



# *first Sunday* MARCH 2008 *Community of the Cross*

## Liturgy Schedules

10:00 SUNDAY, Crosswood Centre, Chapel of Mary Magdalene, 5355 Co. Rd. 35, Auburn, IN 46706-9717

10:00 AM SUNDAY, Fort Wayne at Redwood Chapel, 2425 Redwood Avenue, Fort Wayne *thanks to Rose and Stan*

9:00 AM SUNDAY, Angola Crosswood at our new location at 3472 North Wayne Street

### HOLY WEEK SCHEDULE

**March 20, Holy Thursday** -7:00 PM, Seder Meal and Liturgy at Crosswood Centre, Auburn.

**March 21, Good Friday** - Divine Liturgy: Angola Crosswood (Call Mother Joan for times: 833-3412)

Crosswood Centre at 1:00

Redwood Chapel at 3:00 PM

**March 22, Holy Saturday Easter Vigil**

Crosswood Centre

Lighting of the Easter Fire at 6:00 PM

Divine Liturgy at 7:00 PM

**March 23, Easter Sunday Divine Liturgy**

Crosswood Centre at 10:00

Crosswood Angola at 9:00

### ***Christos Anesti! Alithos Anesti!***

Christ has risen from the dead,  
by death he has trampled on death,  
and to those in the graves given life.

*Troparion from Easter Sunday*

“It is the Day of Resurrection, let us be glorious,  
let us embrace one another and speak to those that  
hate us; let us forgive all things and so let us cry,  
Christ has arisen from the dead”.

*From the Easter Byzantine Liturgy*

## Christ is Risen!

## Indeed, He is Risen!

Strange as it seems at this moment, Easter is closing in on us fast. The snow is falling as I am writing this so we don't have those wonderful signs of spring and new life that we associate with Easter, yet we have been given a foretaste this past month. The weather warming us, making us feel quite comfortable and then leaving us once again to the wintery blasts from the north is a lot like many other things in life that promise us something desirable, only to leave us alone, still wanting. Yet, the promise of Easter is not like that fickle weather that toys with us and leaves us disappointed.

Christ is risen! This is the news that is proclaimed, the source of joy. He is truly risen! It takes a while to sink in actually. If you were one who fasted during Lent you undoubtedly learned that you are free from some things that you were tied to before. Perhaps it was just a snack or a cigarette or something that seemed small but after a while you began to notice just how strong the cravings were. Perhaps it was a drink or something more important or critical to your health or sanity. You found you can live without it. Perhaps it was not something you gave up but something you changed, perhaps more time for prayer or doing a kind deed for someone or perhaps just trying to smile once a week (for each of us it's different). But it is freedom from wants and needs that we are called to at Easter. It is freedom that this Paschal Mystery re-enacts during Holy Week. The Seder on Holy Thursday, the message on Good Friday and finally the Resurrection of Holy Saturday vigil and Easter Sunday. It's all about freedom - freedom to be who we are and not a slave to anyone or anything. Our God is a God of life, a source of joy and most of all calls us to join in the co-creation of our world.

Join us this Holy Week to celebrate this freedom and to recall our history and our connection with each other. One thing Christ taught us was that there can be no divisions among us. Neither Greek nor Jew, male nor female, slave nor free. We are all equal in this Jesus whom we call the Christ. We are all One Body. Join us, rejoice, be glad! Bring a friend for all are welcome! Let the feast begin!

John+

## New Series for Monday and Wednesday School

Fr. Skip started a new video series for Monday and Wednesday School in January. This series is a multi-video history of the Church from Apostolic Times to the Reformation. The series was produced with the cooperation of leading Roman Catholic, Orthodox and Reformation scholars. This is a wonderful way to learn from where the Church has come and how it has grown in different ways, met the challenges throughout its history, and continues to grow as a living organism that is the Body of Christ. So far we have been listening to Luke Timothy Johnson, author of "The Creed" which we just finished, lecture about the history around the time of Christ - a little bit before and a little bit after.

Our discussion study groups continue to be held in Fort Wayne at Redwood Chapel on Monday evenings from 7:00 to 8:30 and in the Angola area on Wednesdays at Karen Ringler's home at 3420 Orland Rd. from 6:30 - 8 pm.

JOIN US and BRING A FRIEND! This will truly be looking at the Church from many different angles.

## Leadership Team

The leadership team met February 16th. We had a very brief meeting and focused on finishing up the chapel upstairs and the time line for that. Workers are gathering every Saturday that we can so please join us. We can use your help.

It was reported that the North Community would be having liturgy each Sunday in their new chapel. The South Community chose to join Auburn on the First Sunday of the month for now. We agreed that on major feasts we would still celebrate Divine Liturgy together but to do so each Sunday seems to take away from the rhythm of the week and may discourage new people from attending. Our Seder Meal on Holy Thursday will serve as our get together time for Easter this year. Please note carefully the times for services at each place in the bulletin.

**NEXT LEADERSHIP TEAM MEETING IS March 9th at 12:00. Please plan to attend if you are on the leadership team. If you are not on the leadership team and want to join us, please do.**



These beautiful Easter Eggs were shown in an exhibit in Czech Republic as an example of the eggs that are decorated with straw in the Hana region of Czech Republic. Maybe we should have an Easter Egg exchange?

## Leadership Team

If you need to contact the Leadership Committee, here are their numbers:

Fr. Skip Carsten\*, 260-927-6040 (numeric pager)  
Fr. Vince Cuestas, 426-8885  
Mother Kris'ta Cuestas, 426-8885  
Mr. Ken Erlenbaugh, Core Team North, 833-1313  
Mr. Stan Gephart, Core Team South  
Ms. Carolyn Hurley, Core Team South, 484-8380  
Email: [celectics@verizon.net](mailto:celectics@verizon.net)  
Fr. John Newbauer, 615-0156  
Email: [jfn3253@comcast.net](mailto:jfn3253@comcast.net)  
Mother Joan North, 833-3412  
Fr./Dcn Tom North, 833-3412  
Fr. Cliff Polubinsky 493-4223  
Br. Richard Lounsbury & Stella 260-336-2276  
Mr. Scott Rutsey, Crosswood Treasurer  
Fr. James Spink  
Fr. Robert Zahrt, 471-6573

## Mother Maria to take Monastic Vows

On March 2 at Magdalene Chapel, Mother Maria will make her monastic profession before Bishop Skip. This is an opportunity for us to review what monasticism is (and perhaps is not). When we talk about Crosswood being “the skete” or “the skete at Crosswood” we are using a monastic term. A skete is a small community of monastics,-- the word comes from the name of a village in Egypt, where Christian monasticism was born.

The father of monasticism is St. Anthony the Great (January 17), who lived 251-356. Born in Upper Egypt (that is, southern Egypt), he chose to live as a hermit on the outskirts of his village, Coma, and as others joined him, the group moved to Pispir on the Nile and to an isolated oasis in the eastern Egyptian desert. He died there, and a monastery flourishes there to this day.

Before Anthony, many people felt called to live a more active life in conscious presence of the Divine. They did not feel it necessary to remove themselves from towns. Many became church workers and clergy. But towns then were as they are now, busy places, full of distractions. Did Anthony move into the desert in order to remove himself from whatever temptations he found in Coma? Maybe. The first heritages of monks were, it is true, in the desert, but very close to towns. Today we might use the word suburb to describe their location. Certainly it was the need to have some quiet time away from the hustle and bustle of town life which motivated Anthony. Perhaps Anthony felt that way and found a cool and dusty cave a better place to live.

We can all identify with that need to get away from it all, to step out of the sometimes silly and petty activities of everyday life. Certainly Crosswood exists for that same purpose for us today, and members of our community find it a place to get away for a few hours.

Today’s monastics—both women and men—live a range of lifestyles, from very involved in the day-to-day world to being in isolated locations and living a life of silence and manual labor. An example of the first might be the Benedictine Sisters of Erie, Pennsylvania, and one of its well-known members, Sr. Joan Chittister; an example of the latter would be Trappist monks. In Greece, Mount Athos is the premier eastern monastic establishment.

Here in Community of the Cross, the monastics connected to Crosswood all live elsewhere. They are affiliates of the skete, and Mother Maria becomes one of them on this First Sunday. Her monastic profession will highlight what she has felt herself doing for some time: combining a con-

templative life with ministry.

As you have seen, Maria is wheelchair-bound. She has just a few hours each day when she has energy to be out and about. With such a restriction on her movements, she can spend a great deal of time in prayer and contemplation at home. Does that mean she is constantly praying from the time she wakes until she hits the road? Of course not. But it does mean she is maintaining an atmosphere of prayerfulness in her home. Using language of today, she is being mindful and intentional. Certain periods of her day are given to formal prayers, it is true, and during that time she will be holding you and me, and many others in her prayers and works.

The monastic profession ceremony retains much of the language of eastern prayers. They speak of the candidate having “wasted my life like the prodigal,” and having a heart “grown poor.” The intention of the formula is to highlight that the monastic chooses to trust entirely upon God’s gracious love, rather than herself or himself. And in return, the monastic “offer[s] myself to Almighty God, and I promise before God...the reformation of my life.” Thus, monastic life is like a wheel, which turns always; in this case, turning toward God and turning away from those things which distract from God.

The candidate promises to turn from the “vanities and pomps” of the world, to live in reformation of life, and to do so in a spirit of simplicity, generosity, and self control. Note that the vows westerners normally associated with profession are not here. OCCA monastics live in the world and must sustain themselves; they may be married. The monasticism we seek is what all Christians seek—not to become a class of super-Christian—but one better than the Christian we were yesterday (or an hour ago). In the end, it is one of the many avenues Christians choose to move toward God, and in the company, always in the company, of other companions in faith in a community of believers.

Just as a marriage ceremony is an opportunity for all to remember their own commitments to true love, so a monastic profession does more than be a public commitment by an individual. It invites us all to remember our Baptism, and recommit to be the light in the darkness and to strive to the City on the Hill, that heavenly Jerusalem.

Fr. Bob Zahrt

# When you pray...

Please remember Sr. Margaret Hoffelder in your prayers, Margaret is one of the founders of Sophia's Portico and has recently been diagnosed with a form of cancer. Continue to remember also in your prayers, Paul and Vicki Groves, Brother Richard, Isabell and Earl, Fr. Larry Ort, Archbishop Al Lenkenau, all members of our community who may need prayers at this time in their lives. Pray for our enemies and those who have no one to pray for them. Remember always our benefactors also! We could not do what we do without them.



## Resurrection Icon

Based on ancient prototypes, our icon of The Resurrection shows Christ's triumphant descent into hades after His death on the Cross on Great Friday. As described in the Apocryphal Gospel of Nicodemus, we see Him freeing those souls held in the bondage of death, and also bestowing freedom on those righteous souls who were as yet unable to enter Paradise. In this paschal icon these holy ones stand on either side of Christ, looking on in worshipful joy: King David, Solomon, Saint John the Baptist,

# March Presiders

## Angola:

March 9, +Skip  
March 16, Joan+  
March 21, Joan+  
March 23, Joan+  
March 30, Bob+

## Auburn:

March 2, +Skip  
March 9, John+  
March 16 Bob+  
March 20, Cliff+  
March 21, +Skip  
March 22, John+  
March 23, +Skip  
March 30, John+

## Fort Wayne

March 9, +Vince  
March 16, +Skip  
March 21, Cliff+  
March 30, +Vince

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DAYENU! IT WOULD HAVE BEEN ENOUGH!

Abel the Righteous, and the Prophets Isaiah and Jeremiah. Raising them up the Savior brings them into Paradise and sets them free. He also raises Adam and Eve by the hands from their tombs, symbolizing the freeing of mankind from its imprisonment in fallen nature that was accomplished by the Resurrection.

Christ stands on the fallen gates or doors of Hell and Lucifer lies chained and crushed beneath them, symbolizing the victory of the divine over evil.

# READINGS FOR MARCH

<b><u>Fourth Sunday in Lent</u></b> March 2, 2008	1 Samuel 16:1-13	Psalm 23	Ephesians 5:8-14	John 9:1-41
<b><u>Fifth Sunday in Lent</u></b> March 9, 2008	Ezekiel 37:1-14	Psalm 130	Romans 8:6-11	John 11:1-45
<b><u>Liturgy of the Palms</u></b> <i>Sixth Sunday in Lent</i> March 16, 2008	Matthew 21:1-11	Psalm 118:1-2, 19-29		
<b><u>Liturgy of the Passion</u></b> <i>Sixth Sunday in Lent</i> March 16, 2008	Isaiah 50:4-9a	Psalm 31:9-16	Philippians 2:5-11 Hebrews 10:16-25	Mt. 26:14-27:66 <b>or</b> <i>Mt. 27:11-54</i>
<b><u>Good Friday</u></b> March 21, 2008	Isaiah 52:13-53:12	Psalm 22	Hebrews 4:14-16; 5:7-9	John 18:1-19:42
<b><u>Holy Saturday</u></b> March 22, 2008	Job 14:1-14 <b>or</b> <i>Lamentations 3:1-9, 19-24</i>	Psalm 31:1-4, 15-16	I Peter 4:1-8	Mt. 27:57-66 <b>or</b> <i>John 19:38-42</i>
<b><u>Easter Vigil</u></b> March 22, 2008	<b><u>See Below</u></b>	Psalm 114	Romans 6:3-11	Mt. 28: 1-10
<b><u>Resurrection of the Lord</u></b> Easter Day March 23, 2008	*Acts 10:34-43 <b>or</b> <i>Jeremiah 31:1-6</i>	Psalm 118:1-2, 14-24	Colossians 3:1-4 <b>or</b> <i>Acts 10:34-43</i>	John 20:1-18 <b>or</b> <i>Mt. 28:1-10</i>
<b><u>Second Sunday of Easter</u></b> March 30, 2008	*Acts 2:14a, 22-32	Psalm 16	I Peter 1:3-9	John 20:19-31
<b><u>Third Sunday of Easter</u></b> April 6, 2008	*Acts 2:14a, 36-41	Psalm 116:1-4, 12-19	I Peter 1:17-23	Luke 24:13-35

The following readings and Psalms are provided for use at the Easter Vigil. A minimum of three Old Testament readings should be chosen. The reading from Exodus 14 should always be used.

## **Old Testament Readings and Psalms**

Genesis 1:1-2:4a and Psalm 136:1-9, 23-26

Genesis 7:1-5, 11-18; 8:6-18; 9:8-13 and Psalm 46

Genesis 22:1-18 and Psalm 16

**Exodus 14:10-31; 15:20-21 and Exodus 15:1b-13, 17-18**

Isaiah 55:1-11 and Isaiah 12:2-6

Baruch 3:9-15, 3:32-4:4 or Proverbs 8:1-8, 19-21; 9:4b-6 and Psalm 19

Ezekiel 36:24-28 and Psalm 42 and 43

Ezekiel 37:1-14 and Psalm 143

Zephaniah 3:14-20 and Psalm 98

You'll notice, if you take time to read over these Old Testament Readings, that the Holy Saturday Vigil Readings contain the core of our salvation history, from Creation to our being led to new life, to exile and then return. Joining in our Seder, you will hear much of this story as well as it is the shared story between Christians and Jews. You will also find similarities in our Eucharist with the rituals in the Seder. Plan on joining us in Auburn on Holy Thursday to share this sacred meal and this great story.