

The nation's children's hospital

Office of InterFaith Pastoral and Spiritual Care

Senior Chaplain
Rev. Kathleen Ennis-Durstine
X 3321/ room 4201

Staff Chaplain Janie Brooks X 5050/ room 4115

Staff/Spanish Language Chaplain

Margarita Roque X 2626/ room 4115

Catholic Chaplain Fr. Tukura Michael X 2626/room 4115

> Students X 2362

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

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

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

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

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

Note the information boards and brochure racks for other information

www.ChildrensNational.org

The Holy Days of May

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



May is chock-full of observances and celebrations! It is ALS Awareness Month, Borderline Personality Disorder Month, Fibromyalgia Education and Awareness Month, Get Caught Reading Month, Heal the Children Month, Lupus Awareness Month, Melanoma/ Skin Cancer Detection and Prevention Month, National Foster Care Month, Lyme Disease Awareness Month, National Salad Month, National Salsa Month, Potatoes, and Limes Month, Teen Self-Esteem Month, Tay-Sachs Awareness Month, Tourette Syndrome Awareness Month. . . Bread Pudding Recipe Exchange Week (I—7), National Pet Week (I—7), Teacher Appreciation Week (2—8), National Dog Bite Prevention Week (15—21), EMS Appreciation Week (15—21), Old-Time Player Piano Week: 27—30), Lei Day, National Dance Day, National Two Different Colored Shoes Day (3rd), Great American Grump Out (4), Childhood Stroke Awareness Day (5), No Pants Day—(6), Stay Up All Night Day (8), Hug Your Cat Day (12), National Chocolate Chip Day (15), National Missing Children's Day (25), and so many more!!!

Holy Days with No Fixed Date

Bun Hill Festival Hong Kong The Bun Hill Festival is celebrated in the city of Cheung Chau, located on one of the small islands of Hong Kong. It lasts for four days and includes musical performance, religious ceremonies, and parades where people dress in costumes from the past. The grandest celebration takes place on the third day—Bun Hill Day. Huge piles of

buns are stacked up and the men of the community climb the "hill" to gather as many as they can. The buns are thought to assure good fortune for the coming year—the higher on the hill the bun is, the more good luck it will bring.

Dragon Boat Festival China The Dragon Boat Festival is held in honor of a former scholar and official, Ch'u Yuan, who lived in the third century B.C.E. According to legend Ch'u Yuan attempted to advise his king wisely, but the (continued)









Hopi Piki Bread (Traditional) Yield: 1 batch

- 1 c Green juniper ash
- 1 c Blue cornmeal
- 1 c Boiling water
 Sunflower oil for greasing the cooking stone
- 3 c Water

Mix ash with boiling water; strain juniper ash into pot. Stir. Add blue cornmeal. Stir with wooden spoon or stick. Let cool. Spread on hot, greased griddle or stone with palm of hand. Be certain the layer is very thin. (thin if needed) Cook for a very short time. Carefully lift the paper-thin layer from griddle by rolling from one end to the other jelly-roll fashion



King did not want to hear. Therefore, he banished Ch'u Yuan to an isolated village where he lived for seven years writing scholarly books. When, on the fifth day of the fifth month of the seventh year, he heard that his predictions had all come true he drowned himself in the river out of despair. Some fishermen who had seen him leap into the river took out their boats and tried



to save him; their wives wrapped cooked rice in banana leaves and threw the rice balls into the river hoping that the fish would eat then instead of Ch'u Yuan. On this day the Chinese still eat special rice balls called *tsungs*, throw some of the rice into the river as an offering to the spirit of Ch'u Yuan and hold dragon boat races accompanied by the beating of drums as they recreate the search for Ch'u Yuan.

Kadazan Harvest Festival Malaysia This festival is celebrated in the northern part of the island of Borneo, called Sabah. The Kadazan people of this area believe that Kinoingan Minamangun—the God/Creator—and his wife, Suminundu, had one daughter, Huminodun, and that, when the god was preparing for the creation of Kadazans, he sacrificed his daughter by planting seeds in her body. From these seeds sprang the plants that provided food for the Kadazans including padi (rice). The rice is thought to embody the spirit-life of Minamangun, and it is therefore sacred to the Kadazans. There is much ceremony around the ripening and harvesting of the grain, including offerings of food to this spirit-life (Bambaazon). After the priestess and her attendants have performed the ceremonies and all of the prayer have been said, people enjoy feasting, buffalo races, arm and finger wrestling, gong beating, dancing and rice wine drinking competitions.

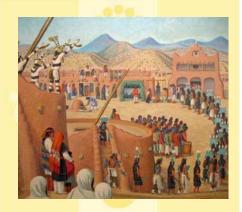
Ploughing Ceremony Thailand The day of this celebration is fixed by the Royal Astronomer and is held to assure fertility of the crops for a bountiful harvest. It is the official opening of the new agricultural season. The Lord of the Harvest performs a number of rituals. He predicts the amount of rainfall by choosing from one of three pieces of cloth offered to him. All look alike but when unfolded are of differing lengths. The shortest piece indicates heavy rains, the longest, light rains. Afterward he plows the earth using a sacred red and gold plow drawn by sacred oxen, accompanied by Brahmans blowing conch shells and four Celestial Maidens who scatter rice seed into the freshly plowed earth. When this is concluded the oxen are offered seven different kinds of food. The bowl they choose to eat from first determines the best crop for that year. Although it may seem a risky manner of choosing what to plant, it has been documented that the predictions made during this ancient ceremony are rarely wrong! When the ritual is complete people scramble to retrieve the consecrated seeds sown by the Lord of the Harvest as these are thought to bring the possessor good luck and wealth.

Hopi Kachina Dances ArizonalUnited States Hopi Kachinas are supernaturals, embodying the spirits of living things and also the spirits of ancestors who have died and become a part of nature. Kachinas are believed to possess powers over nature, especially the weather, but higher gods limit the extent of their powers. There are still other supernaturals in the Hopi pantheon that are not Kachinas, but which affect Kachinas.

To Hopis, it is essential to preserve harmony with the world around them, not only with man and other animals but with objects in nature such as rocks, clouds, sky, etc., which the Hopis believe to be possessed of life. Since the Kachinas embody these spirits they are the spiritual guardians of the Hopi people and their way of life. And since they can insure human, animal and plant fertility, they insure life itself. In the yearly cycle of religious ceremonies, Kachina dances are preeminent. However, the term "dance" does not have the same meaning as the Western notion of social or interpretive dance. In Hopi dances, the Kachinas are represented by Hopi men, aged ten to eighty. The cycle begins in January and ends with the "home dance" in late summer or autumn.

When Kachinas are represented by the men of the villages, they assume (continued)









visual form and appear in the streets and plazas of the town. It is here that the Kachina is his most magnificent, for the Hopis feel that when they impersonate a Kachina they become the supernatural. As supernaturals they may cure disease, grow corn, bring clouds and rain, watch over ceremonies and reinforce discipline and order in the Hopi world.

Because there are many circumstances that arise requiring supernatural help, there are many Kachinas. Among the Hopi there are about 300 Kachinas that may be current, and at least another 200 that may be known but make only sporadic appearances. It is perfectly consistent that Kachinas may wane and new ones appear as the needs of the Hopis change. Thus some Kachinas remain only in appearance, with all thought of their original purpose lost, or some will fade from memory entirely. At the other extreme will be Kachinas that are not more than a few years old.

Each Kachina has a particular marking or symbol that identifies it to the Hopi. Less apparent are details of costume that are essential to the different types of Kachinas. There are many Kachinas that represent elements in the world of the Hopi, such as plants, animals, clouds, abstract forms, stars and sky. Everything that surrounds the Hopi may have a supernatural associated with it, and it is thus possible to have an Ashes Kachina or a Jimson Weed Kachina. In addition there are Kachinas that represent the spirit of the Hopi's neighbors, the Navajo or the Zuni, the Havasupai or the Apache.

Holy Days With Fixed Date

May I St. Philip and St. James, Apostles Anglican Christian This day recognizes the gifts and work of Saint Phillip, who preached in Greece, Syria and Phrygia, and Saint James, bother of Jesus and bishop of Jerusalem.

May I Yom Hashoah: Holocaust Memorial Day Jewish Today is a day for remembering the more than 6 million Jews and 5 million others who were killed by the Nazi Regime under Adolph Hitler.

May I Flores de Mayo Catholic Christian/Philippines When the rains begin to pour after a long dry spell, flowers magically bloom overnight. And being predominantly Catholic, the Filipinos celebrate the beneficial rains by giving praise to the Blessed Virgin Mary. The townfolk gather the colorful flowers to decorate the Parish Church altars and aisles. They bundle the blooms in exotic arrangements for the many different festivities all together referred to as the "Flores De Mayo" (Flowers of May). Many towns celebrate Flores De Mayo with the community congregating in the afternoons to pray the rosary, offer flowers to the Virgin Mary, and share homemade delicacies and snacks. Children and adults wearing their Sunday best, sing and dance to welcome the rains that will water the new crops.

In many parishes, these afternoon festivities culminate in an elaborate procession to the Church where an evening mass is celebrated. The procession is called "Santacruzan" (Festival of the Holy Cross), a commemoration of the finding of the Holy Cross in Jerusalem by Saint Helena, mother of Constantine the Great. The highlight of the procession is the majestic Reina Elena (Queen Helena) who walks with her consort, Prinsipe Constantino, under a huge canopy of May flowers. Immediately behind her is a float carrying the image of the Blessed Virgin Mary, followed by a brass band that lends the festive sounds to the procession. As the pageant moves along the streets, devotees holding lit candles follow, and join in the rosary, novena, and songs of praise. After the procession there is a *pabitin* that serves as a culminating activity for all the children to enjoy. *Pabitin* is a square trellis where goodies (candies, fruits, etc.) are hung by strings. This trellis is tied to a rope and is suspended on a strong branch or pole. The children gather under the trellis and they jump as high as they can to try to pick the goodies as the trellis gets lowered to them while someone pulls it up and down repeatedly until the goodies are gone.



Grace Notes

Grace Notes is a daily email for staff (primarily). Receipt of this service is by subscription only. We hope that seeing a Grace Note in your In Box will give you a peaceful and calm beginning to your day.

It includes an inspirational or meditative quotation and picture.

If you would like to receive
Grace Notes please email Senior
Chaplain Kathleen Ennis
Durstine at:

kenisdu@hildrensnational.org

Below is a recent example.

Everybody needs
beauty as well as bread,
places to play in and
pray in, where nature
may heal and give
strength to body and
soul. John Muir



May 2 Birth of Guru Arjan Dev Sikh Guru Arjan Ji (15 April 1563 – 30 May 1606) was the fifth of the Ten Gurus of Sikhism. Guru Arjan was head of Sikhism for a quarter of a century and accomplished a lot during his regime. He completed the construction of Amritsar and founded other cities such as Taran Taran and Kartarpur. The most important work of Guru Arjan was the compilation of Adi Granth. He collected all the work of the first four Gurus and dictated it in the form of verses in 1604. It is, perhaps, the only script which still exists in the form first published (a handwritten manuscript) by the Guru.

Guru Arjan organized the <u>Masand</u> system, a group of representatives who taught and spread the teachings of the Gurus and also collected the *Dasvand*, one-tenth of a Sikh's income (in money, goods or service) that Sikhs paid to support the building of *Gurdwara* Sahib, the all important Guru ka *Langars* (free communal kitchens) originally intended to share with sense of love, respect and equality, still an important element today in any *Gurdwara* (temple).

Besides compiling the works of the previous Gurus and other works by both Hindus and Muslims, Guru Arjan composed many hymns of his own which he included in the Adi Granth He placed the Adi Granth on the *Gaddi* (throne) reserved for him, preferring to sit among his disciples. As a composer and writer, Guru Arjan was prolific. He composed 2,218 devotional hymns in thirty major ragas of the time. Translated below is the *Sukhmani*, one the most recited *banis* (sacred hymns) revered by the by Sikhs. It was composed by Guru Arjan.

Meditate, meditate, meditate peace is obtained, Worry and anguish is expelled from the body. Remembering God, you're not reborn. Remembering God, the fear of death is dispelled. Remembering God, death is eliminated. Remembering God, your enemies are repelled. Remembering God, no obstacles are met. Remembering God, night and day you're fully awake. Remembering God, fear cannot touch you. Remembering God, you don't suffer with sorrow. Remembrance of God, in the Company of Saints. All treasures, O Nanak, are by Lord's Blessing. (Guru Granth Sahib page 262)

May 5 Kodomono-Hi Japan Children's Day is a Japanese national holiday which takes place annually on May 5, the fifth day of the fifth month, and is part of the Golden Week. It is a day set aside to respect children's personalities and to celebrate their happiness. It was designated a national holiday by the Japanese government in 1948. Families raise the carp-shaped koinobori flags (carp because of the Chinese legend that a carp that swims upstream becomes a dragon, and the way the flags blow in the wind looks like they are swimming), one for each boy (or child), display a Kintarō doll usually riding on a large carp, and the traditional Japanese military helmet, kabuto. Kintarō and the kabuto are symbols of

a strong and healthy boy.

 $\it Kintar\bar{o}$ is the childhood name of Sakata no Kintoki who was a hero in the Heian period, a subordinate samurai, having been famous for his strength when he was a child. It is said that $\it Kintar\bar{o}$ rode a bear, instead of a horse, and played with animals in the mountains when he was a young boy.

Mochi rice cakes wrapped in kashiwa (oak) leaves — kashiwa-mochi (just like regular mochi, but is also filled with red beans jam) and chimaki (a kind of "sweet rice paste," wrapped in an iris or bamboo leaf) — are traditionally served on this day.

May 15 Restoration of the Aaronic Priesthood Latter Day Saints (Mormon) On May 15, 1829, John the Baptist appeared to Joseph Smith and Oliver Cowdery near Harmony, Pennsylvania, and bestowed the Aaronic Priesthood on them. This ordination gave the two men authority to baptize, and they immediately performed the (continued)



The 13 Article of Faith of the LDS Church

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul-We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

that ordinance for one another in the Susquehanna River. The Prophet Joseph Smith had received no previous revelations authorizing him to baptize; to perform that ordinance properly required specific authorization from God. The return of John to bestow the Aaronic Priesthood confirmed that divine authority had been lost from the earth and that a heavenly visitation was necessary to restore it.

Joseph Smith and Oliver Cowdery were engaged in translating the Book of Mormon at the Prophet's homestead on the Susquehanna River in Harmony when the question of baptism arose. Determining to pray about it, they went to the woods, where, as Oliver later recounted, "on a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance". Joseph said that the angel placed his hands on them and ordained them, saying: "Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness".

The angel informed them that the Aaronic Priesthood did not have the power of laying on of hands for the gift of the Holy Ghost, but that that authority would be given to them later. He told Joseph to baptize Oliver, and Oliver to baptize Joseph, and each to ordain the other to the Aaronic Priesthood. The messenger said "that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek," which would be conferred later.

May 17 Buddha Day (Vesakha Puja Day) Buddhist Vesak is probably the most universally celebrated festival in the whole Buddhist calendar. In the Theravada tradition it is a remembrance of the three most significant events in the Buddha's life - his birth, enlightenment and final passing. Tradition has it that these all took place on the full moon of Vesakha. It is unlikely that this is historically accurate but that these three events are celebrated on the same day gives great importance to the occasion. The day is very much centered around devotional practices; especially in relation to a recollection of the life of Gotama Buddha and there are often readings from scriptural texts or contemporary commentaries of various stories from his life. These would be interspersed with periods of meditation. Shrines and the Buddha images in particular will receive a lot of attention on this day.

The coming of a Buddha - an enlightened being - into the world is seen as tremendously important. The teachings given by such a

being are seen as a light that dispels the darkness of ignorance and the use of lights or lanterns is common as a way of marking this festival. In Sri Lanka much is made of this with great processions and illuminated floats. A circumambulation is commonly part of the evening's events and both the monastery generally, and the path walked at this time will often have been decorated during the day with a variety of lights brought by visiting families. These will be lit just prior to the circumambulation to illuminate the way and candles or lanterns will often be carried by those in the procession.

May 22 Lag B'Omer Jewish Lag B'Omer, the 33rd day of the Omer Count – this year, May 22, 2011 – is a festive day on the Jewish

calendar, celebrated with outings (on which the children traditionally play with bow and arrows), bonfires, and other joyous events. Many visit the resting place (in Meron in Northern Israel) of the great sage and mystic Rabbi Shimon bar Yochai, whose *yahrtzeit* (anniversary of his passing) the day marks. (continued)





What is Kabbalah?

Mysticism and mystical experiences have been a part of Judaism since the earliest days. The Torah contains many stories of mystical experiences, from visitations by angels to prophetic dreams and visions. The Talmud considers the existence of the soul and when it becomes attached to the body. Jewish tradition tells that the souls of all Jews were in existence at the time of the Giving of the Torah and were present at the time and agreed to the Covenant.

Like most subjects of Jewish belief, the area of mysticism is wide open to personal interpretation. Some traditional Jews take mysticism very seriously. Mysticism is an integral part of Chasidic Judaism, for example, and passages from kabbalistic sources are routinely included in traditional prayer books. Other traditional Jews take mysticism with a grain of salt.

The mystical school of thought came to be known as Kabbalah, from the Hebrew root Qof-Beit-Lamed, meaning "to receive, to accept." The word is usually translated as "tradition."

According to Kabbalah, the true essence of G-d is so transcendent that it cannot be described, except with reference to what it is not. This true essence of G-d is known as Ein Sof, which literally means "without end," which encompasses the idea of His lack of boundaries in both time and space. In this truest form, the Ein Sof is so transcendent that It cannot have any direct interaction with the universe. The Ein Sof interacts with the universe through ten emanations from this essence, known as the Ten Sefirot. Rabbi Shimon bar Yochai, who lived in the 2nd century of the Common Era, was the first to teach publicly the mystical dimension of the Torah known as the "Kabbalah," and is the author of the basic work of Kabbalah, the Zohar. On the day of his passing, Rabbi Shimon instructed his disciples to mark the date as "the day of my joy."

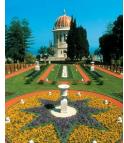
The Chassidic masters explain that the final day of a righteous person's earthly life marks the point at which "all his deeds, teachings and work" achieve their culminating perfection and the zenith of their impact upon our lives. So each Lag B'Omer we celebrate Rabbi Shimon's life and the revelation of the esoteric soul of Torah.

Lag B'Omer also commemorates another joyous event. The Talmud relates that in the weeks between Passover and Shavuot a plague raged amongst the disciples of the great sage Rabbi Akiva "because they did not act respectfully towards each other"; these weeks are therefore observed as a period of mourning, with various joyous activities proscribed by law and custom. On Lag B'Omer the dying ceased. Thus Lag B'Omer also carries the theme of *Ahavat Yisrael*, the imperative to love and respect one's fellow.

May 23 Declaration of the Báb Bahá'í On May 23, 1844, in Shiraz, Persia, a young man known

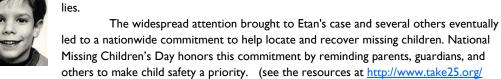
as the Báb announced the imminent appearance of the Messenger of God awaited by all the peoples of the world. The title Báb means "the Gate." Although Himself the bearer of an independent revelation from God, the Báb declared that His purpose was to prepare mankind for this advent.

Swift persecution at the hands of the dominant Muslim clergy followed this announcement. The Báb was arrested, beaten, imprisoned, and finally on July 9, 1850 was executed in the public square of the city of Tabriz. 20,000 of His followers perished throughout Persia during the persecution. Today, the majestic building with the golden dome, overlooking the Bay of Haifa, Israel, and set amidst beautiful gardens, is the Shrine where the Báb's earthly remains are entombed.



May 25 National Missing Children's Day Since 1983, our nation has observed May 25th as National Missing Children's Day. First proclaimed by President Ronald Reagan and observed by every administration since, May 25th is the anniversary of the day in 1979 when 6-year-old Etan Patz disappeared from a New York street corner on his way to school. His story captivated the nation. His photo, taken by his father, a professional photographer, was circulated nationwide and appeared in media across the

nation and around the world. Etan became the poster-child for a movement. The powerful image came to symbolize the anguish and trauma of thousands of searching families.



and details about current missing children at http://www.missingkids.com/missingkids/servlet/ PublicHomeServlet?LanguageCountry=en US&)

May 26 St. Augustine Anglican Christian Augustine of Canterbury (circa first third of the 6th century – 26 May 604) was a Benedictine monk who became the first Archbishop of Canterbury in the year 598. He is considered the "Apostle to the English" and a founder of the English Church.

Augustine was the prior of a monastery in Rome when Pope Gregory the Great chose him in 595 to lead a mission, usually known as the Gregorian mission, to Britain to convert the pagan King Æthelberht of the Kingdom of Kent to Christianity. Kent was probably chosen because it was near the Christian kingdoms in Gaul and because Æthelberht had married a Christian princess In 597, Augustine landed on the Isle of Thanet and proceeded to Æthelberht's main town of Canterbury. (continued)



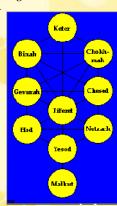
(Kabbalah continued)

These Sefirot correspond to qualities of G-d. They consist of, in descending order, Keter (the crown), Chokhmah (wisdom), Binah (intuition, understanding), Chesed (mercy) or Gedulah (greatness), Gevurah (strength), Tiferet (glory), Netzach (victory), Hod (majesty), Yesod (foundation) and Malkut (sovereignty). The middle five qualities are mentioned explicitly and in order at I Chronicles 29:11: Yours, O L-rd, is the greatness (gedulah), the strength (gevurah), the glory (tiferet), the power (netzach), and the splendor (hod). I have seen this passage translated in widely varying ways, but the Hebrew corresponds to the names of the Sefirot in

The Ten Sefirot include both masculine and feminine qualities. Kabbalah pays a great deal of attention to the feminine aspects of G-d.

The Sefirot are commonly represented as in the diagram below. This

diagram is commonly known as the Tree of the Sefirot or the Kabbalistic Tree of Life. There is great significance to the position of these various attributes and their interconnectedness.



The Sefirot are not separate

deities, as some might think by taking this too literally. They are intimately a part of G-d, and yet they are in contact with the universe in a way that the Ein Sof is not. The Sefirot connect with everything in the universe, including humanity. The good and evil that we do resonates through the Sefirot and affects the entire universe, up to and including G-d Himself.

King Æthelberht converted to Christianity and allowed the missionaries to preach freely, giving them land to found a monastery outside the city walls. Augustine was consecrated bishop of the English and converted many of the king's subjects, including thousands during a mass baptism on Christmas Day in 597. Pope Gregory sent more missionaries in 601, along with encouraging letters and gifts for the churches, although attempts to persuade the native Celtic bishops to submit to Augustine's authority failed. Roman bishops were established at London and Rochester in 604, and a school was founded to train Anglo-Saxon priests and missionaries. Augustine also arranged the consecration of his successor, Laurence of Canterbury. The archbishop died in 604 and was soon revered as a saint.



Jog ad afajmam pam caela ay

redan changlacur. Despuo novibu

Portrait of Augustine from mid-8th century
Saint Petersburg Bede

May 29 Ascension of Bahá'u'lláh Bahá'í

May 29 marks the anniversary of the Ascension of Baha'u'llah, the founder of the Baha'i Faith. The day is



one of nine holy days in the Baha'i calendar when Baha'is suspend work and school. Baha'u'llah died after a brief illness in 1892 in the mansion of Bahji outside Akko (also known as Akka or Acre), in what is now northern Israel. After spending most of His life in exile, He was able to live his later years at Bahji in relative tranquility. He was buried in a small stone house adjacent to the mansion. This Shrine is the holiest place on earth for Baha'is, the place toward which they turn in prayer each day. Six days before His death, Baha'u'llah gathered his followers and family members and deliv-

ered what would be His last address to them: "I am well pleased with you all. Ye have rendered many services, and been very assiduous in your labors. Ye have come here every morning and every evening. May God assist you to remain united. May He aid you to exalt the Cause of the Lord of being."

For a week after Baha'u'llah's death, writes Shoghi Effendi, "a vast number of mourners, rich and poor alike, tarried to grieve with the bereaved family. . . Notables, among whom were numbered Shi'ahs, Sunnis, Christians, Jews and Druzes, as well as poets, ulamas and government officials, all joined in lamenting the loss. . ."

May 31 Visitation of the Blessed Virgin Mary After the angel Gabriel had announced to Mary that she was to become the mother of Jesus, Mary went from Galilee to Judea to visit her kinswoman Elizabeth, soon to be the mother of John the Baptist. This visit is recorded in Luke 1:39-56. Elizabeth greeted Mary with the words, "Blessed are you among women, and blessed is the fruit of your womb." Mary burst forth with the song of praise which we call the Magnificat, beginning, "My soul proclaims the great-

ness of the Lord." We are told that even John the Baptist, still unborn, leaped for joy in his mother's womb. Thus we are shown, side by side, the two women, one seemingly too old to have a child, but destined to bear the last prophet of the Old Covenant, of the age that was passing away; and the other woman, seemingly not ready to have a child, but destined to bear the One Who was Himself the beginning of the New Covenant, the age that would not pass away.



Snow Geese

Oh, to love what is lovely, and will not last!

What a task

to ask

of anything, or anyone,

yet it is ours,

and not by the century or the year, but by the hours.

One [spring] day | heard

above me, and above the sting of the wind, a sound

I did not know, and my look shot upward; it was

a flock of snow geese, winging it

faster than the ones we usually see,

and, being the color of snow, catching the sun

so they were, in part at least, golden. |

held my breath

as we do

sometimes

to stop time

when something wonderful

has touched us

++++

The geese

flew on.

I have never

seen them again.

Maybe I will, someday, somewhere.

Maybe | won't.

It doesn't matter.

What matters

is that, when I saw them,

saw them

as through the veil, secretly, joyfully, clearly.

Mary Oliver



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