



# THE GRRAPEVINE

"I am the Vine, you are the branches" (Jn 15:5)

Number 39

EASTER TRIDUUM

April 5-8, 2007

## EASTER TRIDUUM SCHEDULE

The Easter Triduum (Three Days) is the high point of the church's liturgical year. The Triduum spans three liturgical days (evening to evening = 1 day) with the high point being the Easter Vigil. We encourage you to experience liturgy at its finest!



Holy Thursday	7:30 p.m.
Good Friday	3:00 p.m.
Easter Saturday—Morning Prayer & Blessing of Easter Food	10:00 a.m.
Easter Vigil	9:30 p.m.
Easter Sunday	9:00 a.m. 11:00 a.m.

## CREATION HIKERS

Spring is here!!! Our first hike will take place on Saturday, April 14 at 9:00 a.m. We'll start off easy with a stroll through Cottonwood Park. We'll meet at the Cameron Street Bridge. Take the partially blocked off access ramp to the Cameron Street Bridge, and you'll see the parking lot just below the River Road overpass.



## AN INVITATION TO HOLY SATURDAY

The Triduum, The Great Three Days, beginning with the Mass of the Lord's Supper on Thursday evening, is a time for the Church to gather in prayer, in silence and reflection and celebration. It is almost like a retreat, in the sense that we are invited to step back from our normal routine and focus on the celebrations and on quiet prayer. One reminder of this is the call and obligation to fast and abstain from meat on Good Friday. We recognize this special time for prayer by having the chapel of repose open for individual prayer into the night. In the early Church, people would remain in prayer from the end of the Holy Thursday celebration until the Easter Vigil. While we do not celebrate Eucharist between Thursday evening and the Vigil, we have many other forms of prayer that we can use during that time, especially the Liturgy of Hours, the official prayer of the Church. We are called to recognize the significance of what we are celebrating this weekend.



There are many traditions around the Triduum. Each culture and ethnic group has unique as well as common traditions. In sharing our traditions with each other, we are all enriched. One tradition is the gathering for morning prayer and the blessing of the Easter food on Saturday morning. In the Ukrainian Catholic tradition (and others as well), the family would take time during the beginning of Holy Week to prepare food for the celebration on Easter Sunday, when the Paschal Fast would be over. Ukrainian Catholics traditionally fast and abstain from meat from Thursday morning until after the last morning Mass on Easter Sunday. Many different kinds of food would be prepared, especially food that was special and new for spring. The cows would have calved, so there was milk and cream again - cottage cheese and butter were made. With the longer days, the hens started to lay again, so eggs were collected, boiled and decorated. Special Easter bread, rich with milk and so many eggs that the bread was a rich gold colour, was baked, along with some special desserts. There were the usual garlic sausage and ham, likely the last of the preserved food from the fall. It was a feast - and all of this food was brought to the church on Saturday morning to be blessed.

You are invited to gather on Saturday morning at 10:00 o'clock for morning prayer and the blessing of food. Bring some food that you will use on Easter Sunday - perhaps a special loaf of bread, or a dessert or some special dish that you have on Easter. It doesn't have to be a whole meal or a truckload - just bring some food and we will celebrate God's bounty by blessing the food for our Easter celebration.

## THEO-TIDBITS

Our next series is entitled: Paschal Mystery: Our Salvation in Jesus' Death & Resurrection. Susan Campbell will be our guest presenter. Sessions will be held in the Parish Office Meeting Room on Tuesdays in April (11/18/25). Each session will start at 7:30 p.m., after Vespers

## NEW TO THE PARISH??

Are you new to the parish? We'd love to hear from you!! Please introduce yourself to one of us after Mass, or fill out a registration form on the bulletin boards.

## PASTORAL TEAM

Richard: As some things end in the parish, new things are starting. I completed my last series of Theo Tidbits, but now I am getting ready for meetings in Edmonton and Toronto and there are the spring and summer projects to get underway. Wedding season started last weekend and that means a lot of time with couples preparing for the celebrations. So, there is always something underway. New ideas keep popping up, which is exciting, because it means new life for our community as we continue to respond to the call to be who we are as Church. Two trips to McBride this weekend for Holy Week celebrations, after the one last Saturday - I just hope the snowstorms are over for the season!

Giselle: It's nice to have a bit of a break!! Our study of the Book of Tobit is finished. Religious Education is on spring break, and our RCIA sessions are drawing to a close. There are of course the usual meetings to occupy some time, Finance Council, Parish Pastoral Council, Diocesan Liturgical Commission.

Already though, I am looking forward to the fall and planning how to fit everything into a 5 day week! It could be tricky...

I'll be away for a few weeks in late April and May, traipsing around Europe and visiting friends and relatives. This is a "fun" trip not a "work" trip!

By the time I get back, it'll almost be berry season. Hiking season will be in full swing and I'm looking forward to trying some new trails.

## WHEN WE DISAGREE: LIVING WITH DIFFERENCE IN OUR MIDST

Is yours a healthy congregation? Being healthy does not mean that we all think alike. A healthy church is like a healthy family that talks openly about differences even when those differences cause fear and make people anxious. There are ways of negotiating relationships even when the truth is expressed in a variety of ways.

Members within one congregation may have different levels of comfort when it comes to welcoming newcomers. One group feels that it is important to include anyone and everyone who walks in the door for worship while another group feels that participation should be more carefully controlled.

Congregations worship with different styles of music and instruments; for some the use of an organ is central in worship and for others a worship band is most appropriate. Some churches sing from hymn books and others from projection screens. Varieties of experience and expression are valid. Variety is more than valid; it is required and should be celebrated.

Throughout its 2000 year history, the Christian church has divided along lines most often described as "conservative" and "liberal." Maybe it comes down to the fact that people navigate life between two important poles; those of inner experience and outer response. How we might live these out can look wildly different.

"Liberals" and "conservatives" often accuse each other of misunderstanding the fundamental truth of the faith. Liberals are inclined to look to the outward life of justice, equality and fairness that flows from the gospel while conservatives focus more on the inner life of faith, commitment and consistent witness. This is a broad generalization; hopefully any reader who doesn't want to be pigeon-holed too easily will question these assumptions.

Jesus lived in a way that drew all kinds of people to him. He welcomed everyone into his circle of friends; little children, the privileged rich, despised tax collectors. In Jesus, acts of forgiveness, healing, truth-telling and table hospitality are a model for being the church together, for living with difference.

In *Exclusion and Embrace*, Miroslav Volf writes that Jesus, in his life, teaching and death, makes room for others. Within himself, Jesus takes on the joys and sorrows of his friends and invites them closer. He makes room in his person and in his heart for those who have need.

Christian people are invited to do the same: "Having been embraced by God, we must make space for others in ourselves and invite them in - even our enemies."<sup>1</sup> Can we be both loving and accepting of others who disagree with us, while proclaiming the truth as we understand it with clarity and integrity?

What are the implications for us in the church when we divide along these self-imposed lines of "conservative" and "liberal?" What is lost when we separate from each other? Will we accept, with patience, a variety of styles of worship? Can we hold back on making judgments about gay and lesbian Christians in our congregations while creating space within ourselves for discerning together what God would have us be? Do we naturally include all people in our church life regardless of race, socio-economic status or special needs?

There are healthy ways of meeting and talking, of making room and getting to know those whom we call "stranger" or "sinner" or "enemy." Sincere interest, courtesy and respect are vital in our conversations within congregations and denominations when we disagree.

As Christians, faithfulness is our primary desire. The family of God seeks health in its worship and ministry. Welcoming the stranger and binding up the wounds of a broken world is our business. To make room for the "other" is our baptismal and community calling.

GROWING TOGETHER is a series of five Sunday bulletin inserts for the ecumenical education of Christ's faithful. Prairie Centre for Ecumenism 600 - 45th Street West Saskatoon, SK 57L 5W9 CANADA © 2007

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## EASTERTIME

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### A SENSE OF THE SEASON



First, we kept the forty days, with praying, fasting and giving alms. Then we celebrate the three days of Christ's passion, dying and rising. Soon we will delight in the fifty days, with rejoicing, feasting and giving witness! The season of Easter is fifty days long. It is a time of unbridled joy, of exuberant rejoicing. The church tells us, "The fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or better as one 'great Sunday.' These above all others are days for the singing of the Alleluia." (GNLYC, #22)

Why is Eastertime fifty days? For the Hebrews, the number seven was thought to contain fullness. So if you multiply 7 times 7, you have "fullness times fullness."

But wait!  $7 \times 7$  is 49! With God, there is always more—more than we can ever imagine. So our holy season of Easter is even more than "fullness times fullness." It's "fullness times fullness" and then some:  $7 \times 7 + 1 = 50$ . That's what love is like: more than we can ever imagine. That's what heaven is going to be like: more than we can ever imagine.

During Easter, we revel in the good news that death is not the last word! Life and love are forever! And slowly, painstakingly, we work together with Christ, to change this world into the world to come. Sing Alleluia!

### REBORN IN BAPTISM

At the Easter Vigil, we celebrate the Sacraments of Initiation; Baptism, Confirmation and First Communion. Whether we celebration Initiation or not, we always renew our Baptismal Promises. As we celebrate the Paschal Mystery (Jesus' dying and rising to new life, and thus redeeming us from the power of sin and death) we do well to reflect on what Baptism means for us.

At the very beginning of the Rite of Baptism for Infants, we find a brief description of what happens in baptism "*the Christian community welcomes you with great joy. In its name I claim you for Christ our Saviour by the sign of his cross*".

In baptism we are welcomed into the Christian community, the Church. We become members of the Church, part of this community, with all the rights and responsibilities of a member. We are claimed for Christ, becoming part of his body. The Second Vatican Council affirmed and accentuated that often, reminding us that we are the People of God, the Body of Christ, the community of faith, God's household, etc. We are no longer our former selves, we have become someone new, different. St. Paul, in various of his letters, reminds us that we are members of the Body of Christ through baptism, that through baptism we are reborn and become a new creation in Christ. Again, the baptism rite affirms "*you have become a new creation, and have clothed yourself in Christ. See in the white garment you are wearing the outward sign of your Christian dignity*".

Remembering that the early Church baptized by immersion, we can understand more clearly Paul's analogy when he says that when we are baptized, we die to our former self, we go with Christ into the tomb and we rise with him to a new and different life. Descending into the baptismal pool, or a lake or river, one figuratively died in going under the water, and in coming out of the water, rose to new life. Paul says that the old self died in the waters of baptism and was buried, and that a new, transformed person rose out of the waters. We remember the stories of the disciples' encounters with Jesus after the Resurrection. They did not recognize him. It was the same Jesus, but he was somehow different than the Jesus they new - he was transformed in the Resurrection. It was only as he spoke, or in the breaking of bread, or in some miraculous sign that they were able to recognize that it was he. So it is with us in baptism - we are the same physical person, but we are a new person as well. "*God the Father of our lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people*" (Rite of Baptism). We become a new creation.

If we are reborn in baptism, then that has consequences for our lives. We live the life of God's children. We are redeemed, freed from the power of death, given eternal life. We share in that life now, and will share it fully after death, which is not the end, but a transition moment for us. Being part of the Body of Christ, St. Paul reminds us that we are gifted and called to build up the Body, to continue the work of Christ in the world, to share the gifts of the kingdom with all people; "*this light is entrusted to you to be kept burning brightly. (You) are to walk always as a child of the light. May (you) keep the flame of faith alive in (your heart). When the Lord comes, may (you) go out to meet him with all the saints in the heavenly kingdom*" (Rite of Baptism).

When we renew our Baptismal Promises at the Easter celebrations, we are not just saying words - we are affirming who we are and what we are called to live in this world. We have been reborn in baptism, we have risen to new life with Christ, and we are called to share that life with the world.

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## HOLY THURSDAY

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### BREAD

In the old days, before yeast was readily available at markets, many households kept some alive in a crock stored somewhere warm in the kitchen. The yeast was tended by adding flour and water as needed. A bit of it leavened each batch of bread dough. Eventually bacteria would get into leaven, which made it stink to high heaven. What's worse, contaminated leaven failed to make bread rise. So it got thrown out and some was borrowed from a neighbor to start fresh. At Passover, the Jewish people make a communal ritual of this new beginning by tossing out the old leaven and by eating unleavened bread until new yeast develops.

For Christians, the action of fresh yeast is an emblem of resurrection and a sign of the life-giving Spirit. Saint Paul told the Corinthians to throw out the old yeast so that the new—the gospel—could raise them up.

With your companions (a word that means “those we break bread with”), celebrate the season with Easter breads, perhaps with a *babka*, *brioche*, *lambropsomo* (Greek “shining bread”), hot cross buns or *colomba di Pasqua* (Italian “Easter dove”). These can be savory symbols of the bread of life, the risen Christ, who is made known to us in the breaking of the bread.



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### WE BEGIN...

The Easter Triduum is the centre, the core, the very heart of the entire year for Christians. These three days mark the Paschal Mystery around which our entire lives are played out. Although we might think that each celebration is an entity unto itself, all three celebrations are really one huge celebration, stretched over three liturgical days. The Triduum is so important that it takes 50 days to unpack it throughout the Easter Season.

As the entrance antiphon for Holy Thursday begin: *“We should glory in the cross of our Lord Jesus, for he is our salvation, our life and our resurrection; through him we are saved and made free.”*

### GET YOUR FEET WET...

On Holy Thursday, the priest washes the feet of selected parishioners. This isn't because their feet are dirty (at least we hope not), but because we are a tactile people and need strong symbols. The washing of the feet reminds us of what the church is supposed to look, feel like, act like. So often as Catholics, we focus on the Eucharist and the Real Presence. Which is good, but we need to dig deeper into the meaning of the Eucharist. In today's Gospel from John, Jesus shows us what Eucharist looks like. It isn't just adoration or coming up for communion, it is service to each and every person that we meet.

### WINE

Through fermentation, yeasts convert the sugar in grapes into carbon dioxide and other byproducts, including alcohol. There is obvious energy in this transformation. Fermenting grapes hiss and fizz with potentially explosive force. In Christian tradition, wine has become symbolic for the power of the Holy Spirit.

God's Spirit is the lifeblood of the body of Christ. Jesus commands us to drink deeply. On Pentecost the disciples drank so much of the Spirit that bystanders thought they were drunk. The pentecostal signs of the Spirit, such as fire and wind, share qualities in common. Like wine, they can be agents of destruction or forces for creativity and delight.

During Eastertime it seems as if the earth itself is filled with these signs. Orchards and vineyards blossom. Sunshine pours down and gentle breezes blow. And, on occasion, there are windy thunderstorms and even worse. Keep people in your prayers whose lives are disrupted when the weather turns wild.

Throughout Eastertime, celebrate the Spirit with kites and windsocks, with maywine and sweet liqueurs, with fiery barbecues and flickering candles. Make of this season a time to turn away from destruction and to renew your powers of creativity and delight. In the eucharistic feast, drink deeply of the Spirit.



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## GOOD FRIDAY

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### WOOD

On Good Friday two crisscrossed planks of lumber were carried into church. A voice sang out, "This is the wood of the cross, on which hung the Savior of the world." And all of us gathered there stepped forward to give glory to God by venerating this holy wood.

For us Christians, wood calls many things to mind: A cypress ark saved creation from the flood. Moses held high his walking stick to divide the sea. When God asked Abraham to sacrifice his son Isaac, the boy carried the wood for his own funeral pyre. But God chose life, not death, for Abraham's beloved son.

There is a legend that the cross of Christ was hewn from Eden's long-dead tree of life. The blood of Christ brought this wood to life so that it flowered afresh.

In your home, honor the life-giving cross. Hang it in the place you pray. If you have no cross, a couple of branches would make a fine one. During this Easter season keep some spring flowers alongside it.

Friday is Arbor Day in many places. Celebrate the resurrection by planting a tree. Give God glory that two ordinary pieces of wood have become a promise of paradise.



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### WE CONTINUE...

On Good Friday, we come in a spirit of subdued rejoicing, a quivering tension held together by the Paschal Mystery. We do not merely mourn and beat our breasts at Christ's crucifixion. We come with restless anticipation, holding together the different aspects of the Paschal Mystery.

*We should glory in the cross of our Lord Jesus, for he is our salvation, our life and our resurrection; through him we are saved and made free."*

We rejoice that through the wood of the cross we have been forever set free from the power of sin and death. And yet, realizing that all new life stems from some sort of death, we maintain a certain solemnity, not that of mourners at a funeral, but that of respectful reverence.

### WE WAIT...

Today's liturgical environment is very stark: no cloths, few candles, empty tabernacle. We are in a state of waiting. In the early Church, the community gathered on Good Friday to pray and to venerate the cross, but they did not receive communion. They fasted from all of the sacraments, including the reception of hosts consecrated at the previous celebration. Today, we receive communion from hosts consecrated on Holy Thursday. It is an extremely simple Rite of Communion, one which allows us to focus on our Paschal waiting.

### WE PRAY TO THE LORD...

Today is the day when we pray at length for the needs of the world. Although the 10 petitions may begin to sound all alike, it helps to see the pattern in the prayers: an outward spiral.

We pray first for the Church: the pope, clergy and all those baptized. As we spiral outwards, we pray for those who are preparing to be baptized into the Church and for those who are completing their initiation into the Church. We spiral outwards some more and pray for other Christians, for the Jews and then for non-Christians. Next we spiral out even more and pray for atheists, for those who do not believe in God.

Finally, we pray for all those in public office and for those in special need.



### WE VENERATE...

We may genuflect, we may bow, we may touch the wood, we may kiss it, we may simply pause before it. Whatever we do, we venerate the cross and the meaning behind it.

This simple cross, an instrument of suffering, pain and death in Roman times, has become the symbol of our liberation and salvation. We venerate it and rejoice in God's love.



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## EASTER VIGIL

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### WATER

A glorious and lovely custom, the origins of the Easter bath date back a little more than thousand years, from the time that large numbers of eastern Europeans first accepted Christianity and were baptized into the faith.

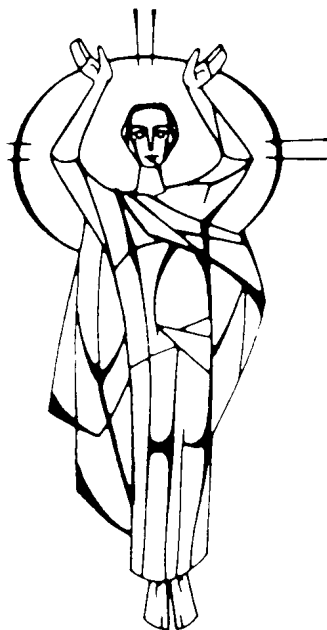
The custom takes many forms. It can be as sensuous as taking a warm, perfumed bath by candle light. And it can be as silly as tossing water balloons on the unsuspecting.

Water is precious to Christians. It reminds us of the rivers of paradise, the great flood and the Red Sea. In baptism we enter those waters to be created anew. In baptism we are led safely to freedom. Baptismal waters are like a tomb. In them we die, are buried and are raised with Christ. The waters are like a womb: we are reborn.

Throughout Eastertime, the 50 days from Easter until Pentecost, on the feast of the Baptism of the Lord each January and on the actual anniversary of your own celebration of the first sacrament, remember and renew your baptism. Ask parents and godparents what they can recollect about it. What mementoes can you find—your robe, candle or certificate?

Set a bowl brimming with water on the kitchen table. Morning and night, take some water on your fingertips and make the sign of the cross as a pledge of resurrection.

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### WE INHALE...

The Easter Vigil is a celebration full of rich symbols, symbols of sight, sound, taste, smell and touch. We listen to the word of God, we watch the darkness dispelled by the dawning light, we taste the bread and the wine, we touch candles, the books, each other. It really is a fest for the senses! The new fire is blessed, wood crackling as it burns, dispelling the darkness and filling the air we breath with wood smoke. We inhale the warm air of our tapers as we slowly process inside, amazed that so many small lights, each insignificant on its own, can light a space as big as the church.

During the initiation ritual, we watch and smile as those who are to be baptized or fully initiated are marked with the oil of catechumens and/or the oil of sacred chrism. Chrism that is scented with balsam, the scent drifting towards us as the newly initiated take their places amongst us.

And then there is the smell of the incense which wafts towards us in the air currents, hints of fragrance that draw us back to our childhood. Fragrant herbs and bark, tree resin, rise in smoke before our eyes, and symbolize our prayers rising towards heaven.

We are a people who love the tangible and the symbolic. If ever there was a celebration in which our senses are abundantly fed, the Easter Vigil is THE celebration!!! Come and enjoy!!

### WE LISTEN...

The Easter Vigil is long, no doubt about it! Part of that length is due to the fact that we have 7 readings from the Old Testament (with psalms and prayers), plus a reading from Romans and the Gospel. We really break open the Word of God at the Vigil. Although the readings have a tendency to blend together, it is helpful to realize that there is a pattern to the readings, an overview of salvation history building up to our salvation in Christ.

We begin in the beginning with the creation of the world and of humanity. We then move into the story of our first Father of the Faith, Abraham, and the story of how he was called to sacrifice his only Son (hints of Christ here). The third reading from Exodus narrates the salvation and liberation of Israel from Egyptian slavery. In the fourth and fifth readings, Israel is encourage to be without fear and to rest secure in the hand of God, confident that God will save them. In sixth and seventh readings, we read of an Israel languishing in Exile. Seemingly abandoned by God, they are reassured that God does care for them, and God will rescue them. God will do something new, planting a new spirit within them, a spirit of flesh not of stone. Finally, in the Letter to the Romans, Paul eloquently articulates how we have been raised to new life in Christ, entering into his death and resurrection with our baptism.

REJOICING &  
REMEMBERING

We haven't had any baptism, marriages or funerals in the Past week.

SPRING IS HERE!

Our plant sale is coming up next month!!! How quickly time flies. We're going to have some hanging baskets this year, along with the usual line of house plants, bedding plants, perennials & vegetables.

How are your plants & seedlings coming along? We have big plans for this plants sale... Come and help us make it a success.

Remember, all proceeds of our 2nd Annual Plant Sale help support the St. Vincent de Paul Society. Mark this date on your calendars!!!

Saturday  
May 19



ANNIVERSARY MASS

Our next Anniversary Mass will take place on Saturday, April 21 at the 7:00 p.m. Mass. Goodies will be served in the Conference Room afterwards.

This celebration will be for all those couples who celebrate anniversaries in April & May. We actually have a couple who will be celebrating their 65th wedding anniversary in April!!!



MINISTRIES IN OUR COMMUNITY  
PREACHING



When the community gathers to celebrate, we proclaim God's Word in the assembly. Part of the proclamation of the word is the homily. The Second Vatican Council, in its reform of the liturgical life of the Church, restored the homily to the Liturgy of the Word. For a long while, what was given after the readings was a sermon, which is a break in the flow of the celebration and is an instruction on some point of faith or doctrine. The homily, in contrast, is an integral part of the Liturgy of the Word and flows from the readings that have been proclaimed.

To preach is to proclaim the Good News of God's Kingdom, the Gospel of Jesus Christ. While doctrine and dogma may be part of the preaching, they are not the reason for preaching. They may be an illustration of the meaning of the Gospel for us today. What the preacher is called to do is to proclaim the Word of God as a living message given to our world today. We enter into a dialogue with God through the preaching.

In Luke's account of the encounter between Jesus and the two disciples on the road to Emmaus, we have described perhaps the first "homily" as we understand the principle and purpose of preaching today. The disciples did not understand what had been happening; they were puzzled, dejected, despairing, giving up. Along the road, Jesus opened up the scriptures for them, "explaining all the passages that were about himself". He was inviting them into a dialogue with God and with God's Word that would help them make sense of the world around them, of the events they had experienced as well as enable them to see God's plan at work in the world and their place as part of that plan. As they themselves later said "their hearts burned within them as he spoke to them and explained the scriptures to them". Preaching has that as its purpose: to open the scriptures, to help us make sense of our experience, to help us recognize God's presence and work in our midst and to encourage us in our fulfillment of the mission given to us by Jesus: to proclaim the Good News to all creation.

MONTHLY FINANCIAL STATEMENT

Below is the synopsis of the March financial statement.

INCOME		EXPENSES		ASSETS	
Donations	18235.57	Administration	18938.76	Bank Balance	32.27
Fees	525.00	Programs	938.55	DDF Balance	172670.12
Programs	000.00	Oper./Maint	2856.57	Accts. Rec.	763.90
Other	187.00	Rental Operation	2421.22	Total Assets	173467.29
Rentals	3895.00	Total Inc.	22842.57	Total Expense	25155.10
		Net Income	-2312.53		



We continue to maintain a fairly healthy financial situation in the parish. Sometimes, in looking at the net income and seeing a fairly high negative figure, we can get a little panicked, thinking that we are going into debt. In fact, it simply means that there was less income that month or perhaps more expenses than normal - the important figure to look at is the bank balance at the top of the page. While the balance may not be large this month, we have not had to borrow money to operate! In fact, our income was about \$3000 less in March than in February, so that is a large part of the reason for the negative net income. Our expenses were a bit higher in a couple of areas because of increased maintenance and the quarterly utilities billing, but for the most part our expenses are not significantly higher than most months. Thank you to all for your continued generous support of the work and mission of the parish.

**CONFIRMATION & FIRST COMMUNION**

Confirmation & First Communion will be celebrated on Sunday, April 22 at 2:00 p.m. The preparation sessions are on the following Tuesdays from 6:30 to 7:30 p.m. in the school gym: Apr 17 & 24.

**PUSSY WILLOWS**

Who knew our pussy willows would be so popular!!! They went very quickly at the 9:00 and 11:00 Masses



last weekend. In light of their extreme popularity and the number of people who walked away empty handed, we are pleased to announce that another crop has been harvested!

Baskets of pussy willows will be available at the Easter Vigil and on Easter Sunday. If you want the best selection, the Easter Vigil is probably your best bet, although we will keep some tucked away for Sunday...

**MARRIAGE PREPARATION**

Please call 964-2805 to register for the following Engaged Encounter weekend.  
May 11-13

**DAILY PROPHET: SECOND ZECHARIAH**



If you remember, several editions ago, we looked at First Zechariah. This week, it's finally time to look at Second Zechariah. Scholars have long recognized that the second part of the Book of Zechariah (Chapters 9-14) is markedly different from the first part. The setting, the language, the stylistic features and the theological outlook are all very different. Most scholars believe that Second Zechariah was written shortly after Alexander the Great began his conquest of the Middle East (after 333 BCE). We have absolutely no idea who may have composed Second Zechariah, and there are indications that it is a composite work, including different oracles from a variety of sources.

Second Zechariah was written during a period in which the Hebrew people had begun to lose hope in the promises of God. Nations seemed to come and go around them, rising to power and then falling, and yet none of the prophecies regarding the rising up of Jerusalem had come to pass. Jerusalem was still the backwater capital of a backwater province of some larger empire (Persian, Greek and eventually Roman). Second Zechariah is written during a time of disillusionment and seeks to reassure the people that God is still in charge, all appearances to the contrary notwithstanding.

Unlike some of the earlier prophets, the oracles of Second Zechariah are almost apocalyptic in tone, looking to a future time in a more abstract sense. The promises made to Jerusalem are not necessarily seen in a physical sense, but in an eschatological sense. Jerusalem is more than a city of brick and mortar built upon Mt. Zion, it is a heavenly city of the future end times.

Similarly, Second Zechariah foresees a time when a shepherd will rule Israel, a time of a humble ruler and a time of a slain martyr. We, as Christians, understand these passages as referring to Christ. At the same time, for the original readers of Second Zechariah, their attention is lifted from their oppressive conditions in the here and now, and focused on a reality beyond this world.

**BAPTISM PREPARATION FOR INFANTS**

Our next baptism preparation session for parents who wish their infants or young children (under 5 years old) to be baptized, will be held on Wed, April 25 & Thur, April 26 at 7 pm.



Please phone the parish office at 564-4097 to pre-register

**OUR 4<sup>th</sup> TABLE FOR TWO**

Our fourth Table for Two is taking place on Friday, April 13.



This will be the last one before the summer. In the Fall we plan to start off with one for university students.

**THIS WEEK AT ST. MARY'S**

Mon Apr 9	Tues Apr 10	Wed Apr 11	Thurs Apr 12	Fri Apr 13	Sat Apr 14	Sun Apr 15
10 am—Mass	7 am—Morning Prayer 7:20 am—Mass  4:30 pm—Finance Council	7 am—Morning Prayer 7:20 am—Mass  7 pm—Vespers 7:30 pm—TheoTidbits	7 am—Morning Prayer 7:20 am—Mass 7 pm—PPC 7 pm—Pr. Group 7 pm—Camp Morice	7 am—Morning Prayer 7:20 am—Mass  Table for Two	9 am—Creation Hikers   7:00 pm—Mass	9 am—Mass 11 am—Mass   4:30 pm—Vespers