

# EASTER SUNDAY-THE RESURRECTION OF THE LORD

APRIL 1, 2018

## MASS READINGS

MONDAY: ACTS 2:14,22-33, PS 16, MT 28:8-15

TUESDAY: ACTS 2:36-41, PS 33, JN 20:11-18

WEDNESDAY: ACTS 3:1-10, PS 105, LK 24:13-35

THURSDAY: ACTS 3:11-26, PS 8, LK 24:35-48

FRIDAY: ACTS 4:1-6, PS 118, JN 21:1-14

SATURDAY: ACTS 4:13-21, PS 118, MK 16:9-15

**NEXT SUNDAY: SECOND SUNDAY OF EASTER (DIVINE MERCY SUNDAY)-RDGS: ACTS 4:32-35, PS 118, 1 JN 5:1-6, JN 20:19-31**

## MASS INTENTIONS

MONDAY: KATHY LESTER

TUESDAY: CHARLIE & CATHERINE

SPITZNAGLE

WEDNESDAY: JOHN SCOWDEN

THURSDAY: FR. GEORGE ASKAR

FRIDAY: POOR SOULS

VIGIL: KATHY LESTER

7:30: BEVERLY FITZSIMONS

10:00: JOHN RENN

NOON: FOR THE PARISH

## MEMORIAL FLOWERS

For deceased religious & for the Poor Souls:

Schneider & Deere families. Barb Kochert. Joe Duffy. Margaret McDowell. Catherine & George Alting. (Lewis Beeler, Clem Boehle, Jody Caito, Jill Conley). Juan Periche. (Elaine Lidester, Mike & Cheryl Geiger). Ken DeLion. (Marge, Mike & Ann Kirsch). Francis & C. Albrechts.

## HE IS RISEN

It is hard for us to imagine exactly what transpired at that first Easter when the disciples were greeted by the news that Jesus is alive. For the ones whom scripture tells us who encountered him in some way or another we can only wonder what they were feeling at what they must have witnessed. The joy certainly comes through but it is also tinged with great confusion as to what all this means. We might think that they would be used to confusion if the scriptures are any indication. From the very beginning when Jesus proclaimed the coming Kingdom some began to question his motives, his authority even the relationship he maintained he had with God. This confusion would carry through the rest of his ministry and reach a particularly trying point at his arrest, trial and crucifixion. As his disciples each handled these final moment, not very well it seems, and tried to put things together no sooner had they begun to resume what normalcy might have been left of their lives when they received the news that HE IS ALIVE. Regardless of what they may have experienced it would be correct of us to assume that they were beside themselves with joy, but joy for what? The emotional ride they must have had in at least the preceding two years must now begin again in a newer and more spectacular way. It simply boggles the mind. On Easter night the Church reenacts much of this with considerably less emotion (at least for most of us) but the joy is still there. In our own personal confusion as to precisely where Jesus fits into our lives and his desire to be closer to us than we are to ourselves we find it just as besetting when we consider how often we simply wish to embrace a certain "hum-drum" way of life, free of all challenges and discomforts like forgiveness of others and going out of our way for those less fortunate, we have enough on our plates to do all that. And yet something strange happens to us, ever so slightly, when we begin to pray, to forgive and to love...we begin to experience the reality that HE IS ALIVE and in our hearts. Happy Easter!

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*He lives - Jesus lives within our hearts.*

*Every Christian who abides in Him knows that we do not need to demonstrate the evidence and existence of God by evidence or argument.*

*We know Him, the Savior of our soul.*

*We know that He is with us; guiding us through life journey and with this knowledge, we sing His song even when trials beset us.*

*What a glorious day it is to believe in Him! - To know that He walks beside us and converse with us every step of the way.*

*To have His mighty hands guiding and shielding us from all attacks of the evil one and to know that we are safe under His everlasting arms.*

*I want to sing this song every morning; to walk into the new day in celebration of all that this truth meant. Let praise and adore Him for our Redeemer lives and cares deeply for us.*

**HE IS RISEN AND SO AM I**

## *Sacrament Matters: In Baptism We Die and Rise with Christ*

Dr. Christine E. Wood

This Easter hundreds of thousands of adults will be brought into the Church through reception of the sacraments of baptism, confirmation and Eucharist. In baptism we are incorporated into Christ; we throw off our “old nature” and “put on Christ.” St Paul indicates that entering the baptismal waters we die with Christ, while exiting the waters we rise with Christ. Hence, the baptismal font becomes both a tomb of death, and a womb of new life.

If we travel back to the early Church we discover that they understood the symbolism of the baptismal rites in this way. Baptism of adults occurred on Holy Saturday night as symbol of entering into the death of Christ – Christ having entered the tomb on Good Friday – and rising from the dead with Christ on Easter Sunday morning. Descriptions of adult baptisms dating back to the fourth century relate that adults would strip-off their clothes before entering into the baptismal waters as a symbol of stripping off one’s former sinful life and the mortality associated with it. They knew they would be clothed in baptism with the new life and incorruptibility which Christ offers. In another sense, they were imitating Christ who was stripped naked on the cross. If we are to receive everlasting life, we must let go of the things of this world, in order to enter into the new life of the resurrected Christ.

St Cyril of Jerusalem speaks in this way to the newly baptised: “Then you were led to the pool of divine baptism, as Christ taken down from the cross was laid in the tomb already prepared. Each one was questioned in the name of the Father, of the Son, and of the Holy Spirit. You made the profession of salvation and three times were you plunged in the water and came forth, signifying Christ’s burial for three days. By this action, you died and you were born, and for you the saving water was at once a grave and the womb of a mother.”

Baptism consists in the remission of sins, our adoption as children of God, and the pledge of the gift of the Holy Spirit. But what St Paul and the early Church Fathers were very clear about is that baptism is also our participation in the death and resurrection of Christ.

Baptism is no mere naming ceremony. It is far richer than that—baptism really changes us! Baptism is the gateway into the mystery of Christ’s passion, death, and resurrection. Christ died, not so that we don’t have to, but so that we can die and triumph over the grave with him. This triumph begins in baptism, and will be fully manifest—if we hold fast to Christ and keep his commandments—when Christ raises our mortal bodies from the grave at the end of time. As we celebrate this Sacred Triduum from Holy Thursday to Easter Sunday, let’s renew our baptismal promises, and rejoice in the wondrous gift of dying and rising with Jesus Christ, our Lord and Saviour.



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## THE PASCHAL MYSTERY-PATTERN OF TRANSFORMATION

At the heart of the Gospel is a creative paradox: we must die to live. Jesus says, "Whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it" (Mt.16:25). Jesus' own life embodies this paradox. He lives completely for God and for others, which necessitates the radical letting go of, or dying to, his own self-interests. In the face of opposition and the possibility of death, he remains faithful to proclaiming the reign of God. Ultimately, his death on the cross and his resurrection bring this paradox to a climax. It is this paradox, which we call the paschal mystery, that is the heart of Christian discipleship. It is how we are transformed. Jesus also tells whoever wants to follow him that they must deny themselves and carry their crosses. Dying and rising is our pattern as it is the pattern of salvation revealed in Jesus.

The resurrection confirms this process. Jesus' story does not end in crucifixion. God raises him up. Death yields new life, the new creation. Ilija Delio writes, "In the resurrection, Jesus...lives in a radically transformed mode in the presence of God for eternity. What happens in Jesus, therefore, anticipates the future of humanity and of the cosmos...its radical transformation through the power of God's life-giving Spirit."

The risen Christ is the summary of all our hopes. He is what God had in mind for creation all along. The life, ministry, and death of Jesus, consummated in his exaltation/resurrection, were the incarnation, in a unique and definitive way, of God's saving purposes for all creation. The early Christians described the crucified and risen Christ as 'the beginning, the first born from the dead' (Col.1:18; Rev.1:5), 'the first fruits of those who have died' (1 Cor.15:20). They perceived that what God had done for Jesus held absolute meaning for the world. The paschal mystery represents the dawning of God's final intention for all of creation. The crucified and risen Christ signifies the fulfillment and completion of creation. So, what happened to Christ is what God wants to happen for the rest of creation: radical transformation unto divine oneness.

Christ is the integration of all humanity and all of creation with the triune mystery of God. One and the same person is true God and true human. Jesus Christ is both divine and human. Here is God's intention for the universe: divinization. This is the End of all creation. The resurrected Christ symbolizes the point of arrival for all creation. He is the fulfillment of transformed human identity and the completion of creation: "The radical unity between God and the world, between divine and the human, between grace and freedom is summed up in the mystery of the eternal Word made flesh in Jesus...In the person of Jesus, God and humanity have become one."

Christ is now the goal of creation. He is what we are all meant to be. God wants us all to be Christ: human and divine, radically one with God and so fully human. Since Christ is the End of creation, the paschal mystery is the norm and paradigm of Christian life. Dying-rising is the how of salvation. Dying-rising is what must happen to us if we are to become one with God. We all must radically let go of self and allow God to raise us into the new life of divine oneness. If we but consent, God will transform us into other Christs: persons fused to the mystery of God. Dying is the reversal and de-centering of the self. Resurrection is the breakthrough into the mystery of God caused by God.

The early Christians believed that God's final purpose for creation, the new creation, had been made manifest in Christ and is available now. The risen Christ is the eruption of divine oneness into present existence. But, the old ways remain. New life is available while old life still exists. In other words, injustice, death, selfishness, violence, and illusion are still part of our present existence. They constitute the old world and the old creation—creation as separated from God. By raising Jesus from the dead, God has brought the new creation into the present world of selfishness, injustice, and death. We are already saved, but not yet fully saved. We are already one with God but we have not yet fully integrated this deepest dimension of our identity with the rest our lives.

### *If Easter Be Not True*

by Henry H. Barstow

If Easter be not true,  
Then all the lilies low must lie;  
The Flanders poppies fade and die;  
The spring must lose her fairest bloom  
For Christ were still within the tomb  
If Easter be not true.

If Easter be not true,  
The faith must mount on broken wing;  
Then hope no more immortal spring;  
Then love must lose her mighty urge;  
Life prove a phantom, death a dirge  
If Easter be not true.

If Easter be not true,  
'Twere foolishness the cross to bear;  
He died in vain Who suffered there;  
What matter though we laugh or cry,  
Be good or evil, live or die,  
If Easter be not true?

If Easter be not true  
But it is true, and Christ is risen!  
And mortal spirit from its prison  
Of sin and death with Him may rise!  
Worth while the struggle, sure the prize,  
Since Easter, aye, is true!

# EASTER SUNDAY-THE RESURRECTION OF THE LORD

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## *Living as a Resurrection People*

We will celebrate Easter Sunday for eight days and the Easter season for fifty days. It is Easter, not Christmas, which are the highest, holiest, and most important days of the year. Without the Resurrection and the Paschal Mystery of Our Lord there would be no Church and there would be no Christians. Jesus would have been a failed religious leader with some interesting insights, but he would still be in the tomb and we would still be in the darkness of sin and death without the Resurrection. As Pope Emeritus Benedict XVI put it in the second part of his book on Jesus Christ, “The Christian faith stands or falls with the truth of the testimony that Christ is risen from the dead.” It is precisely those people who deny the Resurrection and look to Jesus as some kind of guru who have completely lost the mystery and truth of the Christian message. The Resurrection is everything for the Christian, without it we would be nothing.

Only if Jesus is risen has anything really new occurred that changes the world and the situation of mankind. Then he becomes the criterion on which we can rely. For then God has truly revealed himself.

Pope Benedict XVI, [\*Jesus of Nazareth Holy Week: From the Entrance into Jerusalem to the Resurrection\*](#), 242.

During this Easter season we should meditate on this great mystery and truth of our Faith. Do we truly believe that Jesus Christ, who gave himself in total love and obedience to the Father for us, rose from the dead? Christ asks us this question over and over again throughout our lives as we make choices and battle along the path to holiness. Do we testify that Jesus is Lord? Is he the Lord of our lives? The entire Easter season is about us celebrating that Jesus is risen and is the Lord of all.

The Resurrection is so great a mystery that it can overpower us with awe, wonder, and its sheer magnitude. This is no different from how the first witnesses to Jesus’ Resurrection felt.

What actually happened? Clearly, for the witnesses who encountered the risen Lord, it was not easy to say. They were confronted with what for them was an entirely new reality, far beyond the limits of their experience. Much as the reality of the event overwhelmed them and impelled them to bear witness, it was still utterly unlike anything they had previously known.

Ibid.

The enormity of the Resurrection and the human response has not changed much over the last 2000 years. The Resurrection as an event in history, and of eternity, means that it transcends all time and reaches all people. The Resurrection completely changed the course of history and eschatology both then and now, until the end of time.

The New Testament testimonies leave us in no doubt that what happened in the “Resurrection of the Son of Man” was utterly different. Jesus’ Resurrection was about breaking out into an entirely new form of life, into a life that is no longer subject to the law of dying and becoming, but lies beyond it—a life that opens up a new dimension of human existence.

Therefore, the Resurrection of Jesus is not an isolated event that we could set aside as something limited to the past, but it constitutes an “evolutionary leap” (to draw an analogy, albeit one that is easily misunderstood). In Jesus’ Resurrection a new possibility of human existence is attained that affects everyone and that opens up a future, a new kind of future, for mankind.

Ibid, 244.

Even in our understanding of the enormity of the Resurrection, it can be difficult in our culture to follow the liturgical rhythms of the Church. Much like Christmas, at least in Western culture, Easter lasts a single day and then it is business as usual. In the Catholic Church, Easter is a lengthy season at fifty days. In the next few weeks we will walk with the disciples who encountered the risen Lord until his Ascension and then we will await the Holy Spirit’s coming at Pentecost. We have begun living the greatest mysteries of our Faith in the Sacred Triduum and will continue to do so through the Easter season. So how do we keep celebrating when those around us have moved on?

***Testify to the Easter season by our lives.***

I live in an area where Catholics are a minority. We are about 2% of the population. The day after Easter Sunday, I tend to go out and buy discounted Easter items, especially Easter Lilies. Most people are preparing for next year while I am ramping up to keep the season going until Pentecost. As I went through checkout lines and people noted the good sales to me, I would politely say that I am actually Catholic and it is still Easter for us, so we will be continuing the celebration. It’s a very small thing, but it means that I am sharing the joy of the Resurrection for more than just one day. It also means that my daughter can explain to other people that Easter lasts for weeks and it is glorious to celebrate the Paschal Mystery for an entire season.

***Live Easter in our homes.***

We can live the spirit of Easter in our homes by keeping them decorated throughout the entire season. The Easter Lilies may not last that long, but depending on where you live you can plant them in your yard and enjoy them for years to come. Icons, pictures, or statues depicting the Resurrection are great reminders of the season. As Catholics we have a deep appreciation for beauty and art that should be celebrated in our homes. If you can’t afford to buy items, then print some depictions of the Resurrection and put them up in your home. Pick up discounted crafts to do with your kids as a way of celebrating each day or do the crafts yourself. Human beings need visual reminders and cues.

# EASTER SUNDAY-THE RESURRECTION OF THE LORD

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## *Attend daily Mass in the Octave and beyond.*

This one may not be an option for everyone. Unfortunately, our parish priest is dying of cancer and so our daily masses have been suspended. Please pray for him. But, for those of you where this is an option, attending daily Mass during the Octave or throughout the Easter season allows you to walk the steps of Jesus and the witnesses to his Resurrection while also receiving Holy Communion. There is no better place to be united to the Glorified Christ than at Mass.

## *Meditate on the Resurrection in Scripture.*

Whether it be the Gospels or the testimony of St. Paul to the Resurrection, spend time meditating on the various Chapters of Scripture related to the Resurrection. We should allow ourselves to go deeper into this great mystery and into the experiences of those who saw the risen Lord. Make Easter the central aspect of prayer during this beautiful season.

If we attend to the witnesses with listening hearts and open ourselves to the signs by which the Lord again and again authenticates both them and himself, then we know that he is truly risen. He is alive. Let us entrust ourselves to him, knowing that we are on the right path. With Thomas let us place our hands into Jesus' pierced side and confess: My Lord and my God!" (John 20:28). Ibid, 277.

## *Pray the Glorious Mysteries of the Rosary throughout Easter.*

One of the greatest meditative prayers we have been given is the Rosary. During Easter, make a point of meditating on the Glorious Mysteries, which focus on the Resurrection, Ascension, Pentecost, the Assumption, and the Coronation of Mary. In praying these mysteries, we can walk with our Heavenly Mother through these joyous mysteries of the Faith. We are able to deepen our understanding and unite ourselves to Christ and his Mother in prayer.

It is important for the Mystical Body, ourselves, and the world that we truly live and proclaim Jesus as Lord, as the risen One. The Resurrection has changed everything for every person who has ever lived, is alive today, or will live in the future. Let us learn to live as Resurrection people constantly bringing the Good News and joy we have received to others. It is through Easter and the glorification of Christ that we are saved. Without the Paschal Mystery the world would still dwell in darkness, so we must share the great light of Christ and the Church. Easter is far from over. Let's share the Resurrection with a Fallen world that is still battling sin and evil. There should be no question of Whom we belong to during this season and throughout the entire year and years of our lives. We must truly let the great mystery of the Resurrection transform our lives, so we can go out into the world and bring all people into conformation with the Most Holy Trinity, which is our mission and task.

"We are an Easter people, and 'Alleluia' is our song!"  
—St. John Paul II

By Constance T. Hull

## Hail thee, festival day!

blest day to be hallowed forever;  
day when our Lord was raised,  
breaking the kingdom of death.

1 All the fair beauty of earth,  
from the death of the winter arising!  
Every good gift of the year  
now with its Master returns; [Refrain]  
2 Rise from the grave now, O Lord,  
the author of life and creation.  
Treading the pathway of death,  
new life you give to us all: [Refrain]

## Hail thee, festival day!

blest day to be hallowed forever;  
day when our risen Lord  
rose in the heavens to reign.

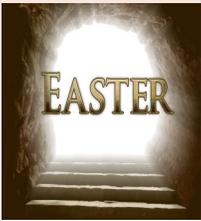
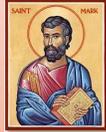
1 He who was nailed to the cross  
is Ruler and Lord of all people.  
All things created on earth  
Sing to the glory of God: [Refrain]  
2 Daily the loveliness grows,  
adorned with glory of blossom;  
heaven her gates unbars,  
flinging her increase of light: [Refrain]

## Hail thee, festival day!

blest day to be hallowed forever;  
day when the Holy Ghost  
shone in the world full of grace.

1 Bright and in likeness of fire,  
on those who await your appearing,  
you whom the Lord had foretold  
suddenly, swiftly descend: [Refrain]  
2 Forth from the Father you come  
with sevenfold mystical offering,  
pouring on all human souls  
infinite riches of God: [Refrain]  
3 God the Almighty, the Lord,  
the Ruler of earth and the heavens,  
guard us from harm without;  
cleanse us from evil within: [Refrain]  
4 Jesus the health of the world,  
enlighten our minds, great Redeemer,  
Son of the Father supreme,  
only begotten of God: [Refrain]  
5 Spirit of life and of power,  
now flow in us, fount of our being,  
light that enlightens us all,  
life that in all may abide: [Refrain]  
6 Praise to the giver of good!  
O lover and author of concord,  
pour out your balm on our days;  
order our ways in your peace: [Refrain]

# APRIL

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 NO SRE	2	3	4	5 LEGION OF MARY NOON BT	6 FIRST FRIDAY DEVOTIONS 5PM	7
						
8 SRE	9 HB 6PM BT	10 SAA 6PM BT	11	12 LEGION OF MARY NOON BT	13	14 ST. MEINRAD WEEKEND
						
15 PARISH BREAKFAST-NO SRE	16	17	18 PC 6PM BT	19 LEGION OF MARY NOON BT	20	21
22 SRE	23	24	25	26 LEGION OF MARY NOON BT	27	28
						
29 SRE: WITH 2ND GD. PARENTS 10:00 FIRST COMMUNION	30	<p>CH=CHURCH BT=BENNETT BL=BEHLER MH=MEMORIAL HALL</p> <p><b>GROUPS, CONTACTS AND ACTIVITIES:</b> FINANCE COUNCIL, STEVE SCHILLING- steve_schilling@hotmail.com LEGION OF MARY, (LOM) PEGGY MARVIN peg- marv7@aol.com CHRIST RENEWS, RYAN DOUGLAS ryandouglass92377@yahoo.com PARISH COUNCIL, SANDRA MCMAHON ssmcmahon1@comcast.net RCLIA, TOM MAT- TINGLY tpmatt@gmail.com ACTION COMMUNITY, ROSE KILLIAN ALLENDUF killianrm54@gmail.com HOMEBOUND kshatke@yahoo.com RELIGIOUS EDUCATION, FR. DOMINIC dominic@stannli.comcastbiz.net</p>				