entered Jerusalem to the applause of the crowds.

The Passion is a story about injustice, doubt, fear, pain and, ultimately, degrading death. It tells how God experienced these things in the same way as ordinary human beings.

The most iconic image of the Passion is the crucifix - Christ in his last agony on the cross - found in statues and paintings, in glass, stone and wooden images in churches, and in jewelry.

The Passion appears in many forms of art. It is set to music, used as a drama and is the subject of innumerable paintings.

Spiritually, the Passion is the perfect example of suffering, which is one of the pervasive themes of the Christian religion.

Suffering is not the only theme of the Passion, although some Christians believe that Christ's suffering and the wounds that he suffered play a great part in redeeming humanity from sin.

Another theme is incarnation - the death of Jesus shows humanity that God had become truly human and that he was willing to undergo every human suffering, right up to the final agony of death. Another is obedience - despite initial, and very human, reluctance and fear, Jesus demonstrates his total acquiescence to God's wishes.

But the final theme is victory - the victory of Christ over death - and this is why the Passion story is inseparable from the story of the Resurrection.

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## **Two Members of the Community Prepare to Progress to the Next Level**

**Brother Francis, O.S.S.T.**, celebrated the one year anniversary of his First Profession on March 19, 2013 and has petitioned to make his Final & Perpetual Profession. The Presiding Archbishop-Abbot has approved his request and God willing Brother Francis will celebrate his Solemn Life Profession with monastic vows on June 29, 2013, Solemnity of Saints Peter and Paul, Apostles.

**Deacon Russell Dean Lee**, will complete his six month Postulancy on March 31, 2013 and has been awarded the Certificate in Sacred Studies from Ave

***As we journey through the difficulties of life, let us turn to Mary and pray a beautiful prayer that has provided consolation and strength to millions of Catholics throughout the centuries: "Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!"***



Maria School of Divinity for his completion of the Postulancy portion of our Spiritual Formation Program. Deacon Russ is scheduled to celebrate the Rite of First Profession and take his monastic vows on April, 8, 2013, Solemnity of the Annunciation of the Lord. Deacon Russ also recently enrolled in the Seminary portion of Ave Maria and is working toward a dual Bachelor of Sacred Theology / Master of Divinity track program.

Congratulations to both Brother Francis and Deacon Russ for their great accomplishments. A job well done!

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***In Thoughts in Solitude, Thomas Merton, O.C.S.O., wrote, "My Lord God, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it. Therefore, I will trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone."***

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***As we prepare for Holy Week, there is the revelation of the darkness within us that is brought into the light by God's love.***

**"The basic and most fundamental problem of the spiritual life is this acceptance of our hidden and dark self, with which we tend to identify all the evil that is in us. We must learn by discernment to separate the evil growth of our actions from the good ground of the soul. And we must prepare that ground so that a new life can grow up from it within us, beyond our knowledge and beyond our conscious control. The sacred attitude is, then, one of reverence, awe and silence before the mystery that begins to take place within us when we become aware of our innermost self. In silence, hope, expectation, and unknowing, the [we] abandon [ourselves] to the divine will: not as an arbitrary and magic power whose decrees must be spelled out from cryptic ciphers, but as to the stream of reality and life itself. The sacred attitude is, then, one of deep and fundamental respect for the real in whatever new form it may present itself." (Thomas Merton. *The Inner Experience: Notes on Contemplation*, p.55.)**

# Message from the Abbot

Dear Sisters and Brothers in Christ, ~ *Totus Tuus* ~ "Totally Yours"

Christ is risen! Imagine the power in those words of promise.

When the disciples first heard Jesus speak of his death and resurrection, "they kept the matter to themselves" (Mark 9:10). But the news is too good to keep to ourselves. The life of Jesus Christ has been unleashed into the world.

Because Christ is risen, you can embrace life's complexities and uncertainties with a living, daring confidence in God's grace. The risen Christ goes ahead of you, meeting you in the most surprising faces and unexpected places. Christ's resurrection puts us right where God wants us to be -- in the thick of life.

Because Christ is risen, you have a word of hope. To those weary from mourning loss and fearing death, the assurance is given that nothing in all creation will separate us from the love of God in Christ Jesus.

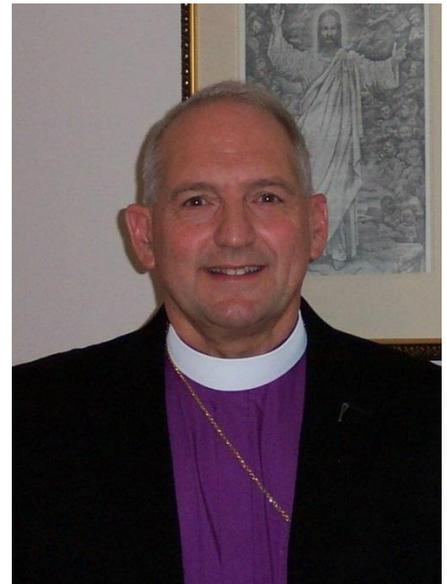
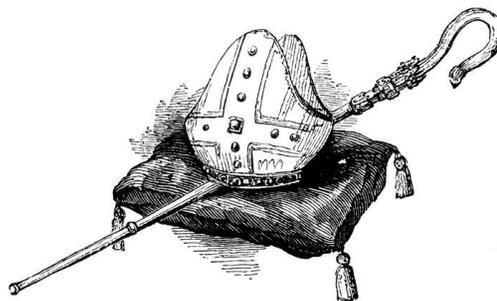
The life of Jesus, God's own life, has burst into the world, restoring community. At the barriers we erect to divide us, the risen Christ meets us, turning those walls into tables of reconciliation. To those who live in fear and feel unworthy, the promise is given. "You are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God" (Ephesians 2:19).

Every morning you awaken with the mark of Jesus' death on your forehead and the promise of Christ's resurrection on your lips.

Christ is risen! Alleluia!

In God's grace,

*Dom ++Robert, O.S.S.T.*



*Most Rev. Dr. Robert F. Jangro  
Presiding Archbishop-Abbot*



***Our Lady of  
Peace Archabbey,  
Atlanta, GA***

***Virgin Mother of  
God Hermitage,  
Fayetteville, NC***

***Abbey of Saint  
Mary Theotokos,  
Corona, CA***

***Our Lady of  
Divine Providence  
Abbey,  
Roanoke, VA***

***Westland, MI***

***Twentynine  
Palms, CA***

***Our Lady of  
Solitude Abbey,  
Mayer, AZ***

***Our Lady of  
Animals Abbey,  
Tigard, OR***

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Lady of Grace,  
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