

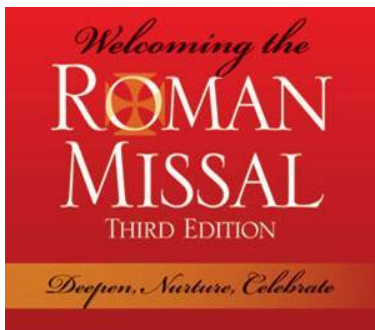
Magnificat

*My being proclaims the greatness of the Lord
And my spirit rejoices in God, my Savior.*

Luke 1: 46

Volume 9, Issue 1
January/February/March 2011

INTRODUCTION OF NEW ROMAN MISSAL



† **What is the Roman Missal?** The Roman Missal is what we currently call the Sacramentary. It is the “big red book” from which all the prayers, texts, responses, and chants are taken for the celebration of Mass.

† **Why are we changing it?** In 2000, Pope John Paul II called for a third edition of the Missal to be published. The third edition contains prayers for the celebration of recently canonized saints, new prefaces for the Eucharistic Prayers, new Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the

celebration of the Mass. It was also translated, according to direction from the Holy See, so that the English texts are more accurate translations of the original Latin. This is why you will hear differences in some of the prayers and responses: our previous translation was more concerned with trying to express the sense of the Latin words. This edition emphasizes a word-for-word fidelity to the original Latin.

† **What will the changes mean to me?** You will have to learn some new responses, and there will be some changes to the wording of some of the prayers. It might sound and feel a little strange at first. But this is the same Mass, the liturgy of the Word and Eucharist, celebrated in the same way and expressing the same beliefs.

† **What will we hear?** In the coming year, both in the Idaho Catholic Register and in your parish bulletins, all the changes to the responses and people’s prayers will be discussed.

† **How will we know what to say?** Don’t worry. All parishes and communities will be provided with resources to be kept in the pews for you to use at first as you get used to the differences.

† **If Rome has approved the text, shouldn’t we just start praying it now?** Not yet. When the Holy See granted the recognition for this new translation, we were instructed that there was to be no public use of this text in liturgies until the first Sunday of Advent, 2011. In this way, all parishes begin to use the new translation at the same time, leading to less confusion and greater unity.

† **Where can we learn more?** There are several places you can find good information about the new translation. Watch your bulletins, beginning in May, for monthly updates. Look for the Roman Missal columns in the Register. Go to the liturgy and worship page of the diocesan website (www.catholicidaho.org), or the United States Conference of Catholic Bishops website (www.usccb.org).

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SAINT MARY'S ADMINISTRATIVE ASSISTANT ALEJANDRA DIAZ



I was born in Guadalajara, Jalisco. México. I have a few memories from my first years. When I was 4 years old, we moved to my Father's hometown. He is from Nuevo Laredo border with Laredo, Texas. When I was 11 years old we moved back to Guadalajara and we stayed there permanently.

As a child, my First Communion was a remarkable experience for me.

My husband, Hernan, and I met at work 15 years ago. We married in Guadalajara in December 1997. The Church that we choose was the one where he used to serve as an Altar Boy when he was little. We are blessed with 2 boys and 1 girl. Last December was our 13th wedding anniversary. Marrying my husband and having my children are the most fulfilling experiences I have had.

I like to watch sports, cook, bake cookies, and read. My Mom shared her good habit of reading with me. I like to play squash and volleyball.

When I was interviewed, I felt like I was among friends. This is our parish and the environment in the office is like being among your relatives. Everyone is willing to work for our community and to help each other. Anytime you would like to visit us, please do it. We will be happy to have you.

What I like the most is to help anyone who comes through our doors. That is why I am here....to serve.

JOHN FRANCIS, SAINT JOAN'S REGION

John J. Francis is a native of Illinois and a Boise, Idaho, resident since 1990. John and Jane, also an Illinois native, have been married for 34 years and have 3 adult children. Matt, 29, and his wife Amy are expecting a daughter in April; they live in Chicago. Mike, 26, lives in Boise and looks forward to opening a commercial brewery this spring, Payette Brewing Company. Sheilla, 22, lives in Austin, TX and is pursuing her dream of working in the Texas Country Music business. All three were confirmed at Saint John's.

Jane is a counselor at Bishop Kelly and John works at MWI Veterinary Supply.



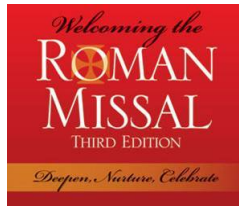
Jane and John have been Saint Mary's parishioners for a year, transferring their membership from Saint John's. John was recruited by Christy Chapman to be a part of Saint Mary's Parish Community Council. John and Christy have been acquaintances for a number of years through Primary Health and local youth soccer. For John, "It was time to get active in volunteer work at Saint Mary's", having been very active in scouts and youth soccer for a number of years. This role will be John's first specific role with Saint Mary's. "My goal is very simple: to provide a conduit for parishioners in the Saint Joan's region and in doing so have an opportunity to reach out through the Parish Community Council."

John Francis can be reached at 484-8838, j2m2sid@cableone.net

A Series On The New Translation Of Roman Missal

By Letitia Thornton

On March 25, the Holy See approved a new translation of the Roman Missal. While the missal has not yet been published, some Catholics are already wondering what implications it will have on parish liturgies. In a series of articles, we will answer some of the questions you might have regarding the new edition of the Roman Missal and discuss the changes you can expect to hear -



and pray - in your parish liturgies.

What is the Roman Missal?

The Roman Missal is the book containing the prescribed prayers and instructions for the celebration of Mass in the Roman Catholic Church. It outlines what the priest, other minister and the faithful say and do at Mass. Previously referred to as the "Sacramentary", this book is always published first in Latin. This Latin version, called the "typical edition", is then translated into various languages, approved by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments. It is then published in the appropriate language for use in local churches throughout the world.

The missal we are expecting to use beginning Advent 2011 is the third "typical edition", or third "version" of the missal since the Second Vatican Council called for a renewal and reform of the liturgy in 1963. The first edition was promulgated in 1975, again by Pope Paul VI. This upcoming edition was promulgated by Pope John II in 2002.

From Latin To Vernacular

As soon as a new Latin edition is promulgated by the Holy See, the difficult work of translation begins. As we in the English-speaking world translate the new Latin typical edition into English, those in the Spanish-speaking world translate that same new edition into Spanish, the French into French, and so on.

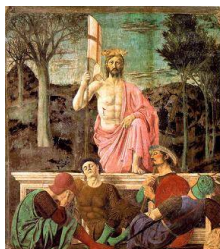
Needless to say, the art of translation is a challenging and delicate task, guided by specific principles and directives. The translating of this new edition of the missal into the modern languages of the church was guided by a document issued by the Holy See in 2001. This document, *Liturgian Authenticam*, changed the way conferences approached the Latin text and introduced a new set of directives for liturgical translation.

Thornton is chairwoman of the diocesan Liturgical Commission. She can be reached at liturgy@rcdb.org.

HOLY SATURDAY EASTER VIGIL CELEBRATES NEW CATHOLICS

Rite of Election

Jessica Staten Beckley
 Deana Smith Diaz
 Benjamin Jennings
 Tory Peterson



Full Communion

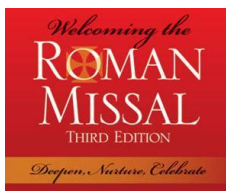
Bryan Joel Anjola	Frank Aldo Anjola
Chloe Patricia Kerr	Justin Michael Kerr
Eric Labastida	Daniel Scott Myhren
Arcelia Andrea Ortiz	Carlos Omar Ortiz
Skylee Ostrovsky	Giovanna Peterson
Ricardo Alberto Rodriguez	Mike Sautebin
Zaira Velasco	Jacob Isreal Zamarron
Jose Ramon Zamarron III	

Festive Party After the Vigil

WHY THE LANGUAGE IN THE MISSAL IS CHANGING

By Marcie Wilske

In November 2011, the new missal is scheduled to be introduced in English-speaking countries throughout the world. While the structure of the Mass will not change, some of our familiar prayers and responses will



changed and evolved throughout history. Even though some prayers circulated for common use among the churches in the early centuries, the Eucharistic liturgy did not follow just one format; nor did it have just one set of prayers used by everyone. A diversity of liturgical prayers and responses was common.

Liturgical books are not static - they have changed and evolved throughout history. Even though some prayers circulated for common use among the churches in the early centuries, the Eucharistic liturgy did not follow just one format; nor did it have just one set of prayers used by everyone. A diversity of liturgical prayers and responses was common.

By the 16th century, however, a single *Roman Missal* emerged which became mandatory for most Roman rite churches. Throughout the years, additional changes and revisions continued to be made. In fact, the new text will be the third version of the *Roman Missal* since the end of the Second Vatican Council. That the missal used for the last 40 years will change should not be a surprise; change has always been a part of the history of the missal.

As liturgical books continually evolve and change, the principles or rules that govern their translation also change...

When the current missal was translated from Latin to English in 1975, translators used a principle known as "dynamic equivalence." This approach allowed translators to express the thought or concept of a word, rather than the particular work itself. Translators were able to paraphrase the original Latin text to convey the overall meaning of the words, rather than provide a more literal translation.

In 2001, the Holy See issued *Liturgiam Authenticam*, which established a new criteria for the translation of liturgical texts. In this document, the "formal equivalence" was emphasized, which required a more literal translation to make sure that each underlying Latin word had a corresponding equivalent in English. The goal was to maintain as much continuity as possible between the English and Latin texts by providing an English translation that more accurately captured the exact wording, content, structure, poetry and imagery of the original Latin text. The formal equivalence approach was also seen as a way of highlighting the intimate connection between liturgical prayers, Scripture and theological writings. This was the principle of translation that guided the creation of the new *Roman Missal*.

Needless to say, no translation is perfect and no translation will completely satisfy everyone. Many will find it initially difficult to move away from familiar patterns. However, such changes are and will continue to be part of our liturgical tradition. *Just because the language of the missal is changing, does not mean that the Mass is changing.* The way the Mass is structured and celebrated will not change. What will be different are some of the prayers and responses for the priest and the people.

Wilske is the chancellor of the diocese and a member of the diocesan Liturgical Commission. She can be reached at mwilske@rcdb.org.

Magnificat

<http://stmarysboise.org/magnificat.htm>

The purpose of **Magnificat** is to provide parish news and communication within Saint Mary's Catholic Community. This newsletter is E-mailed bi-monthly to all households who have registered their E-mail address. If your household has E-mail and you didn't receive the **Magnificat** or a notice it can be read Online, please contact magnify@cableone.net and register your E-mail address or call the parish office, 344-2597.

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Technical Support: *Mike Lechner*

Pastor: *Father Thomas Faucher*

Spanish Speaking Community Reporter: *Noemi Hernandez*

THREE ELEMENTS KEY TO MISSAL CHANGE

By Letitia Thornton

As explained in the first two articles in this series for translation have changed in the 40 years since the first edition of the missal was promulgated. With the most recent edition, translators have been asked to keep the translated text as close to the literal meaning of the Latin as possible. This third article will examine some of the elements that characterize the prayers in the missal - that a more literal translation might protect these elements, because of their theological or stylistic value, that drove the English version of the missal. These choices are an emphasis on biblical references and images; allusions to writings of Fathers of the Church; and formal tone, "ritual" language.



series on the Roman Missal, the guidelines years since the first edition of the missal edition, translators have been asked to eral meaning of the Latin as possible. This ments that characterize the prayers in the sion - that a more literal translation might protect these elements, because of their some of the word choices made in the Eng- may seem difficult to understand unless These elements are an emphasis on biblical references and images; allusions to writings of Fathers of the Church; and formal tone, "ritual" language.

An Emphasis on Biblical References and Images

These are embedded in the composed prayers (the Collects, Prefaces, Eucharistic Prayers) in Latin, but have not always been adequately reflected in the English version of the missal. For example, the new translation replaces the phrase, "Lord, I am not worthy to receive you, but only say the word and I shall be healed, " with "Lord, I am not worthy that you should enter under my roof, but only say the word and I shall be healed."

The phrase "enter under my roof" may seem like a meaningless expression. However, the new translation is an explicit reference to the healing of the Centurion's son in Matthew 8:5-13. It is an important scriptural reference that is much less clear and obvious in the old translation. Under the new translation, we approach communion echoing the Centurion's act of faith in Jesus' words, recalling the healing that occurs in Jesus name and presence. The more obvious allusion to Scripture - in the Eucharistic prayers and the prayers around communion - also provides a connection between Word and altar.

Allusions to writing of Fathers of the Church

References to the works of the early Christian writers also abound in the missal. For example, the post-communion prayer for the memorial of St. Augustine includes a direct quote from St. Augustine's dictum, "If you have received worthily, you are what you receive." With the new translation, liturgies more obviously reflect and transmit this crucial aspect of the Catholic tradition and identity.

Formal Tone, "Ritual Language"

The new translation of the missal seeks to recapture the richness of the Latin text, and to emphasize the ritual purpose of the words of the liturgy. As communities, people speak in patterns. Groups of friends tend to echo tone and expression. Business, law and medicine have their own jargon. This is even truer for communities of worshipers. Liturgical language is a ritual language of repetition and metaphor, two notable elements in the Latin text. For example, the new translation of the Gloria reads, "Glory to Go in the highest, and on earth peace to people of good will. We praise you we bless you we adore you , we glorify you..." Not only does this translation refer more directly to its scriptural source (Luke 2:14), it refuses to allow a shorthand or casual approach to prayer.

The phrase, "*Lex orandi, lex credendi*", (The law of prayer is the law of belief) is used to describe how Catholicism has tried to ensure that the words and rites used in the liturgy reflect its theology and beliefs. This is the attitude that has informed the new approach to vernacular translations and a greater desire to have those translations more accurately reflect the Latin text.

The next article will begin to examine changes people can expect to hear and pray in the Mass.

Letitia Thornton can be reached at tthornton@rcdb.org

SAINT MARY'S STRATEGIC PLAN

By Development & Finance Council

These comments are the beginning of the five year plan for Saint Mary's and are still in process of review for parish presentation, according to Roy Schiele, President of the Development and Finance Council

The Saint Mary's Strategic Plan is an attempt to understand, define and plan for the parish as we go forward. While the Plan has been in various stages of development for the past several years, the completion of the new church in 2008 called for a more concerted effort in bringing it to fruition. The new facility presents both challenges and opportunities for the future of the parish...Today we are a blend of generations, ages, socio-economic circumstances, and ethnicity in what is essentially an older, inner-city parish. A significant goal of this plan is to understand, respect and deal with these changes.

The Plan is based on data and other information obtained from surveys, focus groups, conferences and discussions with various ministry leaders. Two surveys have been conducted in the last four years. The first, conducted in the fall of 2007, surveyed the parish demographics, how the parishioners felt about parish ministries and programs, and what parishioners desired for new programs activities. The second survey, conducted in the spring of 2009, was a part of a nationwide survey of Christian churches of all denominations that surveyed Saint Mary's in the various areas of parishioner spirituality and parish life and provided comparisons with other faith communities both Catholic and non-Catholic. Both of these surveys have been key in developing an understanding of the parish in the preparation of the Plan. A Parish Leadership Conference provided important additional insight that has been used in the preparation of the Plan.

The Strategic Plan

The plan...provides general goals and specific strategies for achieving those goals. Additionally, the projected timing for implementation of the strategies, the human resources needed for implementation, and progress benchmarks for each of the strategies is provided. The goals are delineated by the five areas.....Saint Mary's School, Youth Ministry, Parish Ministries, Diversity and Multi-Cultural Life, and, Parish Finances.

PEOPLE WHO ARE SAINT MARY'S JOHN & JEANNETTE L'ABBE



John was born October 12, 1921, in Boise, Idaho. His parents were Medric Joseph L'Abbe and Margaret Mary Smith. His older brother is Rodney James. He grew up in Boise and Portland, Oregon. Growing up he spent time in school, playing baseball and having picnics with his pals.

Some of his favorite memories growing up were time spent with Ed McCabe, Joe Ventrelli, Al Cordelli, Buster Strejc and going to baseball games.

After WWI, historical plastic soldiers were placed inside pound packages of coffee. John was around six years old when he started collecting and eventually painting them using a jeweler's loop, the tiny magnification tool held over one eye. His collection grew to over 100 plastic (American) and lead (English) soldiers and personal figures like Napoleon, his first, and Mussolini.



John is also a painter and a very good painting of Napoleon hangs in their front room.

Jeannette's birth was August 9th, 1922 in Woonsocket, Rhode Island. Her siblings are Ida, Katherine, Elias, Shaboe, Eva, Adele, Edward, Richard, (Jeannette) Genevieve ,AKA Gee Gee. "As a child we would ice skate and snow sled. In the summer we swam and played in the playgrounds. I enjoyed picnics with my family and going to the beach."

After high school graduation Jeanette worked for the federal government as a secretary during World War II and in Washington, DC.

John and Jeannette met on Valentines day at Davis Naval Station, Rhode Island, in 1945 while he was posted as guard at the entry. With a twinkle in His eyes he said, "I thinned out the women and she was left!" Listening to both of them it was a sweet romance. They were married at Saint Charles Catholic Church, Woonsocket, Rhode Island, in 1948. They have been married 62 years!



John and Jeanette became members of Saint Mary's parish in 1996 and he worked at Saint Vinnie's from 1981-2008 which was a very enjoyable experience. Jeannette enjoyed the Altar Society's valentine card parties in earlier years and has always been an avid card player participating in the Bridge marathon held at Saint Al's and all opportunities to play Bridge and Pinochle. With changes in her eyesight she now is a substitute when needed.

Both have become fans of women's volleyball at BSU since the years a granddaughter was on the team. Their football loyalty, however, lies with Oregon. In the past they made many trips there to see the home games, sometimes staying long enough to catch two weekends in a row. John complained that the schedule changed to home games every other week so they had to settle for one game only per long drive.

They truly love being a part of Saint Mary's because the people have been so friendly. "We enjoy going to coffee and the Knights of Columbus breakfasts after Mass with friends."

When asked what suggestions they had for couples to they have a healthy and long marriage, Jeanette replied, "Don't get married too young!" John said, "Love....you have to have love."

PRO LIFE REFLECTION & PRAYER

Come to me, all who labor and are heavy laden, and I will give you rest. Matthew 11:28

"You have twins. That will be another \$350."

She did not speak English. But she finally understood that they were telling her to go get more money and return for her abortion. She had already given them her rent money. But they were not about to give her a two-for-one deal. They told her to get dressed and return with more cash.

A couple, who was praying outside, comforted her. They brought her to their local pregnancy help center. The staff quickly saw that her personal circumstances were so desperate, and immediate, that they would need direct and ongoing help from local Christians and churches. They started making calls. Then they did the ultrasound. It showed there was only one baby, not two. This abandoned, immigrant, powerless mother was being exploited. She would do whatever she was told. Who would know? Who would care?

God calls us to "*Rescue the weak and the needy; and deliver them from the hand of the wicked*" Psalm 82:4.

When you provide an alternative to abortion you are not only rescuing innocent babies, you are delivering mothers from the wicked who profit in the shedding of innocent blood.

Father, grace all of us to be concerned for the life of your children from conception to natural death. Instill within in us a desire to pray for the mothers tempted to abort their womb babies or to end the life of incapacitated elderly. Guide us to publicly respond to the battle for life over death, of good over evil. Stand, those you have chosen, at the abortion doors to pray, to love and to direct those who would chose death to Your children. Help us make all aspects of help needed to support these mothers through childbirth and after. Our Lady of Guadalupe, pray for us. Saint Michael, the Archangel protect and guide us in battle. Amen.

BISHOP KELLY ENGINEERING TEAM WINS NATIONAL AWARD

For the third consecutive year, members of the Bishop Kelly High School Engineering Design Class went to Washington with an innovative engineering design in hand. This year they won second place and a \$1,000 prize for The Best Engineering Design for its MagWrite, a device designed to help persons with tremors to be able to write freehand. MagWrite uses magnetic damping to help minimize the effect of tremors. They also won Most Innovative Use of Technology award sponsored by the American Society of Mechanical Engineers.

Fall competition began with 332 teams from 40 states registering in the National Engineering Design Challenge. The challenge was to research, design and build a working prototype to help people with disabilities succeed in the workplace. Bishop Kelly was selected as one of the 32 semifinalists and submitted a six-minute video describing the prototype design. They were chosen as one of five national finalist. Team members were Miguel Alvarez, Lauren Arkoosh, Joseph Cadona, Joseph Neumeyer, Sean O'Toole, George Pollock, Sein Pyo, Patrick Shulz, Charles Steenkolk, Taylor Matthew, Vaughan and Jason Wickham, coached by Dr. Guy Hudson and Dr. Larry Neznanski. The Micron Foundation and members of the community provided financial support.

When asked about his experience, Bishop Kelly junior, Sean O'Toole, a Saint Mary's parishioner, was quite excited to talk.



I enjoyed my teammates and was pleased with our results. Our client was about the same age. It was great to know that we would be making something that would be useful to her. We met with her numerous times, made videos of her, molded her hand, watched her tremors and did research to make certain we knew what we needed to do. Everyone contributed however they could and we managed to make something simple and effective that can help people every where. It was great to see the team's work pay off so well.

In Washington I loved getting to meet the other teams when they were setting up their presentations. They all had created very different devices. It was just a great chance to talk with other kids our age from across the country and make some new friends.

We were really lucky to have our client with us. No other team did. We got to introduce her and brag about her a little.

I loved the process of taking an idea and turning it into an invention. It's really a team effort and you learn to appreciate everyone's ideas. You have people with all types of talents and skills working together to make something useful and effective. There's something about getting to that finalized device and trying it out. *Wow! We built this! We actually made this great device ourselves!* That's a one of a kind feeling. Getting to see it put together to help others is great! This work was life changing and helped me determine I want to become an engineer.

During the keynote talk we got to watch an adult team presentation by an engineering group from Australia who devote their time to helping those with disabilities. The way they touch people's lives was really amazing.

When we weren't working we caught the metro heading towards the national mall and spent hours touring the museums and monuments. I had been to Washington when I was younger but this time I was old enough to appreciate everything. Over two days we hit all the famous spots including the Washington monument and the Capitol bldg. We also ate in more than a few restaurants, from PF Chang's and Ollie's Burgers to Mc Donalds in the Air and Space Museum.

Advice to other teens? Trust yourself and pursue your current interests. Learn a lot. That interest may become a great job in your future.

SAINT MARY'S SCHOOL ALUMNI REUNION

The recent Alumni Reunion was wonderful. The event began in two different places simultaneously. Father Faucher celebrated a beautiful Mass. He was able to recall the time when the school building was only one floor. His homily on the school will be long remembered. All altar servers and participants in the Mass were Saint Mary's alumni. Representing the teachers were Mr. and Mrs. Harry Riener. Mr. Riener is a former Saint Mary's teacher.

While Mass was being celebrated, others congregated in the school hall where Mike Pape and Joan Urresti were hosts.

Following Mass, everyone came together in the school hall. What an experience! I am unable to describe the feeling of seeing and talking with so many of my former students. It was fun watching them meet with classmates that some hadn't seen in years. For all of us it seemed like time had stopped and we picked up where we left off on graduation night. The crowd mingled and circulated for more than three hours. In addition to talking and visiting with all of the students, several former teachers attended and it was fun talking with them as well.

The Alumni Association donated two beautiful sheet cakes honoring the graduates and gallons of punch were ready to be served but the crowd was having so much fun meeting each other that the cake and punch were almost forgotten.

It was with great joy that we welcomed our alumni home. The gym (school hall) was filled once again with former students who in their day spent many hours in that very space at sports events, P.E., chorus or whatever. For me, welcoming you home to Saint Mary's School will be an event I will never forget.

Let me hear from you when you have time. You will be able to join the Alumni Association using Saint Mary's website.

Sincerely,
Your friend, Bob Tanner
btanner@stmarys-boise.org, 208-342-7476



Cookie Cutter Theology

By Joanne Lechner

In my kitchen cupboard is a small dark pie pan. It's a reminder of one of my fondest childhood memories. When mom baked pies she'd always use the extra dough to make one tiny pie crust. I'd get to sprinkle on the sugar and cinnamon and it would immediately be popped into the oven for baking while Mom prepared the filling for the larger pie shell still waiting on the counter. In just a few minutes the enticing aroma piqued my desire to taste the warm, tender sweetened pie crust as soon as it came out of the oven.

Whenever Mom baked cookies she'd say, "Don't eat all the dough. I can still use it!" Whether it was in the bowl or outside the cookie cutter path, someone always was seeking it. The dough outside the cookie cutter was as valuable as the stuff inside.

As I experience life, I see that some people don't view that extra dough as valuable. Cookie Cutter Theology - if the child, the person, the ministry, the idea doesn't fit the system or the structure, you can't belong.

It seems to me that Mom, in her love for baking, taught me an important lesson in life. If the baker didn't intend all the dough to be used she wouldn't have made it in the first place!

We are like the cookie dough. Our loving creator molded and shaped each of us in the desired way, carefully blending in gifts and talents just as the master baker precisely measures and adds all the ingredients. God is not a wasteful creator. All the dough is used, not just some of it. If the dough doesn't all fit into the cookie cutter, what do we do with that which is left over? Do we eliminate it or throw away the cookie cutter?

Jesus was the dough on the outside of the cookie cutter. He certainly didn't fit the circumstances in which He lived. He certainly didn't fit people's expectations of what a Messiah should be. He was simply Himself - a Man with a mission following a star.....until someone picked up a cookie cutter.



SPRING PLEDGE DRIVE

April 13, 14, 15
7am - 7 pm

Call 208-344-4774 to pledge

Live interviews with Saint Mary's own
Wednesday, April 13th 4pm Father Ray Jarboe
Thursday, April 14th 9am Father Jesus Camacho
 3pm Father Faucher
 4pm Father Arnie Miller

Join us for our Mass of gratitude with Father Justin Brady
Friday, April 15th, 7:30 p.m. at Sacred Heart Church, Boise

LENTEN PRAYING OF THE SORROWFUL MYSTERIES OF THE ROSARY FOR PROTECTION OF LIFE

First Sorrowful Mystery The Agony in the Garden

Let us pray for mothers and fathers who are in agony because they are tempted to abort a child. May they be given the good news that there are alternatives, and may they make use of the help that is available.

Our Father... Hail Mary...

Second Sorrowful Mystery The Scourging

As Christ's flesh was torn by the instruments of those who scourged Him, so the bodies of babies in the womb are torn by the instruments of the abortionists. Let us pray that abortionists may repent of these acts of child-killing.

Our Father... Hail Mary...

Third Sorrowful Mystery The Crowning With Thorns

Jesus suffered the pain of thorns in His head, and did so silently. We pray for the mothers and fathers of aborted children. So many of them suffer deep grief and regret over a choice they can never reverse. So many suffer in silence, because others tell them it's no big deal.

Our Father... Hail Mary...

Fourth Sorrowful Mystery The Carrying of the Cross

Jesus was not condemned by the power of wicked people. He was condemned because of the silence of good people. Silence always helps the oppressor, never the victim. Let us pray that we may never be silent about abortion, but rather will clearly speak up to save babies from death.

Our Father... Hail Mary...

Fifth Sorrowful Mystery The Crucifixion

As we ponder the death of Christ, let us remember the many women who have died from so-called "safe, legal" abortions. Let us ask forgiveness and mercy for them. May their memory save other women from making this tragic mistake.

Our Father... Hail Mary...

Glory be to the Father, to the Son and to the Holy Spirit as it was in the beginning is now and ever shall be world without end amen.

○ My Jesus forgive us our sins, save us from the fires of hell, lead all souls to heaven especially those in most need of thy mercy.

Mother Mary, our mother, under the titles of Our Lady of Guadalupe, Mother of Perpetual Help, Queen of Peace, join us in our intercession for the end of all pro-death, pro-choice activities. Crush the Head of evil in our nation, our world, and in our personal lives. Roll back the crimson holocaust. With every 'Hail Mary' please advance the cause of your Divine Son, Jesus, the Incarnate Word! Protect your children. Amen.



LENT IN MEXICO

Mexico Celebrates Carnival

Throughout the Catholic world, Carnival is a big celebration with the purpose of getting all the craziness out of people's systems so they'll be ready for the solemnity of Lent. Mexico is no exception and Carnival celebrations in Mexico are some of the most exuberant you'll find anywhere.

Though celebrations vary by location, the biggest Carnivals usually begin with the *Quema del Mal Humor*, or burning of ill humor. This is usually an effigy of an unpopular political figure and symbolically represents the commencement of merriment, leaving behind everyday worries and concerns. This kicks off the festivities, including the crowning of the Carnival Queen, and the King, sometimes referred to as the *Rey Fen*, "Ugly King"

Festivities end on Mardi Gras, "Fat Tuesday", or *Martes de Carnival*, when another effigy is burned. This one is called "*Juan Carnival*", which represents all the wanton revelry associated with Carnival. This marks the return to temperance.

Lent Begins

Catholic Mexicans observe *la Cuaresma*, Lent, the 40 day penitential season, with special prayers, vigils, and extraordinary meatless meals cooked only on Ash Wednesday and Lenten Fridays. Many of these delicious Lenten foods are little known outside Mexico and some other parts of Latin America.

On the first Friday of Lent, the "The Lord Have Mercy" procession goes through the main streets of the town, imploring mercy for our sins. On the Friday of Passion Week, before Good Friday, people set up altars in their homes with the image of "Our Lady of Sorrows", and decorate them with pinked tissue paper cutouts, plants, flowers, such as calla lilies, candles and diverse figures representing the story of Salvation. Fresh fruit drinks are offered to visitors.

Holy Week & Easter

On Palm Sunday weavers ply their craft near the churches. Worshippers may follow the priest through many of the main streets of the town and into the church with blessed palms, commemorating the arrival of Jesus in Jerusalem. The palms may be hung on the doors of homes to ward off evil. Palms may later be burned, and according to popular legend, the smoke carries the household's prayers to heaven.

On Maundy (Holy) Thursday, some Mexican traditions include visiting seven churches to recall the vigil the apostles kept in the garden while Jesus prayed before his arrest.

On Good Friday in some towns, young actors go through several of the main streets re-enacting the crucifixion of Christ. The largest event takes place in Izapalapa, south of Mexico City, where over a million people gather for the *Via Crucis*, Way of the Cross. Often solemn processions include carrying statues of Christ and the Virgin Mary.

Holy Saturday may include a festive burning of an effigy of Judas because of his betrayal of Jesus.

On *Domíngo de Pascua*, Easter Sunday, you won't hear mention of the Easter Bunny or chocolate eggs. Generally people go to Mass and celebrate quietly with their families, though in some places there are festivities with firecrackers.

