

## **Intentions for the Holy Sacrifice of the Mass**

### **Saturday, April 17, Third Sunday of Easter (Vigil)**

5:00 pm Anne & Fred Roys

### **Sunday, April 18, Third Sunday of Easter**

9:00 am Jean Howlett

12:00 pm Isabel Betts (43rd Anniversary)

### **Monday, April 19, Easter weekday**

12:00 pm All Religious, especially the Pope

### **Tuesday, April 20, Pope St. Martin I**

12:00 pm Kathleen Trustey

### **Wednesday, April 21, St. Anselm**

12:00 pm Michael Tramantano

(Birthday Remembrance)

### **Thursday, April 22, Easter weekday**

12:00 pm Donald Sapio (24th Anniversary)

### **Friday, April 23, St. George & St. Adelbert**

12:00 pm Bertram & Eva Simpson

6:00 pm Confirmation at Guardian Angel

### **Saturday, April 24, Fourth Sunday of Easter (Vigil)**

5:00 pm Francis W. Casey, Jr. (38th Anniversary)

### **Sunday, April 25, Fourth Sunday of Easter**

9:00 am Josephine & John Paskewitz

12:00 pm Francis Leahy (Anniversary)

## **Attendance and Collections for Divine Mercy Sunday (April 11)**

Our attendance for April 11, was 173. The regular collection was \$1401; the Restoration Fund collection was \$438. Thank you for your generosity.

### **Please Pray for the Sick of Our Parish**

Please pray for our sick parishioners: Patti Adcroft, Mary Barone, Mary Billings, Johnathan Caban, Anne Cahill, Kara Jean Fleming, Margaret Flynn, Sister Eileen McCabe, Carol Mohler, Jacqueline O'Grady, Clara Rancier, Fred Serafini. If you know of a parishioner who is sick, please contact the Rectory.

### **Visit to the Sick, Homebound, or Hospitalized**

If you or someone you know is sick, homebound, or hospitalized and would like a visit from a priest for Confession, Communion, or Anointing of the Sick, please call the Rectory.

## **Stewardship Appeal!**

### **Your Participation is Crucial to Guardian Angel**

If you've not already done so, please participate in the 2010 Archdiocesan Stewardship Appeal. We now have over 35 pledges. Let's hope for some more!

To show the Archdiocese that Guardian Angel is a vibrant parish, though a small one, we need maximum participation. Please take a pledge card from the back of the church and participate, or do so online by going to [www.stewardshipappeal.org](http://www.stewardshipappeal.org).

### **Confirmation at Guardian Angel**

Archbishop Celestino Migliore, Apostolic Nuncio, Permanent Observer of the Holy See to the United Nations, will celebrate Confirmation for our grammar school students on Friday, April 23, at 6:00 pm.

### **Father Joseph W. Baker**

Father Joseph W. Baker, of Epiphany Church, who became ill last week during the celebration of Mass, is out of the hospital and home in his rectory. Please continue to pray for him.

### **Thanks to Our Church Clean-Up Volunteers**

Our clean-up volunteers met yesterday to clean the church. Our next clean up is at 9:30 am, Saturday, May 15. Cleaning-up the church together gives us a chance to gather as a community, to know one another a bit better, and to give thanks to God through the work of our hands. Moreover, we can count of the Lord's presence, for He said: "Where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20).

### **The Easter Season**

The theme of the Easter season is celebrating the Resurrection of the Lord. The Easter season runs for fifty days, from Easter Sunday to Pentecost Sunday, that is, from April 4, 2010, through May 23, 2010. In most churches, the decorations are white, gold, or white and gold. White represents the angels who announced the resurrection, while gold symbolizes triumph.

These fifty days, a seventh of the year, form our great "Sunday" of the year. "Alleluia! Christ is risen. He is risen indeed. Alleluia!"—forms the greeting in every service during Eastertide. Similarly "Alleluia! Alleluia!" is added to the Dismissal and the people's response. These help to give these celebrations a distinctive festal feel.

Just as Sunday is the first and the eighth day, so the "great Sunday" of the fifty days of Eastertide/Pentecost begins with the day of the resurrection and continues through eight Sundays, an octave of Sundays, a "week of weeks." It has been suggested that the English expression "Whitsunday" derives from the French *huit* (eight), Pentecost being *le huitième dimanche*, the eighth Sunday of Easter.

## Resurrection!

Msgr. Michael F. Hull

We are still in the Easter season. On that most solemn day of the Church's calendar—Easter—we celebrated the Resurrection of Jesus, “the first fruits of those who have fallen asleep” (1 Corinthians 15:20).

The integrity of the human person—body and soul, in this life and in the next—has been and continues to be one of the more difficult aspects of divine revelation to understand. St. Augustine's words remain relevant: “No doctrine of the Christian faith is so vehemently and so obstinately opposed as the doctrine of the resurrection of the flesh” (*Enarrationes in Psalmos*, Ps. 88, ser. 2, par. 5). This doctrine, constantly affirmed in Scripture and Tradition, finds its most sublime exposition in the fifteenth chapter of St. Paul's First Letter to the Corinthians. It is perennially affirmed by Christians in the recitation of the Apostles' Creed: “I believe in the resurrection of the body and life everlasting.” It is matter of faith in the promises of God.

Unaided human reason frequently grasps the immortality of the soul, but fails to grasp the essential unity of the human person who is created in the *imago Dei*. Thus unaided reason and paganism have often seen “through a glass darkly” glimmers of the eternal life revealed by Christ and confirmed in his own bodily resurrection from the dead but cannot see “the plan of the mystery hidden for all ages in God who created all things” (Ephesians 3:9).

The misconstrued notion of metempsychosis (Plato and Pythagoras) or reincarnation (Hinduism and Buddhism) asserts a natural transmigration of human souls from body to body. Still accepted as true in many Eastern religions, Theosophy, and Spiritualism, reincarnation is very different from the resurrection of the Christian faith, wherein the human person will be reintegrated—body and soul—on the last day unto salvation or damnation.

Prior to the *parousia*, the individual soul, at its particular judgment, enters immediately into eternal bliss in heaven (or a purgative period necessary to the delight of heaven) or into eternal torment in hell (Pope Benedict XII, *Benedictus Deus*). With the *parousia*, the body will be reunited with its soul at the general judgment. Each resurrected body will be united with its soul, each will then know identity, entirety, and immortality. The just will continue to enjoy the beatific vision with their souls and bodies reunited and

benefit from the characteristics of impassibility, glory, agility, and subtility. The unjust, without the aforementioned characteristics, will continue their everlasting punishment as integrated persons.

The resurrection of the body precludes any idea of reincarnation because Christ's return was neither a return to earthly life nor a migration of his soul to another body. Rather, the resurrection of the body is the fulfillment of God's promises in the Old and New Testaments. The resurrection of the Lord's body is the first fruits of the resurrection. “For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive. But each is his own order: Christ first, then at his coming those who belong to Christ” (1 Corinthians 15:21–23). Reincarnation leaves us encircled in an eternity of bodily homelessness, with the assurance of nothing more than a renovation of the soul. The Christian faith promises a resurrection of the human person—body and soul—through the intervention of the Father, Son, and Spirit unto a perpetuity of paradise.

In his apostolic letter *Tertio Millennio Adveniente* (November 14, 1994), Pope John Paul II writes: “How are we to imagine life beyond death? Some have considered various forms of reincarnation: Depending on one's previous life, one would receive a new life in either a higher or lower form until full purification is attained. This belief, deeply rooted in some Eastern religions, itself indicates that man rebels against the finality of death. He is convinced that his nature is essentially spiritual and immortal. Christian revelation excludes reincarnation and speaks of a fulfillment which man is called to achieve in the course of a single earthly existence” (no. 9).

In the Easter season, we reaffirm our faith and hope in the resurrection of the flesh, for we celebrate the Resurrection of Jesus: The Lord is risen from the tomb. Alleluia! Alleluia!

