



**Office of InterFaith
Pastoral and Spiritual Care**

Senior Chaplain

Rev. Kathleen Ennis-Durstine
X 3321/ room 4201

Staff Chaplain

Janie Brooks
X 5050/ room 4115

Staff/Spanish Language Chaplain

Margarita Roque
X 2626/ room 4115

Catholic Chaplain

Fr. Tukura Michael
X 2626/room 4115

Students

X 2362

Catholic Mass: Thursdays at 12:00 p.m. (East Chapel, room 3033, 3rd floor East Tower) and Saturdays at 4:00 p.m. (Main Chapel, room 3201, 3rd floor main hospital)

Prayer and Meditation: Tuesdays 12:45 p.m. East Chapel, room 3033, 3rd floor East Tower— please listen for the announcement**

Jummah Prayer: Fridays, room R-114, floor 3.5 Main Hospital at 1:15

Sunday Worship: 4:00 p.m. room 3201, Main Chapel third floor, main hospital - please listen for the announcement**

****Due to staffing limitations, leaders for these worship opportunities may not be available. We announce them 30 minutes prior to the service.**

Note the information boards and brochure racks for other information

The Holy Days of March

Celebrations, Observances and Information about Religious, Spiritual, and Cultural Occasions



There are 56 monthly observances, 47 weekly observances, and 111 daily observances during March! Besides being American Red Cross Month and Deep Vein Thrombosis Month, it is also National Social Work Month, Optimism Month, and Spiritual Wellness Month. Universal Human Beings Week is March 1–7, American Chocolate Week is March 20–26, and Pediatric Nurse Practitioner Week is March 21–27. Dr. Seuss Day is celebrated on March 2, What If Cats and Dogs Had Opposable Thumbs? Day is the 3rd, Organize Your Home Office Day is the 8th, World Kidney Day is the 10th, Earmuffs Day is the 13th, World Down Syndrome Day is the 21st, Doctors Day is the 30th, and Mule Day is the 31st!

Holy Days with no fixed date

Athabascan Stickdance Athabascan Indians of Alaska The purpose of this ceremony is to help mourn the male members of the tribe who have died; and, give comfort and support to the grieving family members. Sponsors of the ceremony are the widows of the deceased men along with other family members. It begins on Monday and every evening from Monday through Thursday people gather to participate in the Potlatch—a ceremonial feast. There is singing and dancing and folk gather in small groups to share memories. The Stickdance itself will take place on Friday night. Men of the tribe place a tall spruce pole in the center of the community hall. Family and friends decorate the pole and then all dance around it chanting ritual songs and meditating about those who have died. The next morning the pole is taken down and carried to the Yukon River where it is broken up and thrown into the river. The rest of the weekend is filled with activities that help the bereaved deal with the loss of their loved one. Some men of the village are selected to represent the dead—they will dress in the clothes of the deceased and bid a final farewell to their family and friends. Gift are distributed to every person who attends as a way of showing appreciation for friendship and support.

www.ChildrensNational.org



Eagle Dance, by J.D. Medina



Creating the Sandpainting

Eagle Dances Pueblo People of Arizona/New Mexico The eagle is a sacred and symbolic bird because of its ability to fly so high, to move between heaven and earth. It is believed that the eagle has supernatural powers to control rain and thunder. The Eagle Dance is traditionally performed when divine intervention is needed to rain – the eagle will carry the request to the gods.

The Eagle Dance portrays the life cycle of the eagle from birth to death. The dance shows how the eagle learns to walk, hunt and feed itself and its family. A chorus of male dancers with feathered bonnets provide drumming and singing accompaniment. The central dances (dressed to look like a male and female eagle) have yellow paint on lower legs, white on upper arms and dark blue bodies. Short white feathers are attached to their chests then painted yellow. They also wear a wig-like cap made of white feather with a yellow beak-like protrusion. Bands of eagle feather also run the length of their arms.

Eagle feathers are sacred. Proper handling of the eagle feather is crucial especially during the Eagle Dance. They are never allowed to touch the ground. If a dancer drops one, he is instructed not to pick it up. Instead, a tribal elder is to do it who has been chosen specifically for this task.

Navajo Mountain Chant Navajo/Arizona This ceremony is held for 9 days at the end of winter and marks the season transition. It is also a healing ceremony, not only for physical healing in those that are ill, but also to heal relationship disharmony and restore balance.

The ceremony goes back to the legend of *Dsilyi Neyani*, the eldest son of a wandering Navajo family. One day while hunting, he is captured. He escapes with the help of the gods (*Yeil*). During the long journey to return to his family, he faces many hazards, learning much about magic and ceremonial acts. For instance, he learns the art of sand painting, to do the feathers dance, to handle fire without being burned, and how to make the mystical “hu-hu-hu” cry that is used in the Mountain Chant dance. When he rejoins his family he discovers they have grown into an entire tribe. He tells them what he has learned and they send messengers to invite others to learn from him.

The Mountain Chant consists of four different ceremonies all based on the legend of Dsilyi. On the last day the medicine man emerges at sunset and starts to chant, while a circle of evergreen rises. The circle is 8 to 10 feet tall, each bundle of evergreen hiding a man inside who is handling it. The evergreen form a circular enclosure about 100 feet in diameter. There is only one opening on the East side. The ground inside this circle is considered sacred. Inside there is a cone shaped fire. Dancers, who have whitened their bodies with clay, circle the fire from south to west to north and then south again. The Fire Dance then takes place just before dawn when the bonfire has died down. Young men place large logs on the fire, then place large bundles of shredded cedar bark near the coals so that they catch fire. They are tossed over the fence to the East, then the three other directions. People gather pieces of the burned cedar as a protection against fire during the coming year.

The sand painting are done prior to the Mountain Chant ceremony. A large area is covered with fine sand as the “canvas”. Many men may work on the painting. Each lets colored sand (red, blue, yellow and white) fall through his fingers to form a desired pattern. The medicine man oversees because one small error can undermine the effectiveness of the healing ceremony. A patient is admitted and the medicine man begins to chant. When he is finished he sprinkle the patient and the sand painting with a feather dipped in water. He then takes sand from various parts of the painting and applies it to parts of the patient’s body. Afterward the sand painting is destroyed and the sand taken away.



Bahá'í Faith

The Bahá'í Faith is a monotheistic religion founded by Bahá'u'lláh in nineteenth-century Persia, emphasizing the spiritual unity of all humankind. There are an estimated five to six million Bahá'ís around the world in more than 200 countries and territories.

In the Bahá'í Faith, religious history is seen to have unfolded through a series of divine messengers, each of whom established a religion that was suited to the needs of the time and the capacity of the people. These messengers have included Abraham, the Buddha, Jesus, Muhammad and others, and most recently the Báb and Bahá'u'lláh. In Bahá'í belief, each consecutive messenger prophesied of messengers to follow, and Bahá'u'lláh's life and teachings fulfilled the end-time promises of previous scriptures. Humanity is understood to be in a process of collective evolution, and the need of the present time is for the gradual establishment of peace, justice and unity on a global scale.

The word "Bahá'í" is used either as an adjective to refer to the Bahá'í Faith or as a term for a follower of Bahá'u'lláh. The word is not a noun meaning the religion as a whole. It is derived from the Arabic *Bahá'*, meaning "glory" or "splendor". The correct name of the religion is Bahá'í Faith.



Lord Shiva

Holy Days with fixed date

March 1 St. David's Day Christian Dewi Sant – St. David was born towards the end of the fifth century. He was a scion of the royal house of Ceredigion, and founded a Celtic monastic community at Glyn Rhosin (The Vale of Roses) on the western headland of Sir Benfro, at the spot where St David's Cathedral stands today. David's fame as a teacher and ascetic spread throughout the Celtic world. His foundation at Glyn Rhosin became an important Christian shrine, and the most important centre in Wales. The date of Dewi Sant's death is recorded as 1 March, but the year is uncertain – possibly 588. As his tearful monks prepared for his death St David uttered these words: 'Brothers be ye constant. The yoke which with single mind ye have taken, bear ye to the end; and whatsoever ye have seen with me and heard, keep and fulfil'.

For centuries the first of March has been a national festival. St David was recognized as a national patron saint at the height of Welsh resistance to the Normans. In 2003 in the United States, St. David's Day was recognized officially as the national day of the Welsh, and on 1 March the Empire State Building was floodlit in the national colors, red, green and white. It is invariably celebrated by Welsh societies throughout the world with dinners, parties, recitals and concerts.

To celebrate this day, people wear a symbol of either a leek, or daffodil. The leek arises from an occasion when a troop of Welsh were able to distinguish each other from a troop of English enemy dressed in similar fashion by wearing leeks.

March 2 - 20 Bahá'í Fast The Nineteen-Day Fast (2 March–20 March) is a nineteen-day period of the year, during which members of the Bahá'í Faith adhere to a sunrise-to-sunset fast. Along with obligatory prayer, it is one of the greatest obligations of a Bahá'í, and its chief purpose is spiritual; to reinvigorate the soul and bring the person closer to God. The fast was instituted by the Báb, and accepted by Bahá'u'lláh, the founder of the Bahá'í Faith, who stated its rules in his book of laws, the *Kitáb-i-Aqdas*. Observing the fast is an individual obligation, and is binding on all Bahá'ís who have reached the age 15 until the age of 70. Along with obligatory prayer, it is one of the greatest obligations of a Bahá'í and is intended to bring the person closer to God. Shoghi Effendi (1897 – 1957), the Guardian of the Bahá'í Faith, explains that "It is essentially a period of meditation and prayer, of spiritual recuperation, during which the believer must strive to make the necessary readjustments in his inner life, and to refresh and reinvigorate the spiritual forces latent in his soul. Its significance and purpose are, therefore, fundamentally spiritual in character. Fasting is symbolic, and a reminder of abstinence from selfish and carnal desires."

March 3 Maha Shivaratri Hindu *Maha Shivratri*, the night of the worship of Lord Shiva, occurs on the 14th night of the new moon during the dark half of the month of *Phalguna*. It falls on a moonless February/March night, when Hindus offer special prayer to the lord of destruction. *Shivratri* (Sanskrit 'ratri' = night) is the night when Shiva is said to have performed the *Tandava Nritya* or the dance of primordial creation, preservation and destruction. The festival is observed for one day and one night only.

According to the *Puranas*, during the great mythical churning of the ocean called *Samudra Manthan*, a pot of poison emerged from the ocean. The gods and the demons were terrified as it could destroy the entire world. When they ran to Shiva for help, he in order to protect the world, drank the deadly poison but held it in his throat instead of swallowing it. This turned his throat blue, and since then he came to be known as '*Nilkantha*', the blue-throated one. *Shivratri* celebrates this event by which Shiva saved the world.





SHINTO RELIGION

Shinto (also Shintoism) is the term for the indigenous religious beliefs and practices of Japan. Shinto has no founder, no official sacred scriptures, and no fixed creeds, but it has preserved its main beliefs and rituals throughout the ages.

The word Shinto, which comes from the Chinese *shin tao*, meaning "the way of kami", came into use in order to distinguish indigenous Japanese beliefs from Buddhism, which had been introduced into Japan in the 6th century C.E.

Shinto does not have any philosophical literature or official scripture. But the *Kojiki* (Records of Ancient Matters) and the *Nihongi* or *Nihon shoki* (Chronicles of Japan, written in AD 712 and 720, respectively, are compilations of the oral traditions, mythology and ceremonies of ancient Shinto. But they are also books about the history, topography, and literature of ancient Japan.

At the core of Shinto are beliefs in the mysterious creating and harmonizing power (*musubi*) of kami and in the truthful way (*makoto*) of kami. The kami began as the mysterious forces of nature associated primarily with permanent features in the landscape, such as unusual mountains, rocky cliffs, caves, springs, trees and stones. Today, parishioners of a shrine believe in their tutelary kami as the source of human life and existence. Each kami has a divine personality and responds to truthful prayers. The kami also reveals *makoto* to people and guides them to live in accordance with it.

Shinto holds a generally positive view of human nature. Daily life is made possible by kami, and, accordingly, the personality and life of people are worthy of respect. An individual must revere the basic human rights of everyone as well as his own.

Shinto is described as a religion of *tsunagari* ("continuity or community"). The Japanese, while recognizing each man as an individual personality, do not take him as a solitary being separated from others.

Shinto ceremonies are designed to appeal to the kami for benevolent treatment and protection and consist of abstinence (*imi*), offerings, prayers and purification (*harae*). Purification, by washing with water, symbolically removes the dust and impurities that cover one's inner mind.

March 3 Hina-Matsuri Shinto The Japanese Doll Festival (*Hina-matsuri*), or Girls' Day, is held on March 3. Platforms covered with a red carpet are used to display a set of ornamental dolls representing the Emperor, Empress, attendants, and musicians in traditional court dress of the *Heian* period, 794 to 1185 C.E. The origin of *Hinamatsuri* is an ancient Chinese practice in which the sin of the body and misfortune are transferred to a doll, and then removed by abandoning the doll on a river. A custom called "*hina-okuri*" or "*nagashi-bina*," in which people float paper dolls down rivers late on the afternoon of March 3rd, still exists in various areas.



Most families with girls display "*hina-ningyo*" (special dolls for *Hinamatsuri*, see the photo below) and dedicate peach blossoms to them. They are usually arranged on a five or seven-tiered stand covered with a red carpet. At the top are the Emperor and Empress. The next step contains three court ladies (*sannin-kanjo*), followed by five musicians (*gonin-bayashi*), two ministers (*udajin* and *sadajin*), and three servants ending the bottom row in a five-tiered display. There are also small pieces of furniture, small meal dishes, and other things.

There are some special dishes for the festival. "*Hishimochi*" are diamond-shaped rice cakes. They are colored red (or pink), white, and green. The red is for chasing evil spirits away, the white is for purity, and the green is for health. "*Chirashi-zushi*," "*sakura-mochi*" (bean paste-filled rice cakes with cherry leaves), "*hina-arare* (rice cake cubes)" and "*shirozake* (sweet white sake)" are also often served.

March 5 St. Piran's Day Christian Saint Piran or Perran is an early 6th century Cornish abbot and saint, supposedly of Irish origin. He is the patron saint of tin-miners, and is also generally regarded as the patron saint of Cornwall. Saint Piran's Flag is a white cross on a black background. St Piran's Day started as one of the many tanners' holidays observed by the tin miners of Cornwall.

The modern observance of St Piran's day as a national symbol of the people of Cornwall started in the late 19th and early 20th century when Celtic revivalists sought to provide the people of Cornwall with a national day similar to those observed in other nations. Since the 1950s, the celebration has become increasingly observed and since the start of the 21st century almost every Cornish community holds some sort of celebration to mark the event. Saint Piran's Flag is also seen flying throughout Cornwall on this day.

March 6 Sri Ramakrishna Jayanti Hindu Sri Ramakrishna Jayanti is the birthday celebrations of the great saint Sri Ramakrishna Paramahansa.

March 6/7 Clean Monday/The Great Fast Orthodox Christian (sundown on the 6th) The first day of the Eastern Orthodox Christian and Eastern Catholic Great Lent. It is a movable feast that occurs at the beginning of the 7th week before Orthodox Easter Sunday. Liturgically, Clean Monday—and thus Lent itself—begins on the preceding (Sunday) night, at a special service called Forgiveness Vespers, which culminates with the Ceremony of Mutual Forgiveness, at which all present will bow down before one another and ask forgiveness. In this way, the faithful begin Lent with a clean conscience, with forgiveness, and with renewed Christian love. The entire first week of Great Lent is often referred to as "Clean Week," and it is customary to go to Confession during this week, and to clean the house thoroughly. The theme of Clean Monday is set by the Old Testament reading appointed to be read at the Sixth Hour on this day (Isaiah 1:1-20), which says in part: *Wash yourselves and ye shall be clean; put away the wicked ways from your souls before Mine eyes; cease to do evil; learn to do well. Seek judgment, relieve the oppressed, consider the fatherless, and plead for the widow. Come then, and let us reason together, saith the Lord: Though your sins be as scarlet, I will make them white as snow; and though they be red like crimson, I will make them white as wool (v. 16-18).*



LENT

Now is the season for inward searching. Close your eyes. Be still. Listen. We are entering a holy time, the time of Lent. Lenten candles have been lit, but over the next six weeks the light will slowly fade into darkness. For we are journeying to the sacred center of our faith. We are entering the depths of our own hearts. At the center of our faith, in the depth of our hearts, Jesus is waiting for us, reaching out to us, inviting us to leave ordinary time and to follow him along the journey that brought him to the Cross. Listen in silence, for Jesus is calling you.

Loving Lord of life; as we journey in through this holy season of Lent, give us grace and strength to make the changes that are needed in our lives, and in so doing, may we be open to your leading. Keep us mindful that you are with us in every moment, offering us the strength and creativity to choose what is right. Amen.



March 8 Shrove Tuesday Anglican Christian Shrove Tuesday is a term associated in English-speaking countries for the day preceding Ash Wednesday, the first day of the season of fasting and prayer called Lent. The word shrove is the past participle of the English verb to shrive, which means to obtain absolution for one's sins by way of confession and doing penance. During the week before Lent, sometimes called Shrove-tide in English, Christians were expected to go to confession in preparation for the penitential season of turning to God. Shrove Tuesday was the last day before the beginning of Lent on Ash Wednesday, and noted in histories dating back to 1000 C.E.. The popular celebratory aspect of the day had developed long before the Protestant Reformation, and was associated with releasing high spirits before the somber season of Lent.

In the United Kingdom and many other countries, the day is often known as Pancake Day. Making and eating such foods was considered a last feast with ingredients such as sugar, fat and eggs, whose consumption was traditionally restricted during the ritual fasting associated with Lent.

March 9 Ash Wednesday Beginning of Lent Anglican, Catholic, Protestant Christian The first day of Lent in the West. For 14 centuries the season of Lent has been a time for self-examination and penitence in preparation for Easter. The name comes from the Saxon *lengten-tide*, referring to the lengthening of the days and the coming of spring. This 40-day period of abstinence recalls the fasts of Moses, Elijah, and Jesus, all of which—according to scripture—lasted 40 days. It was originally begun in the Western Church on a Sunday. But since Sundays were feast days, in the latter part of the sixth century Pope Gregory I moved the beginning of Lent ahead four days.

Gregory is also credited with having introduced the ceremony that gives this day its name. When public penitents came to the church for forgiveness, the priest would take some ash (made by burning the palms used on Palm Sunday of the previous year) and mark their foreheads with the sign of the cross as a reminder that they were but ashes and dust. Eventually the practice was extended to include all who wished to receive ashes. The priest, minister, or in some cases officiating layperson, marks the forehead of each participant with black ashes in the shape of a cross, which the worshipper traditionally retains until it wears off. The act echoes the ancient Near Eastern tradition of throwing ashes over one's head to signify repentance before God (as related in the Bible). The priest or minister says one of the following when applying the ashes: Remember, O man, that you are dust, and unto dust you shall return. — Genesis 3:19; Turn away from sin and be faithful to the Gospel. — Mark 1:15; Repent, and hear the good news. — Mark 1:15.

March 10 Dhamma Day (Magha Puja Day) Buddhist The day commemorates a time when 1,250 enlightened monks, disciples of the historical Buddha, spontaneously came together to pay respect to the Buddha. The day is called "Fourfold Assembly" Day because All the monks were *arhats*, one who has completed the path to enlightenment and entered Nirvana. An *arhat* is not reborn. All the monks had been ordained by the Buddha. The monks came together as if by chance, without any planning or prior appointment. It was the full moon day of *Magha* (March). When the monks were assembled, the Buddha delivered a sermon in which he asked the monks to do good, to abstain from bad action, and to purify the mind.

The word *sangha* refers to the community of Buddhists, either all Buddhists everywhere or a particular fellowship of Buddhists. Although *sangha* can refer to both monks and laypeople, *Magha Puja* Day is called "*Sangha* Day" because it is a day to show appreciation to the monastic *sangha*. On this day laypeople gather at temples, usually in the morning, bringing with them offerings of food and other items for the monastics. *Magha Puja* observations usually feature processions, sometimes by candlelight. Observers walk around a shrine or Buddha image or through a temple three times, once for each of the Three Jewels – The Buddha, the Dharma, and the *Sangha*.



"WRITING" AN ICON

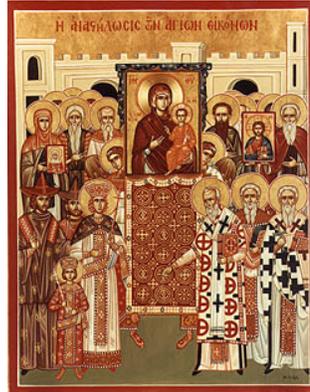
In the Orthodox Christian tradition, icons are said to be written, not painted. The Orthodox consider making icons more a form of prayer than art, and they believe the iconographer's hand is guided by God.

Traditionally, icons are written (or painted) on a board covered with several layers of fine gesso. First, 23ct. gold leaf is applied to the board for the halos and other areas as desired. An emulsion of egg yolk mixed with vinegar and water is used with powdered natural pigments to create a liquid paint. The consistency of the paint and method of application varies somewhat among iconographers, but the basic process is the same. The darkest colors are applied first and allowed to dry. Subsequent layers are lighter in color and cover smaller, specific areas of the composition. This layering of ever lighter color brings out the form of the subjects. Small white lines called 'enliveners' are the final addition.



March 12/13 Orthodox Sunday Orthodox Christian (sundown on the 12th) The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

The Seventh Ecumenical was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops. Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some persons, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art



and beauty. The Council decided on a doctrine by which icons should be venerated but not worshipped. The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: "We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the *Theotokos*, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honor (*timitiki proskynisis*), but not of real worship (*latreia*), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands".

March 16 Fravardegan, or Muktd Zoroastrian These are the last days of the Zoroastrian calendar and are reserved for remembrance of all departed souls. Prayers are offered to the *fravashis* (the divine spark in each human that lives forever) of departed loved ones, invoking their blessings and protection. *Parsi* Zoroastrians, who follow the *Shenshai* calendar, celebrate *Fravardegan* in August.

March 17 /18 Feast of Esther Jewish (sundown on the 17th) A Jewish fast from dawn until dusk on Purim eve, commemorating the three-day fast observed by the Jewish people in the story of Purim.

March 17 St. Patrick's Day Christian A religious holiday celebrated internationally on 17 March. It is named after Saint Patrick (c. C.E.387-461), the most commonly recognized of the patron saints of Ireland. It originated as a Catholic holiday and became an official feast day in the early 17th century. It has gradually become more of a secular celebration of Ireland's culture.

Little is known of Patrick's early life, though it is known that he was born in Roman Britain in the 4th century, into a wealthy Romano-British family. His father and grandfather were deacons in the Church. At the age of sixteen, he was kidnapped by Irish raiders and taken captive to Ireland as a slave. It is believed he was held somewhere on the west coast of Ireland, possibly Mayo, but the exact (*continued page 7*)



HAMENTASHEN Ingredients

- 1 1/2 cups butter or margarine, softened; 1 cup white sugar
- 2 eggs; 6 tablespoons orange juice
- 1 tablespoon vanilla extract
- 2 teaspoons baking powder
- 4 1/2 cups all-purpose flour
- 1 (12 ounce) can poppyseed filling, or other favorite



Directions

In a large bowl, cream together the butter and sugar until smooth. Beat in the eggs one at a time, then stir in the orange juice and vanilla. Mix in the baking powder, then gradually stir in the flour until the dough forms a ball. Cover and refrigerate at least 2 hours.

Preheat the oven to 375 degrees F (190 degrees C). Grease cookie sheets.

On a lightly floured surface, roll the dough out to 1/4 inch thickness. Cut into 3 inch circles using a cookie cutter or drinking glass. Place circles on the prepared cookie sheets. Spoon 1 teaspoon of filling onto the center of each circle. (Any more and it will ooze out) Pinch the sides of each circle to form a triangle, covering as much of the filling as possible. The cookies may be frozen on the cookie sheets if desired to help retain their shape while cooking.

Bake for 8 to 10 minutes in the preheated oven, until light golden brown. These are best undercooked slightly. Cool on the baking sheet for a few minutes before removing to wire racks to cool completely.

location is unknown. According to his Confession, he was told by God in a dream to flee from captivity to the coast, where he would board a ship and return to Britain. Upon returning, he quickly joined the Church in Auxerre in Gaul and studied to be a priest.

In 432, he said that he was called back to Ireland, though as a bishop, to Christianize the Irish from their native polytheism. Irish folklore tells that one of his teaching methods included using the shamrock to explain the Christian doctrine of the Trinity to the Irish people. After nearly thirty years of evangelism, he died on 17 March 461, and according to tradition, was buried at Downpatrick. Although there were other more successful missions to Ireland from Rome, Patrick endured as the principal champion of Irish Christianity and is held in esteem in the Irish Church.

March 19 Joseph, Husband of Mary Anglican and Catholic Christian This feast commemorates the role that Joseph played as foster-father of Jesus and husband of Mary. In the person of Joseph, the faithful are also reminded of the simplicity and poverty into which Jesus was born.

March 19 Holi Hindu Celebrated all over India since ancient times, Holi's precise form and purpose display great variety. Originally, Holi was an agricultural festival celebrating the arrival of spring. This aspect still plays a significant part in the festival in the form of the colored powders: Holi is a time when man and nature alike throw off the gloom of winter and rejoice in the colors and liveliness of spring.

While originally a festival to celebrate good harvests and fertility of the land, Holi is also a symbolic commemoration of a legend from Hindu Mythology. The story centers around an arrogant king who resents his son Prahlada worshipping Lord Vishnu. He attempts to kill his son but fails each time. Finally, the king's sister Holika who is said to be immune to burning, sits with the boy in a huge fire. However, the prince Prahlada emerges unscathed, while his aunt burns to death. Holi commemorates this event from mythology, and huge bonfires are burnt on the eve of Holi as its symbolic representation.



March 19/20 Purim Jewish Purim is a festival that commemorates the deliverance of the Jewish people living throughout the ancient Persian Empire from a plot by Haman to annihilate them, as recorded in the Biblical Book of Esther. According to the story, Haman cast lots to determine the day upon which to exterminate the Jews.

The primary source relating to the origin of Purim is the Book of Esther, which became the last of the 24 books of the *Tanakh* to be canonized by the Sages of the Great Assembly. It is dated to the 4th century BCE and according to the Talmud was a redaction by the Great Assembly of an original text by Mordecai. According to the Book of Esther, Haman, royal vizier to King Ahasuerus planned to kill the Jews, but his plans were foiled by Esther, Ahasuerus had chosen her as queen not knowing she was Jewish. She chose to remain in that position to aid her people if possible. Mordecai, a palace official, cousin and foster parent of Esther, subsequently replaced Haman. The four main *mitzvot* of the day are: Listening to the public reading, usually in synagogue, of the Book of Esther in the evening and again in the following morning (*k'riat megillah*), Sending food gifts to friends (*mishloach manot*), Giving charity to the poor (*matanot la'evyonim*), Eating a festive meal (*se'udah*).

The first religious ceremony ordained for the celebration of Purim is the reading of the Book of Esther in the synagogue, a regulation ascribed in the Talmud (Megillah 2a) to the Sages of the Great Assembly, of which Mordecai is reported to have been a member. (*continued page 8*)



GRACE NOTES

A daily meditative email

If you would like to receive GRACE NOTES please email the Senior Chaplain at kennisdu@cnmc.org and ask to be added to the mailing list.

Below is a sample of a daily GRACE NOTE

Joy is Peace Dancing. . .



"Angel Wings" by Laverne Ross

F.B. Meyer

One of the requirements in the Book of Esther is to celebrate the occasion by feasting. Purim is an occasion on which much joyous license is permitted within the walls of the synagogue itself. For example, during the public service in many congregations, when the reader of the Megillah mentions Haman (54 occurrences), there is boisterous hissing, stamping, and rattling.

March 20 Spring Feast Native Peoples A day to honor planting and the coming and going of the seasons; includes prayer, song, and storytelling.

March 20 Spring O-Higan Buddhist Both the Spring and Autumnal Equinoxes mark the Japanese Buddhist holiday of O-higan, which literally means "The Other Shore", or rather the crossing of the other shore. The notion of the "other shore" is a very common metaphor in Buddhism to refer to the reaching of Enlightenment by leaving behind ignorance and craving (i.e. this shore we stand on). Some people gravitate toward meditation during this time, some toward devotional practices, while some prefer to focus on upholding the moral precepts. All Buddhists eventually do all three; what they all have common is this noble intention of leaving behind selfish and petty habits and to reach the perfection of Enlightenment.

Devout Buddhists make a renewed commitment toward the Buddhist path, and particularly the Six Perfections. This is true of Zen, Shingon, Tendai, Nichiren and Pure Land Buddhists, among others. The Six Perfections or Paramita are six attributes that devout Buddhist try to perfect, lifetime after lifetime. Sometimes the list is slightly longer or shorter, but the Six Perfections are typically: Generosity, Moral Conduct, Patience, Tolerance; Diligence, Mindfulness or being alert, Wisdom, Insight.

March 20 Shubun-sai Shinto Shubun-sai, or Equinox Day, is a national holiday with close links to Buddhism. Although the equinox itself is a time to celebrate spring, nature and new life, this is a day for visiting the graves of loved ones and remembering ancestors. Many people will take time to tend the graves they visit; washing the stone, tidying the area and leaving fresh flowers.

March 21 Feast of Naw-Rúz Bahá'í The New Year. Work is suspended.

March 21 Nouruz Zoroastrian The New Year. This is a time of renewal and rebirth, a symbolic victory of light over darkness. This is the most important festival in the Zoroastrian tradition, a time for thanksgiving and celebration, for family and friends to come together, to thank *Ahura Mazda* for His bounty, to reflect on their lives, and make new beginnings.

March 24/25 Annunciation Orthodox Christian (sundown on the 24th) This feast remembers the visit of the Archangel Gabriel to Mary of Nazareth during which it announced to her God's wish for her to become the Virgin Mother of Jesus. It also recalls Mary's free response to God's plan in her life. This inspired the Church to title her the Mother of God and Ever-Virgin Mary.

March 25 Annunciation Anglican and Catholic Christian

March 26 Khordad Sal Zoroastrian The birthday of the prophet Zarathustra.

March 27 Avan Ardisoor nu Parab Zoroastrian This is a festival celebrated by Parsi Zoroastrians in honor of the waters. In India, it draws a large gathering of devotees to the oceanfront to pray, with offerings of flowers.