



The Marian Journal

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

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"The Old Catholic Marianists"

For most of us, the Advent season can so easily be a time of frantic activity, too much busyness, lots of stress, and heavy involvement in consumerism. Especially during these challenging economic times, it would seem to be to our advantage to reevaluate the way we prepare for and celebrate Christmas.

During this Advent season may we be "watchful and alert" as we "await the blessed hope and the coming of our Savior, Jesus Christ."

Awaiting the Messiah



by *Jeanne Kun*

For most of us December is chaotic and filled with busy preparations for Christmas. We run breathlessly through crowded shopping malls trying to find the perfect present to please every member of the family. We bake dozens of Christmas cookies and goodies. We dust off the boxes of decorations stored away in the attic or basement and festively deck the house and string the lights on the tree. We struggle to write last-minute cards and holiday greetings to cherished friends. Each year it only seems to get worse.

As the shopping days decrease and our frantic pace increases, it is all too easy

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**2015 Feast Days
of Mary**

**January 1
Solemnity of
Mary, Mother of
God ***

to lose sight of what these special preparations are meant for and to forget who it is we are getting ready to greet. Excitement fills the air and brightens our spirits as we hum snatches of Christmas carols, but our worries and the still-lengthy "To Do" list weigh heavily on us as Christmas approaches.

During these hectic days the church offers us the season of Advent as a reminder of whose coming it is that we are preparing for. Advent is designed to give us a spiritual orientation to the coming celebration and a time for reflection and interior preparation for it. Advent is a sort of spiritual "waiting room". The word "advent" comes from the Latin *adventus*, which means "coming" or "arrival". Throughout the Advent season we anticipate the coming or the arrival of Christ, the anointed one, the Messiah, our savior. Our daily Scripture readings and meditations this month will focus on God's promise of salvation and the fulfillment of this promise in Jesus Christ. In them we will see a summary of salvation history.

Both the Advent season and the selection of Scripture readings are characterized by an attentive attitude, a posture of waiting. But a time of waiting is not just a period of mounting expectation, to be impatiently endured until the longed-for person or event arrives. It is an opportunity to set our sights on the promise, to hold fast to it, to consider its significance, to explore and fathom who and what it is that we are waiting for. The centuries that God's people spent watching and waiting in the Old Testament, longing and hoping for the day of redemption, are mirrored and even relived in our own interior waiting in the season of Advent. This waiting is not a passive whiling away of the days and hours, but a time when our appetites are whet, when our eagerness is honed to fine-edged anticipation, when we stand on tiptoe to catch the first glimpse of his coming.

John Henry Newman marvelously and vividly expressed the spirit of this waiting in one of his sermons: "We are not simply to believe, but to watch; not simply to love, but to watch; not simply to obey, but to watch; to watch for what? For the great event, Christ's coming..."

"I conceive it may be explained as follows - Do you know the feeling, in matters of this life, of expecting a friend, expecting him to come, and he delays?... Do you know what it is to be in anxiety lest something should happen which may happen or may not, or to be in suspense about some important event, which makes your heart beat when you are reminded of it, and of which you think the first thing in the morning. Do you know what it is to have a friend in a distant country, to expect news of him, and to wonder from day to day what he is now doing, and whether he is well? Do you know what it is so to live upon a person who is present to you, that your eyes follow his, that you read his soul, that you see all its changes in his countenance, that you anticipate his wishes, that you smile in his smile, and are sad in his sadness, and are downcast when he is vexed, and rejoice in his successes? To watch for Christ is a feeling such as all these; as far as feelings of this world are fit to shadow out those of another".

Yes, Advent is the season when we stand like sentries at the post, watching for the coming dawn. Our readings are peopled by the prophets who foretold the coming of Christ, and by the men and women of Israel who looked generation after generation for his appearance. The patriarchs, Ruth, David, Isaiah, Malachi, Simeon, and Anna bring us to the gates of Bethlehem and to the threshold of the new covenant in Jesus Christ. Our watching and waiting is not in vain, for we know Christ has come, and will come again.

January 8
Our Lady of
Prompt Succor

February 2
Presentation of
the Lord

February 11
Our Lady of
Lourdes

March 25
Annunciation

May 13
Our Lady of
Fatima

May 31
Visitation

June 27
Our Mother of
Perpetual Help

August 15
Assumption *

August 22
Queenship of
Mary

September 8
Birth of Mary

September 12
The Most Holy
Name of Mary

September 15 Our
Lady of Sorrows

October 7
Our Lady of the
Rosary

But besides the ever present danger of being overwhelmed with merry-making and rolls of gift wrap, we can also be in danger of allowing a spiritual sentimentality to color our thoughts about the coming of Christ. We have become accustomed to imagining scenes of a snowy, starry night with a rustic stable holding an innocently smiling child on sweet-smelling hay. Christmas is, indeed, a celebration of a birth, but one that is startling, amazing, and almost incomprehensible in its reality! As Bernard of Clairvaux wrote, "God's majesty inclined to humility" in the incarnation. God's promise to send a savior for the redemption of fallen humankind is fulfilled in the Word made flesh, in the divine nature of God taking on the human nature of his creatures in the incarnate person of the Son. This is what we celebrate at Christmas, as Bernard explained: *"Once a year the universal Church makes a solemn commemoration of the advent of such majesty, of such condescension, of such charity, yes, of such a glorification of the human race"*.

Scripture and the Advent liturgy also direct our thoughts and attention to two other comings of Christ. The emphasis on waiting during this season is intentional, because we are still expecting Christ in his second and final coming - the "parousia", as the Church terms it from the Greek. Interestingly, in Greek culture this word was used to describe the visitation of a God, or the coming or arrival of a king as he traveled about his realm and was greeted in town after town by his subjects. The parousia of a ruler was often an occasion when petitions were presented, favors were granted, and wrongs were righted. As the Scottish Scripture scholar William Barclay explains, "The word describes a healing and correcting visitation".

We are still awaiting this final coming of our judge and savior Jesus Christ, and Advent is a yearly reminder and opportunity to do spiritual "housecleaning". It is an invitation to take stock of our relationships with the Lord and with one another, to confess our sins, to reform our lives, and to prepare ourselves for Christ's coming, which might break in on us at any moment. Thus, one of the dominant voices we hear in the Advent readings is John the Baptist's as he cries his message of repentance: *"Reform your lives! The Reign of God is at hand... Prepare the way of the Lord, make straight his path"* (Matt. 3:2-3). Many of our daily texts and meditations are oriented to help us to respond to this call.

St Bernard often highlighted these dual aspects of the Advent season, and even wrote of what he described as the "three advents" of Christ. He named as first that advent which has already happened in historical time and space and which we now commemorate each Christmas, the one in which Christ entered the world through the womb of Mary to "seek and to save that which was lost". The third is the parousia, the advent in which Christ will come to judge the living and the dead, and to take us to himself. Then Bernard explained the second, or middle, advent as the "time of visitation" by which Christ is now present and active in each of our lives. Daily he is at work in us through grace to transform us into his image and likeness and to bring us salvation and healing from the sin, difficulties, sicknesses, and human frailties of our everyday lives.

As we progress through this season, let us invite the Holy Spirit to deepen our appreciation and understanding of all these multiple dimensions of Advent and to stir in us an eager longing and desire to wholeheartedly greet our savior in all of his comings to us. May we be found living "lives of holiness and Godliness, waiting for and hastening the coming of the day of God" (2 Peter 3:11-12)

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November 21
Presentation of
the Blessed
Virgin Mary

December 8
Immaculate
Conception *

December 12
Our Lady of
Guadalupe

*** Holy day of**
Obligation

The Month of
Mary is May.

The Month of the
Rosary is
October.

The Feast of the
Immaculate Heart
is the Saturday
following the
Second Sunday
after Pentecost.

The First
Saturday of each
Month is also
dedicated to
Marian Devotions.



The Son of Man



by Fulton J. Sheen (1895-1979)

No title did our Lord use more often to describe himself than "the Son of Man." No one else ever called him by that title, but he used it of himself at least eighty times. Nor is it "a Son of Man," that he called himself, but "the Son of Man." His existence, both eternal and temporal, is in it. In his conversation with Nicodemus he indicated that he was God in the form of man.

There is One who came down from heaven;
the Son of Man who dwells in heaven.

God so loved the world that
He gave his only begotten Son...
- John 3:13, 16

That "the Son of Man" referred to his human nature, which was in personal union with his divine nature, is evidenced from the fact that the first time our Lord ever referred to himself as "the Son of Man" was when he was recognized by his disciples as the Son of God.

As God he could not suffer



**The Christmas
Story of the Birth
of Jesus -
Paraphrased from
the Bible:**

This Christmas story gives a biblical account of the events surrounding the birth of Jesus Christ. The Christmas story is paraphrased from the New Testament books of Matthew and Luke in the Bible.

References:

***Matthew 1:18-25;
Matthew 2:1-12;
Luke 1:26-38;
Luke 2:1-20.***

**The Conception
of Jesus Foretold:**

***Mary, a virgin,
was living in
Galilee of
Nazareth and was
engaged to be
married to***

Christ entered into human existence under a form which was not natural to him as the Son of God. This assuming of a human nature was a humiliation, an emptying, a stripping and a *kenosis* of his glory. The fundamental renouncement of his divine glory created a physical condition of life which made him appear like a man – his suffering and death were the logical consequences of this humiliation. As God he could not suffer – as man he could.

This distinction between the Son of Man and Son of God, he often made. On one occasion, when his enemies sought to kill him, he said:

You belong to earth, I to heaven;
You to this world, I to another.
– John 8:23



As Son of Man he suffered for us

Sometimes the title "the Son of Man" is used with reference to his coming on the last day to judge all men. At other times, it referred to his Messianic mission to establish the Kingdom of God on earth and to bring forgiveness of sinners. But more often it refers to his passion, death and resurrection. Hidden in it was his mission as Savior and his humiliation as God in the weakness of human flesh. As a king might take another name while traveling incognito, so the Son of God took another name, "the Son of Man," not to deny his divinity but better to affirm the new condition he had taken. Since he was humbling himself and making himself obedient, even to the death on the cross, the title "the Son of Man" stood for the shame, abasement, and grief which is the human lot. It was descriptive of what he became, rather than of what he is from all eternity. "The Son of Man" or the "Man of Sorrows" was, he said, also the object of prophecy:

What is written of the Son of Man?
That he must be much ill-used, and despised.
– Mark 9:11

Joseph, a Jewish carpenter. An angel visited her and explained to her that she would conceive a son by the power of the Holy Spirit. She would carry and give birth to this child and she would name him Jesus.

At first Mary was afraid and troubled by the angel's words. Being a virgin, Mary questioned the angel, "How will this be?" The angel explained that the child would be God's own Son and, therefore, "nothing is impossible with God." Humbled and in awe, Mary believed the angel of the Lord and rejoiced in God her Savior.

Surely Mary reflected with wonder on the words found in Isaiah 7:14 foretelling this event, "Therefore the Lord himself will give you a sign: The virgin will be with child

Because the name implied not only humiliation but identification with sinful mankind, *he never used the term after he had redeemed humanity and risen from the dead.* The glorified lips of the "Resurrection and the Life" never again pronounce "the Son of Man." He had left behind him the oneness with unredeemed humanity.

That the lowliness of his present condition was what he wished to emphasize became evident from his oneness with the woes and miseries of men. If men were homeless, he would be homeless:

Foxes have holes,
and the birds of the air their resting-places;
the Son of Man has nowhere to lay his head.
- Matthew 8:20

Since the truth he came to bring to this earth was reserved for those who accepted his divinity, and was not something to tickle ears, he never used "the Son of Man" as the source of that truth. The truth he brought was divine truth, final and absolute. Hence he avoided using the term "Son of Man" in relation to his divine nature, which was one with the Father.

I have knowledge of him,
and I am true to his Word.
- John 8:55

I am the Truth.
- John 14:6

Believe me when I tell you this.
- John 6:32



The best judge of men and women

But when it came to judging the world, at the end of time, separating the sheep and the goats, holding the scales of virtue and vice in each soul, that privilege and authority was his because he suffered and redeemed mankind as "the Son

and will give birth to a son, and will call him Immanuel."

The Birth of Jesus:

While Mary was still engaged to Joseph, she miraculously became pregnant through the Holy Spirit, as foretold to her by the angel. When Mary told Joseph she was pregnant, he had every right to feel disgraced. He knew the child was not his own, and Mary's apparent unfaithfulness carried a grave social stigma. Joseph not only had the right to divorce Mary, under Jewish law she could be put to death by stoning.

Although Joseph's initial reaction was to break the engagement, the appropriate thing for a righteous man to do, he treated Mary with extreme

of Man." Because he was obedient unto death, his Father exalted him as Judge. Knowing what was in man, as "the Son of Man," he could best judge man.

The Father...has also granted him power to execute judgment, since he is the Son of Man.
- John 5:27

Though "the Son of Man" expressed his federation with humanity, He was very careful to note that he was like man in all things save sin. He challenged his hearers to convict him of sin. But the consequences of sin were all his as "the Son of Man." Hence the prayer to let the chalice pass. His endurance of hunger and thirst. His agony and bloody sweat. Perhaps even his seeming older than he actually was. His condescension to wash the feet of his disciples. His absence of resentment as the swine-owning capitalists ordered him from their shores. His endurance of false charges of being a winebibber, a glutton. His gentleness, which expressed itself in hiding when his enemies would have stoned him. Above all, his endurance of worry, anxiety, fear, pain, mental anguish, fever, hunger, thirst, and agony during the hours of His Passion. All these things were to inspire men to imitate "the Son of Man." Nothing that was human was foreign to him.

Human infirmity touched him

The human family has its trials. So he sanctified them by living in a family. Labor and work done by the sweat of the brow were humanity's lot. Therefore he, "the Son of Man," became a carpenter. No single human affliction which befalls man as the result of sin escaped his oneness with it.

He took our infirmities upon himself, and bore our sicknesses.
- Matthew 8:17

Isaiah had prophesied this incorporation with human frailty. Though there is no evidence in the Gospels that our Lord was ever ill, there are many instances where he felt sickness as if it were his own, as he felt sin as if it were his own. Hence in the performance of a cure, He sometimes "sighed" or "groaned" after looking up to heaven, the source of his power. Human infirmity touched him so deeply, because deafness, dumbness, leprosy, insanity were the effects of sin, not in the person afflicted but in humanity. Because his death would remove sin which was the cause (though the final release from sickness and error would not come until the resurrection of the just), he said that it was just as easy for him to heal one as the other.

Tell me, which command is more lightly given, to say to a man, your sins are forgiven, or to say, Rise up, and walk?
- Matthew 9:5

He sighed because he was a High Priest who was touched by all the "ills that flesh is heir to." Tears! He wept three times, because humanity weeps. When he saw others weep, such as Mary in grief at her brother's death, he felt the sorrow as his own.

kindness. He did not want to cause her further shame, so he decided to act quietly. But God sent an angel to Joseph in a dream to verify Mary's story and reassure him that his marriage to her was God's will. The angel explained that the child within Mary was conceived by the Holy Spirit, that his name would be Jesus and that he was the Messiah, God with us.

When Joseph woke from his dream, he willingly obeyed God and took Mary home to be his wife, in spite of the public humiliation he would face.

Perhaps this noble quality is one of the reasons God chose him to be the Messiah's earthly father.

Joseph too must have wondered in awe as he

When he saw her in tears,
and the tears of the Jews who accompanied her,
he sighed deeply, and distressed himself over it.

– John 11:33

In the death and burial of Lazarus he saw the long procession of mourners from the first to the last. And the reason of it all – how death came into the world with the sin of Adam. Within a few days, he knew that he as the second Adam or “the Son of Man,” would take on “the sins of the world,” and thereby give death its death. The restoring of physical health to humanity cost him something, as the restoring of spiritual health cost his life. In the first instance, as the Son of Man, He felt as if an energy that was lost to him went into humanity. When the woman touched the hem of his garment, the Gospel records that he was:

Inwardly aware of the power
that proceeded from him.

– Mark 5:30

God chose to enter the human family

Though, therefore, no disease or sin touched him by a contagion, he bore them as a loving mother bears the agony of her child and would, if possible, take it upon herself. But a mother does not have that representative character over her family that Christ had over the human race. He was the new Adam and could bring forgiveness and life to all men, as the first Adam brought to all men sin and death.

Finally, the title “the Son of Man” meant that he was representative not of the Jews alone, nor of the Samaritans alone, but of all mankind. His relation to mankind was similar to that of Adam. The human race has two heads – Adam and the new Adam, Christ. “The Son of Man” was not a particular man, a personal man, but rather a Pattern Man, a Universal Man. It was into the human family that God chose to enter, the perfect phrase to describe it being, *Homo factus est*. He was made man and qualified himself for co-partnership with human nature. He entered into the reality of common humanity. He assumed a human nature into is sacred person.

Aristotle said that if the gods take interest in human affairs, they may be expected to look with most satisfaction on what is most akin to their own nature. This would imply a certain amount of disdain for the human – hence the Greeks said that manifestations of deity “were too fair to worship, too divine to love.” But in the person of Christ it is the reverse that was true – “He came unto his own.” A sanctifier must be one with those whom he sanctifies. The very separateness in character between the two parties makes it necessary that in some way they should be one. There must be a point of contact, one with the other. He who is like his brethren will have more power over them than one who is not like them. Hence, in order to be a sanctifier, our Blessed Lord had to be a man like his unholy brethren. He would make them holy by reproducing in his life the lost ideal of human character and bringing that ideal to bear on their minds and hearts.

A compassionate high priest

remembered the words found in Isaiah 7:14, "Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel."

At that time, Caesar Augustus decreed that a census be taken, and every person in the entire Roman world had to go to his own town to register. Joseph, being of the line of David, was required to go to Bethlehem to register with Mary. While in Bethlehem, Mary gave birth to Jesus. Probably due to the census, the inn was too crowded, and Mary gave birth in a crude stable. She wrapped the baby in cloths and placed him in a manger.

The Shepherd's Worship the Savior:

Out in the fields, an angel of the

The Ideal had to be an *ideal* man, "bone of our bone, flesh of our flesh" – "the Son of Man." He had to be in humanity, stripped of all social advantages, down to the level of the common mass, and presenting there the ideal of excellence among menial surroundings. Thus would he be a compassionate High Priest Who could feel for man and be his true representative before God. The closer he was to his constituents, the better fitted he was for his office. By having compassion on the ignorant and erring, he acquired through his own experience and consciousness of infirmity a likeness to men who suffer.

He could not be a High Priest for man and intercede for man, and pay his debts to the Father, unless he was taken *from* among men. The title "Son of Man" proclaimed this brotherhood with men. But men cannot be brothers unless they have a common father, and God is not a Father unless he has a Son. To believe in the brotherhood of man without the Fatherhood of God would make men a race of bastards.

But sympathy alone is not the full explanation of this title "Son of Man." He was not only willing, but eager – even under a necessity – to come to their lot. Sympathetic love brought him down from heaven to earth, and fellowship in suffering followed as a matter of course. Love is a vicarious principle. A mother suffers for and with her sick child, as a patriot suffers for his country. No wonder that the Son of Man visited this dark, sinful, wretched earth by becoming Man – Christ's unity with the sinful was due to his love! Love burdens itself with the wants and woes and losses and even the wrongs of others.

He was sin-bearer by destiny

He suffered because he loved. But something more is to be added. It was not just enough for a man to love another man. If this suffering was ever to have any value, he must have something to offer to God for us, and his offering must possess that quality needful to efficacy. It must be perfect and eternally valid. He, therefore, had to be God as well as man, otherwise the reparation and redemption of sinful man would not have value in the sight of God. Sympathy alone would not suffice to form unity between God and the unholy. There must be a divine appointment to the office.

In virtue of the divine "must," he was not only a Priest but a *Victim*. He put away sin by the sacrifice of himself. As a Priest, he was humanity's representative; as a Victim, he was humanity's substitute. He offered himself as an acceptable sacrifice to God. It is a perfect example of self-surrender and devotion to the divine will, and God accepted the sacrifice not by a man, but by "the Son of Man," or the human race represented by this Archetypal or Pattern Man. Acting as sin-bearer did not in any way alter his relationship to his heavenly Father. Though Christ was actually the sin-bearer only while on earth, he was the sin-bearer by destiny before he came into the world. Hence, Scripture calls him the "Lamb slain before the foundation of the world."

No one – not the demons, not his enemies, not even the Apostles – ever called him "the Son of Man." As "Son of God" applied to himself had a unique meaning, namely, the only begotten Son of the Eternal Father, so had this title, coined by himself and applied to himself alone. No one else ever stood as a representative of the human race. "The Son of God" is a stranger to the human race, because he is its Creator; but the "Son of Man" was one with the human race except for

Lord appeared to the shepherds who were tending their flocks of sheep by night.

The angel announced that the Savior had been born in the town of David. Suddenly a great host of heavenly beings appeared with the angels and began singing praises to God. As the angelic beings departed, the shepherds decided to travel to Bethlehem and see the Christ-child.

There they found Mary, Joseph and the baby, in the stable. After their visit, they began to spread the word about this amazing child and everything the angel had said about him. They went on their way still praising and glorifying God. But Mary kept quiet, treasuring their words and pondering them in her heart. It must have been beyond her ability to grasp, that

its sin. As man he could die. To die is a humiliation; but to die for others is glorification. His Father, therefore, manifested a singular love to his divine Son by allowing him as the Son of Man to taste death for others. The family tree of earthly ancestors was really not important. What was important was the family tree of the children of God he planted on Calvary.

This article is adapted from *Life of Christ*, Chapter 23, by Archbishop Fulton J. Sheen 1958, published by Ignatius Press, San Francisco, with forward by Fr. Benedict Groeschel.

What Does it Mean to be a Man of God?



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

"Man of God" is the description given to a man that follows God in every way, who obeys His commands with joy, who does not live for the things of this life but for the things of eternity, who willingly serves his God in giving freely of all his resources yet gladly suffers as a consequence of his faith. Perhaps Micah 6:8 sums up the man of God in one neat verse: "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God."

The man of God does not swindle or defraud his employer by turning up late for work or spending an hour on the internet during work hours; he doesn't gossip or slander; he keeps his mind and heart pure by guarding his eyes and ears from the filth of the world; he is the spiritual leader of his family. He does everything opposite to what the world does or approves of; he goes "against the grain" of society because he knows these things displease God; he considers those who are "disadvantaged" or those rejected by society, those that are lonely or despairing; he is a listener to other people's problems and does not judge.

Most of all, the man of God understands that when our Lord commanded him to "be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48), he is only able to accomplish that because God enables him to be "holy and blameless in his sight" (Ephesians 1:4) through His power and the indwelling of His Spirit. On our own, we are incapable of holiness and perfection, but through Christ who strengthens us, we can "do all things" (Philippians 4:13). The man of God knows that his new nature is that of the righteousness of Christ which was exchanged for our sinful nature at the cross (2 Corinthians 5:17; Philippians 3:9). The final result is that he walks humbly with his God, knowing that he must rely solely upon Him to be able to live to the full and persevere to the end.

sleeping in her arms—the tender child she had just borne—was the Savior of the world.

The Magi Bring Gifts:

After Jesus' birth, Herod was king of Judea. At this time wise men (Magi) from the east saw a star, they came in search, knowing the star signified the birth of the king of the Jews.

The wise men came to the Jewish rulers in Jerusalem and asked where the Christ was to be born. The rulers explained, "In Bethlehem in Judea," referring to Micah 5:2. Herod secretly met with the Magi and asked them to report back after they had found the child. Herod told the Magi that he too wanted to go and worship the babe. But secretly Herod was plotting to kill the child.

Perhaps the Christian today is lacking in these qualities, but this is what simple religion is all about—the simple religion that is yet sufficient to please God: helping those in distress and keeping oneself from being polluted by the world (James 1:23). We can have an awareness of all biblical doctrines, we can know all the theological terms, we may be able to translate the Bible from the original Greek and so on, but the principle of Micah 6:8 is the principle that the man of God must follow: act justly, love mercy, and walk humbly with God.

What Does it Mean to be a Woman of God?



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

The first requirement for a woman of God is that she is a believer in God's Son, the Lord Jesus Christ (John 3:16, 36). As a believer, she is a new spiritual person, because the Holy Spirit has come to live within (2 Corinthians 5:17; 1 John 4:13). A new lifestyle will be the evidence of her new life. She will have a desire to read God's Word and grow in her faith (2 Peter 3:18), she will communicate with her Father in prayer (John 14:13-14), and her habits and desires will conform to God's will (Ephesians 4:17-32, 5:1-12). When she does fail in any point, she will confess to her Father and He will forgive (1 John 1:9). If she is unmarried, she will only marry a Christian man (2 Corinthians 6:14) and allow him to be the head of the home (Ephesians 5:22-24, 33), showing him respect and love. If she is unmarried, she will remain pure and guard her mind and eyes from the ungodly influences of the world.

The woman of God will participate in a Bible-believing church to grow in her faith, be baptized and receive communion, use her spiritual gifts in service, and help send the gospel to the world (Hebrews 10:25; Matthew 28:17-20). She will help the poor as she is able (Proverbs 31:20; also read vss.10-31). As she matures in age and faith, she will realize she is a teaching example to women of all ages (Titus 2:3-5).

Most of all, the woman of God, like the man of God, depends on her Lord for the power and grace to accomplish all these things. She realizes that, like the fruit in the illustration of the vine and the branches (John 15:1-8), she is merely a branch on which the Lord hangs His fruit. She exhibits the fruit of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control—and knows that these are indeed His fruit, not her own. They are the product of the Holy Spirit who resides within her, and she gives Him all the glory for what He accomplishes in her.

New Vocations in 2015

Prayers have been answered – our Order has been blessed with four new vocations this year. But even more amazing than the number of vocations to our community has been their caliber, and marvelous diversity!

So the wise men continued to follow the star in search of the new born king and found Jesus with his mother in Bethlehem. They bowed and worshipped him, offering treasures of gold, incense, and myrrh. When they left, they did not return to Herod. They had been warned in a dream of his plot to destroy the child.



How to Treat One Another
Scripture tells us a lot about interpersonal relationships.
by Rich Tatum

Scripture is full of specific instruction on how we should treat each other. If we're serious about following Christ, we will heed his admonition that "whatever you did for one of the least of these brothers of mine, you did for me"

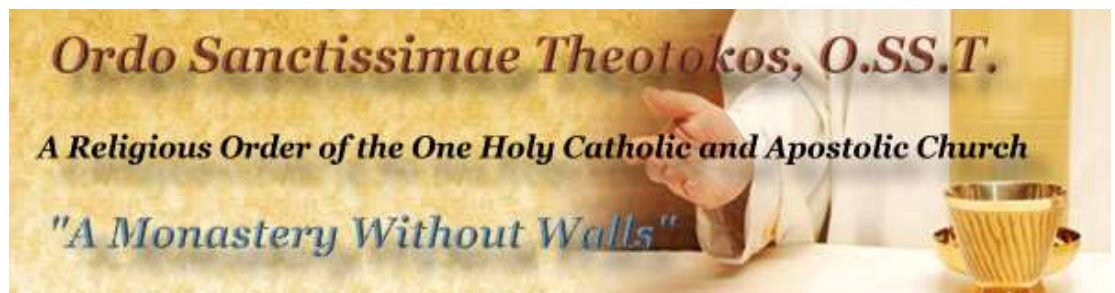
Very Reverend Monsignor Joseph Patrick Schooler Becomes Associate Member of the O.SS.T. Community



Very Rev. Msgr. Joseph Patrick Schooler, O.C. Carm., O.SS.T.S.

On September 10, 2015, the Order of the Most Holy Mary Theotokos joined in celebration as the Very Rev. Msgr. Joseph Patrick Schooler celebrated the Rite of Incardination, Blessing, and Reception as a Priest / Associate in our community. Msgr. Joe is a Senior Public Works Inspector who resides with his wife Debbie in Camarillo, California. Msgr. Joe also serves as Abbot of the Celtic Carmelites, a Christian prayer community of clergy and lay people dedicated to living in the grace of God and restoring Celtic Christianity and the spirit of the love of God for mankind. The Order of Celtic Carmelites is in full fellowship and communion as an "Order within an Order", and while the Presiding Archbishop/Abbot of O.SS.T. provides Ecclesiastical Oversight and Episcopal Protection, the Celtic Carmelites maintain their own autonomy and independence. Msgr. Joe - welcome to the O.SS.T. Family...we're blessed to have you with us!

Order of the Most Holy Mary Theotokos "The Old Catholic Marianists"



A Community of Believers...Sharing a Common Journey of Faith.

(Matthew 25:40).

The following Scriptures explain clearly what God expects from us in this regard. Read them carefully and consider how to apply them in your life:

Leviticus 19:11
Do not steal. Do not lie. Do not deceive one another.

John 13:14 *Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.*

John 13:34 *A new command I give you: Love one another. As I have loved you, so you must love one another.*

John 13:35 *By this all men will know that you are my disciples, if you love one another.*

Romans 12:10 *Be devoted to one another in brotherly love.*

Reverend Joshua Kalob Russell Becomes Postulant Member of the O.S.S.T. Community



Rev. Joshua Kalob Russell

On July 7, 2015, the Order of the Most Holy Mary Theotokos joined in celebration as Reverend Joshua Kalob Russell celebrated the Rite of Blessing and Reception of a Postulant in our community. Rev. Joshua is a former United Methodist Church Pastor who is currently serving as Director of Youth and Young Adult Ministries at Waverly Road Presbyterian Church and resides in Church Hill, Tennessee with his wife Jamie. Rev. Josh is furthering his studies at Ave Maria Theological Seminary and is a Candidate for Holy Orders with O.S.S.T. Josh - welcome to the O.S.S.T. Family...we're proud to have you with us!

Ave Maria Theological Seminary

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CATHOLIC ~ CLASSICAL ~ COMPLETE

Ave Maria... it's what you've been looking for - a life full of purpose and inspiration.

Renew your faith in God, in Christ, and in the Church... because the Good News is still good news.

Honor one another above yourselves.

Romans 12:16
Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Romans 13:8 *Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law.*

Romans 14:13
Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.

Romans 15:7
Accept one another, then, just as Christ accepted you, in order to bring praise to God.

Romans 15:14 *I myself am*

Victoria Lyn Jeskey Becomes Associate Member of the O.S.S.T. Community



Victoria Lyn Jeskey, O.S.S.T.S.

On December 8, 2015, the Order of the Most Holy Mary Theotokos joined in celebration as Victoria Lyn Jeskey celebrated the Rite of Blessing and Reception of an Associate in our community. Victoria is an author of children's Christian books who resides in Wheeling, West Virginia and has a very active ministry participating in numerous prayer groups, committees, and other volunteer organizations. Victoria - welcome to the O.S.S.T. Family...we're blessed to have you with us!

Partners in Ministry

The Order of the Most Holy Mary Theotokos is pleased to partner in ministry with the following organizations, religious communities, and jurisdictions:

Full Communion Partners:

The Order of Celtic Carmelites

The Lutheran Orthodox Church

Intercommunion Partners:

The Aisling Community of Saint Ita and Saint Fillan

The Benedictine Community of Saint Anthony

Dormition of Mary Eastern Orthodox Christian Church and Monastery

convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another.

Romans 16:16

Greet one another with a holy kiss. All the churches of Christ send greetings.

1 Corinthians

1:10 I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

Galatians 5:13

You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.

Ephesians 4:2 *Be completely humble and*

Affiliate Partners:

Ecumenical Society of the Blessed Virgin Mary

Society of Mary

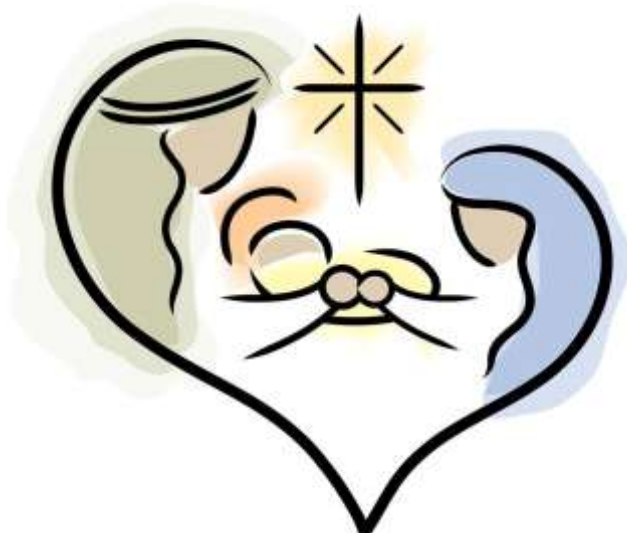
“Building Vital Relationships with God, Each Other and the World”

Our churches have discovered afresh our unity in the gospel and our commitment to the mission to which God calls the church of Jesus Christ in every generation. Unity and mission are organically linked in the Body of Christ, the church. All baptized people are called to lives of faithful witness and service in the name of Jesus. Indeed, the baptized are nourished and sustained by Christ as encountered in Word and Sacrament. Our search for a fuller expression of visible unity is for the sake of living and sharing the gospel. Unity and mission are at the heart of the church's life, reflecting thereby an obedient response to the call of our Lord Jesus Christ.

The purpose of these affiliations and Concordats of Agreement are to achieve partnerships in ministry. Our churches have set this goal in response to our Lord's prayer that all may be one. Our growing unity is urgently required so that our churches will be empowered to engage more fully and more faithfully the mission of God in the world.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen (Ephesians 3:20-21).

For more information on becoming a Partner in Ministry with the Order of the Most Holy Mary Theotokos, please visit our web site at: <http://www.osst-abbey.org> and leave us a message, or contact our Presiding Archbishop-Abbot directly by sending an email of inquiry to: DomRobert@osst-abbey.org



gentle; be patient, bearing with one another in love.

Ephesians 4:32

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Ephesians 5:19

Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord,

Ephesians 5:21

Submit to one another out of reverence for Christ.

Colossians 3:13

Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

Colossians 3:16

Let the word of Christ dwell in you richly as you teach and admonish one another with all

Reverend Harold (Hal) Ellis West Becomes Postulant Member of the O.S.S.T. Community



Subdeacon Harold (Hal) Ellis West

On December 8, 2015, the Order of the Most Holy Mary Theotokos joined in celebration as Subdeacon Harold (Hal) Ellis West celebrated the Rite of Blessing and Reception of a Postulant and Incardination as a Minor Order Subdeacon in our community. Sdn. Hal resides in Pensacola, Florida with his wife Tenna. Hal is a retired police officer/detective and is currently serving his local community as a Chaplain with the Serve and Protect Program. Subdeacon Hal is a seminarian studying at Ave Maria Theological Seminary preparing to answer the call to Priesthood, and is also an actor who has starred in numerous faith-based films, television docudramas, and commercials. Hal - welcome to the O.S.S.T. Family...we're proud to have you with us!

A priest, brother, or sister - why not you?

If you are what you should be, you will set the world on fire!



The Christmas Story

wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.

1 Thessalonians 5:11 *Therefore encourage one another and build each other up, just as in fact you are doing.*

Hebrews 3:13 *But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.*

Hebrews 10:24 *And let us consider how we may spur one another on toward love and good deeds.*

Hebrews 10:25 *Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching.*

James 4:11 *Do*



Luke 2:1-14

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye

not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgment on it.

1 Peter 3:8 Live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.



Order of the Most Holy Mary Theotokos

The Mother House, Our Lady of Peace Archabbey, Atlanta, GA

Our Lady of Divine Providence Abbey, Roanoke, VA

Wheeling, WV

Rectory Westland, MI

Twenty-nine Palms, CA

shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Advent / Christmas Message from the Presiding Archbishop / Abbot



Reflecting on the Savior's coming

My Dear Sisters and Brothers in Christ:

“In those days a decree went out from Caesar Augustus that the whole world should be enrolled” (Luke 2:1). With those words begins one of the most beautiful stories of all time, the story of the birth of Jesus, a story that remains ever fresh, never growing old for more than 2,000 years. We could never count how many words have been written, how many songs have been sung, about the precious birth of the Christ Child.

**Halifax, Nova
Scotia, Canada**

Church Hill, TN

Camarillo, CA

**Our Lady Mother
of the Church
Abbey,
Enola, PA**

Pensacola, FL

**Abbey of Our
Lady of Grace,
New Port Richey,
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**"The Old Catholic
Marianists"**



There is one verse in the story, however, that is sometimes overlooked. Once the shepherds have come and gone from the birthplace of Jesus, Mary and Joseph are alone once again with their child and "Mary kept all these things, reflecting on them in her heart" (Luke 2:19).

The Blessed Mother is captured in silent reflection. Imagine Mary and all she has experienced. From the announcement of her being chosen by God as the mother of the Savior, through the hurried pilgrimage to Bethlehem, to the birth of her Son with strangers coming to visit him and with angels on site. Mary takes a deep breath and drinks it all in — not missing a single moment of the beauty of her Son's birth.

This Christmas, we should all take that breath like Mary. To pause and think and pray. To reflect on what the story of the birth of Jesus truly means to us and for us; to reflect on how we can and must live our lives differently because of Jesus as "God with us"; to make sure that we truly take this story to heart, as Mary did in that little town of Bethlehem.

Together with my fellow Monks, Tertiaries, and Associates of the Order of the Most Holy Mary Theotokos, I wish you a joy-filled, merry, peaceful, grace-filled — and reflective — Christmas. It is my hope that you can steal away a few moments of quiet at Christmas (as I plan to do) so that, like Mary, we all too can keep this great day close to our hearts. It is my prayer that you and I can live each day in 2016 grateful for our belief that "Nothing is Impossible with God."

Your brother in Christ,

Dom ++Robert - Presiding Archbishop / Abbot, O.S.S.T.

~ Totus Tuus ~ "Totally Yours"



***On behalf of our O.S.S.T. family we wish you and yours a very
Merry Christmas and a most Happy and Blessed New Year!***

