



# Fraternity

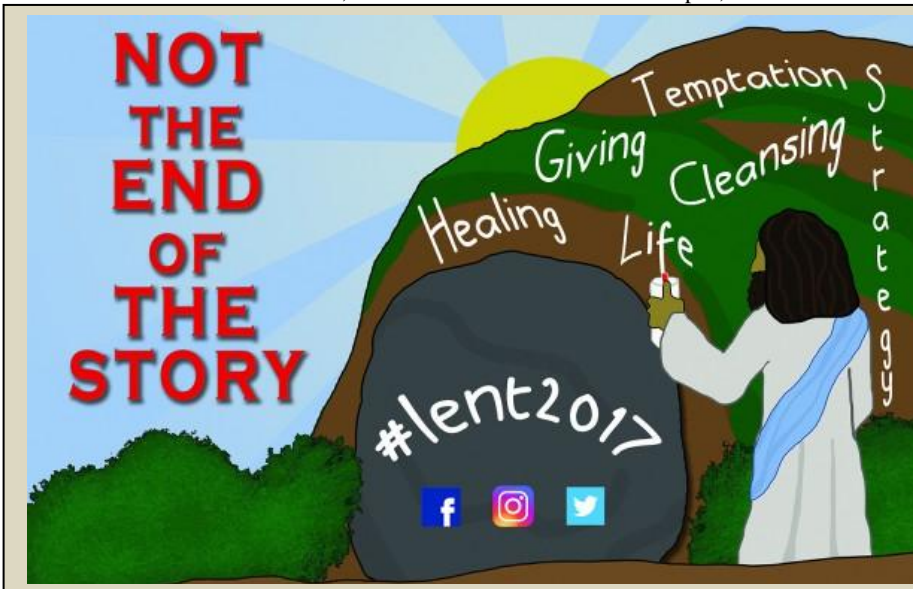
## Reflections

Minister: Deborah Pettie, OFS - 817-370-9768  
Master of Formation: Sharon Toups, OFS - 972-865-6826  
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Vice Minister: Debbie Ludwick-Bales, OFS - 817-281-0140  
Secretary: Mary Dang, OFS - 817-917-8950  
Spiritual Assistant: Father John Mark Klaus, T.O.R.

Fraternity meets first Sunday of the Month, 2:00pm to 4:00pm, Saint Andrew, Ft Worth, TX 76109  
Inquirer / Candidate Formation Second Saturday from 11:00pm to 12:30pm, Saint Andrew, Ft Worth 76109

Immaculata Fraternity is a local fraternity of the Three Companions Region – [www.lostrescompaneros.org](http://www.lostrescompaneros.org)



*Risen Lord,  
Your death,  
resurrection, and  
ascension are good  
news for us. Help me to  
share this message of  
hope with all people.*



3312 Dryden Road  
Fort Worth, TX 76109-3798

# PASCHAL MYSTERY

By Greg Friedman, OFM,

He became a Franciscan in 1968 and was ordained in 1976. He has written and produced resources for faith formation, served in pastoral ministry and hosted a national Catholic radio program. He is author of five books, including *Advent With the Saints* and *Lent With the Saints*, published by Franciscan Media.

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THE FOLLOWING EXCERPT IS TAKEN FROM  
"A NEW LOOK AT THE CREED" FROM  
FRANCISCAN MEDIA

*"For our sake he was crucified  
under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of  
the Father.*

*He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end."*

As a priest, a presider at liturgy, I'm wary of using the term "paschal mystery." I wonder if most folks know what it means. This section of the creed explains the paschal mystery — Jesus' great act of love. John's Gospel says, "No one has greater love than this, to lay down one's life for one's friends" (15:13). Jesus did just that "[f]or our sake."

Jesus' act of love wasn't simply that of a battlefield hero who dies to save his buddies. The word *paschal* gives us a clue. Jesus has a Passover from death to life. What he does through his life, death and resurrection is linked to the liberating action of God, who freed his people from slavery in Egypt and made a covenant of love with them. God leads us to new life, a deeper relationship.

In Jesus' Passover we're brought into a new covenant. The resurrection establishes Jesus as risen Lord, one who now invites us into a "kingdom [which] will have no end." We must live each day prepared for that day when Christ "will come again in glory."

# Secular Franciscan The way of Life



*Immaculata Fraternity will now be meeting the First Sunday of every month at 2:00pm upstairs in the Parish Hall. We welcome you to come and join in prayer, formation and fellowship!*

## Immaculata Fraternity

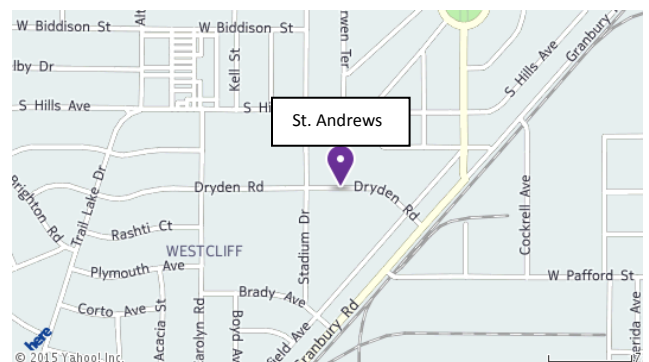
*Come and see!*

Every first Sunday, 2:00PM

April 2

May 7

St. Andrew Catholic Parish,  
3314 Dryden Rd  
Fort Worth, TX  
[ofs@standrewcc.org](mailto:ofs@standrewcc.org)



## Easter, from the perspective of Sister Death

I read this short story online and it made me wonder if this was a story that Saint Francis may have heard. It gives a very interesting perspective of Sister Death and the Easter story. Please read and enjoy!

*There is an old Russian legend. Perhaps, the legend might help us understand the Christian perspective of death. The legend is called, "How death became life." Bear with me as I present it.*

Death was born on a flaming day. At least that is how she remembered it. She came alive on a day lit up by a blazing fire, a fire that came from an immense sword held by an angel. The angel was guarding the door to a place she, Death, never saw. At first, Death felt like a stranger, roaming around, feeling lost. Then she saw a beautiful white bird. She stroked the feathers on the birds back, but as soon as she touched the bird, it fell at her feet, cold and still. That's when Death discovered her terrible power.

As the years flowed into eternity, Death travelled with them, touching this animal, that bird, this fish or that flower. Death also noticed that there was a different sort of creature, a creature that held in their faces a strange reflection of God. This creature was called human. The creature was made in the image of God, still, the creature called human would also become cold and lifeless when Death touched it.

As the centuries turned into thousands and thousands of years, Death claimed all living things for her own. She also learned that of all the creatures, human beings feared her most. They shrank from her. They tried to pretend she didn't exist. Sometimes Death smiled at the human fear of her, and she enjoyed her power over them. At other times she wept bitterly because she was lonely and because she sensed that there was something about these human creatures she could not understand.

One day, as the story goes, tired and weary, Death sat on a hill beneath three crosses on which three men were being executed. She did not feel like touching any of these men. She was tired; she was lonely.

## The Paschal Mystery

[654](#) The Paschal mystery has two aspects: by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life. This new life is above all justification that reinstates us in God's grace, "so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."<sup>526</sup> Justification consists in both victory over the death caused by sin and a new participation in grace.<sup>527</sup> It brings about filial adoption so that men become Christ's brethren, as Jesus himself called his disciples after his Resurrection: "Go and tell my brethren."<sup>528</sup> We are brethren not by nature, but by the gift of grace, because that adoptive filiation gains us a real share in the life of the only Son, which was fully revealed in his Resurrection.

*(Sister Death, continued...)*

Suddenly she heard a voice say, "I thirst." She looked up and her gaze met two fathomless eyes. From their depths flowed a brilliant, warm, blue light, the likes of which she had never experienced before. Instantly she stood up and walked just a few paces away from the man who hung between the other two. She wanted more than ever to touch him with love and respect, but she dared not do so. Then his eyes called to her in a wordless message. She did not know how it happened, but gently, ever so gently, she touched his cheek. He seemed for an instant to smile for her alone. Then, like all those before him, he closed his eyes and became lifeless and cold.

She could not believe it. Somehow she knew that he was different from all the others. So she lingered awhile. She saw him taken down from the cross. She saw his mother hold his lifeless body and cradle him. She saw him being carried off into a grave hollowed out in a cave. Then, just as soldiers were about to roll a stone to the entrance of the cave, Death entered the cave.

What passed then, no human being will ever know. But one thing is certain. On the following Sunday, two days after he had been taken down from the cross, some women came to the tomb and found that it was empty. Death was not there. And ever since that Sunday morning, all who look upon Death with the eyes of faith see her differently. They know that Love is Life, and Death is now the gate to eternal life.



## Essay from J.R.R. Tolkien Author of *Lord of the Rings*

### On Fairy Stories

I would venture to say that approaching the Christian Story from this direction; it has long been my feeling (a joyous feeling) that God redeemed the corrupt making-creatures, men, in a way fitting to this aspect, as to others, of their strange nature. The Gospels contain a fairy story, or a story of a larger kind which embraces all the essence of fairy-stories. They contain many marvels—peculiarly artistic, beautiful, and moving: “mythical” in their perfect, self-contained significance; and among the marvels is the greatest and most complete conceivable eucatastrophe. But this story has entered History and the primary world; the desire and aspiration of sub-creation has been raised to the fulfillment of Creation. The Birth of Christ is the eucatastrophe of Man’s history. The Resurrection is the eucatastrophe of the story of the Incarnation. This story begins and ends in joy. It has pre-eminently the “inner consistency of reality.” There is no tale ever told that men would rather find was true, and none which so many skeptical men have accepted as true on its own merits. For the Art of it has the supremely convincing tone of Primary Art, that is, of Creation. To reject it leads either to sadness or to wrath.

It is not difficult to imagine the peculiar excitement and joy that one would feel, if any specially beautiful fairy-story were found to be “primarily” true, its narrative to be history, without thereby necessarily losing the mythical or allegorical significance that it had possessed. It is not difficult, for one is not called upon to try and conceive anything of a quality unknown. The joy would have exactly the same quality, if not the same degree, as the joy which the “turn” in a fairy-story gives: such joy has the very taste of primary truth. (Otherwise its name would not be joy.) It looks forward (or backward: the direction in this regard is unimportant) to the Great Eucatastrophe. The Christian joy, the Gloria, is of the same kind; but it is preeminently (infinitely, if our capacity were not finite) high and joyous. But this story is supreme; and it is true. Art has been verified. God is the Lord, of angels, and of men—and of elves. Legend and History have met and fused. (Tolkien, *On Fairy Stories*, p. 155-156, *The Monsters and the Critics And Other Essays*) Tolkien, Letter 89)



### Easter

“There is no tale ever told,” author J.R.R. Tolkien once wrote in an essay on storytelling, that people “would rather find was true.”



The Catholic author of the *The Lord of the Rings* was speaking of the story of Jesus. Today, as we accompany Peter and the Beloved Disciple, making their way to the tomb, we might echo Professor Tolkien’s comment.

Our faith, as St. Paul tells the Corinthians, rests on the reality of Jesus’ Resurrection. We base everything on the truth of the story. But establishing that truth is not a matter of science, history or archaeology. It’s a matter of faith. We must call upon the Holy Spirit, who is present to the Church, to assist us.

In the Easter Gospels, we hear the witness of the first followers of Jesus: Jesus was risen; they had experienced him, alive in their midst. Their testimony in the Spirit moves us to a faith-filled “Alleluia.”

We live in a skeptical age. And yet in his essay, J.R.R. Tolkien pays tribute to the power of the Christian proclamation. He notes that there is no other story which so many skeptics “have accepted as true on its own merits.”

Our Easter Gospel is a *story of living faith*, in which we are participants, and to which we are now witnesses.

I’m Father Greg Friedman with the “Sunday Soundbite” for St. Anthony Messenger Press, on the Web at [FranciscanRadio.org](http://FranciscanRadio.org).



### Anniversary

**Melanie Dively**  
April 21, 1995

**Mary Jo McCoy**  
April 17, 2015

### Happy Birthdays

**Melanie Dively**  
April 29



**Robert Sylvester**  
**Joshua Molidor**  
**Joycelyn Rose Molidor**  
**Adele McGookin**  
**Father Gerald Gordon, T.O.R.**  
**Catherine Khaled, OFS**

*If you have someone that you would like to add to our prayer chain, please contact Mary Jo McCoy at [pandmj@sbcglobal.net](mailto:pandmj@sbcglobal.net)*

## Fraternity Calendar

4/1	Caesar of Speyer I Order
4/2	Blessed Vendramini III Order
4/4	St. Benedict the Moor, Religious Order I
4/6	St. Crescentia Hoss, III Order
4/7	Blessed Mary Assunta Pallota, III Order
<b>4/9</b>	<b>PALM SUNDAY</b>
4/14	Blessed Pica Bernardone of Assisi, Third Order
<b>4/16</b>	<b>EASTER SUNDAY</b>
4/21	St. Conrad of Parzham, Religious, I Order
4/23	Blessed Giles of Assisi, Religious I Order
4/24	St. Fidelis of Sigmaringen, Priest and Martyr
4/25	St. Mark the Evangelist
4/27	St. Zitta of Luca, III Order
4/28	Blesseds Luchesius & Buonadonna, III Order
4/29	St. Catherine of Siena
4/30	St. Joseph Benedict Cottolengo

### SAINTS FUN FACTS

by John Sheppard

As a child, St. Catherine Siena had mystical experiences, seeing guardian angels of others. She was a Dominican and one of the most brilliant theological minds of her day. She continued to have visions of Christ, Mary and the Saints. She was given the Stigmata which became visible after her death. St. Catherine's letters are considered the most brilliant writings in the history of the Catholic Church.



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For those of you reading this addition of *Fraternity Reflections* on our webpage or through Facebook, and feel called to the Franciscan way, please contact us [standrewcc.org](http://standrewcc.org), and we'll be glad to direct you in the best possible way, rather it be in the Order of Secular Franciscans or in a Franciscan Religious Vocation. We'd also invite you to come to the Immaculata Fraternity meetings every first Sunday of each month between 2:00 PM and 4:00 PM, at Saint Andrew, 3314 Dryden Rd. Fort Worth, TX. *Please Note: In discerning a life with us, you must be a member of the Catholic Church in good standing and in a spirit of unity.*

*We look forward to meeting you!*