

# EASTER SUNDAY OF THE RESURRECTION OF THE LORD

APRIL 21, 2019

## MASS READINGS

MONDAY: ACTS W:14,22-33, MT 28:6-15

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

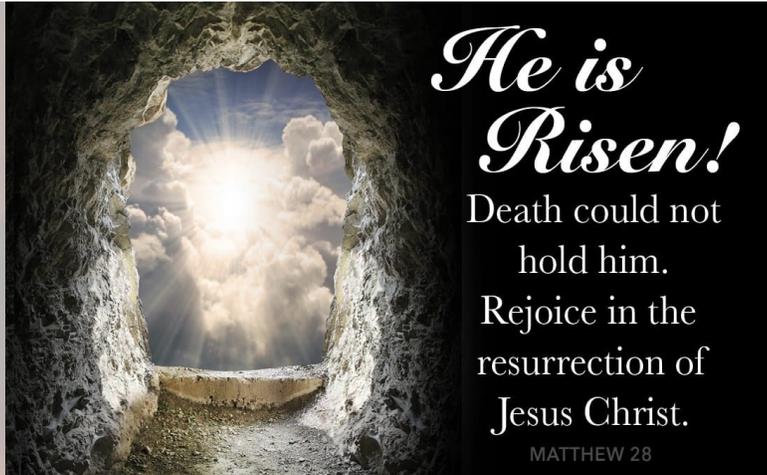
WEDNESDAY: ACTS 3:1-10, LK 24:13-35

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

FRIDAY: ACTS 4:1-12, JN 21:1-14

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

**NEXT SUNDAY: SECOND SUNDAY OF EASTER  
(DIVINE MERCY SUNDAY), RDGS: ACTS 5:12-16,  
RV 1:9-11A12-13,17-19, JN 20:19:31**



## MASS INTENTIONS

MONDAY: MARY LESTER

TUESDAY: DOLORES CAVANAUGH

WEDNESDAY: THEA FARRELL

THURSDAY: SPECIAL INTENTION

FRIDAY: POOR SOULS

VIGIL: MARY LESTER

7:30: SALLY BROWN

10:00: DOLORES CAVANAUGH

NOON: FOR THE PARISH

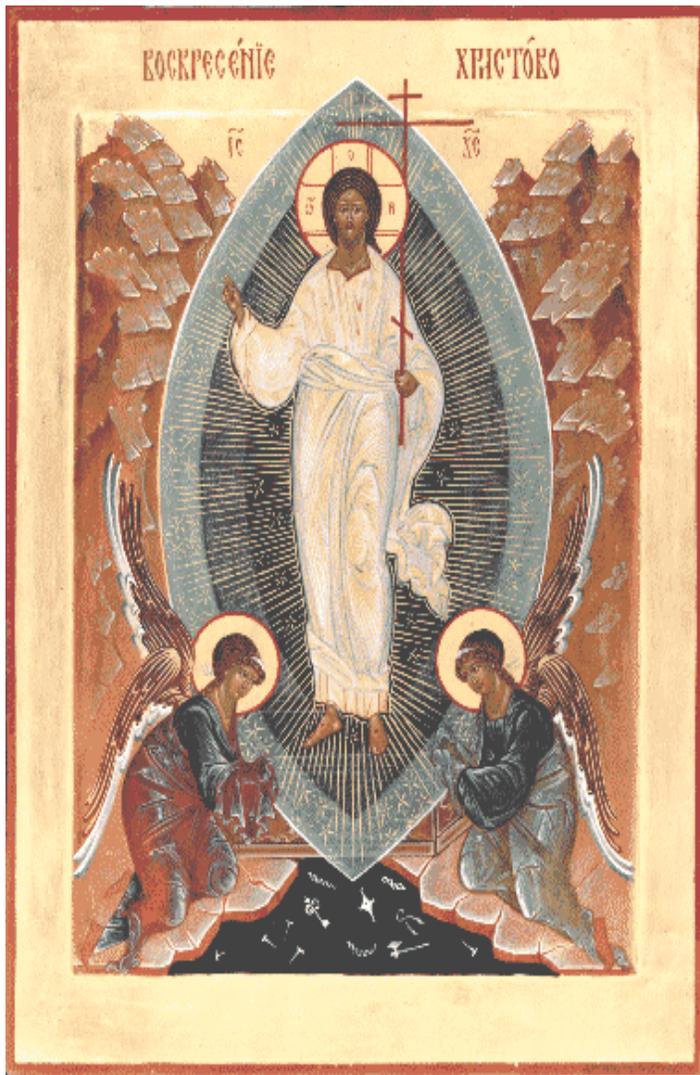
## MEMORIAL FLOWERS

For the Holy Father, all priests, deacon & religious: Marian Schwartz. Mildred Young. Donald Meihls. Deceased members of Schlosser & Kanthack. (Burnell, Anna & Henry Totten, Robert Stump, Victor & Dorothy Ringle). (Ed & Judy Buckles, Larry Johnston, Lawrence & Mary Johnston, Andy & Vera Houston). Jane Clapp. (Norb & Mark FitzSimons). Marvin Anthrop. Robert Bennett

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*

The apostle reminds us that if Christ has not been raised from the dead that we are still in our sins....(I Cor 15:14). This is a jarring statement and one that can be the source of great anxiety unless of course, we have never given it much thought and that our faith does not really take into consideration the new life that is given to us by virtue of the resurrection and the power which Christ shares with his followers (Rom 8:37). If we have never utilized this power, i.e. the Fruits and Gifts of the Holy Spirit along with the Theological and Cardinal Virtues and the entire spiritual treasury given to us (Eph 3:10) then we might just see in the above statement a cleaver jingle to announce Easter morning and nothing more. The fact is that Christ's resurrection is OUR resurrection. His victory is OUR victory and one that is easily reflected in lives which give witness to the sort of things Christ destroyed by his death and those things which he ratified in his glorious resurrection, in short, we carry within ourselves both the death of Christ (II Cor 4:10) and the resurrection, (Gal. 2:20). This is truly the source of our Easter Joy and is truly found in the spirit which we witness through this great season in which Christ has made us a new creation...and so we are. *Alleluia*

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## What Is the Resurrection of Jesus?

by Joseph Ratzinger / Pope Benedict XVI

*An excerpt from *Jesus of Nazareth: Holy Week –  
From the Entrance Into Jerusalem to the Resurrection**

“If Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ” (1 Corinthians 15:14-15). With these words Saint Paul explains quite drastically what faith in the Resurrection of Jesus Christ means for the Christian message overall: it is its very foundation. The Christian faith stands or falls with the truth of the testimony that Christ is risen from the dead.

If this were taken away, it would still be possible to piece together from the Christian tradition a series of interesting ideas about God and men, about man’s being and his obligations, a kind of religious world view: but the Christian faith itself would be dead. Jesus would be a failed religious leader, who despite his failure remains great and can cause us to reflect. But he would then remain purely human, and his authority would extend only so far as his message is of interest to us. He would no longer be a criterion; the only criterion left would be our own judgment in selecting from his heritage what strikes us as helpful. In other words, we would be alone. Our own judgment would be the highest instance.

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.

To this extent, in our quest for the figure of Jesus, the Resurrection is the crucial point. Whether Jesus merely was or whether he also is – this depends on the Resurrection. In answering yes or no to this question, we are taking a stand not simply on one event among others, but on the figure of Jesus as such.

Therefore it is necessary to listen with particular attention as the New Testament bears witness to the Resurrection. Yet first we have to acknowledge that this testimony, considered from a historical point of view, is presented to us in a particularly complex form and gives rise to many questions.

### **Witnesses who encountered the risen Lord**

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. Saint Mark tells us that the disciples on their way down from the mountain of the Transfiguration were puzzled by the saying of Jesus that the Son of Man would “rise from the dead”. And they asked one another what “rising from the dead” could mean (9:9-10). And indeed, what does it mean? The disciples did not know, and they could find out only through encountering the reality itself.

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Anyone approaching the Resurrection accounts in the belief that he knows what rising from the dead means will inevitably misunderstand those accounts and will then dismiss them as meaningless. Rudolf Bultmann raised an objection against Resurrection faith by arguing that even if Jesus had come back from the grave, we would have to say that “a miraculous natural event such as the resuscitation of a dead man” would not help us and would be existentially irrelevant (cf. *New Testament and Mythology*, p. 7).

Now it must be acknowledged that if in Jesus’ Resurrection we were dealing simply with the miracle of a resuscitated corpse, it would ultimately be of no concern to us. For it would be no more important than the resuscitation of a clinically dead person through the art of doctors. For the world as such and for our human existence, nothing would have changed. The miracle of a resuscitated corpse would indicate that Jesus’ Resurrection was equivalent to the raising of the son of the widow of Nain (Luke 7:11-17), the daughter of Jairus (Mark 5:22-24, 35-43 and parallel passages), and Lazarus (John 11:1-44). After a more or less short period, these individuals returned to their former lives, and then at a later point they died definitively.

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.

## **Inseparable link with Jesus’ Resurrection and ours**

So Paul was absolutely right to link the resurrection of Christians and the Resurrection of Jesus inseparably together: “If the dead are not raised, then Christ has not been raised. . . . But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep” (1 Corinthians 15:16, 20). Christ’s Resurrection is either a universal event, or it is nothing, Paul tells us. And only if we understand it as a universal event, as the opening up of a new dimension of human existence, are we on the way toward any kind of correct understanding of the New Testament Resurrection testimony.

On this basis we can understand the unique character of this New Testament testimony. Jesus has not returned to a normal human life in this world like Lazarus and the others whom Jesus raised from the dead. He has entered upon a different life, a new life – he has entered the vast breadth of God himself, and it is from there that he reveals himself to his followers.

For the disciples, too, this was something utterly unexpected, to which they were only slowly able to adjust. Jewish faith did indeed know of a resurrection of the dead at the end of time.

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This reversal of proportions is one of God's mysteries. The great – the mighty – is ultimately the small. And the tiny mustard seed is something truly great. So it is that the Resurrection has entered the world only through certain mysterious appearances to the chosen few. And yet it was truly the new beginning for which the world was silently waiting. And for the few witnesses – precisely because they themselves could not fathom it – it was such an overwhelmingly real happening, confronting them so powerfully, that every doubt was dispelled, and they stepped forth before the world with an utterly new fearlessness in order to bear witness: Christ is truly risen.

It is here that we consider what the effects of this Resurrection will have on our resurrection...St. Paul writes: "we are more than conquerors in him who loved us". (Rom 8:37) let us put this love to work in a new way of living. **For more go to: <http://www.rc.net/wcc/easter.htm>**

## *HAVE WE REALLY BEEN RAISED WITH CHRIST?*

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 6:11-14 (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.

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.

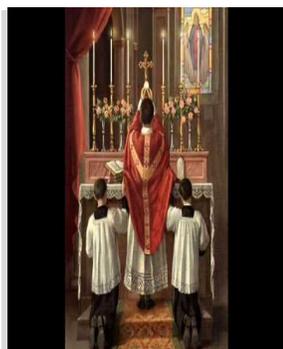
Gal 6:14 (Phi) Yet God forbid that I should boast about anything or anybody except the cross of our Lord Jesus Christ, which means that the world is dead to me and I am a dead man to the world.

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## Announcements and Upcoming Events



Traditional Sung Latin Mass will be offered on Saturday April 27, 7 P.M.

Holy Family Church, Gas City, IN.

Father Roberts Celebrant. St. Dunstan Schola chanting.

## LUM Follies - The Event of the Season - May 3

Join us for the eighth annual LUM Follies and help us raise money for the Good Samaritan Fund

- **DATE** : Friday, May 3
- **TIMES** : Reception & Silent Auction at 5:30 p.m., Dinner at 6:30 p.m., Follies live variety show at 7:30 p.m.
- **PLACE** : St. Andrew United Methodist Church, West Lafayette
- **DONATION** : \$50 per person; \$400 per table of eight; limited seating
- For more information, go to [lumserve.org/follies](http://lumserve.org/follies)

The best part is that 100% of the proceeds from this event go to the LUM Good Samaritan Fund, an emergency financial assistance program that supports local families. Last year the LUM Good-Samaritan Program served families **1,780 times** and distributed **\$109,784** to avert evictions, utility disconnects and other financial crises. Please support the LUM Good Samaritan Fund by attending this year's LUM Follies.

Make your reservation today -- go to [lumserve.org/follies](http://lumserve.org/follies) and take care of everything online --or call us at 765-423-2691 -- or stop by the LUM Office, 420 N 4th Street, Lafayette. If you are not able to attend the "Follies" but still wish to donate to the LUM Good Samaritan Fund, go to [lumserve.org/donate](http://lumserve.org/donate) .

More ways to get involved in LUM Follies:

- Corporate Sponsors — If you wish to be an event sponsor, please email [pmalavenda@lumserve.org](mailto:pmalavenda@lumserve.org)
- Silent Auction Donations — If you or your company wishes to donate items to our silent auction, please email [pmalavenda@lumserve.org](mailto:pmalavenda@lumserve.org)

## Community Services Expo

Sponsored By  
Fairfield Township Trustee,  
Taletha Coles

Thursday, May 9, 2019  
2:30PM - 6:30PM

Connect with local community service providers & learn! Join us for FREE hotdogs, popcorn & MORE!

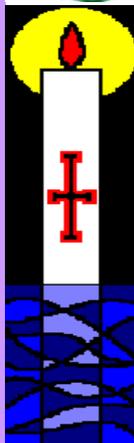
718 Wabash Ave., Lafayette, IN  
HISTORIC FIRE STATION 4



*The St. Boniface Secular Franciscans invite you to an information meeting on May 5th at 2:15 p.m. The meeting will be held at the St. Michael's Center, at 816*



*North St. across from St. Boniface School. Come and see about the Secular Franciscan Order and how to live the Gospel life in the spirit of St. Francis.*



### SUNDAY OFFERING:

\$7615

**"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"**

ST. AUGUSTINE