

THE RESURRECTION OF THE LORD

APRIL 12, 2020

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 4:1-12, PS 118, JN 21:1-14

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

NEXT SUNDAY: SECOND SUNDAY OF EASTER (or SUNDAY OF DIVINE MERCY)-RDGS: ACTS 5:12-16, PS 118, REV 1:9-11A, 12-13, 17-19, JN 20:19-31

**BEGINNING THIS WEDNESDAY MASS WILL BE AT 7A.M.*

MASS INTENTIONS

MONDAY: BUD & BRIDGET FITZSIMONS

TUESDAY: RAYMOND BROWN

WEDNESDAY: CHRISTOPHER O'LEARY

THURSDAY: FERRITER FAMILY

FRIDAY: POOR SOULS

SATURDAY: BUD & BRIDGET FITZSIMONS

SUNDAY: FOR THE PARISH

MEMORIAL FLOWERS

deceased religious & for the Poor Souls:

(Burnell/Anna/Henry Totten, Robert Stump, Victor & Dorothy Ringle). (Karen Fox, Mike & Rosemary Cavanaugh). (Coghill & Bushman families).

Farrell & LaGurie families. Dorothy Nelson.

(Mary Ann McCarthy, Mark Freeman, Ed Miller,

Kay Reimer). Paula Smith. Sharron Myers. Ann

Hubertz. Don & Jane Clapp. Earl & Lillis Al-

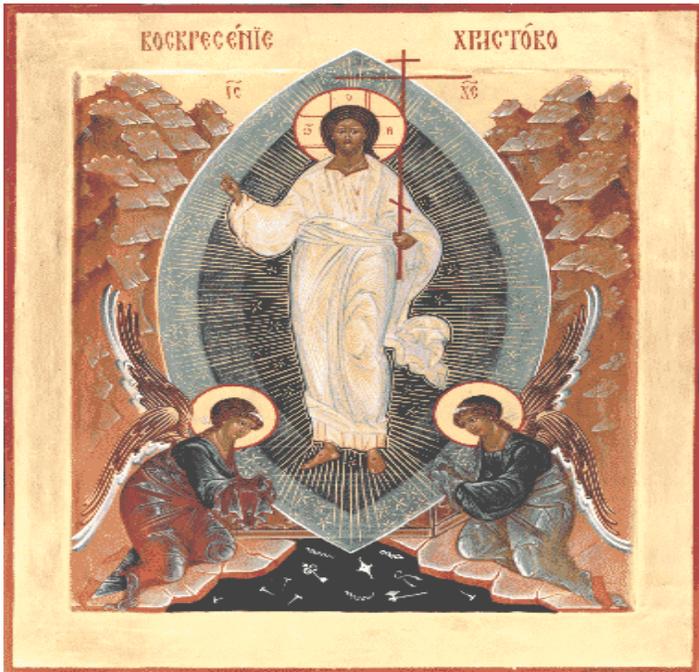
bregts.

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

Now if we have died with Christ, we believe that we shall also live with Him, (Rom 6:8)

Dying with Christ

by Matt Slick

Here is a trick question. Have you died yet? I am not talking about a near-death experience. I am talking about a theological statement made in the Bible and what it means. In short, if you are a Christian, you have died. Please consider the following Scriptures: "Now if we have died with Christ . . ." (Rom. 6:8). "If you have died with Christ to the elementary principles of the world . . ." (Col. 2:20). "For you have died and your life is hidden with Christ in God" (Col. 3:3. "It is a trustworthy statement: For if we died with Him, we shall also live with Him" (2 Tim. 2:11).

Our death in Christ is a death to the old self, the old ways, the sinful life. It is a reality and a hope. It is truth as well as life. Jesus so completely represented us on the cross that when He died that it is said that we died. This is why Paul says in Col. 3:5, "Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry." You are to mentally reckon, intellectually acknowledge, meditate on, think in such a way as to consider yourselves dead to sin.

Of course, we Christians know that we struggle with sin and that it is not dead in us and that we fail and continually come to the Lord Jesus and ask for forgiveness. We Christians know what we are inside. We know we are not perfect and that many of the thoughts of our mind would terribly embarrass and shame us if they were publicly spoken. Such is the reality of our fallen selves. Yet, we are to consider ourselves dead to sin. We are to think of ourselves as dead to sin.

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The reason we can do this is because of Jesus and what He did on the cross. Only through Jesus can we be delivered from sin. Only through the shed blood of God the Son can our lives be made right before God the Father. The reality of the crucifixion and of Jesus' bearing our sins--all of them in His body--is realized in the acknowledgement of our deadness to sin. This is an important truth that God wants us to understand. But, understanding it isn't enough. You must practice it. This does not mean, however, that you ignore your sins, or say you have none, or claim perfection. Rather, it is an admission that you are saved by the sacrifice of Jesus and that you are "in Christ" and reckoned as dead to sin because of Jesus. Your mind is an important battleground in the war of sanctification, and it begins with your own death. If you are a Christian, then you have died to sin because of your relationship with Jesus. Therefore, consider yourselves dead to sin and alive in Christ. Turn from the deeds of the flesh and seek Jesus.

Take Up Your Cross

Mark 8:34-35 (NIV) Then he called the crowd to him along with his disciples and said, "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it."

all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it."

· NIV Study Notes: "The picture is of a man, already condemned, required to carry the beam of his own cross to the place of execution. Disciples from Galilee knew what this meant, for hundreds of men had been executed by this means in their region."

Mat 10:38 (NIV) ... anyone who does not take his cross and follow me is not worthy of me.

Are We Really Following Christ?

Luke 14:25-33 (Phi) "If anyone comes to me without 'hating' his father and mother and wife and children and brothers and sisters, and even *his own life*, he cannot be a disciple of mine. The man who will not take up his cross and follow in my footsteps cannot be my disciple. If any of you wanted to build a tower, wouldn't he first sit down and work out the cost of it, to see if he can afford to finish it? Otherwise, when he has laid the foundation and found himself unable to complete the building, everyone who sees it will begin to jeer at him, saying, 'This is the man who started to build a tower but couldn't finish it!'... So it is with you; only the man who says good-bye to his possessions can be my disciple."

Gal 5:24 (Jer) You cannot belong to Christ Jesus unless you crucify all self-indulgent passions and desires.

Gal 5:24 (TEB) And those who belong to Christ Jesus have put to death their human nature, with all its passions and desires.

1 Pet 2:24a (Phi) And he personally bore our sins in his own body on the cross, so that we might be *dead to sin* and be alive to all that is good.

Consider Yourself Dead

Rom 6:11a (KJV) Likewise reckon ye also yourselves to be dead...

Rom 6:11a (TEB) Think of yourselves as dead to sin.

Rom 6:11 (NIV) In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

Rom 6:11-14 (Phi) In the same way, look upon yourselves as *dead to the appeal and power of sin* but alive to God through Christ Jesus our Lord. Do not, then, allow sin to establish any power over your mortal bodies in making you give way to its lusts. Nor hand over your bodily parts to be, as it were, weapons of evil for the devil's purpose. But, like men rescued from certain death, put yourselves in God's hands as weapons of good for his own purposes. For sin can never be your master; you are no longer living under the law, but under grace.

Rom 7:4-6 (Phi) So, my brothers, the death of Christ on the cross has made you "dead" to the claims of the Law, and you are free to give yourselves... to another, the one who was raised from the dead [Christ], that we may be productive for God.

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While we were "in the flesh", the Law stimulated our sinful passions and so worked in our nature that we became productive--for death! But now that we stand clear of the Law, the claims which existed are *dissolved by our "death"*, and we are free to serve God, not in the old obedience to the letter of the Law, but in a new way, in the Spirit.

Rom 8:12-13 (NEB) It follows, my friends, that our lower nature has no claim upon us; we are not obligated to live on that level. If you do so, you must die. But if by the Spirit you *put to death* all the base pursuits of the body, then you will live.

Death To Self is NOT Optional for Christians

Jn 12:24 (NIV) "I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life."

Rom 12:1-2 (Phi) With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but let God remake you so that your whole attitude of mind is changed.

Rom 6:2-4 (Phi) We, who have *died to sin*--how could we live in sin a moment longer? Have you forgotten that all of us who were baptized into Jesus Christ were, by that very action, sharing in his death? We were dead and buried with him in baptism, so that just as he was raised from the dead by that splendid revelation of the Father's power, so we too might rise to life on a new plane altogether.

Gal 6:14 (Phi) Yet God forbid that I should boast about anything or anybody except the cross of our Lord Jesus Christ, which means that the world is dead to me and *I am a dead man* to the world.



Pope Francis' *Urbi et Orbi*

"When evening had come" (Mk 4:35). The Gospel passage we have just heard begins like this. For weeks now it has been evening. Thick darkness has gathered over our squares, our streets and our cities; it has taken over our lives, filling everything with a deafening silence and a distressing void, that stops everything as it passes by; we feel it in the air, we notice in people's gestures, their glances give them away. We find ourselves afraid and lost. Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples, who spoke anxiously with one voice, saying "We are perishing" (v. 38), so we too have realized that we cannot go on thinking of ourselves, but only together can we do this.

It is easy to recognize ourselves in this story. What is harder to understand is Jesus' attitude. While his disciples are quite naturally alarmed and desperate, he stands in the stern, in the part of the boat that sinks first. And what does he do? In spite of the tempest, he sleeps soundly, trusting in the Father; this is the only time in the Gospels we see Jesus sleeping. When he wakes up, after calming the wind and the waters, he turns to the disciples in a reproaching voice: "Why are you afraid? Have you no faith?" (v. 40).

Let us try to understand. In what does the lack of the disciples' faith consist, as contrasted with Jesus' trust? They had not stopped believing in him; in fact, they called on him. But we see how they call on him: "Teacher, do you not care if we perish?" (v. 38). *Do you not care*: they think that Jesus is not interested in them, does not care about them. One of the things that hurts us and our families most when we hear it said is: "Do you not care about me?" It is a phrase that wounds and unleashes storms in our hearts. It would have shaken Jesus too. Because he, more than anyone, cares about us. Indeed, once they have called on him, he saves his disciples from their discouragement.

The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities. The tempest lays bare all our prepackaged ideas and forgetfulness of what nourishes our people's souls; all those attempts that anesthetize us with ways of thinking and acting that supposedly "save" us, but instead prove incapable of putting us in touch with our roots and keeping alive the memory of those who have gone before us. We deprive ourselves of the antibodies we need to confront adversity.

In this storm, the façade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters.

"*Why are you afraid? Have you no faith?*" Lord, your word this evening strikes us and regards us, all of us. In this world, that you love more than we do, we have gone ahead at breakneck speed, feeling powerful and able to do anything. Greedy for profit, we let ourselves get caught up in things, and lured away by haste. We did not stop at your reproach to us, we were not shaken awake by wars or injustice across the world, nor did we listen to the cry of the poor or of our ailing planet. We carried on regardless, thinking we would stay healthy in a world that was sick. Now that we are in a stormy sea, we implore you: "Wake up, Lord!".

"*Why are you afraid? Have you no faith?*" Lord, you are calling to us, calling us to faith. Which is not so much believing that you exist, but coming to you and trusting in you. This Lent your call reverberates urgently: "Be converted!", "Return to me with all your heart" (Joel 2:12). You are calling on us to seize this time of trial as a time of *choosing*. It is not the time of your judgement, but of our judgement: a time to choose what matters and what passes away, a time to separate what is necessary from what is not. It is a time to get our lives back on track with regard to you, Lord, and to others. We can look to so many exemplary companions for the journey, who, even though fearful, have reacted by giving their lives. This is the force of the Spirit poured out and fashioned in courageous and generous self-denial. It is the life in the Spirit that can redeem, value and demonstrate how our lives are woven together and sustained by ordinary people – often forgotten people – who do not appear in newspaper and magazine headlines nor on the grand catwalks of the latest show, but who without any doubt are in these very days writing the decisive events of our time: doctors, nurses, supermarket employees, cleaners, caregivers, providers of transport, law and order forces, volunteers, priests, religious men and women and so very many others who have understood that no one reaches salvation by themselves. In the face of so much suffering, where the authentic development of our peoples is assessed, we experience the priestly prayer of Jesus:

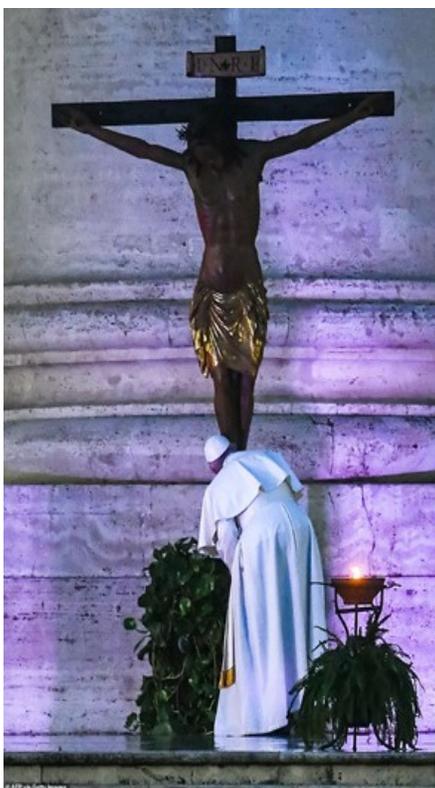
“That they may all be one” (Jn 17:21). How many people every day are exercising patience and offering hope, taking care to sow not panic but a shared responsibility. How many fathers, mothers, grandparents and teachers are showing our children, in small everyday gestures, how to face up to and navigate a crisis by adjusting their routines, lifting their gaze and fostering prayer. How many are praying, offering and interceding for the good of all. Prayer and quiet service: these are our victorious weapons.

“*Why are you afraid? Have you no faith?*”? Faith begins when we realise we are in need of salvation. We are not self-sufficient; by ourselves we founder: we need the Lord, like ancient navigators needed the stars. Let us invite Jesus into the boats of our lives. Let us hand over our fears to him so that he can conquer them. Like the disciples, we will experience that with him on board there will be no shipwreck. Because this is God’s strength: turning to the good everything that happens to us, even the bad things. He brings serenity into our storms, because with God life never dies.

The Lord asks us and, in the midst of our tempest, invites us to reawaken and put into practice that solidarity and hope capable of giving strength, support and meaning to these hours when everything seems to be floundering. The Lord awakens so as to reawaken and revive our Easter faith. We have an anchor: by his cross we have been saved. We have a rudder: by his cross we have been redeemed. We have a hope: by his cross we have been healed and embraced so that nothing and no one can separate us from his redeeming love. In the midst of isolation when we are suffering from a lack of tenderness and chances to meet up, and we experience the loss of so many things, let us once again listen to the proclamation that saves us: he is risen and is living by our side. The Lord asks us from his cross to rediscover the life that awaits us, to look towards those who look to us, to strengthen, recognize and foster the grace that lives within us. Let us not quench the wavering flame (cf. Is 42:3) that never falters, and let us allow hope to be rekindled.

Embracing his cross means finding the courage to embrace all the hardships of the present time, abandoning for a moment our eagerness for power and possessions in order to make room for the creativity that only the Spirit is capable of inspiring. It means finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity. By his cross we have been saved in order to embrace hope and let it strengthen and sustain all measures and all possible avenues for helping us protect ourselves and others. Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.

“*Why are you afraid? Have you no faith?*”? Dear brothers and sisters, from this place that tells of Peter’s rock-solid faith, I would like this evening to entrust all of you to the Lord, through the intercession of Mary, Health of the People and Star of the stormy Sea. From this colonnade that embraces Rome and the whole world, may God’s blessing come down upon you as a consoling embrace. Lord, may you bless the world, give health to our bodies and comfort our hearts. You ask us not to be afraid. Yet our faith is weak and we are fearful. But you, Lord, will not leave us at the mercy of the storm. Tell us again: “Do not be afraid” (Mt 28:5). And we, together with Peter, “cast all our anxieties onto you, for you care about us” (cf. 1 Pet 5:7).



THE CRUCIFIX OF SAN MARCELLO

On the night between May 22 and 23, 1519, the church was ravaged by a terrible fire that reduced it completely to ashes. At dawn, the desolated people came to see the tragic scene of still-smoking debris. There, they found the crucifix which had been hanging over the main altar, providentially intact, illuminated by the oil lamp which, though deformed by the flames, still burned at the image’s feet.

They immediately shouted that it was a miracle, and the most devout members of the faithful began to gather every Friday to pray and light lamps at the foot of the wooden image. Thus was born the “Archconfraternity of the Holy Crucifix in Urbe,” which exists even to this day.

However, this was not the only miracle that happened in connection to the crucifix. The next one dates to three years later, in 1522, when a terrible plague struck the city of Rome so severely that it was feared the city would simply cease to exist.

In desperation, the friars of the Servants of Mary decided to carry the crucifix in a penitential procession from the church of St. Marcellus, eventually arriving to St. Peter’s Basilica. The authorities, fearing the risk of contagion, tried to prevent the religious procession, but the people in their collective desperation ignored the prohibition. The image of Our Lord was carried through the streets of the city by popular acclamation.

This procession lasted several days—the time needed for it to be carried throughout the entire area of Rome. When the crucifix returned to its place, the plague stopped completely, and Rome was saved from being exterminated.

Since 1650, the miraculous crucifix has been carried to St. Peter’s Basilica during each holy year