

Magnificat

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

Volume 9, Issue 2
April/May 2011

LIVING THE EASTER SEASON

By Fr. Chris Woerz, SDB

Devotion and love share the same dynamics: communication (prayer), imitation (conformity of will) and care (ministry and service). When we love someone, we want to take care of that person and we want that person to care for us. Love and devotion are mutual. On the human level, we express love with acts of kindness, thoughtfulness, and fellowship. We understand that in families the care of a spouse and of children form the foundation of family life. Care of people is a universal value that is recognized across nationality, religion and culture.

In the life of a Christian, love has a profound value and effect when it is an expression of God's love. When we unite our love for another with that of Divine love, our loving care becomes an expression of God's love.

Jesus preached the arrival of the kingdom of God, the signs of which were the forgiveness of sin and life everlasting. The signs of the validity of his prophecy were healings, power over evil and the restoring of the dead to life. The ultimate sign was Jesus' own death and resurrection. These are mighty acts, which the Jewish people expected to see in the Messiah of God. Many people from all walks of life recognized Jesus as a gifted person, a prophet even the Christ. Among these were the poor, sinners, ordinary people, Roman soldiers, Jewish Pharisees and members of the Sanhedrin.

The disciples of Jesus accepted him as a great leader and some as the Messiah, the Christ, and the Son of God. How did Jesus show his most intimate followers, the Twelve, what it meant to be a follower of Christ? It was at the Last Supper.

So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist ... So when he had washed their feet (and) put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do. (John 12: 2b-5, 12-15)

Jesus expects that we express our care for others through humbly accepting the role of a servant. As servants, Jesus expects that we use the gifts God has given us to express this love.

Bronze, "Jesus Washes the Feet", Max Greiner

Inside This Issue

Living the Easter Season	1
Intercession For Trauma	2
Comfort For Grief	3
Briana Thompson	4
New Roman Missal Pt IV	5
New Roman Missal Pt V	7
40th Ordination Anniversary	8
Bite of Saint Mary's	8
Father Jarboe	9



Jesus Washes the Feet
Bronze
Prayer Tower, Pittsburg, Texas

INTERCESSION: DEALING WITH TRAUMATIC EVENTS ON A REGULAR BASIS

By Joanne Lechner

How do I deal with the constant traumatic events that cross my heart in writing a prayer chain?

In my early 20's when I became a primary grade educator I was called to care for young children; I learned that not all parents know how to love their children. When I was 29 we almost lost our 2 yr old daughter to a horrendous allergic reaction to an antibiotic; I became aware of toddlers' prayer needs. When our daughters were older I grew to understand and love teens and the rough road they, and I, had growing up. I learned what "being called" meant as I was led to understand and be an advocate for teens; the first teen healed was me. At age 44 my father died and I learned the depth of loss and grief. At age 61, in a healing journey of my own, I learned about the life of womb babies and the impact the mother's life experiences has on her unborn child; I was called to ask pregnant mommies and daddies who were strangers, "*Are you talking to your baby?*" I referred them to "Life Before Birth" Online and wrote prayers for womb babies.

A major part of my life calling now is to be an intercessor. I am thankful that, unlike some of my close prayer warrior friends, I don't actually "feel" what the babies, children, teens, adults are experiencing. I just "know" it and I instinctively know how to pray and how to word the prayer if it is to be shared with others for intercession. It's grace in the journey.

Do I want to avoid looking at babies, kids, moms and dads when I see things that tear at my heart? Yes. Do I want to stop reading an article about a one month old baby that was inflicted with extreme injury or learn about Boise parents trafficking their own children? Yes. I immediately must go to prayer in order to keep from going to grief. I make the prayer universal. I pray for ALL parents, babies, children or adults in any experience that may be similar. I ask that the prayer be received as "*intercession, restitution and atonement for the sin that is the origin of the wound that these people who are wounding others, carry*". That's a generational prayer. The addicted person who verbally, physically, emotionally wounds, defiles, kills another is not the first one in his or her family with the addiction of abuse. What one does now was done to the person earlier in life. If one is not the immediate victim but witnesses the abuse, that person is also an abused victim suffering the same consequences, Post Traumatic Stress Disorder, PTSD.

The Lord gave me an image many years ago regarding, "My yoke is easy, my burden is light." (*Matthew 11:30*) In my mind I saw a double oxen yoke. On one side was a tremendously large oxen and I knew it represented Christ. Hanging by my chin on the other side of the yoke, I saw a miniature of me. I *got* it!

When I become aware of traumatic events I must let Christ immediately have them. It's a bit like the prophetic gift of hearing a message from God for others. I immediately know to pray for the content, then to pray it will be received in the heart of the person to whom it is directed and that they will act upon it. Then I check in to see if the message is to be delivered or just held in prayer. If it's to be delivered, then, as a spiritual advisor taught me, I must "Be like Mr. Speedy Delivery (*from Mr. Roger's Show*), jump on my bike and deliver the message but continue on, ready to receive the next message." It is not my responsibility to hang around to interact with the receiver about the messages and his or her response to it.

Delivering the messages in the E-mail prayer chain is like that. I trust that some of the approximate 450+ people in this coast to coast prayer chain are going to be touched to continue that prayer. I trust that the prayer will be received by God as universal, for *all* who may have any type of connection even if it is only as slim as a spider spun filament.

The image of running over a bed of coals comes to mind. If one slows down to walk, one gets burned. It's not my call, an intercessor's call, to be burned.

Send prayer requests to prayerandnews@cablone.net

**WE WALK BY FAITH
COMFORT AT MY FATHER'S DEATH**
By Beth Ann Reece

Dear Children,

I spoke with Grandma (my mother) on the phone wanting to reach out and hold her and comfort her as I desire to do with each of you. It is hard to describe the blessing that I have felt and feel for the privilege of having had both Grandma and Grandpa in my life.

As we all go through this loss it will be easy to logically rationalize Grandpa's passing. The pain we feel is for our own personal losses and will come at us in a great variety of ways. It will ebb and flow; some of it we will ride out and some of it we will fight. Tears will come and go; some audible and some silently slipping down our cheeks like a warm bath on cool skin, definitive in their touch as they course down their path. As we go through this experience, the pain we each feel is specific and profound. It is not just the vague weeping of fatigue, but the true pain of loss. In the tree of life, one of our limbs has been pruned.



"Pain is never permanent." St. Theresa of Avila

As humans we tend to fear that the pain might never go away. Like the waters of a tsunami leaving the shore and returning to the far reaching spaces of the ocean, eventually the pain will flow out of each of us, leaving in its place a source of new knowledge, strength, and wisdom.

"Weeping may remain for a night but rejoicing comes in the morning." Psalm 30:5

Grandpa was given the additional time he desired to prepare for his passing. *Forgiveness of self and others as well as being forgiven is such a critical piece when a person is preparing for the transition of his or her soul from earth to Heaven.* It is my belief that forgiveness occurred for Grandpa and all his family. I encourage you to read Psalm 32 which describes Grandpa's recent years and the end life transition which allowed him to slip away in peace.

We may never know who came to assist him in transition walk, but we can be assured that his journey was one of joyous anticipation and peace.

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day, and not only to me, but also to all who have longed for his appearing." 2 Timothy 4: 7

When it comes to our personal pain, our most important source of healing will be in our interaction with the beauty God has placed around us. The honking of the geese as they fly south for the winter, the sound of the water as it flows and meanders along its course under the turning leaves of fall, leaves still clinging to the trees which line its banks, the squirrels which chase each other along the limbs from tree to tree and across lawns as they fight over the foods which will be stored for their winter meals, the laughter of a child still innocent to the pain of the adult world, the beauty of the skies in sun rise and sunset along with the light from the moon and the twinkle of the millions of stars in the clear night sky will be peaceful grace.

My mother taught me an important lesson.

"Nothing so bad happens that something good doesn't come from it." (Paraphrase of Romans 8)

So much good has come from this important life event; most importantly in my observation, is the heart felt forgiveness of transgressions that occurred and the bridging together of a family looking forward to a different future, one filled with hope and love that will yield new levels of discernment, value and energy where important relationships are concerned, relationships with both friends and family.

(Continued on Page 4)

MAYOR'S AWARDS TO YOUTH INCLUDES SAINT MARY'S STUDENT BRIANA THOMPSON



Students from throughout Ada County were honored by the Mayors of Boise, Meridian, Eagle, Garden City, Kuna, and Star at the 15th Annual Mayors' Awards to Youth event Thursday, April 28th, in the City Council Chambers of Boise City Hall.

Since 1994, principals from Ada County middle, junior, and high schools have been invited to select two students to be recognized at the event. Alternative school students and home school students are also included in the nomination process. Young people are honored for their accomplishments in overcoming struggles, serving as peer role models, or helping to better their schools and communities.

Among the 60+ recipients at this year's ceremony was 14 yr old Briana Thompson who is in 8th grade. She was nominated by Marianne White, Saint Mary's principal.

Briana, a straight A student serving as Student Council President, has been a shining example of youth leadership, encouraging her peers to be good students. She is also an ambassador at the school giving tours of the school for parents and prospective students.

She runs cross-country, plays basketball and plays tennis for fun. She used to be on a swim team, in a choir, took violin and piano lessons but gave those up due to her busy schedule. She's taught herself to play the guitar. Briana has a pet rabbit named Bunny. She has been an officer of the 4-H Club, a member of the Riata Riders through which she has shown horses and participated in Horse Demonstrations (speeches), Horse Judging, Horse Bowl, & Hippology. Her team has won State first place in all these categories.

Some of the past Saint Mary's recipients of the Mayors Awards For Youth include Michaela Gerard, Hugh Pratt, Gabriel Richardson. E-mail magnify@cableone.net with names of other past recipients, please.

(COMFORT Continued from page 3)



This new future may bring us a moment of pause in the assessment of our own lives as we evaluate our own priorities and what we may be running to or from as well as the challenges we do and will face going forward. The big lesson for all of us may be that, as with Grandpa, there is no challenge or wound that God cannot lead us through and heal if we will only be willing to place our obedience, faith and trust in Him.

Grandpa walked many miles in those old irrigations boots of his. He did not talk a lot, but the thoughts in his head were many as he leaned on his long handled tool of the day and looked out over his acreage of hay and assessed his calves and pigs. The terrain we will walk in the future will be of our choosing for God gave us the gift of Free Will. Let us walk it in honor of Grandpa's memory with all the skill, patience, and commitment to a Godly and powerful life that is ours.

1 John 5: 4 speaks to the instilled gift of power from God that we have as individuals to effect change.

"Everyone begotten of God conquers the world, and the power that has conquered the world is this faith of ours."

May we all commit this to Grandpa's memory, to become change agents by living powerful and effective lives.

Many prayers and Heart hugs for your healing and growth.

Love Always,
Mom

WHY CHANGE THE WORDS OF MASS?

The American bishops were asked by Rome to use the new translation of the Roman Missal/Sacramentary because it is an accurate translation, not a paraphrase of the original Latin. They were able to vote whether or not to use the change. 40% voted to not change the wording. Bishop Michael Driscoll was among that minority.

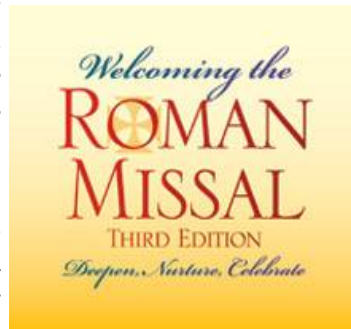
THE INTRODUCTORY RITES IN THE NEW ROMAN MISSAL

Fourth In A Series

By Deacon Richard F. Kulleck

When we gather for Mass, we con- a community that, in every time and behind the new translation that the unity that is one of the marks of the

Another hope is that, by praying in will be aided in our full, conscious and very fact that we will have to think ting them fall automatically from our participation begins with the introduc-



tinue our conversion from individuals to place, is centered on Christ. It is the hope words we pray at Mass will foster the church.

new words and hearing new prayers, we active participation in the liturgy by the about the things we say, instead of let-lips. That full, conscientious and active tory Rites.

The response to the priest's greeting, "The Lord be with you" will change from, "And also with you", to
"And with your spirit."

This literal rendering of the Latin, "Et cum spiritu tuo" connects with our heritage and is in keeping with the 2001 Vatican instruction *Liturgiam Authenticam's* emphasis on a literal translation of the typical (Latin) edition.

These words are meant to remind us of the greeting often used at the end of the epistles (see Gal 6:18; Phil 4:23; 2 Tm 4:22 and others).

After the greeting is exchanged, the Penitential Rite helps us to enter more fully into worship by helping us to leave behind all these things that hinder us from authentic prayer and praise. The newly translated penitential Rite is as follows"

"I confess to almighty Go and to you, my brothers and sisters **"that I have greatly sinned,**
(This is a more direct reference to 1 Chr 21:8: King David's confession of sin to God.)

"In my thoughts and in my words, in what I have done and in what I have failed to do **"through my fault, through my fault, through my most grievous fault;"**
(This acknowledges our responsibility, without excuses for our failings.)

"therefore I ask Blessed Mary ever-virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God."

This leads us to ask for the help of the church, present in every time and place, in words that more faithfully echo the Latin text.

Here is the prayer without comments:

*“I confess to almighty God and to you, my brothers and sisters, **that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my grievous fault; therefore I ask Blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.**”*

Forgiven by God, we are impelled to give God glory. The changes in the translation of the Gloria follow:
“Glory to God in the highest, and on earth peace to people of good will.”
(This is a more direct reference to Lk 2:14.)

“We praise you, we bless you, we adore you, we give thanks for your great glory, Lord God, heavenly King, O God almighty Father.”
(This litany of adoration calls attention to the fact that our words are inadequate so we try with this multiplication of expressions to give God the glory that is God’s due. Because the Father and the Son are one, our praise of the Father continues uninterrupted into praise of the Son.)

“Lord Jesus Christ, only begotten Son,”
(This is a clear reference to the affirmation in the Creed.)

“Lord God, Lamb of God, Son of the Father, you take away the sins of the world.”
(The previous wording spoke of sin in the singular; a subtlety often missed when this was pronounced in our assemblies.)

“Receive our prayer; you are seated at the right hand of the Father, have mercy on us.”
 The order of these two petitions has been exchanged in keeping with the Latin text.)

The balance of the Gloria is unchanged.

Here is the Gloria in its entirety without comments:

*“Glory to God in the highest, and **on earth peace to people of good will.** We praise you, we bless you, **we adore you, we give thanks for your great glory, Lord God, heavenly King, O God almighty Father.** Lord Jesus Christ, **only begotten Son,** Lord God, Lamb of God, **Son of the Father,** you take away the **sins** of the world. **Receive our prayer;** you are seated at the right hand of the Father, **have mercy on us.** For you alone are the Holy One, you alone are the Most High, Jesus Christ, with the Holy Spirit in the glory of God the Father. Amen.”*

Having come together to be united in prayer, acknowledging our fault and glorifying God for his mercy, we are now properly disposed to hear God speak in the Liturgy of the Word.

Deacon Kulleck is a member of the diocesan Liturgical Commission, rkulleck@rcdb.org

SPANISH LANGUAGE MISA ROMANO FOR THE UNITED STATES

After reviewing the final U.S. adaptations and the proper texts which were confirmed for the English Roman Missal, 3rd ed., members of the USCCB (*United States Conference of Catholic Bishops*) Subcommittee on Hispanics and the Liturgy made and approved appropriate changes to the Spanish translation. In order to approve a Spanish edition of the new translation of the *Missal* for the United States, the USCCB must choose a translation of the third edition from among approved editions of the *Missal* from other Spanish-language Conferences of Bishops which have already received *recognitio*. The USCCB hopes to implement the Spanish-language *Misal Romano*, 3rd edition, within the next 3-5 years.

LITURGY OF THE WORD IN THE NEW ROMAN MISSAL

Fifth In A Series

By Deacon Richard F. Kulleck

In this article, we continue to explore some of the changes that will be evident with the introduction of the new Roman Missal this coming Advent. In the previous article, we talked about changes in the Opening Rite. This article will focus on changes that will take place in the **Liturgy of the Word**.

“...and with your spirit”: Except for that response before the Gospel, the Liturgy of the Word remains unchanged for the assembly until the time comes to profess our faith. The current text begins with the statement “We believe” which emphasizes the fact that we are making this proclamation as a community of faith. The change to **“I believe”** will be for many, the most noticeable of all the changes in the new Roman Missal. When we profess our faith, we are renewing our Baptismal commitment. Those promises are made in the context of the believing community but are nonetheless the personal nature of that commitment.

The change from “We believe” to **“I believe”** also brings the English translation more into line with other language groups, most notably Spanish, which have been using the singular all along. Praying the Creed in words more similar to other Catholic Christians around the world reminds us of our unity with all believers in every time and place.

To say “I believe” is to proclaim a relationship. Belief is primarily trust in a relationship. Assent to a collection of ideas is secondary. While the ideas are important as an expression of what we believe, a relationship with God must come first. When you hear “faith”, think “faithful.” The Creed is an expression of my faithfulness to God who trusted us by coming among us as a human person. In the readings, we hear the story of God’s unconditional love and are called upon to respond by trusting God. This trust in God is our identity as Christians. The Creed expresses our identity. We are baptized into the Creed.

Most of the other changes are simply a literal translation into English of the original Latin text – known as the “typical edition.” Because they will be at first unfamiliar, they will call our attention to some important ideas that are contained in the words we say each Sunday and on solemnities during the church year.

For example, “one in being with the Father” will now become **“consubstantial with the Father”** in the new translation. The word, **“consubstantial”** is a translation of the Latin word consubstantialis, and is meant to call our attention to the divinity of Christ – fully equal to God the Father. Another change is the move from “by the power of the Holy Spirit was born of the Virgin Mary” to **“and by the Holy Spirit was incarnate of the Virgin Mary.”** The use of the word, **“incarnate”** makes clear that Jesus was human from the moment of his conception not just from the moment of his birth.

Other changes include: from “All that is seen and unseen” to **“all things visible and invisible”**; from “the only Son of God” to **“only begotten Son of God”**; from eternally begotten of the Father” to **“born of the Father before all ages”**; from “He suffered, died and was buried, and rose again on the third day in accordance with the Scriptures” to **“he suffered death and was buried, and rose again on the third day in accordance with the Scriptures”**; from “With the Father and the Son he is worshipped and glorified” to **“who with the Father and the Son is adored and glorified.”**

These and the other small changes reflect the church’s desire to make the new translation more literally faithful to the typical Latin edition.

At the end of the Creed, we once more return to a personal affirmation of what we believe. While an individual profession of our faith, it is once again pronounced in the assembly aware that we are all one in the faith which we profess: from “We acknowledge one baptism” to **“I confess one baptism”**; and from “We look for the resurrection of the dead” to **“and I look forward to the resurrection of the dead.”**

The Creed still articulates the same faith professed by Christians since the fourth century when it was introduced. Putting what we believe into words is a valuable exercise. Saying those words aloud with others gathered to worship God signifies our unity. For those of us for whom the words have become routine, these changes, incorporated into the new Roman Missal, gives us the opportunity to think about the words we say and what they mean.

Here is the Creed in its entirety without comments:

I believe in God, the Father almighty, creator of heaven and earth. **I believe** in Jesus Christ, his only son, our Lord. **He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate**, was crucified, died, and was buried. He descended **to the dead**. On the third day he rose again. He ascended into heaven, and is seated at the right hand **of the Father. He will come again** to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and **the** life everlasting. Amen.

Deacon Kulleck can be reached at rkulleck@rcdb.org.

Excellent comparison view of the changes in the assembly's parts

<http://www.rcan.org/images/worship/assembly.pdf>

More background on the Creed/I Believe <http://catholicexchange.com/2011/02/07/147684/>



**Celebrate Father Faucher's
40th Ordination Anniversary**

**June 4th
Noon Mass followed by a "Food Fair"**

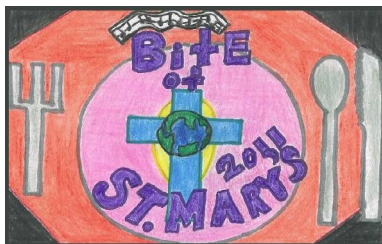
**June 5th
Dinner at St. Al's by reservation
See bulletin for details.**

**BITE OF SAINT MARY'S
May 21st**

Saint Mary's School is having their 1st annual "Bite of Saint Mary's" open to *all adults*. The event filled evening will host local musicians, food prepared by our own diverse families, wine and beer, a dessert auction as well as a reverse auction with very nice items that can be purchased at a great price.

We at the school have longed for a reminisce about the school year and mingle with other supportive adults

Our future goal is to make this a event came from our neighbors down and their food festival. We know at something, "we can move mountains." We have student families from all over the world and what a great opportunity to show our stuff. This year's event will be held on Saturday May 21st at 6:30 PM



spring gathering that allows parents to perhaps make plans for the summer and from our parish and beyond.

much larger venue. Our idea for this the street, the Greek Orthodox Church Saint Mary's that if we set our minds to

Art work by Kenny Janzer

HOMILY FOR THE MASS OF CHRISTIAN BURIAL FOR FATHER RAYMOND JARBOE

By Father W.T. Faucher



MAY 9, 2011
SAINT MARY'S CHURCH
BOISE, IDAHO

Readings: First, Second Kings 6: 1-6, 12-16. 18-19
Second, Rev 21: 1-5, 7-7
Gospel, Matthew: 25: 31-46

As those who are familiar with my preaching know, I rarely use a written text. But today, for a number of reasons, I have written out my text. One of those reasons is that Ray read a number of my written homilies and there were two he found deeply moving for him personally. I am using parts of those, the parts he especially liked.

A funeral homily is always difficult. A funeral homily for a man such as Father Ray Jarboe is much more difficult. Ray was a dear friend, an inspiration, an artist, an incredible homilist, a wonderful priest, and so many more things.

In the Kaddish, the Jewish Prayer for the dead it says:

Each of us has a name
given us by the source of life
and given by our parents.

Each of us has a name
given by our stature and our smile
and given by what we wear.

Each of us has a name
given by the mountains
and given by our walls.

Each of us has a name
given us by the stars
and give by our neighbors.

Each of us has a name
given by our sins
and given by our longing.

Each of us has a name
given by our enemies
and given by our love.

Each of us has a name
given by our celebrations
and given by our work.

Each of us has a name
given by the seasons
and given by our blindness.



Youth who helped load rental table and chairs

Each of us as a name
given by the sea
and given by our death

Walter Leonard Raymond Jarboe was man of many occupations, many talents, many stories, many successes, and many names. He was wonderfully complicated, incredibly simple, and truly delightful.

The first reading today is from the Second Book of Kings. It is truly Ray, the story of David playing music and dancing in front of the Ark of the Covenant. This is Ray the artist, the decorator, the lover of beauty, the curator of precious things, the choir director, the leader of the band.

The second reading is the end of the Book of Revelation. Ray said he had come to a deeper understanding of this enigmatic book of scripture by meditating on the Great Doors of this church. I think he was also the kind of visionary who actually hear what is being said in this marvelous passage.

"I heard a loud voice from the throne cry out, 'This is God's dwelling among his people. He shall dwell with them and they shall be his people. He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out in pain.'"

It was Ray's vision of priesthood that he was to be one of the instruments by which God fulfilled this pledge. He dwelt with his people, one with his community. He valued inclusion and bringing people together. This Holy Week he convinced me to put the Pascal Candle in the midst of the church, so this symbol of Jesus was indeed dwelling with his people.

Ray wiped the tears of countless numbers, comforted them in times of death and mourning, and held them as they cried out in pain. He was famous for his work with the sick, with those in the hospital, including his care of the wonderful Father Cletus Kirkpatrick, and for all of those in times of crisis and despair. He was available night and day to do whatever was needed. He was a pastor "par excellence".

But there were more sides of Ray, some of which came to fulfillment in his work for Food for the Poor. He truly loved the preaching, the explanation of the need, the response to what he was doing. He loved all of that even as he also hated the traveling, the airports, and being away from his home.

He also came to be one of the priests whom Food For the Poor would send to military bases. He grew to truly love the warmth, the comradery and the excellence of our fine military men and women. When, on Good Friday here at Saint Mary's, we played the great "El Silenzio", the trumpet music which became the basis of "Taps," he was overwhelmed with both the beauty of the music and the tribute it was to all of his friends in uniform. We used that music today to acknowledge what the military meant to him, and by extension honor all his work with Food for the Poor.

Ray felt the pain, the suffering, the hurt of the people of Haiti, Jamaica, and all the people served by Food for the Poor. He brought that sensitivity back here and shared it with this parish, and especially with the children of Saint Mary's School.

Just as he had done with the children of Saint Peter's School in Ontario, Ray was always involved in helping the children and the teachers and staff, in every way he could.

In all he did, in every way, Ray fed the hungry, gave drink to the thirsty, and clothed the naked. Even as we celebrate his funeral, his corneas are being placed into the eyes of someone in need. That was Ray.

He was deeply interested in the Saint Mary's Food Bank, and in all aspects of social justice. One of his favorite pieces of art here in the church was the monument to those who labor in charity and goodness, the statue of Jesus washing the feet of Peter.

How did he turn out so good? How did he turn out to be this middle aged man with an earring, who loved bright colors and good things, and was so kind, sensitive, courageous and gentle?

He always said he was raised well by loving parents, who gave him his faith and his values. This was on the shores of Chesapeake Bay in Southern Maryland, where he and his wonderful sister, Frankie, would go down to the water and catch dinners of oysters, clams, crabs and other seafood. This is remembered today in the seashells on his casket spray.

And it is that beloved sister who had a lot to do with making Ray the great man he was.

Frankie, you were the love of his life. He treasured you, loved you, and truly revered you. In good times and in bad, you were always there for him. The physical distance between Maryland and Oregon and Idaho made no difference. You were one of the great pillars of his life, and for that we thank you. Ray would not have been who he was without you.

Ray was a man deeply influenced by many people and many things. But ultimately he was a man of Easter. He shared the great vision of St. John Chrysostom who wrote in an Easter homily:

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward; you rich and you poor, dance together; you sober and you weaklings, celebrate the day; you who have kept the fast and you who have not, rejoice today. The table is richly loaded: enjoy its royal banquet. The calf is a fatted one: let no one go away hungry. All of you enjoy the banquet of faith; all of you receive the riches of his goodness.

Easter is the sum and substance of all this teaching. Easter is the ultimate triumph of good over evil. Easter is proof that even though evil can kill Jesus of Nazareth, it cannot stop him from rising from the dead, because good is always stronger than evil.

But there is another side of Easter. Every priest knows, and exceptional priests like Father Raymond Jarboe knew well, that Easter is also about what caused God to create Easter. It is a season caused by evil, sin, corruption, envy, hatred, crucifixion, whipping, beating, and ultimately death.

Easter is the aftermath of Lent, and together they are the time to examine humanity at our worst, when on a day we call Good Friday we killed God. Easter is the time to look at our sins, our failings, our weaknesses, and then let them be seen through the light of the Resurrection. Ray said he had placed purple into the Easter banners he had made of white and gold so that we would also see that Easter comes from Lent.

St. John Chrysostom goes on to say:

Let no one grieve over his poverty, for the universal kingdom has been revealed; let no one weep over his sins, for pardon has shone from the grave; let no one fear death, for the death of our Savior has set us free: He has destroyed it by enduring it, He has despoiled Hades by going down into its kingdom, He has angered it by allowing it to taste of his flesh.

Yes, Jesus Christ has despoiled Hades, defeated Hell, by dying and rising. There is no evil he cannot conquer and no evil we cannot conquer together with him.

Chrysostom ends with:

O death, where is your sting? O Hades, where is your victory? Christ is risen and life is freed, Christ is risen and the tomb is emptied of the dead: for Christ, being risen from the dead, has become the Leader and Reviver of those who had fallen asleep. To Him be glory and power for ever and ever. Amen.

If Ray could have chosen when to die, it would have been during the Easter Season. He would have chosen to be surrounded by the flowers, banners, candles, sights, sounds, bells and cymbals of the Resurrection.

The ancient cry of Christians is Jesus Christ is Risen and the response is, "He is risen indeed." Now we add to that cry our prayer that Walter Leonard Raymond Jarboe, a man of many names, talents, abilities and gifts, a man, a priest, a brother, a friend loved by so many, is now decorating the halls of heaven.

The Kaddish says:
Each of us has a name
given by our death.

In death Father Ray Jarboe's name has become "Paschae Gaudium", "Easter Joy."



Magnificat

The purpose of **Magnificat** is to provide parish news and a forum for 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.

Published bi-monthly
Publisher: *Holy Spirit*
Pastor: *Father Thomas Faucher*
Editor: *Joanne Lechner*
Spanish Speaking Community Reporter:
Noemi Hernandez
Technical Support: *Mike Lechner*

magnify@cableone.net
344-2782

Magnificat is on the Web
<http://stmarysboise.org/magnificat.htm>



Thank you to Georgia White,
parishioner and owner of
Boise At It's Best Flowers
for generously donating all of the flowers for
Father Ray's reception luncheon.

**Thank you to all who contributed to this
celebration of Father Jarboe's life and death.**

Knights of Columbus Saving Grace Raffle
Drawing is June 5th
Please sell, buy & return your tickets!
\$32,000 has been raised.

Visit Father Jesus Camacho's blog
<http://padrejesuscamacho.blogspot.com/>