

COMMUNITY PRESBYTERIAN CHURCH OF
LAC DU FLAMBEAU
MARCH 2024 NEWSLETTER
VOLUME XXII ISSUE III

Our Mission Statement:

As people of God and servants of our Lord Jesus Christ, we believe our Mission to be the building of a strong fellowship, ministering to the Spiritual and physical needs of the church, the community, and the world fulfilling our Lord's command to "Love our neighbors."



SPECIAL DAYS FOR MARCH 2024

World Day of Prayer	March 1
Daylight-Savings Time begins	March 10
St. Patrick's Day	March 17
First day of Spring	March 19
Palm Sunday	March 24
Maundy Thursday	March 28
Good Friday	March 29
Easter	March 31

March

BIRTHDAYS AND ANNIVERSARIES

BIRTHDAYS

Pam Fraboni	March 3
Bill Streng	March 6
Nancy DiCristina	March 12
Owen Karlmann	March 15
Dennis Robertson	March 25

ANNIVERSARIES

No known Anniversaries in March

Scripture readings for March

March 3, 2024, 3 rd Sunday in Lent
Ex. 20:1-17 and Ps. 19; 1 Cor. 1:18-25; John 2:13-22
March 10, 2024, 4 th Sunday in Lent
Num. 21:4-9 and Ps. 107:1-3, 17-22; Eph. 2:1-10; John 3:14-21
March 17, 2024, 5 th Sunday in Lent
Jer. 31:31-34 and Ps. 51:1-12 or Ps. 119:9-16; Heb. 5:5-10; John 12:20-33
March 24, 2024 Palm/Passion Sunday – Holy Week Begins
<i>Palms</i> ; Mark 11:1-11 or John 12:2-16 and Ps. 118:1-2, 19-29;
<i>Passion</i> : Isa. 50:4-9a and Ps. 31:9-16; Phil. 2:5-11; Mark 14:1-15:47 or Mark 15:1-39 (40-47)
March 25, 2024 Monday of Holy Week
Isa. 42:1-9 and Ps. 36:5-11; Heb. 9:11-15; John 12:1-11
March 26, 2024 Tuesday of Holy Week
Isa. 49:1-7 and Ps. 71:1-14; 1 Cor. 1:18-31; John 12:2-36
March 27, 2024 Wednesday of Holy Week
Isa. 50:4-9a and Ps. 70; Heb. 12:1-3; John 13:21-32
March 28, 2024 Maundy Thursday
Ex. 12:1-4 (5-10), 11-14 and Ps. 116:1-2, 12-19; 1 Cor. 11: 23-26; John 13:21-32
March 29, 2024 Good Friday
Isa. 52:13-53:12 and Ps. 22; Heb. 10:16-25 or Heb. 4:14-16; 5:7-9; John 18:1-19:42
March 31, 2024 Resurrection of the Lord/Easter Day
Acts 10:34-43 or Isa. 25:6-9 and Ps. 118:1-2, 14-24; 1 Cor. 15:1-11 or Acts 10: 34-43;
John 20:1-18; or Mark 16:1-8;
<i>Easter Evening:</i>
Isa. 25:6-9 and Ps. 114; 1 Cor. 5:6b-8; Luke 24:13-49

The Origins of St. Patrick's Day

St. Patrick's Day celebrates the Roman Catholic feast day of the patron saint of Ireland. St. Patrick died on March 17, 461. But did you know that he wasn't even Irish? **Here are some fun facts about St. Patrick and some activities you can use to teach about his day.**

History:

Patrick's birthname was Maewyn. He was born in Roman Britain. He was kidnapped into slavery and brought to Ireland.

He escaped to a monastery in Gaul (France) and converted to Christianity. He went back to Ireland in 432 as a missionary. While Christianity had already taken hold in the country, tradition has it that Patrick confronted the Druids at Tara and abolished their pagan rites, making Christianity more widespread.

Patrick became a bishop and after his death was named Ireland's patron saint. Celebrations in Ireland were understated though. When the Irish emigrated to the U.S., they created the bigger celebrations and parades known today.

Eighteenth century Irish soldiers who fought in the Revolutionary War held the first St. Patrick Day parades. The celebrations became a way for the Irish to connect with their roots after they moved to America.

Fun Facts:

The shamrock: According to legend St. Patrick used the three leaf clover (or shamrock) to explain the Trinity.

Dyeing the river green: The practice of dyeing the river green started in Chicago in 1962, when city officials decided to dye a portion of the Chicago River green.

Corn beef and cabbage: This is an Irish American dish. Irish Americans were so poor they could not afford certain meals. On St. Patrick's Day, the best meal they could afford was beef and cabbage. It became a staple for the holiday.

Activities:

You don't have to be Irish to celebrate St. Patrick's Day! Everyone is invited to spend the day learning about Irish culture, wearing green and having some Irish fun. **Try these seven St. Patrick's Day activities from PBS Parents with your family!**

Also, check out this All About the Holidays: St. Patrick's Day edition from PBS LearningMedia:



Other Resources:

ABC Teach Vision: St. Patrick's Day Theme Unit and Worksheets

Teacher Vision: St. Patrick's Day Teacher Resources

Palm Sunday



Palm Sunday

Orthodox congregation with palm fronds in India celebrating Palm Sunday.

Palm Sunday, in the Christian tradition, the first day of Holy Week and the Sunday before Easter, commemorating Jesus Christ's triumphal entry into Jerusalem. It is associated in many churches with the blessing and procession of palms (leaves of the date palm or twigs from locally available trees).

These special ceremonies were taking place toward the end of the 4th century in Jerusalem

and are described in the travelogue *Peregrinatio Etheriae* (*The Pilgrimage of Etheria*). In the West the earliest evidence of the ceremonies is found in the Bobbio Sacramentary (8th century). During the Middle Ages the ceremony for the blessing of the palms was elaborate: the procession began in one church, went to a church in which the palms were blessed, and returned to the church in which the procession had originated for the singing of the liturgy. The principal feature of the liturgy that followed the procession was the chanting by three deacons of the account of the Passion of Christ (Matthew 26:36–27:54). Musical settings for the crowd parts were sometimes sung by the choir. After reforms of the Roman Catholic liturgies in 1955 and 1969, the ceremonies were somewhat simplified in order to emphasize the suffering and death of Christ.

The day is now called officially Passion Sunday. The liturgy begins with a blessing and procession of palms, but prime attention is given to a lengthy reading of the Passion, with parts taken by the priest, lectors, and congregation. The palms are often taken home by the members of the congregation to serve as sacramentals (sacred signs of the sacraments), and some of them are burned the following year to serve as the ashes for Ash Wednesday.

In the Byzantine liturgy the Eucharist on Palm Sunday is followed by a procession in

which the priest carries the icon representing the events being commemorated. In the Anglican churches some of the traditional ceremonies were revived in the 19th century. The majority of Protestant churches, while celebrating the day without ritual ceremonies, give palms increasing prominence.

The Editors of Encyclopaedia Britannica This article was most recently revised and updated by Meg Matthias.

Citation Information

Article Title: Palm Sunday

Website Name: Encyclopaedia Britannica

Publisher: Encyclopaedia Britannica, Inc.

Date Published: 21 February 2024

URL: <https://www.britannica.com><https://www.britannica.com/topic/Palm-Sunday>

Access Date: February 29, 2024

Easter



Raphael: *Resurrection of Christ*

Resurrection of Christ, oil on wood panel by Raphael, 1499–1502; in the Museu de Arte de São Paulo, São Paulo, Brazil. 52 x 44 cm.

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Easter, principal festival of the Christian church, which celebrates the Resurrection of Jesus Christ on the third day after his Crucifixion. The earliest recorded observance of an Easter celebration comes from the 2nd century, though the commemoration of Jesus' Resurrection probably occurred earlier.

The English word Easter, which parallels the German word *Ostern*, is of uncertain origin. One view, expounded by the Venerable Bede in the 8th century, was that it derived from Eostre, or Eostræ, the Anglo-Saxon goddess of spring and fertility. This view presumes—as does the view associating the origin of Christmas on December 25 with pagan celebrations of the winter solstice—that Christians appropriated pagan names and holidays for their highest festivals. Given the determination with which Christians combated all forms of paganism (the belief in multiple deities), this appears a rather dubious presumption. There is now widespread consensus that the word derives from the Christian designation of Easter week as *in albis*, a Latin phrase that was understood as the plural of *alba* (“dawn”) and became *eostarum* in Old High German, the precursor of the modern German and English term. The Latin and Greek Pascha (“Passover”) provides the root for Pâques, the French word for Easter.

The date of Easter and its controversies

Fixing the date on which the Resurrection of Jesus was to be observed and celebrated triggered a major controversy in early Christianity in which an Eastern and a Western position can be distinguished. The dispute, known as the Paschal controversies, was not definitively resolved until the 8th century. In Asia Minor, Christians observed the day of the Crucifixion on the same day that Jews celebrated the Passover offering—that is, on the 14th day of the first full moon of spring, 14 Nisan (*see* Jewish calendar). The Resurrection, then, was observed two days later, on 16 Nisan, regardless of the day of the week. In the West the Resurrection of Jesus was celebrated on the first day of the week, Sunday, when Jesus had risen from the dead. Consequently, Easter was always celebrated on the first Sunday after the 14th day of the month of Nisan. Increasingly, the churches opted for the Sunday celebration, and the Quartodecimans (“14th day” proponents) remained a minority. The Council of Nicaea in 325 decreed that Easter should be observed on the first Sunday following the first full moon after the spring equinox (March 21). Easter, therefore, can fall on any Sunday between March 22 and April 25.

Eastern Orthodox churches use a slightly different calculation based on the Julian rather than the Gregorian calendar (which is 13 days ahead of the former), with the result that the Orthodox Easter celebration usually occurs later than that celebrated by Protestants and Roman Catholics. Moreover, the Orthodox tradition prohibits Easter from being celebrated before or at the same time as Passover.

In the 20th century several attempts were made to arrive at a fixed date for Easter, with the Sunday following the second Saturday in April specifically proposed. While this proposal and others had many supporters, none came to fruition. Renewed interest in a fixed date arose in the early 21st century, resulting from discussions involving the leaders of Eastern Orthodox, Syriac Orthodox, Coptic, Anglican, and Roman Catholic churches, but formal agreement on such a date remained elusive.

Liturgical observances

In the Christian calendar, Easter follows Lent, the period of 40 days (not counting Sundays) before Easter, which traditionally is observed by acts of penance and

fasting. Easter is immediately preceded by Holy Week, which includes Maundy Thursday, the commemoration of Jesus' Last Supper with his disciples; Good Friday, the day of his Crucifixion; and Holy Saturday, the transition between Crucifixion and Resurrection. Liturgically, Easter comes after the Great Vigil, which was originally observed sometime between sunset on Easter Saturday and sunrise on Easter Sunday. Later it would be celebrated in Western churches on Saturday evening, then on Saturday afternoon, and finally on Sunday morning. In 1955 the Roman Catholic Church set the time for the vigil at 10 PM, which allowed for the Easter mass to be celebrated after midnight. In the Orthodox traditions the vigil continues to be an important liturgical event, while in Protestant churches it is little known.

By the 4th century the Easter vigil was well established in various liturgical expressions. It was characterized by a spirit of joyful anticipation of the Resurrection and—because of the belief that Jesus' Second Coming would occur on Easter—the return of Jesus. In the Roman Catholic tradition the vigil has four parts: the celebration of lights focused on the Paschal candle; the service of lessons called the prophecies; the administration of the sacraments of baptism and confirmation to adult converts; and the Easter mass. The use of the Paschal candle, to denote the appearance of light out of darkness through the Resurrection, was first recorded in the year 384; by the 10th century it had gained general usage. The prominence of baptism at Easter goes back to early Christianity, probably the 4th century, when baptism was administered only once a year, at Easter. In the Roman Catholic service the priest blesses the water to be used in the forthcoming year for baptism, with the faithful taking some of that water with them to receive protection from vicissitudes. Lutheran and Anglican churches use variations of this vigil service.

All Christian traditions have their own special liturgical emphases for Easter. The Easter sunrise service, for example, is a distinctive Protestant observance in North America. The practice may derive from the Gospel narrative of Jesus' Resurrection, which states that Mary Magdalene went to the tomb "while it was still dark" (John 20:1) or as dawn was breaking (Matthew 28:1 and Luke 24:1). It is a service of jubilation that takes place as the sun rises to dispel the darkness.

Easter customs

Easter, like Christmas, has accumulated a great many traditions, some of which have little to do with the Christian celebration of the Resurrection but derive from folk customs. The custom of the Easter lamb appropriates both the appellation used for Jesus in Scripture (“behold the lamb of God which takes away the sins of the world,” John 1:29) and the lamb’s role as a sacrificial animal in ancient Israel. In antiquity Christians placed lamb meat under the altar, had it blessed, and then ate it on Easter. Since the 12th century the Lenten fast has ended on Easter with meals including eggs, ham, cheeses, bread, and sweets that have been blessed for the occasion.



Easter egg

Eastern European Easter eggs and toy chick on a plate.

The use of painted and decorated Easter eggs was first recorded in the 13th century. The church prohibited the eating of eggs during Holy Week, but chickens continued to lay eggs during that week, and the notion of specially identifying those as “Holy Week” eggs brought about their decoration. The egg itself became a symbol of the Resurrection. Just as Jesus rose from the tomb, the egg symbolizes new life

emerging from the eggshell. In the Orthodox tradition eggs are painted red to symbolize the blood Jesus shed on the cross.



White House

Children attending the annual White House Easter Egg Roll, Washington, D.C., 1958.

Easter egg hunts are popular among children in the United States. First lady Lucy Hayes, the wife of Pres. Rutherford B. Hayes, is often credited with sponsoring the first annual Easter egg roll (an event where children and their parents were invited to roll their eggs on the Monday following Easter) on the White House lawn, in 1878. That year the event was moved to the White House from the grounds of the

U.S. Capitol Building, where large numbers of children had gathered beginning in the early 1870s to roll their eggs and play on Easter Monday. Members of Congress were dismayed by the large crowds on Capitol Hill and feared that the foot traffic was damaging the grounds. By 1876 Congress and Pres. Ulysses S. Grant passed a law that forbade the practice of egg rolling on Capitol Hill. Some historical records note that the Hayes first opened the White House lawn to egg rolling festivities the following year, in 1877, after a young boy asked President Hayes directly for permission to use the space.

The custom of associating a rabbit or bunny with Easter arose in Protestant areas in Europe in the 17th century but did not become common until the 19th century. The Easter rabbit is said to lay the eggs as well as decorate and hide them. In the United States the Easter rabbit also leaves children baskets with toys and candies on Easter morning. In a way, this was a manifestation of the Protestant rejection of Catholic Easter customs. In some European countries, however, other animals—in Switzerland the cuckoo, in Westphalia the fox—brought the Easter eggs.

Hans J. Hillerbrand

Citation Information

Article Title: Easter

Website Name: Encyclopaedia Britannica

Publisher: Encyclopaedia Britannica, Inc.

Date Published: 27 February 2024

URL: <https://www.britannica.com><https://www.britannica.com/topic/Easter-holiday>

Access Date: February 29, 2024