

Easter 2012



John Spong the former Episcopal Bishop of Newark in his book, “Rescuing the Bible from Fundamentalism,” had this to say about Easter:

“The experience of Jesus as risen Lord, the breaker of the barrier of death, the living, empowering presence in the life of the church underlies every verse of the Christian writings. There is no question about the reality of Easter as a source of power or the centrality of Easter in the life of the believer.

Obviously something happened after the death of Jesus that had startling and enormous power. Its power was sufficient to reconstitute a scattered and demoralized band of disciples. Its reality was profound enough to turn a denying Peter into a witnessing and martyred Peter, and to turn disciples who fled for their lives into heroes willing to die for their Lord. Easter was so intense that it created a new holy day, the first day of the week, and in turn a new liturgical act, the breaking of bread, turning both into a weekly celebration of the presence of the living Lord in their midst. Whatever Easter was literally for the disciples, it meant that Jesus had been taken into God and vindicated by God. It also meant that Jesus had transcended death and was therefore ever present to the disciples as the animating Spirit. That was what the word Easter came to stand for in this faith community.”

I wonder do you share John Spong’s and the early Christian churches vigorous understanding of what Easter is about? Our culture works hard at domesticating Easter down to pretty dresses and chocolate treats for children. Our faith would like the full impact of Easter to dawn upon us every Sunday and in particular on Easter Sunday. The present season of Lent is meant to be a time for you and I to ponder the state of our relationship with Jesus. A time to allow the old stories to impact us again with the reality of Jesus’ presence with us in the bread and wine of the Eucharist, and more importantly out in the world with us.

As we move towards Easter I would invite you to once again read the Easter stories in the Matthew, Luke, Mark, and John. The details are very different from one Gospel to the next. They all seek to express the truth of their experience of the resurrection. Each account of the resurrection casts light on the ways in which Jesus has been present to you and I in our lifetimes. Never should we discount our own experiences of the divine, as these moments are for us Easter moments. Moments in time that we bring with us Easter morning to celebrate and give thanks for; moments that are the source of our hope of everlasting life. Easter is the holiest day of the Christian calendar, a Sunday not to be missed, as we gather to give thanks for the presence of God in our lives, in the life of the church, now and into all eternity.

Mark +

The Great Three Days of the Christian Calendar

The Easter Triduum (also known as the Holy Triduum or Paschal Triduum) is the period that covers the evening of Maundy Thursday to the evening of Easter Sunday and it is when Christians celebrate the death and resurrection of Jesus Christ. This period is the height of the Church year and the most important time in the church calendar, and the Triduum is used by Christians to contemplate and meditate on the mystery of the Passion, death and resurrection of Christ. The word "Triduum" derives from the Latin meaning simply "a period of three days", it is during these three days that Christians remember Christ's Last Supper, the crucifixion and the death of Jesus and His Resurrection through pray, fasting, liturgy and church services.

The Triduum starts on Maundy Thursday evening as this is when Christians celebrate Christ's Last Supper with his Disciples. It is traditional to have a service of washing the feet of the congregation and receiving the Eucharist as part of the Eucharist. This is in recognition of Jesus' washing of the feet of his Apostles at the Last Supper. The next day - Good Friday is the first full day of the Triduum and it is a day of meditation, mourning and fasting, is when Christians remember the Passion (the sufferings of Jesus Christ) and his crucifixion. As a sign of grieving and to show the somber nature of the day, no Eucharist is held on Good Friday and all candles, flowers, icons etc are removed from churches or covered up. In Roman Catholic churches it is tradition for the priest to begin the service lying prostrate in front of the altar.

Many people forget that Easter Saturday is also a day for prayer and meditation, however ancient Christians used to celebrate Easter or Holy Saturday with austere fasting as they prepared for the celebration of Easter. The evening of Holy Saturday is actually the start of the third day of the Easter Triduum, and it is a somber day and day of reflection as Christians remember Christ lying in His tomb. In the Roman Catholic Church it is traditional to wait the coming of Easter Sunday morning at a symbolic service called 'Ora della Madre' or 'Hour of the Mother', symbolically joining Mary as she waits for the resurrection of her son.

On Easter Sunday, or 'Pascha', the evening prayer officially ends the Easter Triduum. Usually the first service on this day is 'The Great Vigil' or 'Paschal Vigil' that started on Holy Saturday night and awaited the joyful coming of the day of resurrection with the sunrise; this service is the highpoint of the Easter Triduum. During the day there are several services held to celebrate the resurrection, and when the sun goes down on Easter Sunday evening it marks the end of the Triduum; however Easter will continue to be celebrated in churches for a further 50 days, coming to an end after Pentecost.

The Book of Alternative Services understands that these three days actual compose a single liturgy that begins on Maundy Thursday and runs till Easter Sunday. You might notice that there is no blessing & dismissal at the end of either the Maundy Thursday or Good Friday services. So to come simply for the Easter Sunday service is to enter into a drama begun two days prior; or as a friend of mine once put it – coming for only the Easter Sunday service is like showing up at a concert for the encore – you've missed the concert! Another way in which we attempt to highlight the continuity of these three days is with a prayer vigil between each liturgy. At St. Paul's we will once again have a vigil from Maundy Thursday till the start of the Good Friday portion of the liturgy; the sign up sheet is in the narthex. This can be a profound experience and I heartily recommend you sign up for an hour.

Fr. Mark

Holy Week at St. Paul's – April 2nd to April 8th



Monday, Tuesday, Wednesday	Eucharist @ 7:00 p.m.
Maundy Thursday	Eucharist @ 7:00 p.m. <i>stripping of the altar & prayer vigil begins</i>
Good Friday	Service @ 11:00 a.m.
Holy Saturday	Elton Lammie in Concert @ 7:00 p.m.
Easter Sunday	Eucharist @ 8:00 a.m. and 10:00 a.m.



Holy Week at St. John's – April 6th to April 8th

Good Friday	Service at 9:00 a.m. <i>Note the earlier time!</i>
Easter Sunday	Eucharist at 9:30 a.m.

Please know that you are welcome to attend services at either building.



Our Parish Budget at St. Paul's for 2012



Total Projected Revenue \$ 188,525.00

Our parish has many sources of income. The most significant source comes from donations. Some donations are placed on the collection plate, others are received electronically through automatic withdraw agreements, and other are dropped off or mailed during the week. Income tax receipts are issued at the beginning of each year for donations received in the previous year.

This year, we are budgeting \$ 128,000.00 in donations.

Another source of income for the parish is our fundraising events & donations received for use of the space in our parish centre.

This year, we are budgeting \$ 32,000.00 from fundraising & hall use.

Other sources of income are miscellaneous donations, some earmarked for specific purposes such as Outreach or Sunday School. Also included in these other sources of income is the interest we earn on our investments.

This year, we are budgeting \$ 28,525.00 from 'other sources.'

Total Projected Expenses \$ 188, 525.00

Our expenses fall into two categories:

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|-------------------------------|---------------|
| 1. Ministry within our parish | \$ 154,092.00 |
| 2. Ministry beyond our parish | 34,433.00 |



Ministry Within Our Parish

These expenses include the cost of maintaining, operating and insuring our building. **This year, we are budgeting \$ 49,987.00 to run, maintain, and insure our building.**

Ministry within our parish also includes the salaries and benefits paid to our priest, organist and administrator. **This year, we are budgeting \$ 88,505.00 in salaries and benefits.**

Ministry within our parish also includes our administration costs such as photocopy/printing, postage, telephone and other supplies. **This year, we are budgeting \$ 9,700.00 in administration costs.**

There are many other ministries within our parish. Altar Guild, Choir, and Sunday School to name a few. **This year, we are budgeting \$ 5,900.00 for these ministries.**

Ministry Beyond Our Parish

There are two items of expense in this category. The first, and largest, is our support of the Diocese of Niagara. These funds support our Bishop, Synod Staff, and ministry of the Diocese. Almost one third of these funds are sent to the National Church to support the Ministry of General Synod and our Primate. **This year, we are budgeting \$ 31,433.00 in support of the Diocese.**

The second item in this category is our donations to outreach through the ministry of the Primate's World Relief and Development Fund. **This year we are budgeting \$ 3,000.00 to support PWRDF**

Our Response to this Budget?



What is Stewardship?

It is a faithful and effective use of all the gifts entrusted to us by God. It is a way of life, an attitude. Stewardship is our partnership with God as we thankfully share life's abundant blessings. Stewardship allows us to acknowledge our blessings and live out our ministry – to nurture our faith in Christ and serve the world God loves.

From my treasure, is there a particular amount I should give?

This is an individual decision that each person or family makes. All of us need to give thoughtful consideration to our contributions. If it helps the average Anglican in Canada gives about \$ 1,200.00 a year to their parish.

How can I support the Parish when I can't attend worship?

Pre-Authorized Payment (PAP) is a form of automatic, monthly electronic payment. Many of us already use this convenience for a host of our regular payments. If you would like to sign up for PAP, kindly complete the form found in the main entrance to the church, or ask the office for one.

What if my personal circumstances change during the year?

You may alter your PAP at any time, simply contact the parish office or the synod office to make your change.

“I do not believe one can settle how much we ought to give. I am afraid the only safe rule is to give more than we can spare. In other words, if our expenditure on comforts, luxuries, amusements, etc., is up to the standard common among those with the same income as our own, we are probably giving away too little. If our charities do not at all pinch or hamper us, I should say they are too small. There ought to be things we should like to do and cannot do because our charitable expenditures excludes them.” — C.S. Lewis (1898-1963)

Fair Trade, Organic Coffee

For Sale at St. Paul's through the office

Columbian, Sumatran, French Roast Decaf

\$25.00 for a 2lb bag.



A Concert for St. Michael & All Angels Day

Saturday September 29th 7:00 p.m. @ St. Paul's

In conjunction with their tight harmonies and moving testimonies, Valiant brings inspired music that is able to reach to the corners of the four generation church by performing the hymns of yesteryear along with worship songs of today. Jeff, Matt and DW have a heart for leading the church in worship, while captivating the unsaved and sharing the true message of hope through song.



Please tear off and insert in the envelope provided

Easter Flowers

In loving memory of / Thanksgiving for



Given by

Envelope #
